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REVIEW SECTION.

I.—WHAT THE MINISTRY MAY LEARN FROM THE CHARACTER AND WORKS OF JOHN G. WHITTIER.

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IT is a natural impulse in the preacher to turn to those men of his own calling whose lives have embodied the true elements of power in the pulpit, for examples which may give him inspiration for its labors and guidance in their prosecution. Obeying it, he does only what the lawyer or the physician does in his calling. Certainly he will gain the most direct and fullest help by such a selection. The ranks of the Christian ministry are so full of shining models for the preacher and the pastor, contain so many in whom the heroic virtues blend with rich and deep Christian experience, that he can be at no loss to know men whose biography should be a storehouse of quickening and strengthening helpfulness. Every Christian church contains them. From Paul, the apostle, down through the Christian centuries these figures rise and beckon the ministry of to-day onward in their sacred calling, and it might seem as if there were little need for him to turn aside from these, to look elsewhere for any example in other callings which shall train him for his work. Here and there perhaps may be found a man whose career has been so exceptionally great in virtues, so fruitful in all the higher traits, that it makes an object-lesson on which the preacher may most profitably dwell. The minister who has not known something of the lives of such men as John Howard, Thomas Fowell Buxton, or the late Earl of Shaftesbury—all of these philanthropists of the Christian type—has lost valuable hints and helps. Such a man, such a poet as Whittier belongs certainly to this category. His biography is yet to be written; but gleaning such facts as is possible now from varied sources, a brief sketch of his career will, we think, justify us in pointing the ministers of to-day to that life for certain valuable lessons.

It is worthy of note that while on his father's side Whittier was of Quaker ancestry, on the mother's his ancestors were Huguenots. In his veins ran the blood of two religious sects, both of which had suffered dire

persecutions. It was not strange, therefore, that by virtue of laws of heredity the soul of the poet should from the earliest have been the home of the intense love of freedom, the strenuous abhorrence of oppression wearing any form. A poet with such an ancestry could hardly have sung in other strains than are heard in his poems on anti-slavery and labor reform.

Mr. Whittier's boyhood and early manhood were spent in the old home near Haverhill, Mass., described as a "lonely farm-house, situated at a distance of three miles northeast of the city." It is a picturesque region full of quiet, natural beauty, and did for Whittier just what the vale of Esthwaite did for Wordsworth, nurtured the love of nature which every true poet of freedom feels. Of course his early advantages in any way of education were scanty. What the New England school-house of those days could give, he shared in and improved; but in his "Snow-Bound" he has told us how limited was the range of reading supplied in his father's house. Of poetry, a single book, that book Ellwood's "Davideis," in which his

> "meek, drab-skirted muse,
> A stranger to the heathen Nine,
> Sung, with a somewhat nasal whine,
> The wars of David and the Jews."

Bunyan's "Pilgrim's Progress" was also open to him, and, like Hawthorne, he drew a culture from its pages, but while, like Burns, he owed nothing to classical training, Whittier's range of reading in his boyhood's days was more limited than that of the Ayrshire ploughman.

The story of Whittier's first appearance in print and its subsequent influence on his career is interesting. He had sent by post to the office of the *Free Press*, in Newburyport, then edited by William Lloyd Garrison, a poem called the "Deity." It is a versification of the well-known biblical story of Elijah on Horeb. That was followed by other contributions. At length Mr. Garrison rode over to East Haverhill to make personal acquaintance with the young poet, his contributor. Thus began that intercourse which ripened into lifelong friendship, and which helped to secure Whittier's early espousal of the cause of the abolitionists. He became soon afterward, in the winter of 1828–29, editor of the Boston *Manufacturer*, subsequently editor of the Essex *Gazette*, at Haverhill, next at Hartford, Conn., editor of the *New England Weekly Review*, after eighteen months' service in which he returned to Haverhill, where he engaged in agriculture for the next five or six years.

But this was the period in which Whittier took his stand as an abolitionist alongside of Garrison and his fellows. Garrison had, on January 1st, 1831, issued the first number of the *Liberator*. Mr. Kennedy, in his sketch of Whittier's life,* implies that this event decided Whittier to sunder his editorial connection, then full of promise, with the *New England Review*. In the spring of 1833 he published, at his own expense, a pamphlet, "Jus-

* Page 78.

tice and Expediency, or Slavery considered with a View to its Rightful and Effectual Remedy, Abolition." He further identified himself with the little band of abolitionists by his anti-slavery poems. The first of these, in his collected works, dated 1832, is entitled "To William Lloyd Garrison," the second, "To Toussaint L'Ouverture," dated 1833, the third, in 1834, "The Slave-Ships," while the last of the series is on Garrison, lines inscribed to him at the end of his life, May 24th, 1879. For fifty years his muse sang the strains of freedom, often in unison with that of Longfellow and Lowell; but Whittier was, by his early adherence to and lifelong maintenance of these views, the poet of the abolitionists. These words are easily written and read, but they cover a moral history which is heroic.

The present generation knows comparatively little of what opprobrium attached itself to every one who allied himself with the early abolitionists. The story of the Lovejoy massacre at Alton, Ill., of the Boston mob which dragged Garrison through the streets till he was rescued by the police, of the mob at Concord which sought the life of Whittier himself, must be known before any idea can be formed of what was the hatred with which abolitionists were pursued. To take any part in their conventions meant social ostracism. It meant the closing of all doors of opportunity against the man. "For twenty years," said Mr. Whittier, "my name would have injured the circulation of any of the literary or political journals of the country." But he had put his hand to the plough, and he did not once look back. His own Quaker brethren looked somewhat askance at him, but he never faltered in his faithful attendance at all Quaker meetings near his home, only for a few years he ceased attending the yearly meeting at Newport; and surveying his career as an abolitionist, it has this great lesson for all ministers of religion. It shows him the model reformer. There are two aspects in which he shines conspicuous. First, in his moral courage. It took comparatively little of this to oppose slavery after Congress had passed the Fugitive Slave Law in 1850; but when Whittier began his lifelong crusade against the system, it did take moral courage to associate himself with Garrison and his band of abolitionists. He testified against the system when Northern pulpits, with rare exceptions, were silent. He had to put up with a great deal of furious and denunciatory anti-slavery zeal, which was thoroughly distasteful to himself. He had to sacrifice early and honorable ambitions as to literary work. He did it all cheerfully, unhesitatingly, and with a consecration which was entire. It were well if the Christian ministry should never forget in what plight their silence left the Christian religion, or what a noble tribute to the same religion is found in the moral courage of Whittier. All evils did not die with slavery. The reformer still has his vocation, and we cannot deny the faith by consenting to be tardy followers instead of leaders in true reform.

It is also characteristic of Whittier as a reformer that he founded his

belief in ultimate triumph on God Himself. It was his faith in God, in God as reached through and in Christ, which sustained him with an untroubled calm through all the dark and trying hours of that struggle. All his anti-slavery poems breathe this spirit. He was no "come-outer," who flung up all faith in Christianity because so many of its adherents were subservient to the expediencies of the hour. His faith was steadfast. This kept him from the harsh and bitter denunciation, the intemperate and unjust identification of the system of slavery with those who had inherited it as a patrimony of evil. The words of Mr. Wasson are as true as they are pertinent: "We have in vain searched these poems to find one trace of base wrath or of any degenerate and selfish passion. He is angry and sins not. The sun goes down and rises again upon wrath, and neither sets nor rises upon aught freer from meanness or egoism. All the fires of his heart were for justice and mercy, for God and humanity; and they who are most scathed by them owe him no hatred in return." *

If from Whittier's career as reformer we turn to his works, we shall find these hardly second to those of any American writer in point of serviceableness to the ministry. Many have forgotten, if they ever knew, that his prose writing almost equals in amount that of his poetry. His prose belongs, most of it, to his early career, that of the editor. His essays, now upon aspects of New England life, now upon prominent historical characters or unknown heroes, who were witnesses for some great truth; here a scathing review of Mr. Carlyle "*On the Nigger Question*," and there a defence of Quakerism, are all characteristic of the man. It would be a mistake to claim for them the charm of style which belongs to Holmes or Lowell; and yet he will take a high place among our prose writers. He has preserved much that is of permanent historic value, specially the characteristic features of our New England life, which is fast passing into oblivion. The editor also of an edition of "John Woolman's Journal," he has made this book, which charmed so deeply the gentle Elia, attractive to all readers of his words of introduction. If, however, the preacher would acquaint himself with the story of the great anti-slavery struggle, he must turn to the third volume of Mr. Whittier's prose and read his discussions of the questions involved. In our anti-slavery literature it will be found among our standard authorities.

It is, however, Whittier's poetry which enshrines him in the affectionate memory of the American people, and to that, during the remainder of this paper, we turn. In the Riverside edition of Whittier's poetry, the four volumes are arranged under the titles, "Narrative and Legendary," "Poems of Nature," "Reminiscent and Religious," "Anti-Slavery," "Labor and Reform," "Personal," "Tent on the Beach." This classification is doubtless useful as a guide to study of the poet; but it is only by a somewhat arbitrary rule that any one class may be singled out as religious, such as are exclusively devoted to religious themes, for the reader of Whittier

* *Atlantic Monthly*, vol. xiii., p. 334.

will be impressed with the fact that his poetry is all more or less suffused with the religious spirit. The religious element pervades his poems on "Labor and Reform." Often in his poems on nature will be found lines or stanzas which disclose all the richness of his religious thought and feeling. In his poem on "The Lake-Side," the last three stanzas are distinctively religious. Take, for example, the closing stanza :

"Thanks, O our Father ! that, like him,
Thy tender love I see,
In radiant hill and woodland dim,
And tinted sunset sea.
For not in mockery dost Thou fill
Our earth with light and grace ;
Thou hid'st no dark and cruel will
Behind Thy smiling face !"

Or these from "Summer by the Lake-Side" :

"Assured that He whose presence fills
With light the spaces of these hills
No evil to His creatures wills,

"The simple faith remains, that He
Will do, whatever that may be,
The best alike for man and tree.

"What mosses over one shall grow,
What light and life the other know,
Unanxious, leaving Him to show."

Or these from "The Last Walk in Autumn" :

"And I will trust that He who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains these mosses green and gold,
Will still, as He hath done, incline
His gracious care to me and mine ;
Grant what we ask aright, from wrong debar,
And, as the earth grows dark, make brighter every star !

"I have not seen, I may not see,
My hopes for man take form in fact,
But God will give the victory
In due time ; in that faith I act.
And he who sees the future sure,
The baffling present may endure,
And bless, meanwhile, the unseen Hand that leads
The heart's desires beyond the halting step of deeds."

We have space for only one more quotation ; it is the close of the exquisite lines on "The River Path" :

"'So,' prayed we, 'when our feet draw near
The river dark, with mortal fear,

"'And the night cometh chill with dew,
O Father ! let Thy light break through !

" ' So let the hills of doubt divide,
So bridge with faith the sunless tide !

" ' So let the eyes that fail on earth
On Thy eternal hills look forth ;

" ' And in Thy beckoning angels know
The dear ones whom we loved below ! "

What is true of the poems on nature is true also of the poems on " Labor and Reform." They are all surcharged with the religious spirit. Of these poems, written between the years 1832 and 1865, the author, in his introduction to the Riverside edition, says : " They were written with no expectation that they would survive the occasions which called them forth ; they were protests, alarm-signals, trumpet-calls to action, words wrung from the writer's heart, forged at white heat, and, of course, lacking the finish and careful word-selection which reflection and patient brooding over them might have given. Such as they are, they belong to the history of the anti-slavery movement, and may serve as way-marks of its progress. If their language at times seems severe and harsh, the monstrous wrong of slavery which provoked it must be its excuse, if any is needed." The reader will, however, be quite as much struck by the profound religious sense they reach as by any severe and harsh language they embody. It is one long and deep-toned strain of appeal to the Divine justice. The voice of Hebrew prophets is in them. Mr. Wasson,* in his article on Whittier, points out this Oriental nature in him. We have no room for quotation, and must refer our readers to such poems as " The Branded Hand," " What of the Day ?" " Thy Will be Done," " The Watchers," " From Perugia."

Turning now to those poems which Whittier himself classified as *religious*, they make up in amount half of one volume. Though some of them belong to the earlier period of his poetry, by far the larger part bear dates from 1850 to 1886. It is doubtless true of Mr. Whittier's poetic development, that his truest and deepest poetic notes belong to the latter period of his poetic life. Much of what is named as the " poems" of the earlier portion of his career is only a rhythmic eloquence. It is poetic in verse form rather than in idea or expression ; but in the years of calm that followed the surging strife for freedom Mr. Whittier's muse took a far more poetic flight. It is very doubtful whether he could have written " Snow-Bound" or the " Tent on the Beach" while the hosts of freemen and slaves were in the death-grapple, and one can hardly fail to note the deepened tone of the religious poems that belong to the time just named.

Seeking for some distinctive notes of the religious sentiment, as expressed in this class of his poems, what will first strike the student is that the poet dwells on the Divine Love, where in his poems on anti-slavery and reform he dwelt on Divine Justice.

* *Atlantic Monthly*, vol. xiii.

As illustrations of this note, take the four poems, "The Eternal Goodness," 1865; "Divine Compassion," 1868; "The Two Angels," 1875, and "Revelation," 1886. From the first of these we quote a few stanzas:

"I see the wrong that round me lies,
I feel the guilt within;
I hear, with groan and travail-cries,
The world confess its sin.

"Yet, in the maddening maze of things,
And tossed with storm and flood,
To one fixed trust my spirit clings;
I know that God is good!

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

"The wrong that pains my soul below
I dare not throne above:
I know not of His hate—I know
His goodness and His love.

* * * * *

"And so beside the Silent Sea
I 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."

From the poem entitled "Revelation," suggested by one of those marvellous passages which occur here and there in the Journal of George Fox, we select the closing stanzas, written, it will be remembered, in 1886, as the utterance of Whittier's deepest trust:

"O joy supreme! I know the Voice,
Like none beside on earth or sea;
Yea, more, oh soul of mine, rejoice,
By all that He requires of me,
I know what God Himself must be.

"No picture to my aid I call,
I shape no image in my prayer;
I only know in Him is all
Of light, life, beauty, everywhere,
Eternal goodness here and there!

"I know He is, and what He is
Whose one great purpose is the good
Of all. I rest my soul on His
Immortal Love and Fatherhood;
And trust Him as His children should.

"I fear no more. The clouded face
Of Nature smiles; through all her things
Of time and space and sense I trace
The moving of the Spirit's wings,
And hear the song of hope she sings."

It is another marked trait of Whittier's religious poetry that it is suffused with the spirit of hopefulness. No man saw more clearly than he the wrongs in life. To him sin in every form was a dreadful evil. He felt the bitterness of the struggle between human selfishness, human pride, and any true and Christian social adjustments. The clouds were dark at times to his vision. Righteousness was contending against great odds; but his faith in the ultimate triumph never waned. He saw from afar the coming victory; hence his poetry is no Jeremiad, a voice of mourning, lamentation, and woe. It is ever a voice of hope. It is full of good cheer. He never fell into the error of some moral champions of sounding notes of despair. Thus in the "Pastoral Letter," written in 1837, he closes the poem with this stanza:

"And thou, sad Angel, who so long
Hast waited for the glorious token,
That Earth from all her bonds of wrong
To liberty and light has broken,—
Angel of Freedom! soon to thee
The sounding trumpet shall be given,
And over Earth's full jubilee
Shall deeper joy be felt in Heaven!"

So we find a similar strain ending the poem on "The World's Convention":

"O, then to Faith's anointed eyes
The promised token shall be given;
And on a nation's sacrifice,
Atoning for the sin of years,
And wet with penitential tears,
The fire shall fall from Heaven!"

The two poems, "In the Evil Day" and "Moloch in State Street," were written, he tells us, "in special reference to that darkest hour in the aggression of slavery which preceded the dawn of a better day, when the conscience of the people was roused to action." But how the soul of the poet seems uplifted in the holy confidence of his faith! How inspiring and cheer-bringing is the strain in the stanzas which close these poems:

"O clear-eyed Faith, and Patience, thou
So calm and strong!
Lend strength to weakness, teach us how
The sleepless eyes of God look through
This night of wrong!

"The long night dies: the welcome gray
Of dawn we see;
Speed up the heavens thy perfect day,
God of the free!"

In fact, no matter how heavy the burden of the seer as he portrays the terrors and swayings to and fro of the struggle, we come to look for a burst of triumphant hope at the close ; and whoever in any mood of discouragement will but turn to the "Shadow and the Light" can hardly fail to catch fresh inspiration from the Great Hope which shines through all its stanzas.

Nor can the student of Whittier's poems fail to note that they embody the most full and attractive presentation of Christ ; of Christ as man's Redeemer. To Whittier he is ever the Divine Saviour, not simply the perfect man, the all-wise Teacher, or spoiled example. Our hymnals have been enriched by some of their choicest hymns on Christ, taken from his poems. One of his earliest, the "Crucifixion," 1834, perhaps not remarkable for its lyric excellence, has yet its value as a rhythmical confession of Whittier's faith. Three years later, in 1837, followed his lines on "Palestine." The present Christ is its pervading thought, and it is given in all the poet's tenderness and glow. His poem, "The Holy Land," written ten years later, is an echo of the strain heard so rich and clear in "Palestine," but with a more truly lyric touch. It is, however, in his much longer poem, "Our Master," that we find the fulness of the poet's heart poured forth on this theme of Christ. It is from this that our hymnals have borrowed the selections beginning

"We may not climb the heavenly steeps."

"Our Lord and Master of us all."

There are some thirty-eight stanzas in the whole poem, many of them quite as full of beauty and insight as any we have been wont to sing in the selections inserted in our hymn-books. Lines like these once read are apt to linger in the memory like strains of holy music :

"Deep strike Thy roots, O heavenly Vine,
Within our earthly sod,
Most human and yet most Divine,
The flower of man and God.

"O Love ! O Life ! Our faith and sight
Thy presence maketh one,
As through transfigured clouds of white
We trace the noonday sun."

While stanzas like these, poetical only in form, but having peculiar depth and trueness of experimental religion, have their own sweetness and light :

"In joy of inward peace or sense,
Of sorrow over sin,
He is His own best evidence,
His witness is within.

"Our Friend, our Brother, and our Lord,
What may Thy service be ?
Nor name, nor form, nor ritual word,
But simply following Thee."

It would be a grateful task to point out the exquisite tenderness of such elegiac stanzas as are found in "Gone" and "The Friend's Burial." The latter was suggested by the death of his mother's friend. I cannot forbear inserting two or three stanzas:

"Sing softly, spring-bird, for her sake,
And thou not distant sea,
Lapse lightly, as *if Jesus spake*
And thou wert Galilee.

"The dear Lord's best interpreters
Are humble human souls;
The Gospel of a life like hers
Is more than books or scrolls.

"From scheme and creed the light goes out,
The saintly fact survives;
The blessed Master none can doubt
Revealed in holy lives."

Other choice religious, nay, Christian notes are often and melodiously struck in Whittier's poetry, the Divine law of self-sacrifice, faith in immortality, etc. Throughout the volumes, as one reads them now and then, is seen some triumphant assertion of the spiritual over the earthly life. There is one such passage, so full of this thought that it should be quoted, and with this quotation we must close the discussion of this fascinating theme. It is found in the poem "The Meeting:"

"So sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.
The low and dark horizon lifts,
To light the scenic terror shifts;
The breath of a Diviner air
Blows down the answer of a prayer."

I need scarcely say that no attempt has been made to point out Whittier's place among American poets or in the wider realm of English poetry. It would have been pleasant to dwell on some of the finer elements of his poetry as found in his idyll "Snow-Bound" or in "The Tent on the Beach," not to name others. It would have been our duty then to point out his limitations, for limitations, if not defects, he certainly has. All this is foreign to the aim of this essay; and it is also impossible to repress the hope that before long the American public may have access to some well-written biography of the man, the reformer, the poet, and the Christian, enriched by his correspondence, and giving, so far as is possible, the story of his noble career.

II.—THE RESPONSIBILITY OF THE PASTOR FOR THE DEVELOPMENT OF A MISSIONARY INTEREST AMONG HIS PEOPLE.

By Arthur T. Pierson, D.D., Philadelphia, Pa.

In everything that is good the pastor must be the leader of his people, for the pastorate implies, first of all, such a conception of leadership. The administrative side of pastoral life is by no means the least important of the manifold aspects of ministerial work. As has often been said, the missionary interest of a congregation is not likely to rise above the level of the pastor's own intelligence and zeal; and this fact, of itself, puts a tremendous responsibility upon him who stands as the visible head of a Christian organization. It has been well remarked, by Dr. W. S. Swanson, of London, that to talk of the mission as an organization of the Church is to put "the cart before the horse." The Church is rather, says he, the organization of the mission, for the Church has no right to exist except as it exists to work out God's plan for a world's evangelization and salvation. In this view the distinction between home and foreign missions is largely a false distinction. The mission of the Church is to go into all the world and preach the Gospel to every creature, without discrimination as to territory near at hand or territory more remote. There are to be no "regions beyond" into which the Gospel does not penetrate, and it is to penetrate into every such region by the impulse of the Church's consecrated activity.

We regard this conception of the Church's work as fundamental to the proper conduct of all missions, at home and abroad. The pastor must conceive of his membership, not as constituting the *field* for him to work to its highest fertility, but as the *force* by which he is to work the wider field, which is the world. He is, therefore, simply the head workman to organize his people for activity, and then lead them forth and urge them forward into every sphere of holy service for Christ and for souls. The moment that such a conception as this is firmly rooted in the mind, the true minister will begin his own training with reference to the discharge of his duty; and this training will itself begin with an intelligent understanding of the wants and woes, the sins and sorrows of a dying world. If he does not first feel the needs of men he cannot feel the adaptation of Christ and His Gospel to their needs. The more thoroughly he explores the dark places of the earth, in which are the habitations of cruelty, the more will he be impressed with the claims of the world upon the only Gospel that can bring light into the regions of the shadow of death, and expel cruelty from human habitations and displace it by charity.

One is at a loss to understand how any evangelical pastor can be anything else than an evangelistic pastor; how any man that knows and loves the Gospel can withhold that Gospel from needy souls; how any man that has found salvation in Christ can forbear to deliver those that are appointed

to death and ready to be slain. And if a man is himself on fire with missionary intelligence and consecrated zeal, he must kindle fires even on the altars of the apathetic and the indifferent. There is about his ministerial enthusiasm a contagion and an infection, and it spreads among his people; and if, to all else, he add a practical leadership in giving to benevolent causes, and himself sets the example of a scriptural beneficence, he will find many of his people following his example and catching his spirit. It is a capital plan for a minister of Christ, when he finds a work on missions that is stimulating and inspiring, publicly and from the pulpit to recommend to his people the reading of such a book. There are many in every congregation who have a zeal, but not according to knowledge, and their zeal needs to be educated, enlightened, directed. There are many who would gladly turn from the more shallow literature of the day to books which have the sanction, and especially the enthusiastic sanction, of an honored and revered pastor. The minister's word carries with it great weight, especially with the better class of his people; and if he speaks with strong commendation of John Williams's story of work in the South Seas, or John G. Paton's tale of Aniwa, or the story of Madagascar and its martyrs, or the tale of the Telugu Mission in Ongole, India, with its ten thousand baptized converts in a year, or of Fidelia Fiske's work in Oroomiah, or Eliza Agnew's work in Ceylon, or William Duncan's Metlakahtla among the North American Indians, he will find that his recommendation of these romances of missions will serve to set scores of people reading the books in which he has taken so profound an interest. If, in addition to this, he delivers now and then missionary lectures himself, upon fields in which he has been greatly absorbed, and which present in themselves examples of the miracles of missionary triumph, he will find that he is becoming the disseminator of missionary intelligence and the inspirer of missionary zeal among his own people. Then let him push into the "monthly concert" the best energies of his being, informing himself upon various fields, making himself familiar with the biography of leading missionaries, and, as far as possible, keeping track of current developments in the missionary field, which show not only the triumph side, but the trial side of missions. Every pastor should watch the movements of the missionary host, as he would watch the daily bulletin of a war in which the nation is engaged, and note every step of the advance or retreat of the national forces.

Then, in addition to this, let him stimulate his people to send one of their own number, if possible, into the foreign field; or, at least, to assume the support of some missionary in some local mission station, so that there may be direct and constant communication with the foreign field, by letters that pass to and fro. Let him bring missionaries, both men and women, to visit his people, and speak to them in person of what they have done and seen. Let him organize in his congregation missionary societies among the men, as well as among the women and the children, and throw himself

into the practical conduct of these enterprises, even though he may be behind the scenes while others are the nominal conductors of the organizations.

Above all things else, let him consecrate himself to the proclamation and dissemination of the Gospel, wherever God shall give him the opportunity, and exhibit in himself a practical missionary spirit in lively exercise ; let him consecrate his own children from birth to the work of carrying the Gospel to the destitute. Give us a few such pastors as this in the churches, and we shall see the level of missionary enterprise and heroism rising toward its flood mark and reaching heights never before attained.

There was never a dead church that long remained dead with a living pastor in charge of it. One may find, when he first undertakes a pastoral charge, that the missionary spirit has sunk to a low ebb, or perhaps has never known high tide or risen to any lofty level ; but if he will patiently begin to instruct his people, to disseminate information, to encourage personal investigation, to organize missionary societies and stimulate missionary contributions—if he will seek to lead out his people in direct effort for the salvation of the lost, and become himself an exemplification of sanctified giving and consecrated living, there is no body of real Christians on the face of the earth that will not, sooner or later, respond to efforts such as these. And, even if there be no great impression made on the adults of his congregation, he who will be faithful in the education of the children and youth of his church may train up a new generation who shall partake of his own intelligence, and of his own consecration.

There was in the city of Cleveland a single man, pre-eminently intelligent and interested upon the subject of a world's evangelization ; and that man spent fifteen years in that city. During that time he virtually changed the character of the church. He led the way in a crusade of missionary endeavor, and that congregation became famous in the body to which it belonged as a pioneer church in its missionary zeal. I do not believe it would be possible to have put that same man in any church in Christendom in which in ten years he would not develop a similar missionary enthusiasm. It is because his own heart was afire with the subject that he kindled a flame on the altars of others, and started a conflagration that practically consumed apathy and lethargy.

If the history of individual churches were traced, it would be found that there has seldom, if ever, been a warm-hearted and active missionary church which has not had a missionary-spirited pastor, and that there never has been a thoroughly missionary-spirited pastor who has not, if he has had time enough, developed a similar spirit among his people. The story of Pastor Louis Harms in Herrmannsburg is a lasting tribute and proof as to the power of one man, in developing among his people a thorough consecration to missionary giving and serving. The story has been written as in letters of gold by the pen of such as William Fleming Stevenson, and may be read in his "Praying and Working." A disabled *candidat* came among his people one day and told them the story of the woes and

wants of the heathen. The heart of Harms was deeply touched, and so were the hearts of his people. They were a poor and feeble folk ; they had but little money, being most of them farmers and workingmen ; but he said to himself and to them, " Why should we not help missions ?" and this question soon prompted another, " Why should we not *project missions* of our own ?" It was not long before the people began not only to offer money, but to offer themselves. One man gave his farm. The farm-house was turned into a training school, and there they actually began to educate missionaries from among themselves for the foreign field. Then a sailor proposed that they should build their own vessel, and launch it, and own it, and man it, and make it the shuttle of communication between the missionaries and the church at home. They built the *Candace* and sent it with their missionaries to their fields. That church, while sending forth its scores of men and women to tell the story of the cross, multiplied until it numbered ten thousand members at home, and became the largest church in the world ; supplied all the wants of its workers, set up its own mission press, and printed its own mission magazine, and thus was in itself a whole board of missions, with training school, missionary treasury, missionary vessel, missionary helpers and workers, missionary magazine, and all the apparatus of a thoroughly well-organized and well-conducted missionary society. If one church, under the leadership of such a man, and himself a man broken down in health, and his church composed, for the most part, only of the Lord's poor, could do such things, what might not some of the great churches of Christendom do with immense wealth, with men and women of culture and character and social influence, with every help and encouragement to a wide and magnificent work for Christ ?

We add to this cursory glance at ministerial responsibility one closing word. No man was ever a missionary in spirit who did not learn to commune with God closely in the secret place. Prayer is the first impulse in missionary heroism, and the man that knows not how to pray, and knows not how to lead his church into prayer, may secure organizations, but he can never secure power. The spirit of missions is the spirit of Christ. The spirit of Christ can only be found and developed where there is access to the mercy-seat, and familiar and frequent communion with Him who hears prayer. May we not say that, back even of the intelligent acquaintance with the facts of missions, prayer must start the true pastor even on his studies, and that every new accumulation of facts must be bathed in prayer and become fragrant with its holy anointing before it can exercise its influence, either upon his mind or upon the mind of his people ? When a pastor will take the great facts of a world's need and destitution to the mercy-seat, and hold them up in the light of the Divine Presence until they burn and glow with the fire of the Shekinah, and then hold them up before the eyes of others, he will constrain the careless to confess their awful meaning, and the coldest souls will by and by not dare to dispute the claim of a lost world upon those who possess the Word of Life.

III.—DUTCH CALVINISM.

By Rev. Henry E. Dosker, A.M., Holland, Mich.

Calvinism is utterly unlike the low-browed, narrow-minded caricature which its enemies love to assail.

In its essence Paulinic theology; in its theological aspect the Protestant recast of Augustinianism; in its philosophy the most concise and logical and forceful of all religious systems—it has a history which may well fill its warmest advocates with grateful pride.

The nations on which it laid hold were the strongest in character known to modern history.

On every line of investigation it may fearlessly court the closest scrutiny.

As a system, it is neither obsolete nor obsolescent, and its reactionary activity is possibly nowhere so clearly seen, in our day, as in the churches of the Netherlands, where half a century ago it was well-nigh extinct, and where to-day the stoutest blows are struck in its behalf.

It may be instructive and encouraging briefly to rehearse the history of Dutch Calvinism.

At variance with the common belief, Calvinism never held an *exclusive* sway in the Dutch Church; nor has the nation, as a whole, ever been thoroughly permeated by its leaven.

Before the Synod of Dordt, 1618–19, Dutch Calvinism never attained its full doctrinal development. The ecclesiastical life of Holland was still in a stage of evolution, and the churches, as a whole, had scarcely appreciated their doctrinal position.

The close connection between Church and State and the galling dominion of the latter over the former hindered this development. True Calvinism is free, it pants for liberty, it bows only before God, it *will not, cannot* thrive under the heel of State supervision. The bitter wrangles between the Orange Party and the Republicans toward the close of the sixteenth and in the beginning of the seventeenth century reacted against the development of Dutch Calvinism.

The history of the immediately ante-Dordtrechian days sheds a clear light on the tendencies of Arminianism. This politico-ecclesiastical party stood for Republicanism in the State and for liberalism in the Church. It started an anti-symbolical agitation. Its tendency was swiftly downward. Arminius went beyond the five points, Episcopius beyond Arminius, Vorstius again beyond him. Soon the cry was *for no symbols at all.* (Gesch. des Vad. Gr. Van Prinsterer, I., 256.)

When the National Synod was to meet, some of the provinces refused to send delegates. Many of the provincial synods were neck-deep in cases of discipline. The Synod of Dordt met and the opposition was overawed, but not exterminated. Its decisions were by no means generally accepted.

And even in the so-called golden period of Dutch Calvinism, brilliant with illustrious names, its sway was by no means universal.

For although the Calvinistic party ruled in the Church, it was stratified with different views. This is easily explained, for as early as 1635 the Arminians showed considerable activity again, and liberalizing tendencies steadily encroached on the central party.

Dutch Calvinism soon degenerated into a dead orthodoxism ; the form remained, the life had fled. Thus it was unable to cope with rationalistic and deistic and naturalistic and revolutionary tendencies, which from Germany and England, and especially from France, were recklessly imported and soon obtained complete sway in intellectual circles.

It is true there were exceptions ; individuals and local churches and even whole districts were loyal to the truth, but the nation as a whole was permeated by the spirit of negations. The closing years of the seventeenth century and nearly all of the eighteenth afford but a sorry spectacle.

At the beginning of the nineteenth century there was, strictly speaking, no Dutch Calvinistic party in existence.

The ruling tendency was a cold, superficial supernaturalism, from which the reaction revealed itself in various Dutch theological schools.

Among these reactionary movements was the revival of Calvinism. It grew steadily, and is to-day the most compact and strongly intrenched religious party in the Netherlands.

The leaven of the Spener movement in Germany had, through the Moravians and the Wesleys and Whitefield, caused a universal religious awakening. Its eager, trembling touch was felt all through the Christian Church. The dark days which closed the eighteenth and opened the nineteenth century only repressed it, but could not kill it.

In Holland serious souls were deeply agitated, among them the great poet and statesman Bilderdyk (+ 1831). Young and earnest natures rallied around him. Groen van Prinsterer, the greatest of modern Dutch statesmen, came under his influence and began his lifelong battle for Christ, which was only ended by his death in 1876. Dr. Da Costa, of Utrecht, and Dr. De Capadose, of Amsterdam, were set afire. Others were touched in rapid succession.

The rumblings of a coming earthquake were heard and the dormant faith of the people began to assert itself. Great revivals, almost inexplicable from the character of the sermons that had been preached, swept the country. The Bible was read and simply expounded by self-appointed exhorters. Meanwhile King William I. had made a sad mistake when he set himself to reorganize the internal affairs of the State Church. The Presbyterian form of church government was practically abandoned. The dominion of the State over the Church became complete. The representative ecclesiastical bodies were changed into "boards," independent from the control and supervision of the churches. A new hymnal was, under

royal command, saddled on the Church. The people rebelled. It rained protests, but in vain.

A simple North Country pastor, H. De Cock, sounded the alarm, and a band of young men, who at Leyden had been thoroughly enthused by the spirit of Bilderdyk, now undertook the task, from which the natural leaders above named shrank back, in this hour of supreme peril.

Thus the Free Church of Holland was born (1834). From that day Dutch Calvinism took a new start. A free, thoroughly Calvinistic Church had begun its brief but eventful history. The State sought to throttle the infant in the cradle. Free Holland stained its fair name by an unwarranta e and cruel persecution of the Separatists. Dragonades, fines, imprisonments, mob-violence, perversion of justice, they were all in turn tried ; but, as always, persecution proved itself the foster-mother of the new church.

It thrived ; how, no man can explain, for it had no great leaders. Its first generation of preachers were almost to a man unlettered and uncultured men. Moreover, internal divisions prevailed in the Free Church. An untimely attempt to revise the old rules of Dordt in 1836 caused a split, which separated the new movement into two bitterly hostile factions, which were only reunited, after years of effort and prayer, in 1869.

The first great onward stride was in the establishment of the Free Church Seminary at Kampen, in 1854, when the training of the ministry was tentatively regulated ; but notwithstanding all these drawbacks, its deep reverence for the old symbols, its unswerving loyalty to God's Word, its love for the old solid truth, made this movement the hope of organized Dutch Calvinism, and its influence, from the very start, went far beyond its own narrow bounds.

And yet all these years *scientific Calvinism* was dormant ; for the Free Church for nearly fifty years never gave birth to a master mind of national reputation, and the Separatists were laughed to scorn by their more advanced brethren, who had remained loyal to the nondescript national church, and who, though bound hand and foot, were straining every nerve to establish a confessional party with reformatory aspirations in the old establishment.

Among lesser lights one of these State Church pastors soon assumed the leadership. It was Dr. Ab. Kuyper.

Born a minister's son, at Maasseluis, in 1837, he studied at Leyden and was a disciple of the rationalistic Scholten. When he left the university he was a *modern ;* and yet he felt himself dissatisfied.

The study of à Lasco's works, for his degree ; the reading of an English novel, strange to say ; and the contact with simple, old-fashioned believers, in his first charge at Beesd—all these things co-operated to his conversion.

This magnificent intellectual equipment was henceforth fully dedicated to the defence of the old standard truths of Calvinism. Only by slow degrees he came, however, to the masterful position he now holds. Long-

forgotten principles were dragged to the light and set in their true places, in the leader's elaborate system of dogmatics and churchcraft.

Eschewing apologetics as practically useless, Dr. Kuyper has assumed the aggressive in a thetical way. Over against *human negations* he places *Divine declarations.* Enthusiastically believing in the inherent power of Calvinism, he has become its most daring and consistent champion. Like Groen van Prinsterer, whose natural successor he became in 1876, he applies his faith to the whole sphere of human life. In his wide horizon there is place for Calvinistic statecraft, for Calvinistic education, for Calvinistic æsthetics, for Calvinistic ethics, for Calvinistic benevolence ; the church, the school, the university, the home, the shop, the market—in a word, all the perplexing richness of human life must be permeated and electrified with the vivifying power of the great main principle of Calvinism—the fear of the Lord.

With bewildering fecundity of resources, Dr. Kuyper is a leader in the political arena, in the daily press, in the great economical questions of the day, in the councils of the Church everywhere. His most dogged opponents must pay homage to his brilliant parts.

Under his leadership the Free University of Amsterdam was founded in 1880. He became its leading professor.

Under his leadership a new movement for ecclesiastical liberty was inaugurated in 1886, whose pivotal point was *Christ's royal rights in His Church.*

It is true here his plans apparently miscarried. Seemingly he had forgotten Groen's words, which he quoted in 1868, at the beginning of his own warfare for the truth, that "among the sad phenomena of the day there was none to be compared to the *growing dulling of the sense of justice.*" He found out its truth when court after court decided against his followers, the so-called "Doleerenden," in their struggle for the property of their churches. Himself and all the consistory of Amsterdam were unceremoniously expelled from their holdings and made to shift for themselves.

This was God's beneficent providence, for it purified the movement and tested the strength of its principles.

It grew apace, and finally, after long deliberations, the unexpected happened, and, in obedience to the principle, "*that like believing Christians may not exist separately,*" the Free Church men of 1834 and the Doleerenden of 1886 were united at Amsterdam in June, 1892.

Through this union Dutch Calvinism has been lifted to a more commanding position than it ever before occupied in the Netherlands ; for now it has, what it never had before, absolute liberty.

Besides Dr. Kuyper there are many other men of great influence, but none who excels, in thoroughness of equipment and greatness of influence, the young and genial Kampen professor, Dr. Herman Bavinck.

His strength lies in the depth and richness of his scholarship, in a keen,

analytic mind, and a pellucid clearness of statement. Surely Dutch Calvinism has a bright future before it.

Reaction follows action, ever and anon, in the history of the Church; and the tired human mind has again and again returned to this strong system of God's truth. The danger of Calvinism lies in the retrogressive tendencies of many of its friends. The system is capable of growth, like every other system. Its fundamental ideas are unchangeable, its formulation may change. As for its popularity, neither Paul nor Augustine nor Calvin were ever popular. Calvinism but shares the fate of its founders. Its despondent friends should, however, remember this page of its history in the Netherlands. In 1834 a mere memory and local tradition—to-day the most aggressive and vigorous party in the Dutch Church. "Deo soli Gloria."

IV.—THE ETHICS OF MEMORY.

By Rev. Augustine S. Carman.

The serene way in which many good people will admit the possession of a poor memory, suggests that the ethical element in this important faculty is but slightly appreciated, even among those with whom ethical considerations are presumably supreme. It would be startling to hear one of these excellent people calmly remark, "I have a very poor faculty for speaking the truth," or "I have much difficulty in keeping my hands off other people's property;" but what if it may be shown that a bad memory is often a moral defect as truly, if not as markedly, as are lying and stealing? The custom is, however, to regard it scarcely as a defect in any sense, to view it in one's self with a complacency untinged with regret, save when it mediates some unusually disastrous result. Contrast the cheerfulness with which one asserts, "I never can remember names," with the humiliation of one possessing the physical defect of strabismus, or deafness, or a limping gait. Yet a bad memory is always a defect, frequently a fault, and sometimes a crime.

The situation is aggravated somewhat by the fact that a first view of the results of the recent science of physiological psychology tends to a similar rejection of the ethical element in memory, making of the faculty a mere matter of nervous discharge upon the repetition of an original stimulus. Ribot, in his famous treatise on the Diseases of Memory, distinctly asserts that "memory is *per se* a biological fact—by accident a psychological fact." He constructs his theory of memory conformably to the more general theory of Huxley, Clifford, and Maudsley, "that consciousness is only the adjunct of certain nervous processes, as incapable of reacting upon them as is a shadow upon the steps of a traveller whom it accompanies." M. Luys, author of "The Brain and its Functions," elaborates in brilliant and highly tropical language the same theory. The ten-

dency of this theory is, of course, to take memory out of the realm not only of moral science, but even of psychology, relegating it to the department of physiology pure and simple. It seems demonstrable, however, that this recent fascinating science, properly considered, lends cogent proof to the view that memory is a matter not merely of physiology, but also and largely of ethics.

There has been a further tendency to treat memory as a matter of mnemonics. It is said that mnemonic schemes are numbered by the hundred and date back far into the centuries. It will be generally conceded, however, that these have never been successful upon any large scale, that egregious failures have been made with them, while without them many of the most remarkable feats of memory, such as those of Macaulay and Cardinal Mezzofanti, have been accomplished. Memory is far more a matter of ethics than of mnemonics.

It may be freely admitted, indeed, that a poor memory is in certain cases a purely physical defect, congenital or the result of sickness, accident, or old age, the loss of memory in such cases having, of course, no direct ethical quality. Varying aptitudes of memory consequent upon varying brain conformation in different individuals appear to have been clearly demonstrated ; and in general it is evident that memory is mediated by physiological conditions. Yet the net result of a study of this remarkable human faculty, memory, which, like a very thing of life, now sulks in silence, now speaks out with startling distinctness, is the reinforcement from scientific research of the ethical view which the Scriptures so emphasize in making memory the subject of reiterated and solemn injunction.

Four striking facts, supported by common experience and given rational explanation by recent scientific research, clearly indicate the ethical element in memory. They are the following :

1. Memory is cultivable to an indefinite extent.
2. Attention is a fundamental condition of memory.
3. We remember best what interests us most.
4. Our memories are integral parts of ourselves.

These points will be elaborated somewhat, certain aids to memory will be mentioned, and a brief application will be made to the particular work of the ministry.

Passing by the evidently abnormal cases of phenomenal memory, there are abundant illustrations of the fact that most remarkable feats of memory resolve themselves into clear cases of cultivation. A familiar instance is that of the ability of Robert Houdin, the " conjurer," to enumerate from a single glance the contents of a bookcase or similar collection of articles. He has explained it in his memoir as the simple result of practice, on the part of his son and himself, while walking the streets, to vie with each other in recalling the contents of the store-windows passed. The ability of the railway postal clerk instantly to recall the State, county, and proper receptacle of the pieces of mail he handles at a speed which rivals that of

this flying car is simply a matter of cultivation. The merchant's remarkable memory of the details of his business, the shelf-place and varying price of his goods, and the names and faces of his customers, is, ordinarily at least, a matter of cultivation. The politician's marvellous memory for his individual constituents, seen and thought of only at the long intervals of campaign seasons, and then but momentarily, is not so directly a heaven-sent gift as a matter of cultivation all the way up from his pettiest ward or township campaign, to the day when his ambition culminates in an opportunity to "run for Congress." Each commonplace face and name has a distinct voting value, and the subtle flattery of recognition is an art which no astute politician will ignore.

And on the physiological side also we find the possibilities of memory cultivation practically limitless. The physiological theory, as stated by Bain ("Mind and Body"), is as follows: "For every act of memory, every exercise of bodily aptitude, every habit, recollection, train of ideas, there is a specific grouping or co-ordination of sensations and movements, by virtue of specific growths in the cell junctions." To the natural objection that the human brain could not accommodate the vast variety of specific growths required by this theory, the physiologists have replied by calculating the number of cells and connecting fibres in the large brain. The lowest estimate [Meynert] places the number of cells at six hundred millions, and a still larger number of fibres, while this estimate is doubled by other investigators [Bain, Sir Lionel Beale]. Add to this the fact that many of our mental acquisitions serve various uses, the intellectual process requiring not so frequently a wholly new acquisition as a new combination of previous acquisitions—as *e.g.*, language is built up from a certain limited number of words variously grouped—and we have complete scientific corroboration of what experience suggests—namely, that memory is cultivable to an indefinite extent. But if memory is thus cultivable, it is a matter largely within our control, and if within our control it has entered the realm of ethics.

And this ethical quality is significantly shown by the fact that attention is a fundamental condition of memory. Baldwin, in his admirable "Handbook of Psychology" (which represents the high-water mark of recent research while conserving the bases of religious truth), asserts that "the attention, considered in its entire function as the apperceptive agent of our mental life, is . . . the one essential mental condition of memory. . . . It is the universal condition that things attended to are remembered and things not attended to are forgotten." The statement of Ward (*Encyclopædia Britannica*, article "Psychology") is as follows: "Concentration of attention increases or its abstraction diminishes the intensity of a presentation in circumstances where physically and physiologically there is nothing to prevent the intensity from continuing uniform." All authorities appear to recognize the prime importance of attention, although differing as to its psychological nature. Le Conte, in his treatise on

Sight, makes the interesting suggestion that the peculiar functions of the central spot in the retina of the human eye, whereby distinctness of vision is in man practically limited to a minute area, have their *raison d'être* in the need of concentration of attention among the highest order of beings. The testimony of universal experience confirms this view of the supreme importance of attention in the retention and reproduction of our mental processes. Simple lack of attention will explain most lapses of memory not due to morbid conditions. The importance of holding the attention under firm control in a definite course, instead of allowing it to be carried aimlessly by each passing breeze or swept along by some powerful current, is seen from this point of view. Failure in this direction is widely indicated by certain modern tendencies—on the one hand, to frivolous mental pursuits, and, on the other, to sensationalism, the rudderless mind demanding some startling effect in play, novel, and newspaper, and even in the pulpit, if the volatile attention is to be more than momentarily held. This intemperance of mental habit, with its resort to mental stimulants, is, perhaps, quite as marked an evil in modern civilization as the use of fiery, intoxicating drinks. Both in its relation to memory, therefore, and in the totality of its relations, attention is seen to be a matter of fundamental importance ; but the attention is capable to a large extent at least of control ; its regulation enters into the realm of choice, which is the realm of ethics.

The ethical element in memory is further marked by the fact that we remember best the things which interest us most. This principle of preference, as it is called by the psychologists, has reference chiefly, no doubt, to native tastes and aptitudes, and these undoubtedly constitute a factor of prime importance in the determination of interest. It is frequently a physical difference which causes one student to take keen note and retain vivid recollection of all the incidents of "field-day," while another gazes idly, notes little, and remembers nothing. It is often an inherited talent, expressed, perhaps, in some peculiarity of brain formation, which gives the presentation and representation of the facts in a scientific lecture greater vividness in the consciousness of one listener than in that of another. But after all necessary concession to native aptitude and talent, there still remains a wide field for the cultivation of that interest which does not naturally or does but slightly exist. A true education does not merely develop the mind along the line of its greatest appetencies, although respecting the importance of these, but it cultivates tastes which are dormant, and develops an appreciation of the finer shades of color, the closer harmonies of sound, the subtler distinctions of dialectics. The marvellously discriminating touch of the blind is not a native but a cultivated talent, and is equally developed under the stimulus of another interest than that of the necessities of the blind ; for example, a treasury clerk whose sight is perfect will have his sense of touch cultivated to the point of instantly detecting, by the touch alone, a counterfeit among a thousand bills counted out with flying fingers. The interest may be cultivated indefinitely

in almost any direction. A proof-reader will see what no other sees on a printed page, his abnormal interest in typographical errors ever intruding itself into his ordinary reading, to his intense annoyance.* And so recognition and recollection are matters largely of the interest taken in the original presentation. The process of memorizing is very aptly described as learning "by heart." We remember best the things which have a peculiar relation to ourselves. A simple proof of this is the ease with which we recall matter of our own composition when we recall other matter with greatest difficulty. A talented preacher who can deliver his own sermon *verbatim*, after a few readings, has confessed his inability to repeat the Lord's Prayer correctly, although the former is fifty times as long. The secret of easy memorizing for a pupil lies in making an author's thought one's one. When that thought has been thoroughly assimilated and analyzed, or in some other way brought into close relation to the learner, its reproduction *ipsissima verba* becomes comparatively a simple matter.

This factor of interest is ordinarily the dominating one in our memory of persons. A Southern lady testified in court that she could not identify a certain negro, since "all negroes looked alike" to her. It was significant proof that to her all negroes were personally uninteresting. To the casual glance of chance acquaintance, two sisters may be scarcely distinguishable from each other, but to the interested eye of mother or lover individuality is marked by a multitude of data. Memory is seen thus to be largely a matter of interest, and this interest is not a mere fixed quantity determined in direction and amount by native preference, but is capable of cultivation in new directions and to an enhanced degree. It is thus brought far within the ethical realm.

But memory would be proved a matter of ethics, if on no other ground, by the single significant fact, so emphasized by recent scientific research, that our memories are an integral part of ourselves. The subject-matter of memory is not a mere accumulation of materials accommodated for a time by the mind, and stored away in mysterious chambers, whence it may be brought out if wanted or left to fade away into oblivion if not wanted. That power of ethical choice which has been vindicated as determining in part the quality and content of our memories, passes out of our grasp at a certain point. That which enters into the memory enters into the very life of the individual and becomes a part of what he is, not merely of what he has. The modifications of the nerve-cells by each experience, physical and mental, are each accompaniments and signs of a definite modification of character. In this sense a man is a part of all that he has ever seen or experienced. Memory is the stamp of experience imprinted on the soul, now more now less distinctly, capable of being blurred, of being partially overlaid by later impressions, but of being eradicated

* An experimental study of voluntary binocular illusions opens up a field of fascinating phenomena ordinarily unnoticed, yet needing only the cultivation of attention under the stimulus of interest to bring them clearly into view.

never. An ethical value beyond calculation attaches to a factor so potent in the determination of character, and hence of ultimate destiny.

There are certain aids to the cultivation of memory which may be noted in addition to the fundamental cultivation of interest and attention.

1. *Discrimination.*—The faculty of distinguishing between the various features of the matter to be remembered, the cultivation of a power of mental perspective which will perceive and retain facts and impressions in right relation to each other and to the general content of the memory, is of marked importance.

2. *Inhibition.*—The restraint of the memory from improper attempts, the prohibition to it of impossible feats, the restriction of the attention to such matters as are important to be remembered and cannot be more readily relegated to books of reference, is of prime importance in the cultivation of a right memory. Ribot clearly says: "One condition of memory is forgetfulness. Without a total obliteration of an immense number of states of consciousness and the momentary repression of many more, recollection would be impossible."

3. *Mnemonics.*—There are certain mnemonic aids whose efficacy seems to vary inversely as their rationality, the most meaningless proving most helpful. It is probable that these mnemonic aids, acting through the law of association, serve to supply through sheer oddity a fictitious interest in the things to be remembered. A genuine interest, aided by careful employment of discrimination and inhibition, might more rationally and quite as effectively serve the same purpose.

4. *Automatism.*—A delightful surprise awaits one who begins properly to cultivate his memory. He finds soon that the trained memory begins to do its work automatically, and that instead of having to give "a dead pull" at it to recall each name and face and fact, the sight or hearing of a name which has once been properly attended to will cause the face of its possessor to spring into consciousness, as if by magic, or, conversely, a sight of the face will bring the name almost unconsciously to the lips, or if the mind sets out to recover a fact of previous experience the train of association leading to it is fired like a gunpowder fuse, and flashes out its report almost instantaneously. This remarkable process is due to what is termed the development of the inorganic in memory. We may again refer to Baldwin for the explanation: "The perfection of the mechanism of memory tends to the suppression of the psychological fact of memory: consciousness retreats behind the nervous system, and there is a progressive materialization of our thought, a tendency to automatism." These semi-unconscious and automatic processes may at any time be brought into consciousness and subjected to volition by directing the attention to them; but singularly enough the effect is often to impede the action of memory. The words of a song will often come without effort to the lips when at an attempt to force them into consciousness they will elude the mental grasp. A simple compliance with the laws securing a distinct original impression

and a proper guarding of the retentive and recollective faculties from abuse will usually serve to put at one's disposal this valuable automatism of memory. Vicious habits of memory early formed may interfere with the completeness of the process, but cannot wholly prevent it. As a matter of fact, vast numbers of our mental processes are thus automatic. Without attempting to analyze them, we unconsciously employ them as a species of *algebraic symbols* in the construction or elucidation of complicated mental processes. An educated writer wastes no active effort of the memory in recalling the forms of letters or even the meaning of the words he uses. These come automatically to him, as a rule, and his entire attention may be given to the process of constructing by their aid the sentences which express his thought.

The Minister's Memory.—Memory is a cardinal point in pulpit, study, and pastoral work. Generally speaking, the preacher who has mightiest leverage to-day is he who joins to the careful preparation of a written discourse the ability to leave that discourse in his study, and in the pulpit to give place to it by way of subjection no, not for half an hour. The tyranny of a manuscript is for many preachers an interference with the liberty wherewith Christ has set us free. And those who are able to make a manuscript a source of power and not of weakness, do so by using it mainly as a medium for the reproduction of the mood and thought which inspired the composition, the mind being relieved by the manuscript meanwhile from the burden of verbal memory. Such manuscript delivery is an utterly different thing from mere "sermon reading." The memory, mediated by the manuscript, is a factor of supreme importance in all really effective preaching of this kind. Greater "liberty" is realized by many preachers with than without manuscript, but it is only when the manuscript serves as a stimulus to memory and not as a substitute for it. Indeed, in effective manuscript delivery the words themselves are frequently reproduced by the suggestion of a single glimpse at a sentence. Thus an alert memory is an absolute condition of all effective pulpit work, and not merely of that which involves previous writing in full, for in so-called extempore preaching the deepest draught of all is made upon the well-springs of memory.

Every minister, moreover, recognizes the paramount importance of memory in the study. A fugitive illustration, an elusive paragraph of important statistics may be somewhere among the flotsam and jetsam of the month's reading, and unexpected use for it occurs. Was it in the daily or one of the weeklies or monthlies or quarterlies? It may be worth a great deal to know precisely where to put one's finger upon it. The literary world abounds with books of illustration, suggestion, and quotation—misfit clothing parlors, where the mind may array itself in a cheap suit of ready-made ideas, they sometimes seem. Indeed, Roget and Crabb and Poole's Index and Canon Spence may help us out amazingly at times; but the regal power of a facile memory which, when a theme is taken, will

attract to itself by a subtle principle of mental gravitation all that the mind has previously known on the subject, and all that may subsequently come within its orbit, is worth a world of "commonplace books" and cyclopædias of illustration.

And who may question the vital significance of memory in pastoral success? It is not a Christlike theory of pulpit *convénances* which forbids a pastor's standing among the throng who are leaving the house of God, taking by the hand and greeting by name those whom he has but a few moments previously addressed from the dignified distance of the pulpit. Who can reckon the loss of power which comes to a pastor from repeated failure to recognize members of his congregation as he meets them elsewhere? We may scarcely assume, as does Edward Everett Hale, in his witty parody, "My Double, and How he Undid Me," that a mumbled nondescript utterance serves all the purposes of a name instantly remembered and clearly spoken. A pastor will find the effort by which he has fastened in memory the name of a child or a stranger or an obscure member repaid with interest in the coin of heaven. The minister may well reckon it worth the while to cultivate the memory, not only of his mental acquisitions and of his current pulpit preparation, but even of the uninteresting names, faces, and family history of all whom God has entrusted to his care.

Memory is pre-eminently a matter of ethics. In spite of the marvellous discoveries which serve to connect it so intimately with physical processes, indeed by reason of them, memory is seen to be a faculty far transcending all calculations, physiological or psychometric, and enters the lofty realm of character and eternal destiny implied by the Divine word, "As a man thinketh in his heart so is he."

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

XI.

THE SHADES OF THE DEAD: REPHAIM AND TERAPHIM.

SCARCE anything can be of more importance relating to the early beliefs of the Hebrew people than that which has to do with their notions of the future life. Attention was called in the August number of the HOMILETIC REVIEW to the notions of the future state held by a neighboring people, as indicated by the lately discovered inscription of Panammu I.; in this paper some late discussions of the views of the Hebrews themselves will be considered, as connected with the popular worship of teraphim, and their notions of ghosts or *rephaim*.

The reason why the Old Testament makes so little of the immortality of the soul is that with the Hebrew notion of the future world immortality was no great boon. The doctrine of a heaven spent with God was not revealed until the advent of Christ, who brought life and immortality to light. The future world was

a ghost world, where the shades wander, living an empty life that is no better than death. To go down to the grave and be with the shades was a misfortune much less desirable than life on earth. Such was the ghost of Samuel called up from the under world by the witch of Endor, and such were the spirits of the dead kings to whose company in Sheol the King of Babylon is consigned by Isaiah.

The Hebrew word for *ghosts* is *rephaim*. The giants were also Rephaim, and there was a Valley of Rephaim—probably the modern Bak'u, south of Jerusalem. The Rephaim were of gigantic stature, and were related to the Anakim. We find them east of the Jordan, for Og belonged to their race, and their eastern home was about Bashan, where Tristram, in his imaginative book, put the "giant cities" which he supposed built by this giant race. On the west of the Jordan they had a home at Gath (2 Sam. xxi. 16), and it was their race who, in the persons of Goliath and Ishbi-benob, fought with David. They perished at a very early period in Israelite history, and were remembered as a sort of Titans, representing physical force and bulk. They are referred, in 2 Sam. xxi. 20 and 1 Chron. xx. 6, 8, to an ancestor, Rapha, who is, however, always called *The* Rapha (*ha-Rapha*). They probably were of an early Hamitic race that, with the Emim and Zamzummim, occupied Palestine before the Amorites and Canaanites.

A few years ago, in *The Academy*, Mr. Neubauer suggested that the Rephaim giants may have derived their name from the same root as the *rephaim* ghosts of the later books of the Old Testament. Sayce and Stade have expressed the same view. In Isaiah, the Psalms, and Job the *rephaim* are the shades of Sheol, and Mr. Neubauer believes that "the Rapha" represented a divinity of the shades, a god of the lower world, from which a plural Rephaim has been formed, like Elohim from Eloah. As the Greeks had their Pluto and Proserpina, so the Babylonians had their gods and goddesses of the lower world, of whom we learn much in the poem of "The Descent of Ishtar into Hades." The supposition that Rapha may have been the name of such a divinity is in some degree supported by the proper names Raphael (1 Chron. xxvi. 7), Rephaiah, and the later use of Raphael as the name of an angel. On this view the Rephaim would have been looked upon by the early Hebrews as a race of mighty demigods, descended from a mighty spirit of the under world, called the Rapha, just as the giants or *nephilim* of Gen. vi. 4 were descended from a union of the sons of God with the daughters of men.

Dr. Neubauer connects with *rephaim* the teraphim, or household gods, worshipped in Israelite homes from the time of the wives of Jacob. It will be remembered that Rachel stole her father's teraphim, and concealed them by sitting on them. The teraphim on which she sat must have been small; but that one (for *teraphim*, like *Elohim*, can have a plural form with a singular sense) which Michal put in the bed to represent the fugitive David must have been nearly of human size, and, we may judge, was of human form. According to Dr. Kleinert (in Riehm's "Handwörterbuch"), the teraphim were not regarded as representing definite gods, but as a sort of fetich and house god, on whom the luck of the family depended. It was, accordingly, to take with her the family luck that Rachel stole the family teraphim, and that Laban sought to retake them. The teraphim were also used for learning the future. This is implied in Laban's words (Gen. xxx. 27), "I have *divined* that the Lord hath blessed me for thy sake" (Revised Version); and we learn from the story of Micah, told in Judges xvii. and xviii., that an ephod and teraphim were used together for divination. So in Hosea iii. 4 "ephod and teraphim" is used in the sense of a heathen oracle; and in 1 Sam. xv. 23 (where the Hebrew *aven*, sin, should be corrected to *ephod*) we have "ephod and teraphim" meaning the same as witchcraft. Other

passages in which teraphim are mentioned are Ezek. xxi. 26 (to "inquire by the teraphim"), Zech. x. 2 (the teraphim have spoken vanity, and the diviners have seen a lie), and 2 Kings xxiii. 24 (the wizards and the teraphim). These passages make it clear enough that the teraphim were not simply a house god, but also a house oracle. Though they long maintained their place with other forms of idolatry, they were forbidden by the law of Moses, in spirit if not expressly, and Jacob buried his wives' teraphim under a terebinth tree in Shechem (Gen. xxxv. 2-4). But teraphim continued in household use from the time of Jacob and Rachel to that of the Judges, when Micah and his mother made teraphim; to that of David, whose wife, Michal, Saul's daughter, had teraphim, and to that of Josiah, who put away the teraphim in Jerusalem.

We learn then that the teraphim were probably of human form, were large or small, and were used to divine the future. Mr. Neubauer suggests that *teraphim* and *rephaim* are from the same derivation, the root *rapha*, to be yielding, flaccid, weak, like a ghost, and that they represented the *manes* of the dead. In this view they would not be so much fetiches as the form under which a higher cult was practised, that of ancestor worship. But if ancestors were worshipped, then we have here another evidence of the belief in the immortality of the soul, for the ancestors would be worshipped as still existing in a ghost-like state, able to do good or evil. And so the appeal to teraphim to learn the future would be a necromancy, an inquiry from the dead, very much such as Saul asked from the witch of Endor, when he wished to recall Samuel from Hades.

These views as to the relation between the rephaim and the teraphim are supported by Professor Sayce, who says that the Assyrians had a root, *rapu*, like the Hebrew *rapha*. From this root was formed the Assyrian *tarpu* (which would be the regular Assyrian singular form of *teraphim*), meaning first *feeble*, or *departed*, and then a *ghost*, or, more exactly, an inhabitant of Hades. We then have an explanation of both words. The teraphim were the forms under which the early races of Palestine, followed by the Hebrews, worshipped their ancestors, and sought from them to learn the future. The *rephaim* were the ghosts of the departed, and the Rephaim were the early departed great ones, whose ancestry was derived from the sons of God, the rulers of Hades.

SERMONIC SECTION.

A BLESSED ADVENT SEASON.

BY PASTOR HERMANN KUNZE [EVANGELICAL], PROEDEL, GERMANY.

Behold, I will send My messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts, etc.—Mal. iii. 1-4.

ADVENT! He comes, the angel of the Lord, thy Lord and thy King, thy Saviour! This is the cry that to-day again resounds from heaven above and out of the houses of the Lord into our homes and our hearts. How clearly and joyfully it re-echoes in a Christmas spirit on the streets of Zion to-day, the New Year of the Church, when the King of Zion, amid the crying of hosannas and strewing of palms and spreading of garments, enters the great city.

And what a contrast with the sad memories of one week ago, the last Sunday of the old Church year, the memorial day of our beloved dead! Then we heard of the coming of the angel of the Lord, the angel of death, who comes to cut down the human race and convey the souls of men before the judgment-seat of their God.

And yet on both occasions, both amid the echoes of the Advent trumpets and the tolling of the bell in the memorial day of the dead, both on the first Advent day and on the last day, it is the voice of the same Lord that reaches us, of Him who comes to us both as a just Judge and as a Saviour, as a righteous Ruler and a Deliverer, in order that, through judgment and grace, He may save our souls and bring the Zion pilgrims home to the Jerusalem above, to what is his Father's house in truth.

And what can my sermon to-day, on the New Year of the Church, be except an Advent-New-Year greeting, a blessing asked down upon you, beloved congregation? My prayer is, "A blessed Advent." We bless you who are of the house of the Lord. The Lord bless your coming in. May His word and His will grow and rule in this congregation; may His image dwell in your hearts and sanctify you, and enable you to become His disciples in truth, so that in the true faith and a holy life you may follow your Advent King unto the final Advent season in the eternity of the blessed.

A Blessed Advent Season.—For this we need

1. Blessing Advent messengers.

2. Blessed Advent hearts.

1. Malachi, the last of the Old Testament prophets, stands upon his prophetic outpost. His heart burns within him. Before him he sees the holy temple of his God; before him the people which in olden times the Lord had chosen as His own. The temple had indeed been built up anew, and had arisen out of its ashes in great magnificence; but a curse rested upon the people. The holy places of the Lord are desecrated because the people have broken the covenant, have blasphemed their God, and have pursued the idols of a false righteousness. Then it is that the Lord opens his spiritual eye, and the prophet looks beyond and sees the days to come, and prophesies in the name of the Lord, verse 1: "Behold, I send My messenger, and He shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts."

Malachi, himself a messenger of the Lord, as his name signifies, here predicts the coming of two messengers of the Lord. The one he calls the angel, or the messenger who shall prepare the way before the Lord; the other he calls the angel of the covenant.

You Advent Christians know them both from the early history of our faith, these two mighty Advent forms. On the one hand is the Advent herald, the voice of the one crying in the wilderness; on the other is the greatest of Advent bringers, the Messiah Himself, the Son who has proceeded from the Father. And these two are the messengers that bring to us the Advent blessings.

First, it was necessary that John the Baptist, with the fire of an Elias, should come to prepare the way before the gentle Prince of Peace, Christ, could enter upon His calling. Thus say the prophets, thus say all the Scriptures, and thus saith our own heart. First comes the Law, with its demand for repentance, which does away with all self-righteousness; then comes the Gospel, with the sweet comfort of its grace and faith. First comes the schoolmaster, then comes the heavenly Master. Judgment and grace—these two are ever the blessed gifts of the Advent messengers to the Church, the home, and the heart.

Let us, then, this day too give a warm welcome to these two blessing Advent messengers.

There he stands, the Advent herald, John, in the desert, the firm prophet, with his brow of iron turned against all unrighteousness and all hypocrisy, the holy priest of the people in the rugged garment of a hermit; the fiery preacher of repentance, but at the same time also proclaiming the near advent of the kingdom of God. This, then, is the double Advent way preached by John, to do away with sin by repentance, and to

prepare the heart for the grace that is coming.

This day, at the threshold of the new Church year, the preacher of repentance again appears before the Advent congregation. With one hand he points backward to the sins of the old year, to the transgressions of God's law, to the neglect of the Gospel privileges, to the want of zeal in the doing of the Lord's will, and says, "These things ye have done." With the other hand he points forward to the future, to the righteous Judge, and says, "This is thy reward. The axe has been laid at the roots of the tree; let it be cast into the fire."

In the face of such a settlement all self-deception must fall away; and the mere fact that we are baptized and are Abraham's children, and have gone through the rite of confirmation, will avail us nothing. Nothing remains for us but to say, "Lord, cover up my shortcomings, and direct Thou my life in the future." We hear the words of the Baptist, "Prepare ye the way of the Lord. Make straight in the desert the highway of our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain." This is, indeed, hard work, to make the hills and mountains of self-righteousness and self-satisfaction low; to fill up the valleys of weak faith and hearts without courage, and to make these level by the comfort of the Gospel. And yet all this must be done to prepare the way for the entrance of the Saviour and the Lord.

But even if we close our ears and hearts to the cry of John, the Lord still has other messengers after John's kind—namely, misfortune and death, two Advent messengers with stern face and rough hands, that testify to us, "Behold, I come soon, and my reward is with me."

John's disciples are also recognized in days of penance and prayer. This year too these will come and admonish us and say, "Thou art the man!" An Advent preparer thou, too, beloved congregation, shouldst be, to prepare the way all the better in your midst for the entrance of the King of Glory. Every member should help prepare the way, to help put his heart and family in a condition to welcome the Lord constantly.

"Behold, the King comes also to you!" This, again, is an Advent messenger that brings us His blessings. It is the Advent Bringer, the Advent King Himself. When the way has been prepared, when the heart has been made ready by the thunder of God's own law, then comes the Advent Bringer with His sweet gospel of grace and truth. The prophet says, "Soon [suddenly] shall the Lord come whom ye seek;" and yet four hundred years elapsed before the promise became a reality. Here, however, stands John and says, "He is in your midst. Behold the Lamb of God, which taketh away the sins of the world!" And the angel on that holy night sings, "Behold, I bring you tidings of great joy; for unto you is born this day, in the city of David, a Saviour." And His disciples rejoice, saying, "And the Word became flesh and dwelt among us (and we beheld His glory, glory as of the only begotten from the Father), full of grace and truth." Now He has come; the past, the present, and the future all join together in this wonderful Advent King.

Ask you, Who is He? The prophet calls him "the Messenger (or angel) of the covenant." He is the Mediator of the covenant of grace between God and His people. God has built a tabernacle in Israel, the tabernacle of the Old Testament, the law covenant through Moses. But the covenant of Moses was broken by the people. Then God erected a new tabernacle in the time of the fulfilment—namely, the New Testament. He has erected it through the true angel of the covenant, His Son Jesus Christ. Out of this tabernacle shines forth the true sun of righteousness and grace, and casts its rays beyond the limits of Israel and over all mankind. For "Gospel"

is the name of the law of the new covenant; it is the glad tidings of great joy, telling us that God will not have us covenant-breaking people be destroyed in our sins, but that the only-begotten Son has come to seek and to save that which is lost.

In Christ the new covenant of God with mankind has become a living and personal reality, for in Him are found united divinity and humanity. He is the Immanuel, the God with us. Now it is no longer a covenant of hard laws, but of heart-conquering grace; no longer fear, but love. Now we have a Mediator through whom we come to the Father, through whom God and all salvation come to us.

"To his temple," says our text, "the angel of the covenant will come"—*i.e.*, to the Church of the Lord, the corner-stone and foundation of which is Jesus Christ. The temple of the Lord thou art, beloved congregation; this temple thou art, O my soul, for He has saved and delivered thee, and has made thee His own.

Ever does He come to this His temple, and before Him go His words of love and mercy, and with Him come the two Jesus messengers, the Word and Sacraments, whom He sends to deliver all those who are bound; and through Word and Sacrament He Himself enters.

2. And now, since He is again announcing His Advent, and is beginning His judgment in the temple of God, who shall stand when He appears? This is what the text asks; and from the text let us hear also the answer. In order to appropriate and appreciate true Advent blessings we must also have Advent hearts, in which Jesus can become an actual reality and a living power. This is done, says our text, in three ways—namely, first, when they seek and desire Jesus in faith; secondly, when they are sanctified and cleansed as by fuller's soap; and thirdly, when they are selected and are purified in the fire of the true Refiner.

First, then, to seek and to desire Jesus in faith. He who seeks Him shall also find Him, for Christ is ever near to the soul. He is to be found in His Word. When the soul thirsts for salvation, then it can quench its thirst at the fountain of God's Word. There it will find the High Priest that atones for its sins; there the Mediator between God and man; there the love of God becomes manifest to the heart. To the Word of God and in the heart of Jesus faith's anchor must cling, and then we are saved.

Alas! that the seekers of Jesus and those who strive to find the Saviour are so few. If they would seek Jesus as ardently as they strive after riches and earthly goods, they would soon find Him; and yet He is the greatest of all treasures. May God give us this New Year's gift, that with burning zeal we in this new church year seek the Lord as never before, and that the love of Christ become a consuming fire in our hearts. Be careful, then, beloved congregation, and let us, as Mary did, diligent and quiet and blessed, sit at the feet of the Lord. Ye children, seek the Lord, for if ye seek Him early ye shall find Him. Ye young men and maidens, learn from the Word of God how a young man and a maiden shall walk acceptably before the Lord. Ye fathers and mothers, do not forsake the assemblages of the saints, for the Lord has given our services the promise that where two or three are gathered together in His name, there He would be in the midst of them. Ye aged men and women, may the fire of faith lighten up and brighten your declining years, so that ye can say, with Simeon, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

Out of true faith is born hope. Christ's true believers, indeed, no longer sin purposely and intentionally; but yet they do so out of weakness, being surrounded by a world of temptations without and within. Therefore they cleave themselves daily by sorrow and repentance for their evil deeds of darkness. But there is a more com-

plete purification than the self-purification of repentance, and that is the sanctification through Jesus Christ. He purifies us also from the dead works of our self-righteousness, and even more, He gives us holy courage and power and strength, that, in following the Lord, we become sanctified, and live as the children of God in righteousness and Christian virtues. Then we learn from Him how to deny ourselves, to adhere to Him in true faith, to become strong in love, joyful in hope.

This heavenly washer has an exceedingly fine soap with which He cleanses us and makes us acceptable to God. The pale water of mere human sympathetic tears does not suffice ; He makes use of His Holy Word, which removes all falsehood, and desires, and uncleanness, and wickedness.

Do not, ye saved of the Lord, forget the Word. Without holiness no man shall see God. Strive after this that ye may enter the narrow gate, for the portal is narrow which leads to eternal life. Ever must ye remember with Paul that ye have not yet attained perfection, but that ye strive ever to become more and more Christlike.

But when a man has been cleansed in this way by the blood of redemption, then is he thoroughly and entirely clean. But the Lord will do even more than this for him. This is beautifully expressed in our text, verse 3, "And He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi and purge them as gold and silver ; and they shall offer unto the Lord offerings in righteousness."

There sits the purifier at His work and stirs the fire, and watches closely until the silver makes its appearance. When this has been done, then the metal becomes separated from the dross, and it is pure and perfect.

This is the way which the heavenly smelter adopts in dealing with the souls of men. In His eyes these are the most precious gold and silver ; but they are not yet pure. Therefore He stirs the fire to separate all this dross—that of self-righteousness and injustice—and burns these to ashes. Into this fire of purification all the faithful are placed, even the favorites of the Lord. How often do not trials and tribulations and misfortunes overtake us in the providence of our God ; but all these have the one purpose and end of purifying our faith, of purging off the unclean elements, and making us ever more worthy to be the holy temples of our God.

Such will be a blessed Advent season to our hearts. Whenever we look in us or around about us we see only and everywhere the Lord Jesus Christ coming as the King and the Saviour. Let it ever be said of us, "And they saw none save Jesus alone !" Amen.

THE PARADOX OF THE CROSS.

BY THE RT. REV. BOYD VINCENT [PROTESTANT EPISCOPAL], CHAUTAUQUA, N. Y.

Now is the judgment of this world ; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.—John xii. 31, 32.

FIFTY years ago Thomas Carlyle said, "The true university of these days is a collection of books." It seemed a most paradoxical statement ; right in the face of all existing ideas and facts. Universities had always been collections of men, of professors and students. Thirty thousand students went to hear Abelard lecture. "Give me President Mark Hopkins sitting at one end of a log and myself at the other," said a Williams College student, "and I have all the university I want." But Carlyle was right, after all. "The facility of getting books, the facility of distributing the knowledge of books, has changed the whole conditions of the business from top to bottom." His paradox has already become a reality, combining both advantages in one ; and its name is Chautauqua—"The Chautauqua University sys-

tem of Education!" I glory in it for my own name's sake. I rejoice in it for the sake of every fellow-American.

But now the words of my text contain a far older and far more striking paradox; a seeming contradiction which is yet a truth; a seeming absurdity which is yet a fact. These words must have puzzled those who heard them first. Indeed, like all those strange forms of Oriental speech, they were meant to make men think. Those Oriental proverbs: what life-wisdom was condensed into them! The parables of Jesus: what heavenly meanings in those earthly stories! Even the words of hostile men spoken against the truth—that unconscious prophecy of Caiaphas, those taunts of the crowd about the cross, that sneer of Pilate written over the cross—how God made even them to bear witness to the truth! All the more are the words of our Lord Himself, even when cast in the mould of a paradox, the very words of eternal life. Superficially, to the natural ear or mind they seem hopelessly mystical or insignificant, as an atom of matter does, or a drop of water to the unscientific eye. Intrinsically, when heard by the ear of faith or examined under the microscope of the Spirit, they are found charged with divinest truth, quick with revelations of eternal life.

This paradox before us is an instance in point. Let us try this morning to get at its mysterious meaning. Let us consider:

I. The Nature of this New Kingdom of Jesus.

II. The Secret of its Power among Men.

First: The nature of this new kingdom. It was the last week of our Lord's earthly life. A day or two before He had made His triumphant entry into Jerusalem. The people were paying Him royal honors. They were hailing Him Son of David! King of Israel, come at last! They seemed all ready again "to take Him by force and make Him a king." Even now foreigners, pagan Greeks, were asking to see this new Prince. The very Pharisees acknowledged that "the whole world had gone after Him."

And did Jesus really intend to take all such royal honors to Himself? Was He going to claim His rights confidently and enjoy them successfully? It looked so. It sounded so. For in answer to those Greeks He had just declared, "The hour has come that the Son of man should be glorified. Now is the judgment," literally, now is the *crisis*, or turning-point in the affairs, "of this world. Now shall the Prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

What stupendous assumption was this? Was the whole world going to change front suddenly in the person of this obscure Jew? Already such crises had passed in the world's history—when Alexander crushed all the power of Asia at the Issus, and still more when universal empire passed into the hands of the Cæsars at Actium. Other such world crises should follow, too, in Europe's deliverance from the Saracens at Tours, in the emancipation of the human conscience in the Reformation, in the destruction of the feudal system by the French Revolution.

But what did such startling words mean here and now? What was this present world crisis so confidently proclaimed? Was it the casting off by the Jews of that hated Roman yoke? Was it the overthrow of that mightiest of all world-powers? Was it thus that Galilean peasant would Himself mount a throne of universal dominion, and restore the old Hebrew theocracy—with God its heavenly King, the Christ His earthly Vicegerent, all Jews its citizens, all other men its subjects and tributaries? No; no such revolution as this. So the Jews thought, so the Jews wished. But Jesus from the beginning had repudiated every such purpose.

Did His "lifting up from the earth," then, mean some mysterious translation to the skies, like Enoch or Elijah?

Was He referring to His coming ascension and reign in the heavens? Yes, undoubtedly; but to something more immediate than that. For He had a kingdom to be set up; indeed, a universal dominion, larger and stronger and more lasting than any other. Not a kingdom about to come, but a kingdom already come in Him, its visible Head and King. Not a kingdom of this world, but the kingdom of heaven. Not a far-off city in the skies, but the kingdom of heaven upon the earth. God's reign over the bodies and souls of men! God's reign in the hearts and lives of men! God's reign, beginning in love and ending in holiness and eternal life for us! "For the kingdom of heaven," He said, "is within you." A kingdom to be set up, therefore, as all kingdoms are, by displacement. For there was another kingdom among men which must first be overthrown; another prince ruling in men's hearts and lives who must first "be cast out." That world-power was not Rome, but the kingdom of sin and death. That prince was not Cæsar, but Satan. All human life, all human history had thus far been a struggle for supremacy between God and the devil. Now this struggle was about to culminate in Him who had come to claim His Father's rights. There was to be a battle between these two princes; a battle literally "to the death;" the greatest and most decisive of all the world's battles. Satan should not yet be destroyed, but he should be "cast out," the front of his power be forever broken, as Napoleon's at Waterloo. Jesus should triumph; but it should be at the cost of His own life. He should be betrayed and put to death by Satan's allies, by the hands of wicked men.

All this, then, meant THE CROSS for Christ and for us. And here was that first, strange paradox of the cross. Now, indeed, was the world's crisis. Now should its prince be cast out. Now should Jesus indeed be "lifted up from the earth" and "be glorified." Not upon an earthly throne, but upon a cross of shame and death. His elevation was to be by His degradation! His exaltation by His humiliation! Yet this Crucified on earth would soon be the Glorified in heaven; and His cross of infamy the most conspicuous object, the most attractive force in the world.

This brings me now to the other side of this paradox: "I, if I be lifted up from the earth, will draw all men unto Myself." It leads us to ask:

II. What is the strange secret of this power of the cross?

For, consider: other men had also dreamed of universal dominion, and all failed of it—by necessary limitations. It was simply an impossibility for any one man, however aspiring and powerful. Yet here is this simple Galilean carpenter, who, having, as Dr. Bushnell said, "never seen a map of the whole world in His life, or heard the names of half the great nations on it, yet undertakes, coming out of His shop, a scheme as much vaster and more difficult than that of Alexander as it is more divinely benevolent." He proposed nothing short of "new creating the entire human race, and presenting it to God in the unity of a spiritual kingdom."

And again, consider what He chooses as the symbol of His power, what He selects as the instrument of His work. Not the sword of the soldier or the scroll of the philosopher, not the ideals of the artist or the indulgences of the sensualist, but the cross! the cross!—the hated emblem of pain, of self-denial, and of death. He proposes to attract to Himself the whole world of men by that which seems, of all things, the most repellent to men. He will redeem human nature by that which offers violence to every instinct and habit of human nature. He will win men, not by self-love or self-interest, but by that which seems the very antipodes and contrary of these—by self-renunciation even unto death.

What then, I ask, was the ground of this astonishing confidence? What kept this scheme of Jesus from breaking

down under its own dead weight, or defeating itself by its own absurdity? How explain this paradox? How shall the cross draw all men unto Christ?

We find our first answer in this fact: that the cross is the expression of a universal law of life. It stands for a principle which is itself a paradox—the principle of life by death, of salvation by sacrifice. It is a truth of the spirit world lying beyond the ordinary language of man, because beyond all the ordinary ideas of men; but its range is none the less through all worlds and all life, physical and moral, social and religious. Jesus points out its working, therefore, first of all, in the physical world: "Verily, verily I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Life germs in the seed, but no life power except by burial; death setting free the captive life, and the seed repeating itself then a hundredfold in the ear! Here, then, was this great law of life asserting itself in every harvest field since the world began; yes, in every part of God's universe, if men's eyes had only been opened to see it. Every mighty forest was rooted in the mould of previous forests. Every child came to its birth through its mother's pain or death. Every kingdom was built upon the ruins of another. All progress upon outworn ideas and institutions. "The blood of the martyrs had always been the seed of the Church." So, also, in the spiritual world the law holds equally good. "He that loves his life loses it; he that hates his life in this world keeps it unto life eternal." No spiritual life except through a death unto sin. No new man but by burial of the old. No portion in the next world but by renunciation of this. No blessedness but through suffering. No sanctification but by self-denial. No salvation but by sacrifice. No life except by death. It was a law to which Jesus saw even His own life to be subject, therefore. "If He would save others," then "Himself He could not save." So long as He remained upon the earth the spiritual life in Him existed only in its germs. By His death and burial, that life would not only renew itself in Him; it would also multiply itself infinitely in the great spiritual harvest of the world.

Jesus' confidence of a world empire, then, was based upon no uncertain foundations. Not alone upon the predictions of the Hebrew prophets. Not at all upon the mere presentiments of the heathen world. The butterfly was but a superficial emblem of the immortality of the soul. It suggested only a transformation. Jesus' truth went far deeper. It was one of transmutation, one of transubstantiation, and found its analogue of new life only in the seed actually dead and buried. As surely, therefore, as He foresaw His own death by the working of one infallible, universal law—viz., the deadly hostility of an ungodly world to the truth of godliness, so surely did He foresee, also, the world-wide fruits of His death, by the working of just such another law—viz., this of life by death.

2. Our other answer we find in this fact: That the cross presents this universal law to men in the most attractive of all forms—namely, that of Personal Love.

The principle of religious sacrifice, of costly atonement to God for sin, this men knew before. The world had been acting on it from the beginning. But it was always a sacrifice of something else than one's self—of one's substance—of animal life, even of other human life—"the fruit of one's body for the sin of one's soul." But this sacrifice of the cross was a very different one; this was a conscious, willing self-sacrifice. Here was a Man, at last, come into the world, who would offer to God the truest and costliest of all sacrifices—the offering of a holy life, the complete surrender of His will, the spiritual sacrifice of Himself to God, body, soul, and spirit. A Man who would resist all temptations and deny Himself every unlawful indulgence; a Man who

would dare to teach God's will to a hostile world and suffer for it; a Man who would Himself obey that will even to the point of death, and that the death of the cross. His was a vicarious sacrifice, too; not for Himself alone, but for the salvation of a whole world of guilty, dying men. Thus, too, it became a new revelation of God to men. Men saw that that Transaction of the Cross was more than a transaction of the market or forum, or even of the customary altar; more than a ransom paid the powers of evil, more than satisfaction for a broken law, more than the bloody propitiation of an angry God. It was the device of a most loving God, the highest possible expression of Divine Love. It was the act of a Heavenly Father, already reconciled, seeking to bring home His sons again to obedience to Himself—so giving us life for death, so giving us life by death. All this truth invested with the charm of a divine-human personality in His Son. No wonder that there is such power in it. For here is something which passes beyond the reason of men and lays hold of their very consciences and hearts. Here is the infinite pathos of such a divinely human personal tragedy; here the mighty bond of a personal gratitude; here the indefinable charm of personal trust and service; here the inspiring ideal of personal holiness; here the sure hope of an endless personal life; here the blessedness of a Father's endless personal approval. Other religions have appealed to the pride of men, to their fears, to force, to sensual desire, to keep them in the path of duty and make them capable of self-sacrifice. Here is one which appeals to the most natural yet most powerful of all sentiments—that of personal love. All other forces seek, as it were, to get behind men and compel them forward in the way of duty. This one acts, as it were, from in front, and leads men on in a sense of perfect freedom. "I drew them," said God by His holy prophet Hosea—"I drew them with cords of a man, with bands of love," And who can resist him? Did not Jesus say well, "I, if I be lifted up from the earth, will draw all men unto Me?"

In Him and His cross, then, I say, men saw this great truth of salvation by sacrifice, as they never saw it before. After all, it was a revelation which did mean revolution. What the Copernican theory did in cosmology, what the Darwinian theory is doing to-day in biology, that the Gospel of the cross did in theology. It changed the whole front of the moral universe for men. It solved all the mystery of human life and put a new and blessed meaning into it. It began all that mighty displacement of one world-kingdom by another in the hearts of men. Hitherto men had been the dupes and bond-servants of the devil, the helpless victims of all his lures and lies. The secret of his power was in his appeal to their selfishness, wealth, power, praise, pleasure, self-interest, self-indulgence—with these he bribed our souls. Our most selfish instincts, our vilest passions—these were the cords with which he drew us away from God. "Get and keep all you can," he says to us still. Enjoy yourselves now, there is no other life. Indulge every appetite and lust without restraint. Seek admiration, praise, fame. Hold your head high. Hate the man who wrongs you and get even with him." And shall we go on believing this deceiver?

"No," answers Jesus, "all this is false and fatal. But ye shall know the truth and the truth shall make you free. That natural life of your soul and body is *not* all there is of life for you. There is another, eternal life in the Spirit of God, if you will have it. Self-denial, that is its all prevailing law. Unselfishness, that is the strange secret of blessedness in it. Follow, like an animal, all your inclinations; be the slave of your flesh; live blindly for the things of a passing world—all this can only disappoint, degrade, and destroy you. But be master of yourself at every cost; subject every inclination to God's will, even through pain. Live most for things that are spiritual—then

this is to be a man, most Godlike—this is to have life eternal. It is not only better, it is always nobler to be true than false, pure than vile, generous than miserly. The very passive virtues take on a new glory in this light of self-mastery and self-denial. Blessed, therefore, are the meek, the merciful, the patient, the temperate. Most blessed they 'who would save others,' knowing that for that very reason 'themselves they cannot save.' This spirit of self-sacrifice for others is the sublimest thing in all life, human and divine. You have already seen its truth and its beauty in My cross. There it brought to judgment the proud and selfish spirit of this world. There God set His own seal of approval to it. And there is an instinct, a spiritual instinct in every one of you which will approve it also in the end."

III. So speaks Jesus. And shall we not rather believe Him? Yes, thank God, we do believe Him—as there always have been men to believe in Him and always will be. That Paradox of the Cross, too, has long ago demonstrated its truth and become a blessed reality.

(*a*) We look at the scene of crucifixion with the eyes of men then and now. Then it seems only a scene of shame and pain; the failure of a misguided enthusiast, the merited punishment of a blasphemous impostor. It was meant to go down into history attaching endless disgrace to the name of Jesus. It would call out for Him only the contempt of mankind, or, at best, their pity. Yet within a few days this Crucified Man was declared with power to be the Son of God—the Son of God offering Himself in sacrifice for the sins of a guilty world. His cross was seen to be no longer the emblem of human wickedness and hatred merely, but of Divine Love. From a pillory of shame it was transfigured into a very throne of glory. Higher and still higher it has lifted the Crucified before the eyes of men, until now they kneel lowly before Him in gratitude and adoration. World kingdoms which saw the rise of this new power and persecuted it have passed away. Other religions are everywhere surely giving way before it. It has been opposed by foes without and discredited by false friends within, but still it goes steadily on, fulfilling its Great Founder's words, "I, if I be lifted up from the earth, will draw all men unto Me."

Is there not cause for courage, then, beloved, as we look out into the future? Is human nature ever likely to be different from what it is? Is not this strange power of the cross over it likely to be as potent in the future as in the past? Can any other religion likely to be devised ever get nearer the heart of man, the spring of all his actions? Any hostile criticism, biblical or anti-biblical, empties human life of the meaning Christ has put into it. Is there any other influence over human souls like this of divine self-sacrifice for their sakes? Anything else which can lift them so near to God or bind them so closely to one another? Oh, let us believe in the power of the cross! Let us submit ourselves to it, as we have never done before. We are still too far from Christ. Let us ask Him to-day, with all our hearts, to draw us nearer. Nearer in faith, nearer in love, nearer in likeness to Him.

Oh, merciful Saviour, lifted up for us from the earth, draw us with Thy strong cords of a Man! Embrace us in the outstretched arms of Thy compassion! And through all trials and temptations, in all times of our weakness and our danger, keep us close to Thee, and suffer us not to go any more away from Thee; for Thine infinite mercy's sake. Amen.

"ME A CHRISTIAN!"

By Rev. Alexander Maclaren, D.D. [Baptist], Manchester, England.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. —Acts xxvi. 28.

This Agrippa was son of the other Herod of whom we hear in the Acts as

a persecutor. This one appears, from other sources, to have had the vices, but not the force of character, of his bad race. He was weak and indolent, a mere hanger-on of Rome, to which he owed his kingdom, and to which he stoutly stuck during all the tragedy of the fall of Jerusalem. In position and in character (largely resulting from the position) he was uncommonly like those semi-independent rajahs in India, who are allowed to keep up a kind of shadow of authority on condition of doing what Calcutta bids them. Of course frivolity and debauchery become the business of such men. What sort of a man this was may be sufficiently inferred from the fact that Bernice was his sister.

But he knew a good deal about the Jews, about their opinions, their religion, and about what had been going on during the last half century among them. On grounds of policy he professed to accept the Jewish faith—of which an edifying example is given in the fact that, on one occasion, Bernice was prevented from accompanying him to Rome because she was fulfilling a Nazarite vow in the temple at Jerusalem.

So the apostle was fully warranted in appealing to Agrippa's knowledge, not only of Judaism, but of the history of Jesus Christ, and in his further assertion, "I know that thou believest." But the home-thrust was too much for the king. His answer is given in the words of our text.

They are very familiar words, and they have been made the basis of a great many sermons upon being all but persuaded to accept of Christ as Saviour. But, edifying as such a use of them is, it can scarcely be sustained by their actual meaning. Most commentators are agreed that our Authorized Version does not represent either Agrippa's words or his tone. He was not speaking in earnest. His words are sarcasm, not half melting into conviction. And the Revised Version gives what may, on the whole, be accepted as being a truer representation of their intention when it reads, "with but little persuasion thou wouldest fain make me a Christian."

He is half amused and half angry at the apostle's presumption in supposing that so easily, or so quickly, he was going to land his fish. "It is a more difficult task than you fancy, Paul, to make a Christian of a man like me." That is the real meaning of his words. And I think that, rightly understood, they yield lessons of no less value than those that have been so often drawn from them, as they appear in our Authorized Version. So I wish to try and draw out and urge upon my friends here this evening these lessons:

I. First, then, I see here an example of the danger of a superficial familiarity with Christian truth.

As I said, Agrippa knew, in a general way, a good deal not only about the prophets, and the Jewish religion, but the outstanding facts of the death and resurrection of Jesus Christ. Paul's assumption that he knew would have been very quickly repudiated if it had not been based upon fact. And the inference from his acceptance without contradiction of the apostle's statement is confirmed by his use of the word "Christian," which had by no means come into general employment when he spoke, and in itself indicates that he knew a good deal about the people that were so named. Mark the contrast, for instance, between him and the bluff Roman official at his side. To Festus, Paul's talking about a dead man's having risen, and a risen *Jew* becoming the light to all nations, was such utter nonsense that, with characteristic Roman contempt for men with ideas, he breaks in, with his rough, strident voice, "Much learning has made thee mad." There was not much chance of that cause producing that effect on Festus. But he was, apparently, utterly bewildered at this entirely novel and unintelligible sort of talk. Agrippa, on the other hand, knows all about it; has heard that there was such a thing, and has a general rough notion of what Paul believed as a Christian.

And was he any better for it? No! He was a great deal worse. It took the edge off a good deal of his curiosity. It made him fancy that he knew beforehand all that the apostle had to say. It stood in the way of his apprehending the truths which he thought that he understood.

And although you and I know a great deal more about Jesus Christ and the Gospel than he did, the very same thing is true about hundreds and thousands of people that have all their lives long been brought into contact with Christianity. Superficial knowledge is the worst enemy of accurate knowledge. For the first condition of knowing a thing is to know that we do not know it. And so there are a great many of us who, having picked up since childhood vague and partially inaccurate notions about Christ and His Gospel, and What He has done, are so satisfied on the strength of these that we know all about it that we listen to the preaching about it with a very languid attention. The ground is preoccupied in our minds with our own vague and imperfect apprehensions. I believe that there is nothing that stands more in the way of hundreds of people (among whom I have no doubt that there are scores in this chapel to-night) coming into real intelligent contact with Gospel truth than the half knowledge that they have had of it ever since they were children. You fancy that you know all that I can tell you. Very probably you do. But have you ever taken a firm hold of the plain central facts of Christianity—your own sinfulness and helplessness, your need of a Saviour, the perfect work of Jesus Christ who died on the cross for you, and the power of simple faith therein to join you to Him, and if followed by consecration and obedience to make you partakers of His nature, and heirs of the inheritance that is above? These are but the fundamentals, the outlines of Gospel truth. But you see them, far too many of you, in such a manner as you see the figures cast upon a screen when the lantern is not rightly focused, a blurred outline. And the blurred outline keeps you from seeing the sharp-cut truth as it is in Jesus. In all regions of thought inaccurate knowledge is the worst foe to further understanding. And eminently is this the case in religion. Brethren, some of you are in that position.

Then there is another way in which such knowledge as that of which the man in our text is an example is a hindrance, and that is that it is knowledge which has no effect on character. What do hundreds of us do with our knowledge of Christianity? Our minds seem built in water-tight compartments, and we keep the doors of them shut very close, so that truths in the understanding have no influence on the will. Plenty of you believe the Gospel intellectually, and it does not make a hair's breadth of difference to anything that you ever either thought or wished or did. And because you so believe it, it is utterly impossible that it should ever be of any use to you. "Agrippa! believest thou the prophets? I know that thou believest." "Yes! believest the prophets; and Bernice sitting by your side there—believest the prophets, and livest in utter bestial godlessness." What is the good of a knowledge of Christianity like that? And is it not such knowledge of Christianity that blocks the way with some of you for anything more real and more operative? There is nothing more impotent than a firmly believed and utterly neglected truth. And that is what the Christianity of some of you is when it is analyzed.

II. Now, secondly, notice how we have here the example of a proud man indignantly recoiling from submission.

There is a world of contempt in Agrippa's words, in the very putting side by side of the two things. "Me! *Me*," with a very large capital M—"Me a Christian?" He think of his dignity, poor creature. It was not such a very tremendous dignity after all. He was a petty kinglet, permitted by the grace of Rome to live and to pose as if

he were the real thing. And yet he struts and claps his wings and crows on his little hillock as if it were a mountain. "*Me* a Christian?" "The great Agrippa! A *Christian!*" And he uses that word "Christian" with the intense contempt which coined it and adhered to it until the men to whom it was applied were wise enough to take it and bind it as a crown of honor upon their head. The wits of Antioch first of all hit upon the designation. They meant a very exquisite piece of sarcasm by their nickname. These people were "Christians," just as some other people were Herodians—Christ's men; the men of this impostor who pretended to be a Messiah. That seemed such an intensely ludicrous thing to the wise people in Antioch that they coined the name; and no doubt thought they had done a very clever thing. It is only used in the Bible when we are told about its origin; here, with a very evident connotation of contempt; and once more, when Peter in his letter refers to it as being the indictment on which certain disciples suffered. So when Agrippa says, "Me a Christian," he puts all the bitterness that he can into that last word. As if he said, "Do you really think that I—I—am going to bow myself down to be a follower and adherent of that Christ of yours? The thing is too ridiculous! With but little persuasion thou wouldst fain make me a Christian. But you will find it a harder task than you fancy."

Now, my dear friends, the shape of this unwillingness is changed, but the fact of it remains. There are two or three features of what I take to be the plain Gospel of Jesus Christ which grate very much against all self-importance and self-complacency, and operate very largely, though not always consciously, upon very many among us. I just run them over, very briefly.

The Gospel insists on dealing with everybody in the same fashion, and regarding all as standing on the same level. Many of us do not like that. Let us get away from Agrippa and Palestine. "I am a well-to-do Manchester man. Am I to stand on the same level as my office-boy?" Yes! the very same. "I, a student, perhaps a teacher of science, or a cultivated man, a scholar, a lawyer, a professional man—am I to stand on the same level as people that scarcely know how to read and write?" Yes! exactly. So, like the man in the Old Testament, "he turned and went away in a rage." Many of us would like that there ought to be a little private door for us in consideration of our position or acquirements or respectability, or this, that, or the other thing. At any rate, we are not to be classed in the same category with the poor and the ignorant and the sinful and the savage all over the world.

But we are so classed. Do not you and the men in Patagonia breathe the same air? Are not your bodies subject to the same laws? Have you not to be contented to be fed in the same fashion, and to sleep and eat and drink in the same way? "We have all of us one human heart;" and "there is no difference, for all have sinned and come short of the glory of God." The identities of humanity, in all its examples, are deeper than its differences in any. We have all the one Saviour, and are to be saved in the same fashion. It is an humbling thing for those of us that stand upon some little elevation, real or fancied, but it is only the other side of the great truth that God's love is world-wide, and that Christ's Gospel is meant for humanity. Naaman, to whom I have already referred in passing, wanted to be treated as a great man who happened to be a leper; Elisha insisted on treating him as a leper who happened to be a great man. And that makes all the difference. I remember seeing somewhere that a great surgeon had said that the late Emperor of Germany would have had a far better chance of being cured if he had gone *incognito* to the Hospital for Throat Diseases. We all need the same surgery, and we must be contented to take it in the same fashion. So some of us recoil from hum-

bling equality with the lowest and worst.

Then, again, another thing that makes people shrink back from the Gospel sometimes is that it insists upon everybody being saved solely by dependence on Another. We would like to have a finger in it ourselves, and most of us would rather do anything in the way of sacrifice or suffering or penance than take this position :

> "Nothing in my hand I bring,
> Simply to Thy cross I cling."

Corrupt forms of Christianity have taken a wise measure of the worst parts of human nature when they have taught men that they can eke out Christ's work by their own, and have some kind of share in their own salvation. Dear brethren, I have to bring to you another gospel than that, and to say, All is done for us, and all will be done in us, and nothing has to be done by us. Some of you do not like that. Just as a man drowning is almost sure to try to help himself, and get his limbs inextricably twisted round his would-be rescuer, and drown them both, so men will not, without a struggle, consent to owe everything to Jesus Christ, and to let Him draw them out of many waters, and set them on the safe shore. But unless we do, we have little share in His Gospel.

And another thing stands in the way —namely, that the Gospel insists upon absolute obedience to Jesus Christ. Agrippa fancied that it was an utterly preposterous thing that he should lower his flag, and doff his crown, and become a servant of the Jewish peasant. A great many of us, though we have a higher idea of our Lord than that, do yet find it quite as hard to submit our wills to His, and to accept the condition of absolute obedience, utter resignation to Him, and entire subjection to His commandment. We say, "Let my own will have a little bit of play in a corner." We some of us find it very hard to believe that we are to bring all our thinking upon religious and moral subjects to Him, and to accept His word as conclusive, settling all controversies. "I, with my culture ; am I to accept what Christ says as the end of strife?" Yes ! absolute submission is the plainest condition of real Christianity. The very name tells us that. We are Christians, Christ's men ; and unless we are we have no right to the name. And so some of us had rather be our own masters, and enjoy the miseries of independence and self-will, and so be the slaves of our worse selves, than bow ourselves utterly before that dear Lord, and so pass into the freedom of a service love-inspired, and by love accepted. "Thou wouldst fain persuade *me* to be a *Christian*," is the recoil of a proud heart from submission. Brethren, let me beseech you that it may not be yours.

III. Again, we have here an example of instinctive shrinking from the personal application of broad truths.

Agrippa listened half amused, and a good deal interested, to Paul, as long as he talked generalities, and described his own experience. But when he came to point the generalities and to drive them home to the hearer's heart, it was time to stop him. That question of the apostle's, keen and sudden as the flash of a dagger, went straight home. And the king at once gathers himself together into an attitude of resistance. Ah ! that is what hundreds of people do. You will let me preach as long as I like —only you will get a little weary sometimes—you will let me preach generalities *ad libitum*. But when I come to "And thou ?" then I am "rude," and "inquisitorial," and "personal," and "trespassing on a region where I have no business," and so on, and so on. And so you shut up your heart if not your ears.

And yet, brethren, what is the use of toothless generalities ? What am I here for if I am not here to take these broad, blunt truths, and sharpen them to a point, and try to get them in between the joints of your armor ? Can any man faithfully preach the Gospel who

is always flying over the heads of his hearers with universalities, and never goes straight to their hearts with "Thou—thou art the man!" "Believest thou?"

And so, dear friends, let me press that question upon you. Never mind about other people. Suppose you and I were alone together and my words were coming straight *to thee*. Would they not have more power than they have now? They are so coming! Think away all these other people, and this place, ay! and me too, and let the word of Christ which deals with no crowds, but with single souls, come to you in its individualizing force. "Believest thou?" You will have to answer that question one day. Better to face it now, and try to answer it, than to leave it all vague until you get yonder, where "each one of us shall give account of *himself* to God."

IV. Lastly, we have here an example of a soul close to the light and passing into the dark.

Agrippa listens to Paul; Bernice listens to Paul; Festus listens. And what comes of it? Only this, "And when they were gone aside they talked between themselves, saying, This man hath done nothing worthy of death or of bonds." May I translate into a modern analogy: And when they were gone aside they talked between themselves, saying, "This man preached a very impressive sermon," or, "This man preached a very wearisome sermon," and there an end.

Agrippa and Bernice went their wicked way, and Festus went his, and none of them knew what a fateful moment they had passed through. Ah, brethren, there are many such in our lives when we make decisions that influence our whole future, and no sign shows that the moment is any way different from millions of its undistinguished fellows. It is eminently so in regard to our relation to Jesus Christ and His Gospel. These people had been in the light; they were never so near it again. Probably they never heard the Gospel preached any more, and they went away, not knowing what they had done when they silenced Paul and left him.

Now you will probably hear plenty of sermons yet. You may, or you may not. But be sure of this, that if you get away from this one, unmelted and unbelieving, you have not done a trivial thing. You have added one more stone to the barrier that you yourself build, to shut you out from holiness and happiness, from hope and heaven. It is not I that ask you the question. It is not Paul that asks it. Jesus Christ Himself says to you, as He said to the blind man, "Dost thou believe on the Son of God?" or, as He said to the weeping sister of Lazarus, "Believest thou this?" Oh, dear friends, do not answer like this arrogant bit of a king, but cry with tears, "Lord, I believe; help Thou mine unbelief."

FROM DARK TO LIGHT.

BY REV. JACOB NORRIS [PRESBYTERIAN], LARAMIE, WYO.

For now we see through a glass darkly, but then face to face. Now I know in part, but then shall I know even as I am known.—1 Cor. xiii. 12.

IN this chapter Paul gives us a page of his experience—a leaf from his diary. He has learned a few things about love. Love hopeth all things. It is more hopeful than hope. I suppose that hope is the most constant star that shines in the heart, for when nearly all others are set it is still above the horizon. It is the north star of our virtues, but love is the sun. Love believeth all things. It is a broader faith than faith itself. Faith is not always clear; it sometimes doubts. But you will not find love napping on the couch of doubt. Doubt is the true road to the promised land of faith. It may be roundabout and plough the Red Sea and the wilderness, but it gets there. I would never encourage doubt, but take the right hand of the doubter. He is one who does not

relish warmed-over coffee, but wants it fresh. He does not fear to challenge a ghost. He is the bank teller who, when he receives a coin, feels of it and gets its ring. Before it goes into the drawer he will know whether it is genuine or not. He does that because he is responsible. The human soul is a more precious coffer than the best vault in the Bank of England. Every piece of coin that is deposited there must be carefully scrutinized. An honest doubter is the cashier who gets his security before the loan is made. He barters in religious truth on business principles. He claims the right to pick out the bones before eating the fish. He likes fresh grass instead of dry hay. He may be a little slow in getting there, but you can always rely on him. Doubt was called by Galileo the father of invention. Doubt is the shadow of truth. "To be once in doubt," says Shakespeare, "is once to be resolved." Doubt is the vestibule which all must pass before they can enter into the temple of wisdom; therefore when we are in doubt and puzzle out the truth by our own exertions we have gained a something that will stay by us and which will serve us again. But if, to avoid the trouble of the search, we avail ourselves of the faith of a friend, it will not remain with us. We have not bought, but borrowed. I know of but one way to transform the caterpillar of doubt into the butterfly of faith, and that is by growth. Growth comes by two things—casting off and taking on. A man must not hug the sides of a tunnel if he wishes to reach the other end. His eye will catch the light by his taking one step at a time. One step at a time. This is the key to unlock the treasures of knowledge. No candid man was ever in such a dark tunnel that he could not take one step. I have failed to find a sincere man who did not know his present duty. God never leaves the soul in doubt as to the next step he is to take. Or if he lifts his foot in uncertainty he may be sure that he will see where to put it down. In the lake are two boats. In the one is your doubt, and in the other faith. There is a rope, one end fastened to faith, and the other end in hands of doubt. When you pull on that rope you sail toward faith and faith comes to you. And yet the best faith and hope and love are but partial. Paul confessed that he knew only in part. There have been men who took Paul's fragments and claim that they have the perfect thing, as if Paul unconsciously spoke the whole of truth. We to-day know much more than Paul did then, and yet his language is as true to-day as eighteen hundred years ago. "For now we see through a glass darkly." The figure is a metallic mirror of antiquity, not our glass. It imperfectly reflected the image; everything seen was in dim outline. "We see through a glass." This language conforms to the popular illusion which sees the object behind the mirror as if seen through it. For now, at the outset, we see in partial contour, through a rough and dull-surfaced brass reflector. We guess at the features. The sketch is ragged, and the imagination must fill in. "For now we see in part." Let us consider at this hour our present condition of knowledge and at some other time our hopeful future.

1. Our present condition. "We see through a glass darkly." Our first approach to an object of knowledge finds it with a frown. It is a sphinx, and it has no definite answer. Take some of the tasks which are calling aloud for mastery—education, for instance. First in art. What conception of music has a child, taking her first lesson upon the piano? She is bewildered by the simplest study as written on the first page, and wonders if ever those lines will be plain and simple. The few notes seem to her legion. It is like entering a room of strange faces. Can I ever distinguish one from the other? It is like the first day in school. It is coming into the streets of a large city for the first time. The notes and characters on that first page all run together in her mind,

thought perfectly distinct. She sees through a glass darkly, and very darkly, too. Will this first page ever become plain? Then there are the keys which, when touched, are the spoken language of the notes above. Oh, what music lies sleeping there in those little ivory cradles! Byron says, "There is music in all things, if men had ears." And so in these keys there reside the passions and emotions of the human soul, if only the emotions of the human soul go to meet them. There are immortal verses, never yet written, in the "Century Dictionary," reposing like operas in the keys, more divine than Homer or "Paradise Lost," and yet that glass is perfectly dark. What a task for the little child to bring the two together—the note and the key. They must be paired off. Each little paper doll above has its own peculiar clothes which will fit no other, and at first how confusing. This mirror is indeed dull. Faint glimpses only at first are offered. But if this first page is confusing, let the next be turned, as we often do to see what lies ahead of us, and here we are met by discouragement double; but when she glances at the middle of the book discouragement thickens into despair. If the first pages of the child at the piano are a jungle, if mastering them seems like cutting a road through a mountain, so are the colors and the brushes of the young painter. It will be a long time before any light can be seen through the thick woods. Then further on, see him for the first time before a copy. The lines and tints in the original are as confusing as the tracks of a carriage wheel in a busy street. Every new step is seeing through a glass darkly. The first lessons in using colors, and the beginnings in modelling are what the A B C's are to a poem. They are what the infant is to the man. "The boy is father of the man," but attempt to see the finished man in the boy and you get the image as in a glass darkly. Call the life of Milton a woven fabric. In the first few yards the A B C's appear, then the few simple sentences, now humble, poetic lines, and at last the gorgeous and immortal "Paradise Lost." No poet ever approached the mirror in which his production was taking form, who did not at first see it in dim outline, as through a glass darkly. This is our present condition. And could the artist get a glimpse of the time and labor necessary to brush that darkness away he would shrink from it. It is a divine providence that draws man on step by step into his Canaan. Very few young men or women have mettle enough to undertake the labor lying along the pathway, could they but see it, between the freshman year and commencement. The work of every year in college is but darkly seen by the eye of the preceding year. It is an ever-springing hope that pulls men onward. Hope casts her radiance but a few steps beyond, like the headlight of a locomotive. We thus observe that in every step of education we see through a glass darkly. "We know only in part." It is so in tasks of business. Every successful business has grown from a chaotic state into its present self, as the planet came from confused and revolving dust. The first glance upon the mirror saw an indistinct image. The more that thought was given, the greater seemed the difficulties. But nothing great enters the world except through the gateway of difficulties. Every successful bank, newspaper, factory, hotel, and mercantile house has come from far back and was evolved from small beginnings, and if not so it was abnormal. The dim outline may be seen, but what eye is keen enough to see the details at first? Now come we to questions in science. The mirrors are hung in the laboratory and work shop. The object glass and the eye glass of the microscope and telescope may be bright, nevertheless the eye sees as through a glass darkly. The dim outline is in the brain. It was so made. To-day, by patient search, one fact is dimly discovered. He is not sure of it. To-morrow another faint, dark hint creeps slowly over the field

of view, nearly concealed by the underbrush and grasses. After many explorations for facts, then the mind seeks a law. Perhaps a dim guess, an infant law reposed in the mind's cradle before the infant's clothes were ready. These swaddling-clothes are the facts which must be discovered. Men might weave the clothes to dress the infant law, but they would not fit. None will keep that baby warm but those woven and lovingly wrought by the hand of God. No man is more humble than the true scientist. He can see a dim outline of his theory in the dark and dull mirror, but when can the outline be filled? The portrait's frame there hangs, but where is the smiling face? If we imagine that the steam engine came full orbed into the world, as we used to believe the sun came, let us read in Smiles' "Lives of the Engineers," the struggles of Watts and Stevenson. The first engine looks no more like a Corliss of to-day than a colt a day old resembles the fleet and graceful Hambletonian. No images have been more darkly seen than the electrical appliances of to-day. Light, locomotion, sound, both spoken and written, and finally war implements. How much of these were seen in the glass by Franklin? He saw through a glass darkly. And so did Bell a quarter of a century ago. Now Edison's dim picture of electricity in war is being developed. These university students will never meet a greater foe than electricity. In a short time it will make you ground your arms and bury them in eternal graves, trigger, cartridge, bayonet and all. And thus, what a dingy and smoky mirror was the locomotive first seen in; and the safety bicycle. A history of it alone would illustrate Paul's sentence.

But Paul was thinking of religious themes; perhaps his mind was on heaven. He confesses that at one time he had a vision of that heavenly state. Visions are enjoyed by few. The visions that most men get come from hard labor. And yet he says, though he had visions, that he saw only faint glimpses. The Bible is a great mirror, and yet most of the pictures which the soul longs to see are there only in dull and dark outline. No distinct picture can now be given of heaven, yet a few things are hinted at. In that dark and murky mirror we discover a tearless eye. "And God shall wipe away all tears." No lives of sorrow and pain and death are seen in that picture. "And the inhabitants shall not say I am sick." Hunger and thirst and sunlight flee away, and best of all, no sin is seen. Now these are dim traces, faint hints of that paradise, that Utopia of the soul. But while they are hints, dark images, they augur a beautiful picture. Here, no more than in science and education, will the soul be deceived. "Now we know in part." But where there is a part seen and known, a whole must lie back in darkness. The brightest assurance that we have of a heaven is found in the fact of shadowy hints. It is thus that all reality is developed. Because the sewing-machine was seen in very dim and incomplete form, did we argue that the whole would be an illusion? Not at all. The present beautiful and wonderful creature came because men nursed the hints and had faith in their future. Paul's heaven was not the heaven of to-day. The heaven of your childhood was not a heaven as seen now. I used to think of it as a very stiff place, a place of great propriety. The inhabitants all looked to me like saintly old Father King, with his white neckwear and long gown and never a smile. It was a place where everybody was in uniform, and were all the time bowing and saying prayers and singing hymns. To me now that would be a mechanical heaven, an automaton's paradise; a machine heaven and a poor one at that. How little idea of anything which we have not seen can we get by description! How little conception, had you never seen one, could I give you of a waterfall, a landscape, a swarm of bees. On what silver cord can I string words so that you would have a picture of

Niagara or Mammoth Cave or of the Hudson River? Do you think that if Isaiah had described the printing-press the chosen people would have had the least true idea of one? And then suppose Shakespeare had come along with his universal wallet of words and minutely delineated the locomotive, or the alternating dynamo, or the photograph, could the brightest luminary in the Elizabethan age have obtained any correct idea of these angels of civilization? Just about as correct a picture as we can get of the angels of heaven or heaven itself. All the golden words of every language can give the blind man no true conception of the seven colors. He can get a taste. Dark hints will flow into his mind, but only as images are spied through a dull reflector. How many pages of the most accurate description would it require to convey to a man born deaf a sonata of Beethoven or the eloquence of Wendell Phillips? All descriptions of heaven are ill composed pictures. And they are just as useful to us as if they were full. The trouble is not with the picture, but with us. By the few hints furnished in Scripture we construct the perfect man; we then build a perfect abode for him; we then give him an unending existence with nothing to do. People's idea of heaven used to be to sit on the clouds and sing psalms. There are those in this age who would substitute Moody and Sankey's No. 1, 2, 3 and 4. The brightest colors in the pictures of others are sweet recognition and pleasant walks and talks with those kindred spirits who have gone before. Did you ever stop to consider that an endless social meeting would be a great bore, and that to rest always would be exile? We conceive that in heaven there is absence of sickness, pain, sorrow, hunger, and yet how much of our time here is happily consumed because these exist? If there was no hunger here, nor thirst nor cold nor worldly pleasure, what would we do? The fact is, we know only in part. We see through a glass darkly. What does the child in his play know of the employments of the man? And so it is onward through the advancing stages of life. Of each of them it may be said, we see through a glass darkly. So we need not be utterly disappointed if our picture of heaven be at present a dim one, if it seems to be little less than a gorgeous mist after all. We cannot fill in the members of the landscape at present. If we could, we should be in heaven.

Then there is the immortality of the soul. Every one is struggling with this dim image, and some say they see nothing. The Old Testament is a very dull and soiled mirror on this question. The New Testament is a little brighter mirror, but still giving very indistinct images. It is said that Christ brought immortality to light, but very few of His precious words were wasted on its details. What is the occupation of the soul after death? What is the nature of the resurrection body? What about our friends in the spirit world? What was the experience of Lazarus and the widow's son during their short stay in Hades? There is not a single one of these questions but that there is a hint, a dim outline of an answer, which suggests that there is a full answer. Glimpses of these answers are seen in nature. The lesson of the hour is this: If there were no picture there would be no shadow, no dim outline. Because we see a part we conclude that there is a whole. The few lines portraying heaven in the Scriptures, the indistinct colors in nature limning this abode, the universal hope springing in the human heart make but a dark picture in our present mirror; but be not hopeless or deceived, for the perfect reality is in existence, or will be when you get ready for it. "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am known." The inarticulate sounds of a great distance syllable a joy unspeakable. Perhaps we see the future dark that we may be wholly absorbed with our present work.

Let the present step be firm and pure.

"O paradise, O paradise, I want to sin no more;
I want to be as pure on earth as on thy spotless shore."

I said that heaven would be perfectly clear when we are perfectly ready for it. "Blessed are the pure in heart, for they shall see God."

THE CHILD OF BETHLEHEM OUR SAVIOUR.

By Karl Burk, D.D. [Evangelical], Stiftsprediger in Stuttgart.

Luke ii. 1–14.

"Thou art anxious and troubled about many things; but one thing is needful." This, beloved, is Christ, is the word of the Lord on this day to the many who are troubled and worried by Christmas cares and Christmas concerns. Thou art anxious and troubled about many things. Oh, that thou wouldst cease this multiplicity of worryings, which have their origin in the spirit of the times, that is constantly alluring men away from the simplicity of life, but which, with all its glitter and glare, cannot bring peace and satisfaction to the soul; and mayest thou never lose sight of the one thing which alone gives permanent contentment. And where will we find that one thing?

"There where God and man both in one are united,
With God's perfect fulness the heart is delighted."

This has appeared in the Child that was born at Bethlehem. Oh, take thy stand in spirit at the manger, and in thy contemplations forget all other things around and about thee. Cast aside all things that trouble and vex thee; discard all other thoughts and concerns that fill thy heart; forget the anxieties for the future, that weigh like lead upon thy heart, and concentrate thy heart and mind and soul upon this *one* great truth—namely, that this Child has become a reality for the world and for thee! Yea, however we may differ in age, station in life, in knowledge, in opinions and habits of life, assembled around the manger of the Christ Child we must all unite in a chorus of the Christians of old, "Hallelujah! for unto us is born this day a divine Child!"

Beloved in the Lord! only a few years ago all Evangelical Protestantism united in celebrating the four hundredth anniversary of the birthday of Luther. But the birthday which we celebrate to-day is of an altogether different kind even than that great event was. In celebrating this day all Christendom joins together, and has done so for centuries and centuries everywhere each year, and has never yet tired of the festival. And who is it to whom these singular honors are paid? Who is it that on that night in Bethlehem was born a human being? On one occasion in the history of the old covenant, when the ark was brought to Jerusalem, the chorus, as we learn from Psalm xxiv., in accompanying the ark, sang:

"Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors,
And the King of Glory shall come in."

And those who stood watching at the gates responded with the question:

"Who is this King of Glory?"

Thereupon the first chorus answered:

"The Lord of Hosts,
He is the King of Glory."

In the same way we see in the Gospel lessons for to day two choruses: one, the angel who first proclaimed the Advent of the new-born Saviour; the second, the men among whom He came to dwell. "Who is it that is born at Bethlehem?" This is the question that the hearts of the shepherds asked, and which the angel answered before it was even uttered. And this is the question that to-day yet moves thousands of hearts, the answer to which is still given by the words of the angel, "Unto you this day is born the Saviour, which is Christ the Lord." Here too we have

the answer to our inquiry. The newly born Child at Bethlehem is

I. Christ.

II. The Lord.

III. Our Saviour.

I. He who was born at Bethlehem is *Christ*. How these words must have astonished the shepherds! In the name Christ—in their language "Messiah," that is, the Anointed One—was summed up and combined all the hopes which the people entertained concerning their political and religious future. In the modern world patriotism and the kingdom of God are two widely different things. When an Israelite prayed for prosperity to his people, he thought not only of their political growth, but also of the advancement and development of the kingdom of God in the world, and all his prayers in this regard found a concentrated utterance in the one word "Christ." When He would appear, then all things should be accomplished which the most sanguine love of country and the most burning zeal for the honor of God could desire. The Anointed One was His name, anointing being a symbol of the imparting of the Spirit of God, in whom all that was good and great for the people had its origin and source. This Spirit, it had been predicted, should rest, with the whole abundance of its gifts, upon the Christ, who should come forth from Judah, the most powerful among the tribes, and from the world-renowned royal house of David, and should be the Lion from Judah, or the long-promised son of David. In Him were to be combined the heroism of a David and the wisdom of a Solomon. And then, too, He was to appear as a prophet, greater than Elias or Isaiah, and one like unto Moses, the greatest among God's servants in the Old Covenant; and also as a priest, after the manner of that priest-king of antiquity, Melchizedek. An era of happiness and bliss would be inaugurated by His advent, and the people should flourish in indescribable magnificence.

All these hopes, which were concentrated in the name "Christ," appeared as fulfilled to the minds of the shepherds when the angel made this proclamation. But for us the words, "He is the Saviour," mean even greater things. Already the prophets had spoken of the coming Christ, who should stand as a banner among the peoples, for whom the Gentiles should ask. In this way the Christ name indicates that He who was born at Bethlehem was not only the noblest shoot out of the people of Israel, but also the noblest fruit on the great tree of humanity. Mankind has produced many men distinguished in various departments of activity or knowledge, who have been of great benefit to their fellows in a thousand ways and directions; but there has been none other among them whom we salute with the name of Christ, and upon whom we can in a similar way bestow honors and adoration. Every other hero has something in him that curtails our regard and in a manner diminishes our respect. And what is this? It is the bitter fact of *sin*. This it is that prevents even the noblest of men from becoming perfect heroes and helpers of their fellows. And sin we see in all mankind save in One. There has been but One who has been able to stand before His enemies and in the face of history and challenge the world with the words, "Who is it that convinceth Me of sin?" Modern science and research have examined the most minute details of His life and deeds and words, and before its keen bar He can still stand and repeat His challenge. Yea, even the all-seeing eye of God detects no flaw or spot on Him, but solemnly declares that with Him the Father is well pleased. Therefore He is the Christ, through whom alone mankind can attain its highest ideal, that of being pleasing in the sight of God. Great men have helped their own generation and their own nations; but it was only Jesus Christ who could save men. He that was born at Bethlehem is the Christ because He did not belong to one single people, but to all mankind, and because

He does not procure for them this or that external advantage, but is a source and fountain-head of all blessings, the grace and pleasure of God.

But, ye may ask, can we gather grapes from thorns? Can any one arise out of the midst of sinful mankind who is not tainted with the marks of transgression? How can this one unique Being form an exception to the all-prevailing law of sin? Is it not in the end a self-deception by which we comfort ourselves? Do we not exalt Him at the expense of mankind in general?

These questions can only be answered when we take the next step and listen to what the angel has to say further. He calls the newly born Child of Bethlehem also "The Lord."

II. *He is the Lord.* The word "Lord" in the mouth of the angel is more than a mere word of respect or honor; in fact, it is the sacred name of the God of the Old Covenant. "Lord" was the name given to God as the One who had condescended to form a covenant with sinful mankind, and had mercifully carried it out. "Lord" was the term applied to God in so far as He, descending amid all the variableness and changes of time, continued to be the same eternal, unchangeable God, and this name "Lord" is now bestowed upon the Child that was lying in the manger at Bethlehem.

We are thus standing here before a deep mystery which men and angels worship. "God has become manifest in the flesh." He who lies in the manger is the true Son of God, "a Being of the kind of God, a Guest in the world" He was of the kind of God—*i.e.*, He was not One who had become God; not One, as the heathen dreamed, who through His great deeds was deified, but One who, according to His very nature, was God. Certainly he who, after the manner of the heathen, believes God is tainted by sin, can believe it possible that a man by his deeds should exalt himself to the state of divinity. But he who thinks of the absolute purity and holiness of God, on the one hand, and of the depth of man's degradation by sin on the other—he certainly knows well enough that no human being, no matter how great he may be, can bridge over the chasm that separates us from God, or can ascend into heaven. That He who was born at Bethlehem as a human being, and as man lived among men, was nevertheless untouched by human sin, and therefore was not only in Himself pleasing to God, but has also made mankind the object of God's favor—this mystery is solved by the fact that Christ was also the Lord, that this ideal of mankind was also the Son of the living God. This God-sonship of Jesus is an impenetrable mystery indeed; but it alone enables us to understand the sinless development of His life. He, therefore, who does not believe the word of the angel, "He is the Lord," must also doubt the words, "He is the Christ." He who denies the divinity of Christ must also doubt His sinlessness.

He is the Lord whose going out is from eternity (Micah v. 2). Before He entered the world of time He had a life in the glory of the Father; and after He had departed from the world of time He entered again upon a life of endless power and glory. All this is contained in the little word "Lord." The great men of this world shed the splendor of their glory about them for a short time; but when death claims them it is said that their places know them no more. This Lord, however, has a dominion without end. It is many centuries ago since He departed from this earth, but the memory of His name has ever become more powerful, and now still as the Lord He can ask our worship and our service.

He who is born at Bethlehem has indeed often been rejected and been trodden under foot, but yet He has continued to be the Lord. Herod sought to destroy Him, but those who sought to slay the Child are dead. The Jews crucified Him; but of their city not one stone remained upon the other. Innumerable times has the world used

brute force and service to destroy His cause and His Church; but yet He lives as the greatest power on Earth; and in the end all the world will be gathered before His judgment-seat to receive their final sentence. Therefore it is important for every one to ask himself the question, What is the Child born at Bethlehem *to me?* The angel gives the answer.

III. *He is your Saviour.* This is what the angel said to the shepherds. What did these common folks have to do with the mighty ones of the earth? But now it is declared to them that He who is greater than all the kings and the prophets has been born *unto them* as a Saviour. In the world as a rule those who occupy high stations in life are not in a condition to bestow time or attention on the weak and needy. Even an ordinary man of business is seldom in a shape to concern himself about the personal affairs of his subordinates. But here it is announced of Him who was the greatest of all beings, that He has come as the Saviour and the Christ to the lowly shepherds.

And this word is directed *to us* also. But the words "to you" demand, as Luther's catechism says, truly believing hearts. Yea, to you, beloved congregation, the Lord this day again sends the glorious news that "to you" a Saviour is born this day. "You," also, the poor and the sick, those in trials and temptations, those in the shackles of sin, all those that are wearied and heavy laden, to all come the tidings of great joy. Although the One born in Bethlehem has come for the whole world, although His work includes heaven and earth, yet He has a heart for the innermost longings of our souls; for each individual He is *the Saviour.* "Saviour" is a word not used very often by the Scriptures concerning Christ. But it is a sweet word—a word which we all delight to apply to the Lord; a Saviour—*i.e.*, a Deliverer—is one we all need. For everybody, even the happiest and most joyful, the most proud and the most powerful, even if they would hide their true condition from others, are bound by the twofold chain of death and sin. He who is honest with himself must recognize his deplorable state, and sigh and seek for One who can save. And this One we have only in the Christ Child of Bethlehem. Therefore, for us too is meant the joyous Christmas greeting, "To you this day a Saviour is born."

And that He was the Saviour He has amply demonstrated by His life and death. His one object in life was to help and to do good to all those who stood in need of His mercy and divine power. And such has been His mission ever since. He who has learned to cling to the Child born in Bethlehem need fear neither sin nor death. "To live is Christ; to die is gain." It is He alone that frees the heart from the guilt and consequences of transgression, and renders us free and acceptable before God, washed in His blood and cleansed by His atonement.

And as such the Child of Bethlehem was born for us all. He is our Saviour, our Redeemer, and our Lord. Amen.

"THE GREAT SERVICE."

BY REV. F. B. NASH, JR. [PROTESTANT EPISCOPAL], FARGO, N. DAK.

Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace.—Eph. vi. 14, 15.

I WOULD like to speak this morning upon the side of encouragement for ourselves in our endeavors to go up higher in the struggle of life. To the honest soul the thought recurs, What is my harvest of gathered grain? And as we try to count up our victorious accomplishments, we seem to see our good works consumed in the oven of earthly cares, and sadly confess we are unprofitable servants.

First, then, let us beware lest we condemn ourselves by appearances, and remember that even a great Paul con-

fessed, "The things that I would I do not, while the things that I would not, these I do."

I. The lesson of lessons for us to learn is this: that being is greater than doing, because being is the end to which doing is but a means; attainment is greater than endeavor, because attainment is the goal to which endeavor is but the way. The modern man is so taken up with his doings that he has come to think that they are the end of his being, whereas all his doings are but the way to his real end, his real business in life. Because of this immense mistake as to life's meaning we find ourselves in continual error, or else at our best we live in a continual error without finding it out at all. So it is, to take an illustration of my meaning, we are perpetually confounding civilization with the things that are but the tools, the workshops, the habitations of civilization. To hear the complacent voice of this vain and fussy world of this nineteenth century you would imagine that great sprawling cities, immense factories, extended railway systems, great steamship lines, and all the vast and varied paraphernalia of our work and our business are civilization, and that mere materialities are in themselves progress. Whereas these are but the surface products of any real civilization. These are but the outward and visible signs of it. If our newspapers are right, if all this empty self-delusion is correct, then man would at best have but a fool's paradise to live in. One of the surest proofs of this is the fact that no generation is at all content with past achievements. It hungrily hunts for new sensations, new ways of piling brick and metal and mortar, new wonders of transportation, new marvels of manufacture. So we go on piling Pelion upon Ossa of labors, until our world is simply the more crowded with gigantic toil. And the outcome of it all at best is only that we can move faster, do faster, live faster. This is not civilization. Civilization in its final statement is simply perfection of character, life and being, and in its final statement it is possible only in heaven.

You may choose any one particular you like as an illustration. Take the modern iron-clad, with its terrible armament. In what respect is it better than the wooden line-of-battle ship, with the old-fashioned carronades that Nelson and Villeneuve fought with? Just in this: it can kill perhaps five times as far away, and is ten times as expensive. That is all. The end is just the same old brutal end—to kill. As if that were civilization! Not a man of us in his thoughtful moments will admit it a moment. Or take a railway. You can now go from New York to San Francisco in a week, where once it would have taken three months to make the journey. You simply get to San Francisco the quicker, that is all there is of it. But when there you find life essentially the same as before. Sickness and sin and the end are there just the same as before. Competition has accomplished all these modern wonders which we dwell upon so complacently. And it is also competition that wears us out, fills our prisons, and asylums, and poorhouses, and increases our taxes. And more and more keenly does it become clear to us that our struggles are not so much against the powers of nature as against each other. Witness the armed camps of Europe. Nature makes no threats against the nations. They threaten each other. A modern cynic has well said, "It is the vain and restless human heart, the insatiable and feverish human brain, that forces us to these lifetimes of empty toil. Empty, because when all is done we have at best but saved ourselves from being trampled on by trampling upon others."

Suppose that everything possible along these lines of what we call, foolishly enough, progress and civilization are accomplished. Stretch your imaginations to the farthest limit. Suppose you could be shot through a pneumatic tube to Europe in an hour—what then? Would you be any the nearer to the only goal man can ever rest con-

tent with—salvation from fear and want, sin and sorrow, pain and ignorance, self-contempt and death, salvation to peace and honor and light that shall last on through all the endless centuries of eternity? For man can never be content with anything short of that, and content with that only because that is short of nothing, and is a life that is all a life ought to be. For this is being of the highest sort. So, then, we come back to our thesis, that, make your doing all you please, being must always be greater. St. Paul, and St. James, and St. John, Augustine and St. Louis—these men were civilized men in the highest statement, yet Paul and John had no incandescent lamps by which to write their immortal epistles, which are yet as electric lights of civilized man forever.

2. And now to the practical point of all this. It is not so much what you are going to do in this or any year; it is not so much the sum of all you are going to deny yourself, or give away, it is what you are going to be during and at the end of it all that counts forever. As a matter of fact, you will do very little that can be summed up in deeds of real charity. You, standing for the average man, can do very little that can be summed up in dollars. At the end of life there will be but little to show for it in outward appearances, but you can be a better and truer man in it and after it. You can see and understand more clearly your great business of life, and you can have a truer estimate of your real greatness. And out of this being will flow a better doing in all your life to come. For out of what you are must come all that you do that is worthy of God's approval.

Now, St. Paul has been painting us on his canvas as the soldiers of Christ. He bids us to put on all the armor of God, and do valiantly in the world war for God against evil in us and out of us. But he speedily comes to the end of all our endeavor, and then says, having done all, we are to stand. We are to stand, therefore, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the Gospel of peace. Here is no picture of furious warfare with gleaming sword, charging about to win great victories that men shall talk about. But here is the picture of the Christian with his defensive armor on him, which is also his best offensive armor, standing in his place with dignity and loyalty, and in the beauty of righteousness. So the greatest thing you can do for God and good is to be God's man, sworn to His service, and growing as the lily grows into a higher character, a truer knowledge of life and all it means now and forever.

3. It is a common heresy against common sense and true piety to suppose that we are useful only when we are actually doing something. "The word doing," it is well said, "is underscored in almost every man's practical philosophy of life; the word being is generally written in small characters." Now, we need not underrate the value of useful activity, and we will not. We all know that this activity for good is the fruit of any goodness. But what we need above all is to be anxious to be true and high-minded, and then our activity will be a right activity. It will take care of itself. We shall bear good fruit because we have come to be good trees, and being good trees, we shall bear good fruit as a sequence. To be good is to be great. To be good is to do the truest good service for God and fellowman. I repeat again, the first aim of us all is to be noble along the lines of that nobility of which our Lord is the one perfect example. The immense activity of St. Paul was simply the showing forth of the greatness that was in him. Great as all his good works were, they were but the outcome of his greatness of being. The real rod of measurement of us is always the inward and spiritual. Yet many religious people mistake fussy activity for what it is not, abiding character.

Test this for yourselves in your own

life. What does your product come to be when all is summed up in actual service? You have had to give so much time and effort to the care of yourself, to the doing of the drudgeries of life, and you have given so very little unselfishly, that it discourages you. Your life looks to be so full of self that you can see little else in the way of actual work. Learn then the greatest good you can do and be. The first and best service you can render to your world is to be so faithful and cheerful and steadfast as to cheer up those who are discouraged. You can have a strong and living faith, and thus most truly help the doubting and timid ones about you to have a sweeter, stronger vision of faith for themselves. You can stand upright with the armor of your Saviour upon you, and so encourage those who have fallen to a better endeavor to rise. It is of more importance that you should have faith and hope and love to pour out into others' barren lives, and give them new hope, then render any special service anywhere. This service of feeding the hungry souls about you, of being a lighted candle of your Lord, and so being a light-bearer to others—this is your supreme service in this world. And all that you can actually do is but little compared to what you can be as a light-bearer.

May we not learn a lesson of infinite importance from the quietness of our Lord? What was His greatest benefit to mankind? His own good deeds, His own human activities in helping others? No. All that He actually did was but the veriest trifle compared to all that He has been and is to men. He is the light of the world. His deeds were but an illustration of Himself. He is the way and the truth and the life to men in Himself. His greatness was the divine greatness of His ineffable being. And so He stands before us, sending out His light and His truth forever. Forever it is His being that stands to illuminate the story of mankind. And seeing that and feeling that, seeing Him and believing Him, unnumbered millions have seen life and truth; have girded themselves to do valiantly as He did. And looking upon this divine Being, man at once began to make a new and greater record for himself in all righteous activities.

4. One of the side lights we get from this lesson is the foolishness of our mortal trust in ourselves alone, or the dependence we put upon what it pleases us to call our average. That average will ever be poor enough and small enough at our best. A simple uneducated horse will nearly always make a better average of conduct than you will. He will generally do his duty better and live a cleaner life than the average man. Stop a moment and meditate upon that. It is worth your while. Why, then, should we deceive ourselves with this mortal twaddle about our average? Why, then, should a man stoop to the level of a horse, and depend upon a competition with him in a field where he is nearly certain the horse will excel him? Whereas the horse can never rise to the dignity and grace and greatness of being an apostle of truth and a light-bearer to the world, you can stand with truth for your apparel; conscious righteousness for your breastplate instead of instinct; and can be shod with the preparation of the Gospel of peace—that is, you can be infinitely more and greater than the kind and faithful domestic animal, with all his goodness. So, then, most men must look for their product here; and to succeed in this is to succeed forever. Of course, for those who have stewardships of great wealth a different lesson is needed. Further, and finally, this opens to our view the perfection of heavenly estate, and gives us a definition of it. It is a state of being, not of endeavor. It is a life of fruition, not of trial amid temptations. The citizens of heaven are heavenly minded, and hence there they do all that they ought to do without thought of the "ought," all they should do without thought of the "should." All high duty and privilege is there done most sweetly without

thought of duty or privilege, but naturally and of course. So God's will is done in heaven without an effort, without a denial. For there Christ assures us we shall be perfect, even as our Father in heaven is perfect.

THE RELATION OF CHRISTIANITY TO LAW.

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Think not that I am come to destroy the law, or the prophets: I came not to destroy, but to fulfil. For I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.—Matt. v. 17, 18.

GOD is immutable. As law is only an expression of the character of the lawgiver, we ought to expect that the Divine law would be immutable too. We find it so, in fact.

I. In the moral and spiritual department of the Divine government.

1. There is but one moral law in the Bible. The Old and the New Testaments differ in degree, not in kind. It is absurd to suppose a thing was right in the days of Noah and wrong in the days of Christ. It is equally so to think that in a million of years from now things will be considered wrong that God has declared right now. On account of the hardness of men's hearts, their difficulty of apprehension and obedience, things were allowed in Moses that were condemned in Christ. Not because the law had changed, but because men had changed and a greater measure of grace had been imparted. For the same reason the law of the New Testament is not perfect in *expression*, though perfect in *principle*. *Literally* the rule of action in the New Testament on the subject of slavery, polygamy, temperance, and the standing of woman in society is not what the advanced Christian sentiment of to-day demands. But the advanced Christian sentiment of to-day is an evolution of the principles clearly enunciated in the New Testament. Let these principles have full swing and they will put the moral standard where it ought to be. Christianity is, first, a light and power; it is, secondly, a law from within a man's heart. That law, written on the tablets of the moral consciousness, is the highest possible expression of the Divine law.

2. There has never been but one law of spiritual life. Men's experience of God's grace in the Old Testament tallies *exactly* with the experience of men in the new. The blessedness of transgressions forgiven, of sins covered, in the days of the Psalmist proved to be the very thing Paul needed to explain one of the richest results of faith in Christ. So God's hatred of sin thundered from Sinai just as it frowned from Calvary. The atonement by sacrifice is the one law of reconciliation to God all through the Bible. Here again we see that the literal expression of the way of salvation varies to suit different phases of human character and different measures of light from God, but the essential facts are the same and the results are the same.

II. Let us now turn to the natural law of God.

The immutability and perfection of this are taught in a thousand ways. The laws of light, of heat, of electricity, of gravitation, and all others in the natural world have gone on in the same way through all the æons of the eternity past. It is no part of Christianity to trifle with these laws. It *is* the business of Christianity to use them. Even plant life has wondrous power over the forces of nature. The "Big Trees" of the Sierras have lifted tons of matter to a height of three hundred feet from the earth! How much more should we expect to do in utilizing nature's laws with the intelligence God has given us! It is possible that we have only just begun to learn what is clearly within our power from the standpoint of God's plan. But while we may and ought thus to use God's laws,

we cannot abrogate or suspend them. Nor will God Himself do that. For want of properly seeing this we may fall into either of two errors :

1. That of atheism or unbelief. The uniformity of nature's laws has been interpreted as a proof that there was no *personal* intelligence back of them. The reverse of this should be our conclusion. If God is perfect, and knows how to reach His ideal at once, we should calculate that there can be no change, for there can be no improvement. So also it is better for us that nature should be uniform in operation, that we may know how to act in any given case. So it is clear that God must reign by immutable law. But here arises the question, Are these laws of such a character as to prove the goodness of God? Some have answered, No ; and, unfortunately, some Christian teachers have granted too much in this discussion. Note a few things :

First. It must be ever a difficult thing to judge of all law by the little we know of those we see and feel.

> "Blind unbelief is sure to err,
> And scan His works in vain."

Second. Sin is a peculiar phenomenon, and must be considered as a part of the system with which we are connected. It may be *only* a fact in this world, and not influencing creating skill in any other. But *here* what is best for us must be considered in reference to this question of sin ; and any man who thinks about it must see that a wise governor would make a different state of things for a race of sinners than for those who were perfect in his sight.

Third. We ought to consider all law in relation to the formation of character. If there were nothing else but the carefulness and industry that grow out of unfavorable conditions of life, and the manifestation of evil in the natural order of affairs, there would be reason enough for their permission. Not those who are most blessed by nature are best in character, but the reverse is generally the case.

Fourth. After all, there can be no question but that the general operation of the laws of God make for beneficent ends. The things we deprecate are either brought on us by our own sins or the sins of others, or they are exceptions to the ordinary onward course of law, and prove the prevailing order to be full of beneficence.

2. We turn to consider another danger of misunderstanding the relation of law to Christianity—the danger of fanaticism. When we wake up to a sense of the wonderful love and power of God, we very easily begin to think His power may be invoked in all sorts of ways. Hence Divine healing becomes, in different forms, a very popular theory in the world. Miracles were never intended to be the common order of the Christian life. Their effect would have been neutralized by their frequency. To establish the Divine authority of the Gospel and the Divine inspiration of its first record gave a higher law and a grander necessity for their manifestation than existed for the ordinary onward course of law in its normal relations. When the Gospel plan was perfected, when the fruits of faith were so well understood that man could always know how to be saved by the Word of God and the testimony of His children, there was no longer any need of miracles. The irregular administration of law would produce more evil than the occasional influence of a miracle could do good. We may, therefore, settle it that men are mistaken when they claim that the same things are to be done now as in the days of the apostles. As a matter of fact, they *are* not. Whatever may be said of faith cure, Christian science, so called, or the pretended miracles of the Catholic Church, no instance can be cited and proved of one born blind instantly restored to sight ; a leper instantly made clean ; a man four days dead raised up to life again. That God hears prayer is certain ; that wonderful things are done by Him in answer to prayer is certain ; but they are done by the process

of natural law and not by the suspension or abrogation of law. As He has taught us to use law, certainly He knows how to use it. The law abides forever. To live according to it is the highest type of Christian character. To be judged by it in the last day is our certain destiny.

STRIKING THOUGHTS FROM RECENT SERMONS.

WHAT is law? Law is the path along which energy travels. The law of gravitation is the unseen path wrought out in the very nature of things along which power goes, and there are higher laws than the laws of nature, and these are even more imperious, constant, and magnificent in their operation, and if I were to go to this rose and ask if in its liberty it can go out of the region of law, and then pass to where Shakespeare is writing Hamlet and ask him, How do you do it?—at least this I know, that the higher Shakespeare is above the law of the flower of earth, the more imperious are the laws, and that genius is the act of going into the region of the higher law, where the path along which energy travels rolls into your brain, where the end of the rod of strength in the universe is in your own skull, where your art is in tune with the law that sweeps into itself the divine energy; that it is to be the son of God, that it is to stand in God's universe in perfect liberty, and that it is to have the law of liberty day by day.

Jesus is moral genius incarnate. Jesus comes to the world and He sees a man living in laws that infringe upon the lower nature, and by a divine power lifts him to enthusiasm, affection, devotion. No law of science ever touched a man's heart. There is not a human heart throbbing over all the glorious imagery associated with the far-away mountain, no tear ever dropped before that lofty summit over which once hovered the power of God, no human heart ever dropped at its feet to be raised again by the divine compassion, no human bosom ever wielded an enthusiasm that went on its way giving flowers of glory as it passed from Sinai to its remotest duty; few knew that in order to get at man, in order to create a government in his soul, in order to get the man at all, he must implant some sort of law in him; for man must not be lawless.

Now remember: A law is a path along which God's energy travels. Genius is that remarkable power or association of powers in the will that gets the man where the path runs into his brain and into his heart. The law is the pledge of the energy. Give me the law and the making of it; I pledge you all the energy that ever travelled on its way. Give me a roadway and I will give you the chariots of God. Give me the powers that sweep over the universe and I will give you the power of omnipotent God Himself. The whole problem of life is the problem of ideals. Here is a soul. Somewhere, some time, some sweet tune, some holy character, some blessed scene has made connection with it, so that the soul pours its energy into the brain and the heart, and it blossoms into the practice of the law of liberty, and Jesus, our Lord, has come to him, appealing to the head and to the impulses of the heart. I know there are other sides of Jesus. I look at Him sometimes and I think of Him as all transcendental. There come sweet thoughts of His life, the glory of His death, His sacrifice, the continuance of His love, and then He tells me of His Father and my Father, and I say: Your life will be my life, your ideals will be my ideals, and lo, the connection is made between me and God, and from that moment on in my mortal life I have God's power behind me. God's pledge is for my life. I ask no question of this or that. I need not inquire here or yonder. God's influence and God's law and God's energy have come into me. Through this the connection with Jesus is made. Christ and His love shall be my blessed all forevermore. That is liberty. That is perfect freedom.—*Gunsaulus.* (James i. 25.)

THE plain truth is that salvation, in the nature of the case, is illogical. It is always impossible for reason to say what love will do. Logic proceeds upon the nature of things; love delights to set nature at defiance, and in its joy of self-sacrifice to accomplish the unexpected. Logic moves on quietly step by step, getting no more in its conclusions than it had in its premises; love sees yonder its end of helpfulness, and leaps to it over all barriers. Logic is tenacious of processes and distrusts results unless they can minutely account for themselves; love wants results, and if they are good accepts them unhesitatingly. Logic is human; love is divine.

I have said all salvation is illogical. It is so because it comes in to set aside the orderly progress of events. Logic speaks in these words: "The soul that sinneth, it shall die." Spiritual death is as much the logical result of sin as physical death is of paralysis. You cannot reason health out of palsy. You can reason death out of it and nothing else. But electricity comes in to set aside reason. It breaks the iron chain of logic. It intervenes between premise and conclusion. It makes the nerveless body whose logical result is the grave thrill once more with newness of life. So you cannot reason salvation out of sin. You cannot reason forgiveness out of it. On rational grounds sin does not call for pardon, but for penalty.

The more cogently you argue the more inexorably you are shut up to punishment. But love enters as a new minor premise in the syllogism. It does not deny or belittle sin. It does not deny sin's deserts of penalty. It simply says God is great enough to pardon. His wisdom can find a way out of the mazes of our logic. His goodness can bring a new link into the chain of argument. "God so loved the world that He gave His only-begotton Son." That Son so loved the world that He died on the cross. "His blood cleanseth from all sin." What can logic say now? It is silenced by love. Arguments must begin anew from the premise of the divine mercy.—*Hamlin.* (Matt. ix. 2.)

DREAMERS are the pioneers of workers, and there are few movements of progress which have not had them among their leaders. In the first stage the reformer is a dreamer, and men listen to him with wonder, possibly not unmingled with hope, but certainly with a quiet suggestion that his view is impossible. In the next stage he becomes a fanatic, and is the subject of ridicule, which is sufficient to kill his wild ideas. When fanaticism takes a more practical character, and adds to loftiness of conception resolution of purpose and persistency of action, he is a faddist. The nearer he comes to victory the more bitter the sentiment with which he is regarded, and if he has the rewards of success he certainly has to bear most of the difficulties of the fight. Still it is the dreamer by whom she thought is first presented.—*Guinness.*

I TELL you, the great question of this life is not what God is, but what man is. The question I would bring home to you is not whether God is love, but are you? Are you in such relations with God that He can speak of love to you? We have settled into the conviction that God must fulfil all the promises He has made us,

and that it makes no great difference what we are or what we do. I tell you, my friends, that is wrong. The question of eternity turns upon man himself, in just what manner he is giving himself to God. It is absurd, foolish, groundless to think that man may do just what he wants and still retain his reliance upon God. A man may fall upon his knees and pray for the removal of the mountain, but until eternity shall wear away that mountain will stand upon its firm foundation. The man may move his house up to the mountain. It is something movable. But what becomes of prayer? Where is faith? Why, that is not faith. That is impudence. That is the kind of a man the Bible would call a fool. Man should rather be standing upon his feet fighting the battle of life with an earnest, consecrated, honest heart. He should be seeking a nearer companionship with God. God has said—"if"—ah! there is a contingency in what He says, always. He imposes a condition upon us. It always means that something rests upon our shoulders. We cannot sit down with idle hands and leave it all to Him. God has said, "If a man love Me I will live with him." There is a condition. We must love Him before He will come to our fireside; before He will live in our families. The most serious words God ever spoke were when He stopped and said, "That is all I can do. What can you do?" Christ comes to the door and knocks—"If any now hear my voice and open the door I will come in and sup with him, and he with me." He comes to the door and knocks. There He stops. Then the burden rests on our shoulders We are to open. We are to do some part of this work. That is what He has laid upon us. How has it come to pass that the impression has gone abroad that He is going to batter in our doors and enter of Himself? Eternities shall come and go before He breaks in at our doors. Christ stands still, and in so doing He honors the manliness of those before Him.—*McKenzie.* (Ps. xxv. 14.)

WORDS are but mirrors. They give us insight into our thoughts, but restrict us in that insight. To think of mother gives a series of visions—father, home, country; but all this is limited. So the meaning of lost has come to be applied to the lower grade of society, the drunkards, the thieves, gamblers, harlots. We go slumming among the lost, we establish missions for the lost, we pray for the lost. The lost? Yes. But there is quite as much death amid the snow-capped hills that feed the swamps. The men that are lost are quite as much up there as down yonder. We go slumming down among the swamps, but who thinks of going into the swamps? The gospel of Jesus Christ has lost its power among the heights of society, while we have grown round-shouldered slumming. We need not only a winter campaign in the streets of New York, but a summer campaign at Newport and Saratoga.—*Gifford.* (Luke xix. 10.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Church Absenteeism. "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."—Heb. x. 25. Professor John A. Broadus, D.D., Louisville, Ky.

2. The Best of Schools. "Learn of Me."—Matt. xi. 29. Melville B. Chapman, D.D., Brooklyn, N. Y.

3. Liberty in Christianity. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."—James i. 25. F. W. Gunsaulus, D.D., Chicago, Ill.

4. The Pulpit and Politics. "So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me."—Ezek. xxxiii. 7. J. H. Rylance, D.D., New York City.

5. Consecrated Fearlessness. "Now when Daniel knew that the writing was signed, he went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."—Dan. vi. 10. Rev. John McNeill, Chicago, Ill.

6. Property in Man. "Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children."—1 Cor. xii. 14. Levi Parsons, D.D., Rochester, N. Y.

7. Stable and Unstable Equilibrium. "Heaven and earth shall pass away, but My words shall not pass away."—Matt. xxiv 35. Rev. W. R. Hutchinson, Ottawa, Kan.

8. Heedful Hearing. "Take heed how ye hear."—Mark iv. 24. Rev. D. Baldwin, Trinidad, Col.

9. The Proof for Inspiration. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."—John vii. 17. O. G. Buddington, D.D., Wilmington, Del.

10. The Nature, Methods and Benefits of Spiritual Culture. "And he went through Syria and Cilicia, confirming the churches."—Acts xv. 41. "And so were the churches established in the faith, and increased in number daily."—Acts xvi. 5. William T. Chase, D.D., Philadelphia, Pa.

11. Images and Superscriptions. "Whose is this image and superscription?"—Mark xii. 16. Rev. E. C. Whittemore, Auburn, Me.

12. Heathen Superstitions in Christian Creeds. "Making the word of God of none effect through your traditions."—Mark viii. 13. R. S. McArthur, D.D., New York City.

13. "The Bible in Miniature." "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."—John iii. 16. Rev. Charles S. Norman, Canton, Miss.

Suggestive Themes for Pulpit Treatment.

1. The Ravages of the Cyclone. ("In one hour so great riches is come to nought."—Rev. xviii. 17.)

2. Modern Indifference to Human Life. ("Be troubled, ye careless ones."—Isa. xxxii. 11.)

3. A Divine Definition of Life. ("And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."—John xvii. 3.)

4. Christ, the Treasure Giver. ("In everything ye are enriched by Him."—1 Cor. i. 5.)

5. The Search for Home. ("For they that say such things declare plainly that they seek a country."—Heb. xi. 14.)

6. A Death Sleep. ("Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—Eph. v. 14.)

7. The Questionings of Pain. ("Wherefore is light given to him that is in misery, and life unto the bitter in soul?"—Job iii. 20.)

CHRISTMAS THEMES.

8. The Significance of Christmas Joy. ("And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."—Mark x. 29, 30.)

9. The First Discoverers of the World's New Path. ("Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."—Luke ii. 15.)

10. The First-born of a Virgin the Only-begotten of God. ("She brought forth her first-born son."—Luke ii. 7. "He gave His only-begotten Son."—John iii. 16.)

11. God's Christmas Gifts. ("Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given us of God."—2 Cor. ii. 12.)

ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

AMONG the amazing statements of Holy Scripture is that of the Psalmist, "He telleth the number of the stars." To the singer himself this meant something beyond human conception, although the great expanse of heaven revealed to his unassisted vision but a comparatively small number of the worlds that peopled it. To us in these days of marvellous discoveries it means a thousand-fold more. Accustomed as we are to hear astronomers talk of millions, billions, and trillions most glibly, it seems that we too must humble ourselves to the acknowledgment that "one half hath never been told!" Professor Barnard, of the Lick Observatory, has been for some time engaged in photographing in detail the Milky Way. His work will not be completed for some years yet, but he has already learned enough to enable him to predict with certainty that the estimate of his predecessors will be cast into the shade by what his plates will disclose. He estimates that his camera will reveal no less than five hundred million stars in the firmament of the heavens, or, rather, in that portion of it which he is examining. When we remember that, counting at the rate of one a second, it would take one hundred and eighty years to number this vast multitude of heavenly bodies, we get some slight idea of the majesty of Him who calleth them all by name.

PERHAPS no more startling prophecy is to be found in Holy Writ than that in which Jehovah announces to Abraham that his seed—that is, the faithful of all nations—are to be as the stars of heaven and the dust of earth in number. Conscious of the vastness of the problem, the prophet Balaam puts to Balak the question, "Who can count the dust of Jacob?" It demanded the audacity of this nineteenth century to think of reckoning even the number of dust particles that float in the air about us. The genius of Mr. John Aitken has enabled him to invent two instruments, described in *Hardwicke's Science Gossip* for August, which have the power of doing this. But these instruments, attestations though they are to the marvellous power of the human mind, by their very limitations bear witness to the infinite grace of Him who will not rest till the number of His redeemed is not only as the particles that float in the air, but as those that rest undisturbed on the bosom of the earth, a great multitude that no man can number.

IN a previous number of the HOMILETIC we called attention to the discovery of Geisler in St. Petersburg as to

the power of light in destroying the typhoid bacillus as illustrating the great spiritual truth that the light of the Divine Spirit is the great enemy of spiritual evil, and that the soul's well-being is conserved in proportion as it freely admits this light. In *Longman's Magazine* for September, Mrs. Percy Frankland, writing on "Light and Bacterial Life," calls attention to the fact that the first discoverers in England of the deleterious effect of light on micro-organisms were Messrs. Downes and Blunt, whose investigations led Mr. Tyndall to make some experiments in the Alps, all of which tended to confirm the truth of their statements. Subsequent French investigations, especially those of Momont, led to the discovery that the intensity of the action of the light depended, to a very large extent, on the environment of the organism. "Thus, if broth containing anthrax bacilli is placed in the sunshine, the latter are destroyed in from two to two and a half hours, while if blood containing these organisms is similarly exposed, their destruction is not effected until after twelve to fourteen hours." This discovery suggests the truth that what we may call blood evils—evils that are the inheritance of nature—are harder to be eradicated than those which are known through simple association. Yet a sufficient length of exposure will secure the eradication even of these.

The declaration of Jehovah to Israel by the lips of His servant Moses, "I wound and I heal," may have a double significance. It may mean that the God of the covenant both wounds and heals, or it may mean that He wounds in order to heal. That grace comes through affliction is an old story to the Christian. As Mrs. Browning wrote, "Purification being the joy of pain," so it is the teaching of the Divine Word that "tribulation worketh patience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in the heart by the Holy Ghost given unto us." It is an interesting illustration of this truth which is to be found in the Malta *Standard*, that it is held by the country people of Malta that the virus of the bee sting is an infallible remedy for acute rheumatism. It is said to have been the practice for many generations to resort to this remedy in severe cases, and with the most satisfactory results. If any of our readers desire to make the experiment for themselves, we would be grateful to them should they report the results of their experience.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

By Arthur T. Pierson, D.D.

Elijah the Tishbite.

This is one of the two most conspicuous men in all Old Testament history, Moses being his only rival in true greatness. His life was evidently meant to be typical, as even his name shows: Elijah—*My God is Jah.* He is the type of the man who can in truth say, "My God is Jehovah." Everything about him seems typical. His raiment of camel's hair was an expression of separation from the luxury of a worldly and apostate people. His own designation of himself is marked: The Lord God of Israel, "*before whom I stand.*" This is the description of a slave who in a standing posture waits for the orders of his master (Ps. cxxiii. 2). Hence Elijah's word is the word of the Lord, and he is identified with the Master whose message he bears. He is only a servant, yet he carries the authority of his Master and handles his Master's weapons, even fire from heaven. His prayer brings life to the dead, and drought or

rain ; and when he is last seen he is riding in his Master's imperial chariot of fire up to the throne by a highway so grand that no shadow of death falls over it. Every event of his life seems a reference to his name. For instance, the people cried, "Jah, he is God" (Jah-El), which is Elijah's own name reversed. The care of the Lord over him was wonderful. He commanded the ravens to feed him, birds of prey to carry him meat ; he commanded a widow woman to sustain him, though herself facing starvation ; and an angel became hewer of wood and drawer of water and cook and waiting servant to him. Elijah was a man of like passions as we, yet how gentle the Lord was with him! He found him morbidly complaining and wishing to die. But there is no word of reproach. He twice sends His angel to feed him—once for refreshment and sustenance and again for special strength. Again He finds him despondent and perhaps despairing in a cave in Horeb, and He grants him a special vision of Himself—condescends to speak to him in a soft whisper that gives him a sense of personal presence and dealing. He finds him fearing Jezebel's hatred and threats of destruction, and He bids him, "Be not afraid." We cannot study this biography without the impression that this man was frail, human, and very imperfect, and that his power to command rain and fire and the secrets of life itself was derived from his faith in the Word of God, his constant obedience to God's will, and his importunate spirit of prayer. He was separate from the world and its sins and follies ; and it was with the very mantle that was the sign of separation and ascetic simplicity of life that he smote the waters of Jordan and made a dry path.

Homiletic Hints.

We have also a *more sure word of prophecy* (2 Pet. i. 19). Peter has been referring to the *eye*-witness and *ear*-witness of those who on the Mount of Transfiguration beheld Christ's glory and heard the celestial voice, and he says, "We have not followed cunningly devised fables," for we made known to you what we saw and heard. And yet the word of prophesy is even "more sure." When God speaks a word of prediction or promise we may more confidently rely on it than on the sight of our eyes or the hearing of our ears.

It is a question whether it is exactly scriptural to tell sinners who are inquiring after salvation to "give themselves to Jesus." We are not jealous about mere words, but much experience in dealing with inquirers satisfies the writer that the first step is simple *acceptance of God's free gift*, reception of Christ by faith. After this receptive act, when there is a converted man to deal with, then God says, "My son, give Me thine heart." But the Scripture throughout seems to teach that the consecrating act comes after the receptive—first believing, which is receiving ; then present your bodies a living sacrifice. This truth seems to be foreshadowed in the five offerings in Leviticus, where the sweet savor offerings all succeeded, never preceded, the sin and trespass offerings. No man could offer the whole burnt offering which was the expression of *self-dedication* until first he had availed himself of the sin and trespass offerings, which signified acceptance of atoning substitution. To say no more, it makes it far simpler for an inquiring sinner to be told that all he has to do is to do nothing, but accept what Christ has done for him.

Psalm xxxii. is the sinner's psalm. It is the psalm of conscious guilt, of confession, of forgiveness. And it is remarkable how it contains the three words for evil-doing—"transgression," "sin," "iniquity ;" the three words for pardon—"forgiven," "covered," not "imputed ;" and the three words for making bare the heart to God—"acknowledged," "not hid," and "con-

fess." That mysterious verse, "When I kept silence," undoubtedly refers to the *suppression of guilt* in contrast to open and full acknowledgment. He who seeks to conceal or will not confess his sin is like a man who has diseased bone—*necrosis*—and who can find no relief until the blade of confession cuts out the diseased part. The whole psalm is full of lessons on forgiveness and its scope and conditions.

DR. A. J. GORDON, than whom I know no more faithful and successful Bible student, well says that to get a true conception of the distinct ages of redemptive history—the age past, age present, age to come—is to get a "pigeon hole" appropriate for every truth and text, and that we cannot with impunity transfer from one period what belongs to another. For instance, circumcision, priesthood, altars, sacrifices, ritual, belong to the past and Jewish age. To transfer them over into the present is to mix and muddle up the plan of the ages, and introduce into this age what is foreign to it. Again, to attempt to bring into this age the peculiarities which belong to the coming age, the crown and throne, etc., is to give to this age a deceptive character, and delude and betray ourselves with false hopes and notions of a present millennium. Let us, as Augustine said, "Distinguish the times, and the difficulties vanish." Dr. Gordon says that for ten years he has found this key sufficient to unlock to his mind most of the previous perplexities he had felt as to the classification of Bible teachings.

THE study of astrology is strangely being revived even in the closing years of the nineteenth century. It seems incredible, but it is true, that a system which determines character by the date of birth, the position of the moon and planets among the zodiacal signs, can get a hold upon sensible (?) people. A few days ago I took up one of these books on solar biology and read a description of a character as connected with a certain day of the month, etc. It was so constructed that it might adroitly answer to almost any personality, like a heathen oracle adjustable to any issue of events. For example, "There will be in such a character a tendency to morbid anxiety, a disinclination to new ventures, activity and perseverance in pursuing a purpose, a lack of confidence in ability, and a liability to disease from melancholy and fear; dyspepsia and spleen must be cared for, and such have need of cultivating a hopeful, cheerful temper."

Now, any one who examines this book will see that the description would be applicable to seven persons out of ten. Any one who feels anxious about the future, avoids risks, has times of depression, and needs more hopefulness, would and could feel this outline to be applicable to his own case.

THOMAS NEWBERRY'S valuable Englishman's Bible calls attention to the fact that Jehovah, or YEH-OV-AH, is the combination of the first three *letters* of one Hebrew word (YEH-Yeh), the two middle letters of another (HO-VE), and the last two of a third (Hah-YAH). The first (Yeh-yeh) means, he will be; the second means being (hove); and the third (hah-yah), he was. In the three together we get the suggestion of the past, present, and future, who is, and was, and shall be. In many of God's sayings we may find a seeming reference to all of these meanings. Compare Ex. iii. 7–10, "I have seen, am come," etc. Compare Rev. i. 4; Ex. iii. 9, "is come," "I have seen," "I will send."

IN Rev. i. 8 the exalted Messiah says, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and was, and is to come, the Almighty." But in Rev. xi. 17, after His second Advent is supposed to have taken place and the kingdom is set up, the best text reads, "which art and wast;" "art to come" is omitted, for He *has* already come when this scene is transacted.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

DEC. 3-9.—WHAT FOLLOWS SINCE HE IS THE DOOR?—John x. 9.

Entrance, liberty, sustenance—these follow since Christ is the door; it is of these our Scripture tells. Think of *entrance*—"I am the door; by Me if any man enter in, he shall be saved." Get the picture. It is the picture of an Eastern sheepfold. Stone walls enclosing a sufficient space for the folding of the flock. In one of the sides a door. The night has come. The shepherd has gathered his flock. Through the door he has led them into the fold's protection. Within those walls and behind that door the flock are safe. Without are various dangers — banditti, wild beasts, scorpions. Danger outside the sheepfold; inside, safety.

That sheepfold is perpetual symbol and illustration of what men deepest need. For men, too, need folding from many a danger. Not always do they think they do; but sooner or later every man feels within himself the hunger for folding. In his younger and stronger life Thomas Carlyle thought he found defence sufficient for the wants and woes of life in a simply grim endurance, "the everlasting no." But afterward Carlyle longed for a better folding. Tossing on his sleepless bed in old age and sickness, it was the murmured prayer, "Our Father, who art in heaven," to which he turned for resource and for rest. Yes, life, death, destiny are too strong for men. There comes to every man a time when he cries out for folding—*e.g.*,

(*a*) From sin and the results of it.

(*b*) From a sometimes sheer dying out of courage.

(*c*) From the mystery which haunts life so perpetually.

(*d*) From the fear and pains of death.

Now, Christ declares that for all men He is the entrance into folding. "I am the door," He says. He is such entrance into folding because

(*a*) He is Saviour.

(*b*) He is help; and help not away yonder in heaven, but here and now.

(*c*) He is revelation; He answers our questions; He dissipates mystery.

(*d*) He is death's master.

But notice the emphatic "I." "I" am the door. He says, *I*—not creeds, churches, sacraments, but the Christ Himself. *He* is the door, the way of entrance into folding.

But our Scripture speaks also of *liberty* as the result of entrance. "By Me if any man enter in, he shall be saved, and shall go in and out." *Go in and out*—how, in the picture of those words, you see liberty. That into which Christ gives entrance is not narrowness. Consider the only three possible relations in which a man can stand to law: first, that of lawlessness, a wild carelessness of law; but there is no liberty here; sooner or later the law smites and grasps with its penalties, and the man is prisoner; second, that of the recognition of law as a force simply external, and which *must* be obeyed; but here is no liberty, only constraint rather; thus a man goes "like a quarry slave at night, scourged to his dungeon;" third, that of possessing the law as a force *internal*, so that one loves it and spontaneously obeys it; this is liberty, and of the only real sort. Now, this liberty Christ confers. Through the Holy Spirit He imparts to us a new nature, or better regenerates the old nature. We begin to love. And so we enter into liberty, even as Augustine dares to say, and truly, "Love God, and do what you please."

But following also from entrance is *sustenance*. "Shall go in and out and *find pasture*." There shall be wide and ranging sustenance for the redeemed soul.

(*a*) In nature, since nature speaks to such a soul of Christ.

(*b*) In Scripture.

(*c*) In the daily toil, since now the man puts the motive for Christ's sake behind it.

(*d*) In chastisement, since the man knows that chastisement is only love teaching needed lessons.

(*e*) In death, since for such a soul death is but introduction to Christ's closer and more radiant teaching.

It is to such safe, large life Christ makes invitation.

DEC. 10-16.—CHRIST EXPECTING.—Heb. x. 12, 13.

"After," "expecting"—both these words are in our Scripture. The word "after" points backward; the word "expecting" grasps the future. And between them there is real relation. The "expecting" is what it is because the "after" is what it has been. Notice first the "after," that we may see the reasons for the "expecting."

Consider, then, the "after"—that which has been.

(*a*) Our Lord and Saviour *has offered sacrifice for sins*—"But this man, *after* He had offered one sacrifice for sins." You have sinned, but Christ has made offering of Himself in your behalf. Everything necessary for your complete forgiveness He has done. You need not carry a self-accusing and self-torturing heart. You may stand in a delivering acquittal, in the surprising gladness of a free and perfect justification. His sacrifice is enough. His atonement has been made. Repent of sin, accept Him and you are forgiven. This is part of the "after" which has been. "After He had offered one sacrifice for sins."

(*b*) Another element in this "after" is that Christ has offered a sacrifice for sins *which need never be repeated.* "After He had offered *one* sacrifice for sins." The atonement is a *finished* fact. The contrast here is between the sacrifices, day in, day out, year in, year out, repeated in the old shadowy, prophetic ritual, and the antitypical, substantial sacrifice of Jesus Christ. "And every priest"—that is, of the old and shadowy ritual—"standeth daily ministering and offering the same sacrifices, which can never take away sins;" "but this man, *after* He had offered *one* sacrifice for sins." All our human doing is fragmentary and unfinished. But the propitiation of the Divine Man is perfect, finished. Having been once made, it has been altogether made. There is no need for a second Calvary to make up the deficiencies of the first. There is no need for any patching human attempt at sacrifice. There is no need for the blasphemously so-called "perpetual sacrifice of the mass." Perfectly the atoning deed was done. "It is finished!" was the victorious cry upon the cross.

(*c*) It is a further element in this "after" that this one and finished sacrifice for sins is of *perpetual and universal efficacy.* "But this man, after He had offered one sacrifice for sins *forever.*" As for your sins and mine His atonement is sufficient, so is it for the sins of all men. As for the sins of our own generation His atonement is sufficient, so is it for the sins of all coming generations. There can be no clime or time into which this glad Gospel may not be carried. This is a redeemed world in which we dwell; the need is simply that men accept redemption. The harvest waves, and it is affluent for all. If men will not eat of it, they must die of hunger. But still the affluent harvest waves.

(*d*) Another element in this "after" is that this Divine Man, having made such sacrifice for sins, *has risen into the place of absolute governance and control.* "But this man, after He had offered one sacrifice for sins forever," *sat down on the right hand of God.* I am very sure that, in our usual thought, we limit our Saviour's ministry too much to His atoning work upon the cross. We let ourselves think too often that His ministry for us ended there. But beyond the cross there was the resurrection; and beyond the resurrection there was the ascension; and the issue of these was and is the throne of universal sover-

eignty. By virtue of His sacrifice and triumph the pierced hand grasped and is grasping the sceptre of dominion. The Lord Jesus has become the "King of the Ages."

Second. Turn now to the "expecting" based thus upon such accomplished "after." "From henceforth *expecting* till His enemies shall be made His footstool." Christ's "expecting" is toward nothing less than His *universally subjugating and triumphant empire.*

And that His "expecting" shall not find disappointment we may be sure, because

(*a*) Of the "after" we have just been considering. Such sacrifice and sacrificial rule of Deity in humanity and for humanity cannot miss its appropriate end and issue. Much indeed disputes that empire now—rebellious angels and rebellious men; ignorance, heathenism, tyranny; the prince of the power of the air, sin, death. But all this darkness must fly before the steadily rising beams of the Sun of Righteousness. Our Lord Jesus shall see of the travail of His soul, and shall be satisfied. Not for failure was such stupendous sacrifice enacted.

(*b*) Because Jehovah's word is pledged to such triumph.

(*c*) Because it is the steady teaching of history that the kingdom of our Lord and Saviour Jesus Christ is the winning kingdom.

I cannot be a pessimist when I read history. I must be an optimist. That history is the record of disaster, defeat, huge patches of blackness, colossal tyrannies, many a refluent midnight when the day seemed dawning, crash of empires, crash of battles, wails of wounded, holocaust of dead—I grant at once, I grant it all. But in the large view and in the long view I do not see how any man, looking carefully into history, can help the feeling that a Divine Power which makes for righteousness, freedom, the dignity of the individual man, which makes steadily for all spiritual and moral and social betterment, is overcomingly working in the world.

See how *science* is lending hand to a widening human weal. Consider the remarkable interrelations of history—the Reformation *and* the revival of learning; the discovery of the new world *and* the Reformation; the opening of Africa *and* the abolition of slavery by the two leading Christian nations, Great Britain and the United States. Consider the triumph of modern missions, etc. Let us throw ourselves into work along the lines of the "expecting" of our triumphant Christ. There is no higher dignity than to be with Him co-worker.

DEC. 17–23.—THE FOUNDATION-FACT OF OUR CHRISTIANITY.—John i. 14.

Flesh here, as so often in the Scripture, means our human nature.

I was riding along Market Street, in Philadelphia. When the street-car reached Seventh Street my eye fell on a bank building on the corner. On that building is an inscription, that in the house which stood upon that site Thomas Jefferson made the original draft of the Declaration of Independence.

The writing that Declaration of Independence and the soon passing it by the Continental Congress in Independence Hall, hard by, is a fact. It is a deed done. Our word "fact" is from the Latin *factum*, which means precisely something done.

And upon that fact accomplished there, in that Independence Hall, on July 4th, 1776, and upon the making good that fact through the long strain and struggle of the Revolution rests the entire and immense structure of the vast and spreading nation of the United States.

So also there is a fact, a something veritably done, on which rests the history, development, present power in the world of our Christianity.

That fact is the Incarnation, the fact of which our Scripture speaks. Just as if there had been no Declaration of Independence, there had been no great

free nation which we call the United States, so, had there been no Incarnation, there had been no Christianity.

There must first be laid the foundation of this *fact* before the superstructure of our Christianity, with its pillars strong of doctrine, with its altar of the cross, with its pictured windows of the divine revealing of mercy and of love, with its dauntless spires of faith and hope piercing even the overshadowing clouds of death and bathing their summits in heaven's splendor, could have been reared.

(*A*) It is a fact of *different generation*. We are born from human father and from human mother. Every one of us is the result and issue of a human ancestry. We, each one of us, are because our father and our mother have first been. But the Incarnation is the result of the overshadowing of the Virgin Mary by the Holy Ghost. In this case God is direct Father.

(*B*) The Incarnation is the fact of *the intrusion of Deity* into the line of a human ancestry and development. And the Word became flesh, incorporated Himself by actual birth into our poor human nature. The Word—He through whom the Infinite Father always expresses Himself, He through whom were wrought all the vast and varied wonders of creation, the Second Person in the adorable Trinity, He actually descended to birth from a human mother, and so into our humanity made actual and veritable introduction of Deity.

(*C*) Therefore the Incarnation is the fact of the veritable presence and intrication in human history of an *absolutely unique personality*. The Incarnation does not signify the presence of God simply, on the one hand, nor the presence of a wonderful man and teacher, merely human, like Socrates or Confucius, on the other. But the Incarnation is the veritable presence in our humanity of a perfectly unique personality, at the same time both God and man ; both divine and human ; the God-man.

And the fact of the actual birth of the God-man there in Bethlehem, by different generation, by the intrusion of Deity into humanity, by the existence, therefore, in our nature of a unique and altogether lonely Personality, who in Himself unites the two natures, the human and the divine—this fact of the Incarnation is that on which stands and must stand our Christianity ; is that without which our Christianity is no more than such stuff as dreams are made of ; is no more than the bit of mist which hangs a moment on the mountain-side, and then is not.

Think now of some of the majestic teachings of this most majestic fact of the Incarnation.

First. This fact of the Incarnation teaches us, as nothing else conceivably can, *the essential dignity of our human nature*. For the chief distinction of this human nature and the supreme evidence of its soaring dignity is that—*it is capable of the divine*. God *can* come into it, take it up into His own nature, dwell in it. What promise and potency must there not be in a nature of which this is true ! What ranges of culture, what illimitable reaches of development must there not open before a being possessed of such nature as that God deigns to descend into it ! And right here is the immense and unfailing spring of courage for all beneficent and uplifting endeavor. Sunk as low as you may find it, human nature is yet a nature capable of the divine.

Second. This fact of the Incarnation assures us of the *love of God*. There is a terrific side of nature ; there are wants and woes and troubles immeasurable ; there are clouds and darkness about God's throne ; there are questionings and wonderings. But notwithstanding all and through all shines radiant this great fact that God loves us enough to be willing to become one with us in the Incarnation. Here is abysmal proof of condescending love.

Third. The fact of the Incarnation teaches us the truth of *a new headship for our fallen race, by which the fallen may be lifted even unto the eternal glory*. Adam is the head of the race by genera-

tion, through whom the race has fallen into fearful moral lapse. The incarnate Christ is the head of the race by regeneration, by whom the race may be lifted into the deliverance and dignity of the sons of God, into co-heirship with Jesus Christ in His glory.

Hold to the veritable fact of Incarnation. In it lie capsulate all highest possibilities for us. If it be not, Christianity is not.

DEC. 24–31.—FACTS OF LIFE FOR A CLOSING AND AN OPENING YEAR.—Heb. xi. 24–27.

In all manufacturing and mercantile communities this time of the closing of an old year and the beginning of a new year is a time of stock-taking. The business man discloses to himself as exactly as he may the basis on which his business stands. Such questions as these he asks: Has he made money or has he lost it? Shall he continue in this special method of business, or shall he change? Shall he pursue this plan or shall he strike upon another?

This is well, and as it should be. It is the prerogative of man to discriminate and to decide, to shoot his thought beyond the present. It is the wisdom of man from the experience of the past to deduce principles of action for the future. He who manages his business and himself so aimlessly and thoughtlessly that he never does it is a fool.

But at a time like this let us take wider vision. Life is double-sided. If life dip toward the earth it mounts toward heaven. If life is concerned about time, it is also concerned about eternity. If it be the part of wisdom to manage well about this lower sphere, it is certainly the part of wisdom to manage well concerning that other, loftier, infinitely vaster, eternal sphere toward which the whirling days and weeks and months of another year have hurried every one of us.

And our Scripture suggests some testing facts, by which it were well we try ourselves with an old year behind us and a new year confronting us.

First. *Life comes to us proffering choice.* Necessarily does life come to us thus. Because we are men and women life must always come to us in this way, never in another. We are *moral* beings, and it is a constitutive element of moral being that there exist in it the power of choice. You cannot have moral being. God could not create a moral being with the power of choice left out. Thus we are not things, we are powers.

It was in this way that life came to Moses—proffering choice. Foster son of Pharaoh's daughter; resident of a palace; among the highest in the land; in one vast, shining heap everything the world calls valuable was piled before him and was his. As bright as the Egyptian sun was the earthly lustre in which he stood.

But Moses was still Hebrew. He was not Egyptian. And the Hebrews were God's chosen. Their God was his. And the choice was square and inexorable—between Egypt and his Hebrew brethren and their Jehovah and his own. All worldly advantage on the one side, God and duty on the other. And it was for him to choose.

In a most real way is not such the fact with you? I do not mean, of course, that life always puts such rugged and terribly sacrificial choice before you as life did before Moses. But in a way sufficiently real and parallel does not life stand before you with Egypt on the one hand, with self and without God, and with the Hebrews on the other, with God and with duty, ready to give you either, *but for you to choose which?*

Second. Another testing fact for life, as illustrated in our Scripture, is *that the choice of the one course involves the unyielding of the other.*

If Moses identified himself with the Hebrews he could not stay in Egypt. It was either Egypt or the Hebrews. Christ puts the same fact in another shape when He tells us, "Ye cannot serve God *and* Mammon." You cannot have two masters of your life at once. The life cannot circulate at the same

time about two opposing centres. A real choice excludes its opposite.

Third. Another testing fact for life illustrated in our Scripture is *that delay of choice is still choosing.* If Moses postponed identifying himself with the Hebrews he necessarily, for the time of such postponement, chose to remain in Egypt. Postponing choice is yet choosing. Postponing the acceptance of Christ for another year is to choose to refuse Christ for another year.

Fourth. Another testing fact for life, as illustrated in our Scripture, is *that desiring is not choosing.* To wait in the Egyptian palace and to longingly *desire* to take up the duty of identification with his own oppressed brethren, and yet to simply desire and not to pass over into identification with them, would be really to choose against them. Desiring otherwise and yet refusing to *do* otherwise is never choosing otherwise. To desire to become a Christian and yet to wait this side the becoming one can never issue in choice to become one.

By faith he forsook Egypt. He chose. So now at this time of a closing and an opening year do you choose Christ.

EXEGETICAL AND EXPOSITORY SECTION.

An Exposition of Luke xvi. 1-13.

By Rev. S. W. Whitney.

This "parable of the unjust steward," as it is commonly called, presents some points that are generally overlooked; some that are misunderstood; and some that at times, undesignedly no doubt, are so represented as to leave on the whole a very vague if not false impression of what the Saviour meant to teach in the passage. It may be said at the outset that the parable proper embraces only the first eight verses; the remaining five embody the conclusions and lessons which the Saviour drew from it.

The common view respecting the steward is that he was not only discharged by his lord, but commended by him for his shrewdness and rascality, and that for an indefinite period after his discharge he was harbored and provided for by his lord's debtors, whose rents, to serve his own purposes, he had cut down from twenty to fifty per cent. It is also commonly supposed that the ones to whom Jesus refers in verse 9 as receiving others "into everlasting habitations," are persons corresponding to the debtors of the parable. But just how or in what sense they receive others, or what the everlasting habitations are, is not so clearly seen or uniformly agreed upon. We see nothing, however, in Christ's words that really justifies any of these conclusions.

The evident teaching of the parable as enforced by the Saviour in verses 10-12 is that faithfulness in the use of temporal possessions is essential to the receiving of heavenly riches. "A bad man," as Neander says, "was designedly chosen as an example" by which to illustrate the obvious lesson. The design of the Saviour in choosing such an example was to teach that if such an one could secure the commendation of his master, much more will the children of light be approved of God by pursuing a course of judicious, faithful God-serving in the use of whatever means are entrusted to them. With this thought before us, let us look at the parable and inquire into its meaning.

"There was a certain rich man, who at the same time had a steward." This rich man was one of those Oriental landlords that had vast estates which they farmed out very largely or wholly to others. The steward was his agent, who had charge of the estate, and whose duty it was to engage the tenants, fix the terms of lease, conclude all contracts with them, collect the rents

when due, and attend to the general supervision of the estate. The rent was not payable in money, but in the products of the land occupied and tilled by the tenants. This is obvious from the answers in verses 6 and 7 to the question, "How much owest thou?" namely, "A hundred measures *of oil;*" "A hundred measures *of wheat.*" The debtor does not, in either instance, say, "I am owing *for* a hundred measures," as he naturally would do if he were a commission merchant or tradesman or even ordinary purchaser of farm products, who was owing for a part or the whole of what he had taken and given his note for. The language is that of a tenant whose rent, according to the terms of the lease, was the amount of produce specified. The rich man of the parable may, without any risk of incurring the charge of false or strained allegorizing, be said to represent God; and the steward one of the members of His household—a trusted disciple of Christ—to whom the care and management of worldly property is committed.

This steward, says the parable, "was accused unto his lord as wasting his goods." He was maliciously charged with loose management and such a slipshod way of doing things that his lord was losing by him. This does not warrant us in saying that his master *had found* him to be incompetent or false to his trusts. He had only been *told* that such was the case.

The consequence was, not that his employer forthwith discharged him, but that "he called him," and asked him what this report meant which he had heard concerning him. He wanted to examine his accounts, and see how matters stood. At the same time, he plainly notified him that he would no longer be able to retain his place if things were as reported to him. This last proviso is necessarily understood; otherwise the man would have been discharged without ceremony. But, before discharging him, the landlord would obtain from the steward himself, if possible, the facts in the case, which only his papers and accounts would supply.

Now comes the steward's turn. He knew that he had mismanaged affairs, and felt that he should have to lose his position. What to do he could not tell. He could not make a living by digging, for he had not the strength; and as for begging, he was above that. At last a bright thought occurred to him. All that was necessary for him to do apparently was to make his accounts correspond with the amount of rents rendered, and so appear correct to his employer. By falsifying these he might succeed. At all events, he was going to try it. So he called to him his lord's debtors and returned to them the contracts they had made with him concerning the rent they were to pay, requesting each to put the amount considerably lower than that originally agreed upon. By thus falsifying his vouchers and making them show that the income of the estate was apparently no more than he had accounted for, he hoped not only to persuade his master that he had been misinformed concerning him, and so be able to keep his place as steward, but, if he failed in this, to make friends enough among his lord's tenants to give him a home when he was discharged.* These bonds or contracts, which were his vouchers, might be taken as the basis of rentals among the tenants for years to come; and so, by the favor thus conferred upon them, he had no doubt that, if discharged, he would readily find favor among them. This, of course, was all to be done without delay. He had no time to lose in getting his accounts ready for inspection by his lord. Hence his request to the debtors, "Sit down and write *quickly.*"

Having thus prepared his papers, he presented them to his lord. The latter

* Commentators and others, I apprehend, have been misled in their interpretations of this passage, in part at least, by the words of the steward recorded in verse 4—"that they may receive me into their houses"—as if this were the sole end he had in view in the course he now proposed to himself. This, however, was but a *dernier ressort*, in case he lost his position.

looked them over and compared them with the amounts that had been turned over to him and was apparently satisfied with his steward's accounts and management of the estate. As far as he could see, everything was correct. As a result he "commended the unjust steward," not for his injustice and trickery in securing to himself friends among his own tenants, but because he proved himself to be worthy of commendation in presenting an apparently clean record. The lord found no fault with the steward. He knew nothing whatever of the knavery to which the man had resorted to save himself. Had he known it, his indignation would probably have known no bounds; he would have thrust him out of his presence instantly. The very fact that he did not do this, but, on the contrary, commended the man, is proof of ignorance, on his part, of his steward's knavery. Hence, finding his accounts all right, instead of condemning him and discharging him, he changed his mind, he thought well of him, commended him, gave him his approval, and the natural inference is that he retained him. And not only are we to infer this, but Christ's allusion in the next verse to "the *everlasting* habitations" implies by contrast the steward's retention by his landlord in a *temporary* habitation and position. The only charge against him was that he was wasting his lord's property. And when this was apparently shown to be false, there was really no reason why he should be discharged.

But it may be objected, Are we not told that the unjust steward was commended by his lord *on account of his prudence*, "because he had acted discreetly" in shrewdly making friends of his lord's debtors? Not if we understand verse 8. That his employer commended him there can be no question; but that he did it for the commonly supposed reason is a mere inference. It is *Jesus* who explains that the steward, though he was an unjust one, received his lord's commendation "because he had acted prudently," not "wisely"—that is not the proper word. He had acted discreetly as far as his own standing was concerned; he had made everything appear right and satisfactory to his master. To which the Saviour immediately added, "For the children of this world are, in reference to their own generation, more prudent than the children of light." In other words, those who act on mere worldly principles are, as a rule, more discreet in relation to their own kindred —*i.e.*, to their standing and position among the members of their own households—than the children of God are in relation to their kindred, or to their standing in the family of God and their relations to Him as the head of that family. This steward knew that he had a good position in the family of his master; he felt that it was worth trying to retain. And seeing that "the better part of valor was *discretion*," he speedily arranged things so as to banish distrust from his lord's mind and win his approval. *He made to himself a friend of his landlord by the use he made of the mammon of unrighteousness entrusted to him.*

At this point Christ takes up the parable. He had just said that the landlord commended, approved, praised the steward, though in fact the latter was an unjust man, and did not deserve commendation—*i.e.*, in view of *all* that he had done. "*I* also say *to you*," he adds, "make *for yourselves* friends by means of the mammon of unrighteousness, that when ye fail [or when it fails you when you need to give up here], they may receive you [*i.e.*, you may be received] into the *everlasting* abodes" or family. This is only another phase of the truth that Jesus taught in Matt. xxv. 34-36. Not that He approved of *the method* by which the unjust steward secured and retained the friendship of his lord, but that He would have His disciples use their worldly possessions and whatever means are entrusted to them discreetly—*i.e.*, in such a way as to win the constant approval of their Lord, who sees not as man sees, but

who reads the heart and knows how every penny is employed that is entrusted to them. And in winning his approval we win the approval of all his kindred—all like-minded beings on earth and in heaven. In being truly faithful here and now in "little" things, in seeking God's interests in the use we make of worldly wealth, something that is entrusted to us by the Lord for a few days, we shall be entrusted with true riches hereafter—that which through grace will be ours forever. Unless we do this now we cannot expect a position in God's eternal mansions, for we cannot serve God there if we serve Mammon here.

"The Gift of God."

BY TRYON EDWARDS, D.D.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—Eph. ii. 8.

THIS verse is very commonly understood as teaching that *faith—the* faith through which we are justified—is the gift of God—that is, it is *so* the gift of God that men can never come to Christ until this faith is specially imparted to them from on high; and the wording of the Revised as well as of the Authorized Version is such as to give ground for the impression.

This, however, as the original plainly shows, is not the true sense of the passage. What the Greek says is, not that *faith*, but that *salvation* (which comes through faith), is "the gift of God." Had it meant to say that *faith* is the gift of God, the pronoun would have been *αυτη*, and not *τουτο*, as it is, the *neuter* pronoun referring to the general subject—*salvation*—which is that of which the apostle is speaking, and of which it is said, "*It* is the gift of God." So that what the verse means is, "By grace, through faith, you have *salvation*, which is not from yourselves, but is the gift of God."

The word "faith" is used in the Bible in different senses. As in Gal. ii. 20 and in 2 Cor. v. 7, it is descriptive of Christian character and conduct, "walking by faith," "living by faith," etc. But here it is used to indicate that first voluntary act or choice of the sinner, through which, yielding himself to Christ, he is justified, pardoned, and accepted, and so enters on the Christian life. To this faith we may be led through the truth as applied by the Holy Spirit, but it is nowhere in the Bible said to be God's gift in the same sense in which (in John iv. 10) Christ is said to be "the gift of God." The provision and offer of salvation, as also its bestowment, *is* "the gift of God." But the faith through which we are justified, like the look which the bitten Israelites gave to the brazen serpent, is our part, our voluntary acceptance of God's gracious and free gift to all who will accept it. It is the *salvation, not* the *faith* of which the text says, "It is the gift of God."

SOCIOLOGICAL SECTION.

The Parliament of Religions and the Christian Faith.

BY REV. D. S. SCHAFF, D.D., JACKSONVILLE, ILL.

"THE meeting of so many illustrious and learned men under such circumstances evidences the kindly spirit and feeling that exists throughout the world. To me this is the proudest work of our Exposition. There is no man, high or low, learned or unlearned, that will not watch with increasing interest the proceedings of this parliament." So spake Mr. Higinbotham, the President of the Columbian Exposition, of the World's Parliament of Religions at its opening exercises, September 11th, 1893. If we judge by the vastly larger throngs which attended its

meetings or the vastly larger amount of attention paid to its deliberations by the daily press of Chicago and the press of the country at large, the Parliament of Religions not only appealed to a larger constituency, but was of far more significance than the other congresses held in connection with the World's Fair.

The conception of gathering together in one conclave representatives of all the religions of the earth was as bold as it was brilliant. The execution involved a great venture. To the Christian public the undertaking was one of grave responsibility, suggesting the antecedent question whether it did not antagonize loyalty to Jesus Christ as the supreme Prince of Life and only Saviour of the world. Many who at the first proposal assumed an attitude of hostility have maintained it. Some, like myself, and perhaps many who at first were not friendly, have been led, upon reflection and observation, to assume the position of advocates. There are others still who, before the Parliament sat, were friendly to the movement and have come to look upon it with regret for having, as they think, become an occasion for the dissemination of error. It is the writer's view that the Parliament will in the future be looked back to as an epoch in religious thought and the onward and conquering progress of the Christian faith.

The project of holding a convention of all religions was quite in line with the general project of the Exposition to display the forces and products of the earth and man. The latter was designed to be an *omnium gatherum* of all that could be brought together that was valuable from all lands and peoples. "Now, while we are looking in this direction," it occurred to some bold minds, "why should not also the religions current among men be brought together?" But how? Through a collection of their sacred books placed side by side in a Library of Religions, or through addresses by competent scholars of the Christian world, or by representatives and devotees of the religions themselves? Plainly the last was the only method congenial to the spirit which created the Exposition.

The chief *dangers* from such a convention were that it would give to the ethnic religions an unexampled chance for airing themselves and of creating an impression that they were parallel with Christianity. That the chief promoters of the project, or any of them, had it among the least of their purposes to elevate the religions of nature to the eminence occupied by the system of Revelation there is not a whit of evidence. It was felt by some that the juxtaposition of the imperfect religions at the side of Christianity on the same platform might encourage the unfaith of some in this Christian land and give opportunity for perverting the minds of more. "We do not bring malarias from the swamps and jungles and uncork them at the side of pure atmospheres taken from Colorado and Maine. Health is too precious a thing to be thus ruthlessly imperilled." The illustration is not sufficient for the spiritual sphere. Nor is it exhaustively true for the material, where it might be most wise to bring even malarias into the laboratory that the skilled chemist might try them if so be that by his experiments the sanitary well-being of the world might be advanced. The reports from the ethnic religions cannot be suppressed. The knowledge of their antiquity is not any longer confined to scholars, nor the knowledge of the vast numbers who acknowledge their authority in excess of Christian believers. Oriental theosophy is in the air. The great religious movements in India, China, and of Islam appeal to the serious examination of increasingly large Christian constituencies. The "Light of Asia" has awakened a widespread curiosity to know all about Buddha and other founders of the ethnic religions. To say the least, such a congress, under the management of a World's Fair committee, could not inure to the disparagement of Christianity except as it was unwisely managed. The true be-

comes more manifest by comparison with the false. Truth in the end cannot be dimmed, much less destroyed by error. The true David will be discovered when he comes to play on the harp strings. The manner in which the Parliament was called was most favorable to the best results. It is doubtful whether it would be at any time proper for a Christian denomination or a concurrence of denominations to convoke such a congress. But under the circumstances the Congress is likely to be regarded as providential.

It was creditable to Christianity that such a conclave should have been thought of. The recognition of some good in whatever system serious minds have elaborated and the readiness to learn from them is honorable. No doubt Paul listened respectfully in the Athenian market-place. He was there, it is true, to preach the Gospel. The professed object of the Parliament was not such. It was juxtaposition and presentation. No host could invite with the distinct purpose of proselyting. But the inevitable result would be the magnifying of the truth unless there was defect in the presentation of truth. On the plane of reason and intelligence the religions of the earth were brought together, and from the council went out, as it were, again the sounds, "Let him that heareth understand." "Take heed how ye hear." It was not of so much importance what these people from China and India said, as that they had an opportunity to say. And it was a matter of no slight importance in this material age that from all parts of the earth (as far as it was possible to secure them) men came to talk over the nature of God and human destiny. This constitutes the phenomenal event of the Parliament of Religions in Chicago, not the content of the addresses and the papers.

The programme may be justly criticised for its lack of system, logical development, and clear topical distinctiveness. It was a jumble of many relevant things and some not relevant. But the difficulties staring Dr. John Henry Barrows in the face, and the committee of which he was the courageous chairman, were vast. To draw forth from convents and temples of the East representatives of the Asiatic religions was a great undertaking, involving much correspondence, great perplexities, and multiplied disappointments. In view of the obstacles in the way the success was very great.

The Parliament had no power of authoritative declaration. It was well it did not indulge in debate. Had there been discussion, Babel would have ensued. No new doctrine was evolved. No creed was formulated. If in one respect the results seem to be intangible, the beneficent influence may for that reason be none the less pervasive. It is of consequence that a certain visible embodiment has been given to the common Fatherhood of God. It was an achievement of great significance to unite even for a time in a common fundamental aim the most ancient as well as the younger religious faiths. It ought certainly not to be without some blessed results that from many lands and from many creeds the reverence for God has been proclaimed, as it may not be unacceptable to the Father of Spirits Himself.

The chief advantages resulting from the Parliament, when looked at from a scriptural standpoint, may be stated as follows:

1. A very decided impulse has been given to the comparative study of religions among the people. This study, which is of comparatively recent origin, if reverently pursued, cannot but have two results, to widen the horizon of our human sympathies and to strengthen our reverence for Christianity. Probably no such opportunity as this has been offered in history for the comparison of the religious faiths of the race. The various systems which have attracted the religious nature of men and inspired them with hope were represented. *Nihil humani a me alienum puto.* All that is human, living and dead, interests me. And while I

do not want to adopt the manners of Dahomey or the religion of Ceylon, I am glad to know about them, both because anthropological studies are entertaining in themselves, and because the knowledge they give may aid me in better fulfilling the precepts of Christianity to do good unto all men.

Œcumenical councils have been held which will always continue to attract the attention of the ecclesiastical student. At Nice, at Chalcedon, at Ephesus Christian ecclesiastics from different parts of the earth met together, consulted and legislated. But this in Chicago was a world's council in a more accurate sense. Not for purposes of legislation, it is true, but of statement of what the religions of the earth are and have done. The audiences in the Hall of Columbus, the readers of the daily press and of the coming volumes of official reports will have had such a presentation as only the scholar widely read and deeply learned has had within his reach heretofore. Valuable as the popular volumes of James Freeman Clarke, Dr. George Matheson, and other writers are, they reach a few individuals, while these presentations by actual representatives of the various systems have reached large masses of the general public.

That a larger acquaintance with this subject may be of profit to those who occupy the pulpit there can be no doubt. Such a study of religions will give them broader ideas of God's dealings with man, a fuller understanding of certain portions of Scripture, and a finer appreciation of the world's debt to Christ. This occasion will lead men's thoughts back to other important congresses of religion from the time when Job and his friends discussed the providential government of the world, and the meeting of Elijah and the priests of Baal, down to the Day of Pentecost, when every man heard them speak in his own language the "wonderful works of God." A discussion of the wonderful works of God will always bring men of serious minds close together, and the more these things are neglected will theologians and churches and religions stand apart. And I believe that already a new impetus has come to many preachers who have followed this Parliament carefully to preach with more fervor and intelligence than ever before that all religions outside of Christianity are defective and insufficient, and that other foundation can no man lay than that is laid, which is Christ Jesus. "The ethnic religions can only be understood," says that clear thinker, Professor Flint,

"when viewed in relation to Christianity, and Christianity cannot fully be understood unless viewed in relation to these religions. We must know what questions the human soul has been putting to itself in various ages, lands, and circumstances, and what are the answers it has been giving to them, before we can appreciate aright the comprehensiveness and aptness of the response contained in the Gospel. Not one of the features or doctrines of Christianity will fail to appear in a brighter light and with a diviner beauty after they have been *compared* and *contrasted* with the correlative features and doctrines of other religions."

A comparison of religious faiths, if prosecuted honestly, I believe can lead to but one result, the exaltation of Him who said, "I am the way, the truth, and the life." An intelligent layman (Lady Somerset) discerned the importance of the Parliament for this study when she wrote to Dr. Barrows:

"The Congress of Religions is the mightiest æcumenical council the world has ever seen. Christianity has from it everything to hope; for as the plains, the table lands, the foothills, the mountain ranges all conduct alike, slowly ascending to the loftiest peak of the Himalayas, so do all views of God tend toward and culminate in the character, the life and work of Him who said, 'And I, if I be lifted up, will draw all men unto me.'"

2. Attention has been called by the Parliament in an emphatic way to the fact that God has not left Himself without witness in all the earth. Many a Christian student will henceforth find in passages where he never found it before references to God's gracious

dealings with the nations, and he will approach the subject in a more sympathetic spirit. Peter's words to Cornelius will be widely pondered for their true meaning, that "in every nation he that feareth God and worketh righteousness is accepted of Him." The careers of Melchizedek, of Ruth and Rahab, and their relationship to the covenant will invite fresh study. New attention will be called to the fact that Job, the man of Uz, in whose conduct none of the ritual of the Old Testament revelation appears, was called "perfect and upright" and the servant of God.

According to St. Paul, God "left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts xiv. 17). The first chapter of the Romans was written with the purpose of showing that the heathen world is before God without excuse. "That which may be known of God is manifest in them, even His eternal power and godhead, for God hath revealed it unto them." There was a law written upon the heart of the natural man. Nor shall many a Christian layman fail to read with fresh interest the apostle's words on Mar's Hill. Pronouncing the Athenians very religious, he declared that "God had made of one all nations for to dwell upon the face of the earth, . . . that they should seek the Lord if haply they might feel after Him and find Him, though He be not far from every one of us."

New light will break forth from the Prologue of that Gospel to whose author (John) was applied in a pre-eminent sense the appellation "the theologian," by the early Christian centuries. There it is said that the Logos was "the true light," even *the light* "which lighteth every man coming into the world. He was in the world, and the world was made by Him." Early Christian scholarship, following John, emphasized the manifestation of the Son of God before the incarnation among the peoples of the earth. Plato was a Christian before Christ. "The Light shineth in darkness, and the darkness overcame it not." Gleams of light from the throne of God fell upon the conscience and heart of the nations. God spake to them—just how much, who can say? But they too are His offspring, made in His own image, and He left them not without witness. The Spirit bloweth where He listeth. He who makes His sun to shine upon the evil and the good had some wise purpose even when "He suffered them to walk in their own ways."

Does such a view carry with it any disparagement of the merits and glory of the incarnation? Not at all. It rather enhances them. The Lamb was slain from the foundation of the world, and the mercies of God before the birth at Bethlehem, as well as since, have been bound up with the activity of the Eternal Word. Does such a view conflict with the doctrine of election even in its severest form? By no means. The decree of election may with equal justice, to speak as man speaketh, include adult heathen outside the pale of Christian influence, as infants dying in infancy. "By the decree of God, for the manifestation of His glory some men and angels are predestinated unto everlasting life," is the language of the Westminster divines. It is out of "God's mere free grace and love," and without prevision of their faith or good works, that men are chosen in Christ.

If Christ be only an historical Being, who came into the world eighteen hundred years ago, then His working began at that point of time. But He is more. "Before Abraham began to be, I am." His influence among the children of men does in a true sense depend upon that moment when He became incarnate, but it did not begin then. He was always in the world, and as the Light of the world, rays, now more dim and now bright as of the noonday sun, have gone out from Him unto men.

The great ethnic systems of religion are not altogether false and vicious because they are not the Christian system.

Such a conception restricts God's gracious working to the comparatively small number of the Christian generations, and breaks upon the rock of the first chapters of John and Romans and passages in the Acts. They are defective and disproportionate, and ought to give way before Christianity, which is complete and final. They also have their features of truth and disclosures of God, and in so far, if not stepping-stones to Christianity, they are in the providence of God better than atheism or esoteric pantheism. Where the sun does not shine, a lantern or a torch is better than no light whatever. In other genuine faiths there is some root and reason that is divine. To these religions may be applied words not primarily intended to represent them :

> " Our little systems have their day—
> They have their day and cease to be ;
> They are but broken lights of Thee,
> And Thou, O Lord, art more than they."

3. The Parliament has called popular attention to the fact that the religious nature is inherent in man. Some, misled by teachers claiming for themselves scholarship, have been beginning to suspect that it was a product of Christianity, and that the Scriptures were a cunning device to entrap men into the notion that man was a religious being, a creature of the world to come, with power to know God. Now that idea can more easily be shown by the public religious teacher to be utterly groundless, the fabrication of philosophical sciolists. What scholars knew well all readers of the proceedings of the Parliament have tangible proof of.

Religion is an instinct, inborn like the optic faculty, and as the little baby turns its head and eye invariably toward the lighted chandelier, so the soul turns toward God. Optic nerve and religious instinct are both solecisms without the light and without God. The altars on the Nile and at Baalbek, the temples in India and China, even the lowest fetich ritual is testimony to the supernatural. To lift up hands and heart to God is according to nature. To be atheistic is to be unnatural. It was this universal belief in God among the peoples, the *consensus gentium*, wherein Cicero found his rock of faith in God. It was in acknowledgment of this truth that Plutarch said there was no town or city where there was not some form of worship and temple. The religious faculty may exist in some men as fire in the flint stone, but it exists.

4. Another of the beneficent results of the Parliament will be in advancing the cause of religious toleration, and showing the unity of the Christian Church. Toleration has had a hard time of it in the earth. While God has tolerated evil, man has battered away at his fellow-man. It was said by Dr. Barrows, in his opening address :

> " It is perfectly evident to all illuminated minds that we should cherish loving thoughts of all people and humane views of all the great and lasting religions, and that whoever would advance the cause of his own faith must discover and gratefully acknowledge the truths contained in other faiths. This Parliament is likely to prove a blessing to many Christians by marking the time when they shall cease thinking that the verities and virtues of other religions discredit the claims of Christianity or bar its progress."

Noble as these sentiments are, I do not believe that they are everywhere shared even in the Protestant Christian world. Sectarian bigotry and denominational bitterness (if such still exist) have received a rebuke through the Parliament which it will take a long while for them to recover from. The notion that the earth is to become Christian before we can recognize any grace in it and marks of the Divine approbation is past. To treat everything outside of the pale of these eighteen Christian centuries and without the bounds of the Jewish and Christian Church as diabolical and without any divinity in it at all is unscriptural, and contrary to the instincts of a common humanity and of the God and Father of us all. It would be a denial of the faith to fraternize with Buddhists and Shintoists and others as if they were on the same plane

with ourselves in the matter of religious truth and knowledge, or as if there were anything to justify the idea of religious reciprocity on equal terms. The Hindu monk Vivekananda represented a position which of course no Christian can hold. "If any one here hopes," he said, "that religious unity can come by the triumph of any one of these religions and the destruction of the others, I say to him, 'Brother, yours is an impossible hope.' Do I wish that the Christian become Hindu? God forbid. Do I wish that the Hindu or Buddhist would become Christian? God forbid." That is Hindu sentimentalism; but the Christian will become for it only the more strongly entrenched in the sentiment of St. Paul when he exclaimed, "I would to God that not only thou, but all who hear me this day, were both almost and altogether such as I am, except these bonds." But this positiveness of conviction of the right of Christianity to rule does not involve that there are not common human sympathies upon which we can unite, and that there are not good things in the ethnic faiths from which we may gain new intellectual and moral conviction for the things of our own. While we must be ready to give to every man who asketh a reason for the hope that is in us an answer, we should do it with "meekness and fear." The insertion of the thing signified by the Greek word ἀλλὰ into the feelings and conduct of Christian ages heretofore, as it has been inserted into the Revised translation (cf. 1 Pet. iii. 19), would have softened the heat and mollified the acrimony of Christian controversy. The anathemas of Tridentine and other councils would have been left out. "Not blustering and flying out into invective because the Christian has the better on it, against any man that questions him touching this hope," is the comment of Archbishop Leighton, whose gentle and tolerant spirit was a living comment of it. Perhaps if the Christian world would examine itself carefully it might find grounds for behaving better toward these unchristian peoples in the future. It was my joy on a Sabbath evening during the Parliament to hear a missionary address from a missionary whom I know well, in whose house I spent some time in Syria, and who stands in the very front rank of devoted missionaries of his age. He spoke words of appreciation for some things in Islam from which we "could learn a lesson, and its devotees put our churches to shame." The wiser and more consecrated missionaries take this ground, and the several with whom I conversed in Chicago thought only good could come from the Parliament.

The unity of Christians was demonstrated in a striking way by the Parliament. Since the Protestant Reformation swept over Central and Western Europe there has been no such meeting together of representatives of the great branches of Christendom, nor anything comparable to it. The Greek, the Armenian, the Roman Catholic and the Protestant communions have met together in this informal way. In the remarkable address of Cardinal Gibbons, after saying that he would be wanting in his duty as a minister of the Catholic Church if he did not say that it was his desire to present the claims of the Catholic Church to the observation, and, if possible, to the acceptance of every right-minded man that would listen to him, he remarked, "Though we do not agree in matters of faith, there is one platform on which we all are united. It is the platform of charity, of humanity, and of mutual benevolence. . . . Our blessed Christ came upon this earth to break down the wall of partition that separated race from race, people from people; and as man is one people and one family, we recognize God as our common Father, and this Christ as our brother." Protestants, to say the least, could not do less than reciprocate in spirit and in truth the language in which he addressed other Christian as brethren and fellow-Christians.

The Christian soul of this age looks

toward Christian union, and sighs for Christian brotherhood and co-operation. Elements of division are untimely. The union of Christians of different names on the platform, the large presence of Catholics, the devout public prayer of the Greek archbishop cannot but be as the oil that flowed down upon Aaron's beard, and will intensify the prayer in the Christian world that all may be one who look unto Christ for salvation. A lesson not to be forgotten was given by the Armenian Professor Minaz Tcheraz, who quoted the words spoken fifteen years ago by the Supreme Patriarch of the Armenian Church to a Greek Archimandrite, "If there be no harmony between our two churches, the fault is not with our people. They are like flocks of sheep, which long for nothing more than to pasture together. It is with the shepherds who separate them, who brandish their crooks against each other, that the fault lies."

It has been declared by Joseph Cook, a constant and vigilant attendant upon the meetings, that the sublimest moments in the Parliament were those when the representatives of Buddhism, Confucianism, Brahmanism, Shintoism, joined with the representatives of Christian churches in the words of the universal prayer, "Our Father, which art in heaven." The sincerity of its use we leave to those who repeated it. The praise for its possession we give to the divine Master as a formula of religious unity and communion.

5. I believe a new impetus will come to Christian missions through the Parliament. This result will come first by the emphasis that has been put upon the unique character of Christianity. Instead of inuring to the disparagement of the Christian religion, the presentations of the ethnic systems will tend by contrast to bring out its overtopping excellence and distinguishing divinity, as foothills, if placed at its side, would bring out the superior greatness of Mont Blanc. The appropriation by Buddhists and others of the term "Fatherhood of God and brotherhood of man" could deceive none but the unwary, and shows the quiet infiltration of great Christian ideas into the thought of India, for which God ought to be praised. The address of Mozoomdar, of the Brahmo-Somaj, showed anew how Hindus, giving up their crasser beliefs, have been following Christ. Only afar off, it is true, but a certain distance. And we shall never forget what Keshub Chunder Sen, the founder of this Reformed Hinduism, said, when he declared that the crown of India belonged not to Victoria, but to Jesus Christ, and He would have it.

Of course a great deal that the representatives of the ethnic religions said will be taken with caution. Some of them, like the Hindus Dharmapola and Vivekananda, were apologists; and, without implying that they misrepresented, it is safe to say they yielded to the temptation to become pleaders, and to highly color their pictures. They spoke, so it has been said, of what those systems, in the light of Christianity, should be, rather than of what they were in the provision of their sacred books and in fact. The suttee, the perpetual widowhood of girls once married, the caste system, the thirty-three million gods and goddesses, are the dark background which is of the essence of the picture of Hinduism as presented through one or both of its two great systems. No pleading can rescue it. Regeneration from the font of Christianity alone can. Many will turn to study the life of Gautama, but from any excessive admiration there will be a rebound of faith. Christ is not superior. He stands by Himself. He is alone among the great religious teachers in His personal character, the claims He made, the elements of the kindom He established, the boon He offered to the children of men. Not from pain as the supreme thing, but from sin He delivers; not into a Nirvana of self-forgetfulness, but into the glorious presence and companionship of

God does He, the risen and almighty Christ, lead His followers.

The impetus to Christian missions will come out of the defects made apparent of all religions other than Christianity—defects which are of their essence, and which the Gospel alone can remove by its own fulness. Mr. Webb's attempt to present Mohammedanism was rather a travesty, and yet it will do good indirectly. He could hardly be taken seriously when he adduced as one of the superiorities of Islam that under it guying on the part of the husband toward the wife was unknown. But when he ventured to assert the advantages of polygamy and the protection given to women, he was laughed at and cried down with "Shame." It was almost a supreme moment when Dr. Post, of Beirut, an honor to his country and the medical benefactor of Western Asia, rose on the same platform. And when Mr. Webb tried to retrench by declaring polygamy was not a part of the Mohammedan code, and that the murder of infidels was not commanded, Dr. Post opened his Arabic Koran and read the positive permission allowing the Mohammedan four wives and as many concubines as he chooses, and the distinct command to kill infidels. From the same platform a day or two before that other eminent educator, Dr. Washburne, of Robert College, made an address on Islam which was a masterpiece. For him who hath ears to hear no grounds will exist for parading Mohammedanism as a rival of Christianity, however much we may respect the Mohammedan's reverence for Allah and his total abstinence from alcoholic drinks.

It was hardly any wonder that Dr. Pentecost should have been stirred to controvert some of the positions of the Hindu speakers. His travels in India put him in a position to speak with authority. His references to the harlotry of Hindu priestesses, the phallus worship, and the moral rottenness of Indian society in general from top to bottom, more than counteracted the momentary effect of any assertions suggesting an ideal state of society or religious sentiment. But Dr. Pentecost transgressed somewhat the regulations of the Parliament, which provided against all controversial heat or intent. It may be well said that the representatives of the ethnic systems seem to have presumed in this respect. But Christianity was the hostess, and could permit strokes against herself where she could not properly give them back.

The rebukes which were dealt against Christianity, which also helped to stir up Dr. Pentecost, were not undeserved by the Christian world. It is hard to endure a castigation even when it is deserved, particularly if it comes from hands not too clean. But the opium trade forced by England and the rum traffic carried on from America as well as other Christian lands are not slight iniquities. To make drunkards of heathen nations would be a crime almost inexpiable on the part of Christendom. The rebukes may do us good, but it ought to be known that Christianity is not responsible for these iniquities, and no more justifies them than the ship's management does the working of barnacles on her timbers. This episode in the Parliament should make Christian nations ashamed of themselves, and put us on our guard to be charitable toward the iniquities and polytheisms current where Christianity does not prevail, while we look at the iniquities and polytheisms current where it does nominally prevail.

The cause of missions will receive an impetus not only from the emphasis put upon the uniqueness of Christ's person and mission and the essential defects of other religions than His, but from the emphasis which has been given to the vast mistake of trying to perpetuate the denominational distinctions and nomenclatures of Protestantism in foreign lands. The best of our missionaries have been sending this word back to us. On the platform of the Parliament more than one native Christian spoke solemnly of the same

thing. To send a Christianity to Japan split up into sects is to send a rheumatic Christianity. What Chinese and Japanese Christians need is a Christian Church of China and Japan. Would that the time were near when, as Cromwell would have apportioned the missionary work in the world among four committees, there might be general missionary committees for different portions of the earth, undenominational in their constitution, who should receive the funds from all denominational boards and distribute them judiciously among the missionaries sent by all denominations, but banded together for the founding and perpetuation of the Church of Christ in India, in Japan, in Turkey, and other parts of the earth.

The outcome upon all serious Christian minds of this Parliament must be to remind us of the infinite contrast between the Christian system and the ethnic systems. The fundamental antagonism cannot be hidden by those agreements among men of every nation in the possession of a religious instinct, and a restlessness of man's spirit without God. If an insidious impression has gone forth to a popular constituency that the Parliament meant a fraternization which shall put aside fundamental differences, it will not be lasting where it has been made. And an increased sense of duty on the part of thinking Christians to carry the only Gospel of God unto men of every tribe and creed will more than counteract any such superficial impression. Vivekananda, the eloquent Hindu monk, might say that "if anybody dreams of the exclusive survival of his own religion and the destruction of the others, I pity him from the bottom of my heart." A determined and humble Christian faith will not be troubled nor turned from its duty. Christ is the Light of the world. He must be preached among all nations. It is His right to conquer, and He will conquer till all enemies are put under His feet. If it be charged that at the Parliament the distinctive and prevailing features of Christianity seem to have been at times withheld or understated, it must be remembered that the Christian speakers were not free to turn on the search light upon the defects of the other systems. Christianity was in the place of host, and she could lose nothing by being modest and retiring for the time. Now that the Parliament is over, the Church can go on by works to demonstrate her divine mission and her ardent consecration, as she has felt she has fallen short of her resources in the past.

No one who stood thoughtfully on the grounds of the Exposition will forget the scene presented in the Court of Honor, so called. Standing near the gilded statue of Liberty and looking with her toward the west, one's eye followed the lagoon, crossed by bridges and traversed by boats, till it stopped at the graceful fountains. In the midst of the fulness of waters which they poured forth, trickling down over the white steps, was the Viking ship and her passenger, Columbia. Directly beyond the Administration Building, with a statue of Columbus looking in the direction the Viking boat was steering, even to the statue of Liberty. Turning one's back on the west and looking toward the east and the lake, one saw the beautiful colonnade on whose entablature were inscribed the names of the older and the newer States. And above the archway binding the elegant structure was written the legend, "Ye shall know the Truth, and the Truth shall make you free." It was the crucial spot on all the grounds for a motto, uttering, as it were, its voice out toward the statue of Liberty, the Norseman's vessel, and the great mariner, and enthroned above the States. Therein all men might read the secret of the history of our civilization and national hope. To the nations that sent their representatives from afar to Chicago and to the Parliament of Religions may it be a prophecy of the advance of the truth of God to all that still sit in the region and shadow of death, and its enlightening and subduing agency. The right use which the Christian pulpit of the land makes of the occasion will help toward its fulfilment.

MISCELLANEOUS SECTION.

The Multiplicity of Church Organizations.

BY REV. WILLIAM A. COOK, DORCHESTER, ONT.

IN these days of high pressure it is necessary to take a calm and deliberate survey of Church life and work, because the tendency of the age is to "rush" without sometimes considering the effects on the present and future cultus of the Church. The question then comes, Is the present multiplicity of church organizations necessary? This question is being asked in different ways and from different motives. Whether the conclusions of the present article are upheld or not, it has served its purpose if it leads the reader to weigh judiciously the *pros* and *cons* of the question.

In our considerations we shall of necessity touch the interests not only of the individual congregations, but also of the ministers themselves in their relations to these congregations. It has been said that organization means construction, construction means order and method. Therefore, if order and method be the result of organization, it follows that organization is an absolute necessity where successful work is contemplated. No society, no business could be complete without due prominence being given to construction. In view of the above conclusion, let us look at the matter from two sides. First, from that of the requirements or essentials, if we may so call them for our present purpose, of the ministerial office; and, secondly, from that of the needs of the congregation.

I. In order to construction the minister requires to be acquainted with the materials he has to work with. In other words, he requires to know somewhat of human nature. For example, a moulder in metals or a modeller in clay of necessity must know when the molten metal or the clay are respectively of the proper consistency to admit of being easily worked into the shape desirable. So ministers should watch and wait until they come to find the people under their care are understood and seen to be ready for the advancement desired. To crowd societies, etc., on people who have not been moulded in their thoughts and sympathies is simply to court defeat or to breed disorder, which is never compatible with success. Like a mechanic and his tools, the minister should endeavor to know the capabilities, so far as he can, of every individual member of his congregation, and when this is done he will be able to intelligently consider what societies are necessary and what are unnecessary to call into play the latent energy of his people.

The minister, it follows, will require to be intelligent as to means and methods to meet the requirements of his people. The farmer who gains the greatest yield from his farm is the man who understands not only the producing qualities of his different fields, but who is also well acquainted with all the best fertilizers and implements and kinds of grain to suit his soil. The physician who is most successful and most trusted is the one who not only understands the character of the disease and the constitution upon which it is working, but also who is acquainted with the best and quickest remedies and how to apply them in order to have the desired result. So the minister requires to know not only his people, but the different kinds of organizations that will operate most directly and with the greatest producing power in good works.

There is still another requirement demanded from the minister which in these days is becoming more and more a matter of extreme importance—namely, that he have a practical knowledge of business methods and principles. A lack of this requisite will not meet the requirements of any age. It has been

said that "ministers as a rule lack experience and training as administrators. They do not understand business habits. Theirs is a literary life, and therefore one of seclusion and solitude. It is in the busy world that methods are learned." How true such statements are may be seen from the manner in which valuable time is sacrificed and important questions "shovelled off" in many of our church courts. Reproach is not infrequently placed upon the ministry in this respect by the shrewd business man when expressing himself about ministerial business practice. Yet we must not deny the fact that were the energies and talents requisite in the ministry to be devoted to business, with a little experience our ministers would as a rule make the most enterprising and successful business men. It is just this lack of practice that is the trouble. It has been suggested by some writers that it might be a good step to have established in our colleges and theological seminaries chairs of practical business training, through which young men could be trained to understand moneys, political economy, book-keeping, and other matters incident to business life. Thus system in work might be attained and organizations kept in a healthier state while their existence was demanded by the needs of the congregation. There is no reason under the sun why church organizations should not be carried on systematically or methodically as well as the ordinary and extraordinary matters of daily life. For this purpose the minister requires not only to know human nature and means and methods, but also to apply business principles to all departments of his work.

II. We may now glance at the *needs of the congregation* in connection with this subject.

As in commercial concerns, every merchant knows that to be successful he must arrange his store or office, methods or materials to suit the demands of his special line. For example, a banker could not carry on his business, retail his stocks, nor discount his bills as a grocer retails his sugar and tea, per pound weight. A druggist could not dispense his drugs with the same impunity that a grain or potato merchant dispenses his commodities by the bushel. To attempt to put the great steam engines and cylinders of an ocean liner into a small ten or twenty-ton yacht would simply mean destruction to both. So with congregations. There are congregations that need more and others that need a less number of organizations. We have to consider each class upon its merits.

As in mercantile pursuits we have what we may term poor concerns that seem never to get out of the mud of difficulty, so there are congregations that would need a considerable amount of cleaning out and remodelling to make them paying institutions. No church has a right to the very name of existence which is not a paying institution, paying in the profits of material and spiritual work. We need scarcely travel one hundred miles in any direction without coming across such congregations. What such need is a few more enterprising organizations under the combined control of the minister and his session.

There are other congregations where the demands of their sphere of labor are greater than those above cited, such as churches in our larger towns and cities. To meet these demands a greater number of organizations are started. The necessities of their case compel them to utilize to a much greater extent the latent energies of their people. No large congregation can be properly shepherded and the wants of the flock attended to unless by some greater, wider, and necessarily more intricate system of organizations. Such organizations, as integral parts of a great machine, are fitly framed together and kept harmoniously in unity of purpose by the firm yet loving, the paternal yet business-like oversight of the pastor. He, like a good general of forces, with his army well officered, can accomplish

much and attempt a great deal more than any other one, who, with the same elements at his command, yet with fewer organizations and less enterprise, seeks to engineer his congregational work.

We have a worthy example of what we have stated in Ex. xviii. 13, where we find Moses seeking to do justice to every claim by his own personal act, with the result that the people stood by Moses from the morning until the evening, and yet he could not overtake all that was required. You remember how Jethro proved to Moses the inadequacy of the system he was acting upon when he said, "The thing that thou doest is not good. Thou wilt surely wear away," etc., and how he advised him "to provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, *to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: and let them judge the people,*" etc. Thus the demands of that age were met by a multiplicity of organizations, which proved effectual in the accomplishment of the end sought.

Consider for a moment the multiplicity of organizations operating under the comprehensive title of Young People's Societies of Christian Endeavor. Any one acquainted with the movement can enumerate them. See what they are accomplishing compared with what was done previous to their inception. Look at the Bands of Hope, young men's guilds, home and foreign missionary societies—these all operating within the church and finding work to do, thus meeting the special needs of the congregations where they exist, and all for the one ostensible purpose, the leading sinners to Christ. Still when we calmly reflect upon the phase of church life as presented to us to-day, we cannot overlook the tendency to over-organization. The cure for such is generally not far behind the declaration of the malady. Like a fifth wheel to a coach, the driver soon finds, possibly by bitter experience, that it is simply impedimenta—useless baggage—and takes it off. So, when the danger of an undue multiplicity of organizations arises in any congregation, if there be a wise and level-headed general in command these useless appendages are soon either cut off or assimilated with others under other names.

Notwithstanding all that has been said in favor of organizations in church work, care must be taken to avoid or prevent one or two evils that might arise in consequence of the "rush" enterprise of the age, or the miserable spirit of competition too often existing between congregations of different denominations in one town or city. In many cases so many *different* societies have been set to work calling for separate meetings week after week that every available night of the week is occupied by some meeting or other. In consequence many young people and their elders as well are called upon to attend such gatherings, and considering it a duty, they are found in their places, this frequency of meetings necessarily breaking into the only time of the day when whole families can possibly meet together, because of the business pursuits of their members, having thereby a tendency to destroy home ties, the most sacred that exist on earth. We may deplore the evil effects of social clubs and secret societies outside the Church, but a danger certainly is within the doors of the Church itself when we find brothers, sisters, husbands, wives so devoted to church enterprises that they are absent from the bosom of their family seven nights in the week. This is positively a sin. No congregation, no institution, whatever its name or object, has the right of precedence over that of the family. Our first duty is to the home; and when we neglect that we certainly violate the express teaching of Scripture, and sow seeds of misrule to bear fruit in coming generations. However strongly we may advocate more enterprise and system in our church work, no enterprise or system that is the means of breaking down the influence and associations of the home

among the members of our congregations has a right to existence.

Not only is there the danger of breaking loose from home ties, but there is an exceeding danger of destroying entirely family religion. Could we but scarify this fact upon the consciousness of every parent, some good might be accomplished. Family religion is the bulwark of the Church, the very foundation of success. The Church will be just what the family is. Should the family be irreligious, we cannot but expect to meet with elements in the Church anything but sanctified. In many cases we have to witness a congested state of spiritual life, because too much time and attention has been paid to external furnishings, while the supports of the great edifice have been crumbling through neglect.

Let us have more prayer and study of the Word of God in the home, with our children around us, and we shall have healthy, active, enterprising churches. Let the ammunition for the fight of faith be stored into the receptacles of our spiritual natures during the quiet and peace of the morning and evening hours in the home, then the fight will be maintained with ardor and a surety of success. Let the ship's sails be trimmed and repaired, its seams caulked, its stores replenished while in port, and not wait until being buffeted by tempests and tides. Let the lamps be trimmed at home before seeking to shine in the world. Then organize and systematize as much as you please, and "God, who worketh in us both to will and to do of His good pleasure," will own and bless our endeavors.

PREACHERS EXCHANGING VIEWS.

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

That Mirage.

In the Homiletic Review for August, 1893, under the head of "Illustrations of Bible Truths from Science and History," page 160, under the text, "For What is Your Life?" etc., the author, "Benignitas," speaks of a wonderful mirage in Alaska, appearing during certain months over the Pacific glacier.

Now, in all kindness, I desire to call your attention to the fact that this very mirage spoken of is a myth, and, in the slang parlance of the day, is a rank "fake." I know whereof I speak. I know well the parties who sprang it, and why it was done is no secret here; and, furthermore, it never gained a foothold here.

The wags, who managed by means of the trick to have themselves advertised very extensively, exhibited a photograph of this mirage, pretended to have been taken by them at the time of its appearance, which they named the "Silent City," and of which they sold many copies.

I remember the time (I think it was in 1889) when the tourists on the steamship Elder were the first apprized of this wonderful discovery (?), and were much excited. Some declared the photograph genuine, and some maintained that it was a "humbug." Among the few who correctly insisted that the pretended "Silent City" was a fraud was one Mr. Wykoff, of Wykoff, Seamans & Benedict, manufacturers of the Remington type-writer, New York City, who also purchased one of the "Silent City" views, where, if he has not parted with it, you can see all there is of this mirage.

The "Silent City" has long since been forgotten here. Taber, the photographer of San Francisco, in some manner blended several negatives of views of

foreign cities so as to produce a mystified picture which all around discounts the "Silent City."

My motive in writing you fully on this matter is to prevent the use of this illustration (in question) by ministers of the Gospel, as it may call forth unmerited criticism, which so many are ready to bestow upon everything a minister may say. JOHN G. HEID.

JUNEAU, ALASKA.

The Dead Line.

DON'T be afraid of it—the mooted and dread "dead line" of age. Do they place it at fifty? Heed it not.

The writer of this is past sixty years, in the midst of a pastorate, and will say for a fact that he never felt so vigorous, never felt so well equipped for the work in all respects. He is really conscious that he was comparatively green at the half-century turn, and needed the past ten years' experience almost as much as any decade of his life. Why, it takes the first half century of your life to get through the folly of self-consciousness and the fear of man. Moreover, the writer was always too nervous and too sensitive to enjoy preaching very heartily. Those hindrances are now gone, and the work of Gospel preaching never seemed so grand and blessed as just now. One may not know himself, but the writer feels that he is worth twice as much now as at forty, whether in or out of the pulpit.

It is a mystery that so many churches pass by the man whose temples are dignified with a touch of gray, and call lustily for the young man. Most would have more confidence in a physician of years and experience, or in a lawyer with a gray head, than in the one who had but just put out his shingle. We suggest that the so-called "dead line" be set forward, say a score of years.

NORTON.

Keep Your Voice Down.

I HAVE just been giving a private lecture to an evangelist, a good, earnest, prayerful man. The task was not a pleasant one, as his faith and zeal had put me to the blush; but I could see that he had failed in the service to do himself justice, and had sadly hurt the cause he represented by his tone or pitch of voice.

The opening prayer and other exercises were quite agreeable, because delivered in a conversational tone; but after that the "preaching tone" began. The voice became strained; the pitch was so far above the normal as to be unearthly.

The fact is, he preached a good part of his audience out of the house. Many who remained, the writer among the rest, stayed out of respect to the man and the Gospel, but under protest. The mistaken young man, by his overstrained effort, though himself in earnest, actually gave the appearance of feigned earnestness. The fearful shouting seemed a hypocritical effort to convince others that the speaker was unusually in earnest, and that his subject, though rather commonplace, was the most important found in the Bible.

I could not but pity the speaker, for it was evident he had very much to learn as to the proper mode of holding an audience. And yet that needed lesson is very simple, and consists of four words—keep the voice down. The speaker had been "tearing a passion to tatters," and all to no effect, except to weary and disgust his hearers.

The Gospel of love should be spoken in the mild, sweet, conversational tone. The man who pleads with a jury understands better than some preachers how to move the heart and bring conviction to the intellect. But some of our preachers—and the fault is regarded a virtue in some denominations—do not consider themselves as "preaching" at all unless they cry at the top of their voice as if they were addressing the heathen god Baal.

How could an intelligent audience be more effectually insulted than by the tempest-in-a-teapot method of some preachers? *Verbum sap. sat.*

E. N. ANDREWS.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Old Ox.

By Rev. W. J. Day, Somerville, Mass.

But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or woman, the ox shall be stoned, and the owner also shall be put to death.—Ex. xxi. 29.

Law is a necessity. The condition of the earth before the Divine fiat was pronounced that called into being existing worlds was supreme disorder, confusion, and chaos. "Order is Heaven's first law." As soon as Divine power was manifested order sprang into being. Arrangement, form, position manifested themselves. There came to be light and darkness where there had been only darkness; day and night where there had been only night. Successive seasons were inaugurated, each producing in its order its appropriate scenes, activities, and evolutions. No less important is law in human life. The sacred writer says, "God setteth the solitary in families." Here at once is an evolution. Evolution means law at work. With this evolution of the single individual into families we get another, that of families grouping themselves into societies, men coming together to form communities, communities growing into provinces, cantons, or States, and these into kingdoms, empires, nations; and thus we have the grand consummate flower of the individual plant—the outgrowth of law working from the individual upward and outward. Man must be under law. There must be a system or code of government in the family, a recognized head and controlling hand ruling and guiding in the home. What sort of a home is that where there is no recognized authority? On a larger scale there must be laws governing communities, and again a higher law governing the State, the nation, or the kingdom. The first form of government God instituted was the patriarchal or family form, then the tribal, then the national. From the solitary being placed in families has come the great and glorious nations of to-day, with all their noble institutions, wonderful achievement, and consummate prosperity. Law, then, is a necessary factor in human life. Without it there can be no order, no progress, no permanent and abiding institution. Every man left to do as he chose, with no restraint upon him, with no laws calling him to regard the interests of others, would be a condition of affairs the most savage and barbarous. Even the rude, uncultured, unlettered, degraded cannibal has some sort of law by which he is governed.

In the system of jurisprudence given to Israel one cannot fail to notice the special regard given to life, in the provisions made to guard it and bring the transgressor to punishment. The Pentateuch is full of matter precise and concise respecting human life. Laws for its preservation and for proceeding against the criminal are many. The penalty inscribed against criminal carelessness or passion that results in injury or death is severe. In case of death it is the forfeit of the criminal's life. "Whoso sheddeth man's blood, by man shall his blood be shed." A prominent instance of this regard for human life is the law relative to house-building. "When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house if any man fall from thence." In those Oriental countries the roof, being flat, is largely the living place. It is at once parlor, sleeping room, and sanctuary. Of course there

was danger that the frequenter of the roof might fall off. Therefore the command was that a battlement should be put up. Another forcible illustration of this high regard for human life is given in our text: "But if the ox were wont to push with his horn in time past, and it hath been testified unto his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and the owner also shall be put to death."

While these laws in their letter are not applicable to these times, the spirit and the principle of them are still valid, just, and practical. The principle was meant for all time and all nations. For the principles underlying and inherent in these laws are to be the bases of all social and political life. There is an institution in our land to-day to which our text forcibly applies; and it is here because the nation has forgotten to allow these divine principles of law and life to have their proper weight and force. It will be well for us to pause and calmly survey the situation. If we are drifting from our solid anchorage we may well seek to get back into a position of safety. If, in the struggle for national glory, achievement, wealth, we have forgotten that Almighty God has spoken concerning nations, we had better stop long enough to propound a question or two of vital importance to us as a people. It may be that we shall discover our mistake in ignoring Divine commands and shutting our eyes to direct and implied duty. Let this old, pushing ox against which the Scripture legislates stand for the liquor traffic, and who will say that the figure is not an apt one? Then let us answer some questions concerning this ox, which must be asked and answered before a true and adequate and just judgment can be passed.

I. The first question to determine is this: Does the old ox push with his horns?

Not long ago I read of two instances of men being gored to death. One occurred at a man's own barn, on his own premises; the other was on a city street. A wild steer broke loose from a herd of cattle that were being driven to market and ran wildly through the crowded thoroughfares. Before it could be captured a number of individuals were caught upon the sharp horns of the infuriated beast and tossed to death or injured for life. In these instances one would not need to stop to argue as to whether or no this wild steer pushed with his horns. The evidence is his work; the forceful testimony are the dead and mangled bodies of his victims. The best, strongest, and most corroborative testimony that this old ox—the liquor traffic—pushes with his horns are the facts before us—the living and the dead facts; the numbers who bear about in their bodies the marks of this beast's attacks, and the thousands who fill drunkards' graves. No logic, no sophistry, no reasoning can overthrow, break down, or demolish the testimony. One has only to point silently to the statistics of the medical profession, to the records of inebriate and insane asylums, poorhouses, and penitentiaries. He has only to go out into the graveyards of communities and with the index finger point to the spot where repose the remains of those who died from the effects of drink. He has only to visit the homes of the widow and the orphan, whose lives have been one long succession of sorrow and suffering and blood; whose careworn faces, tear-stained countenances, and early gray hairs say more eloquently than words, "Caused by drink." One has only to produce mothers whose hearts are aching to the bursting as they have seen their boys, and their girls, too, caught upon the horns of the brute of strong drink and tossed to death. He has only to produce the infant and child that wails for sustenance in many a miserable attic, sleeps upon a heap of straw while the parents are lying in a drunken stupor on the floor. I say, one has only to point to these facts, without uttering a word, to silence all argument respecting the truth or falsity of what the

liquor traffic does. All of these testify with most convincing proof that the old ox does push with his horns, and that most desperately and cruelly.

Daniel the prophet had a vision, in which he saw two horns pushing eastward, northward, southward. A kingdom was thus represented as set on conquering every other kingdom. The liquor traffic is pushing toward the four points of the compass. Its motto is, "Capture everything, spare nothing." This old ox is crowding into homes, into business, into society, into the Church. It is crowding men into crime, pushing them to the wall of financial ruin, into the gutter of vice and degradation, down the steep incline of perdition into the bottomless pit of hell. This great evil is pushing against government, against law and order, against our institutions, against our young men and maidens, against religion, the Sabbath, and everything that is decent, good, pure, honest, noble, virtuous; pushing into politics, into our public schools, into municipal control, into any and every place that will give it power, prestige, rule. Nothing is so openly defiant of our legal statutes as the saloon. Nothing is so arrogant, presumptuous, designing, and desperate in carrying a point and asserting itself as this strong beast armed with power that has been ratified by law and confirmed by government. The incendiary lights his torch at the saloon and sallies forth in the darkness of the night to startle the city, and town, and village by the red glare of a mighty conflagration, which means destruction of property and loss of human life. The assassin whets his knife at the saloon, and emerges therefrom to strike down his victim and rob him of his substance. The thief, the thug, the sandbagger, and the anarchist concoct their plots of deviltry beneath the friendly shelter of the saloon roof, and stimulate themselves to dastardly deeds by copious draughts of the devil's brewing. Socialistic movements and labor organizations are started and have their birth often in these dens of infamy and wickedness, which are the development and outgrowth of the liquor traffic. Yes, the traffic is a gigantic octopus, strangling the nation, its mighty tentacles wrapping themselves about every member of life and vigor. It is a great upas tree, whose exudations are blighting the atmosphere about it and destroying every green thing. It is a deluge to drown the world; a curse to wither and blast; a pestilence to devour; a hideous sore upon the body politic, full of corruption; a tremendous blot upon national life; a horrible cancer eating out the vitality of the republic. The saloon, with all its attendant train of evils, is a mighty fact. A stern, awful, luminous, pathetic, incontrovertible fact it is that this old ox does push with his horns.

II. Does the owner *know* that the ox pushes with his horns?

This matter of actual knowledge was an important feature in the law with reference to the mischief the ox caused in order that justice might be done to the owner. If the ox gored a man or a woman he was to be killed, but the owner was quit of all damage unless he knew that the ox was given to pushing with his horn and had not taken proper and effective precautions. If he had been told, and proofs given, and he was negligent, then the owner must die also with the ox. The ox must be killed that he might gore no more; the man must die that future negligence might not cause others to suffer, and to be an example to all men how they neglected to remember that they were their brothers' keepers. We may call that a very severe law—too strict and hard. But it is only through very severe measures often that men learn wisdom. Human life is no light thing in God's sight. This was a law of protection for that life. It was a just law. It was a law that would tend to make men careful of the rights of others. It was a law demanded by the times. The letter of that law is out of force to-day. We have been given a higher law—one of spirit. Man has been taught by the principles of Chris-

tianity how to restrict and govern and control his own liberties so as not to infringe and hurt the rights and privileges of his brother man. Christ teaches humanity by principle now much more than by specific, definitely worded commands and restrictions and penalties. This law gave the individual liberty, but it restricted the limits and boundaries of that liberty. A man might keep oxen that gored if he chose, but he must keep them where they could not gore other people's oxen. He had liberty to keep the ox, but no license to let the ox gore a man. The liberties of nations, communities, and individuals must stop where God draws the line. National liberty is individual liberty enlarged, but not an increase of the *spirit* of liberty, for that is the same on moral questions with the individual and the commonwealth. What is morally wrong for the individual is not morally right for the nation; whatever injures the individual injures to that extent the nation. The life of the nation is in the individual. Destroy that life, and you destroy the body. Individual and national liberty must be always reckoned according to two things—viz., Divine law and the interests of each fellow-being. Now, the question presses for an answer. Does the owner of this ox (and we do not here say who is the owner) know that this ox pushes with his horn? Is the owner acquainted with the fact? Has it been testified to him, and yet he has not kept him in, and so he has done injury? Take the testimony of witnesses. Call up the doctors, physiologists, scientists, lawyers, judges, poets, professors, teachers, men of letters, ministers, statesmen. Take down their testimony; read it. Is it in favor of or against the saloon? Do they declare the liquor traffic to be a good, wholesome thing? Do they say it brings prosperity to the individual, the commonwealth, or the nation? Does any one of them affirm that alcohol feeds a man's body, strengthens his morals, makes him a bright and shining light in the world, or is their testimony against the saloon and liquor traffic? Have they not impugned and arraigned it over and over again? Is it not their testimony that to this traffic is due at least three quarters of the crime and misery of which humanity is cognizant? Have not political conventions, medical conventions, and religious conventions put themselves on record that the traffic is a nuisance, an evil, an unmitigated blight and curse? Evidence is not lacking, testimony is not wanting. They are agreed that the old ox gores, and they have not failed to speak out to the owner. And beside all their testimony we put the teaching of God's Word, and with thundering woes it denounces the system and condemns the ox. There is no doubt but that the owner knows the old ox pushes with his horns. History repeatedly utters its warning. Statistics are constantly being compiled to declare the truth. Organizations are besieging the owner's door night and day with petitions and pleadings to *shut up that ox*. To do something against this pushing beast of alcohol men and women are crowding halls and uttering protest after protest to the public against the march of this fiend. They are piling Pelion on Ossa in reasoning and arguing against a longer endurance under the bondage of this terrible curse. Mothers and fathers and children are pleading, as only they can, in the name of "God and home and native land," that the nation will come to the rescue. They are turning up faces covered with lines of suffering, scarred by blows of sorrow, marked by courses of briny tears, appealing for the death of this old ox that is trampling on the laws of God and man and goring to death. Every temperance organization, pledge, lecture, sermon; every bill of protest to the legislature; every inebriate asylum; every attempt to reach and save humanity from the effects of this great evil is strong testimony presented to the owner of this ox that he has been wont to and is now pushing with his horns. Testimony! Why, there is enough to satisfy the most exacting and fastidious.

The owner can have all the testimony he desires. He can have it in letters as high as the heavens are from the earth, in pictures as dark and gloomy as Dante's "Inferno," in colors as sombre as the grave, or as lurid as the flames of hell. He can have it in any form he wishes—dead, half dead, living yet loathsome, blear eyed, foul-lipped, scorched, seared, smirched. He can have it at any age—infant, child, youth, middle aged, old, and gray headed. Bring it in—the testimony, the evidence, the whole catalogue of filth, crime, wretchedness, misery, despair, death caused by drink—and it makes a pyramid that towers beyond any monument of man's architectural genius or any of nature's domes. Bring the owner of this ox that he may look at the testimony. Let him confront in one mighty pile the evidences of the work that the beast he fosters and feeds has done and is doing. And then let the owner read, "But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, *and his owner also shall be put to death.*" Is the owner guilty or not guilty? What is the verdict? "Woe unto him that giveth his neighbor drink, that putteth his bottle to his lips and maketh him drunken also."

III. To whom does the ox belong?

The third question to be determined is, Who is the owner of the ox? This is the important question. He belongs to somebody; who is that somebody? The responsibility for the traffic being here, rests somewhere. Upon whose shoulders rests the responsibility? Who is the guilty party? Put the blame where justly it belongs. Is the saloon-keeper the owner of this ox? At once I answer, "No!" He doubtless has a hand in the business and must bear his part in the matter of responsibility; but he is not the owner. Go and charge him with responsibility for the traffic, and at once he will point to a piece of paper made out, stamped, signed, and sealed by the government, and say, "I pay so much per year for that piece of paper, and it gives me lawful right to continue in this business." We can soon get at the ownership of this ox. We charge the law with being responsible for the liquor traffic. What have you to say? The law replies, "I am not responsible for the business." But it is through law that the saloon-keeper and brewer and manufacturer get their license. It has put up its sign in the rumseller's place. Yes, but law is only law, and that cannot possibly create itself. It is the product of law-makers. We charge the representatives of the people with the ownership of this ox—the liquor traffic. What have they to say? "Perhaps in a measure we are responsible. But we are inclined to think the true cause lies elsewhere than with us. Our constituents sent us here to make just such laws; we represent our parties, and the policy of those parties we are carrying out. They say, 'Vote in favor of continuing the traffic.'" We will have to look elsewhere for the true and legitimate owner of the ox. Let us charge the people with the ownership of the pushing ox. Who elect representatives to make the laws? Do not the people? Who put men in office? Do not the people? Can there be a government without some one to be governed and some one to govern? The people elect the representatives; the representatives make the laws; the laws license the saloon, the manufactory, and distillery; the saloon makes the drunkards by selling the liquor. Here, then, is the fact. The drunkard is there because the saloon is there; the saloon is there because the law is there; the law is there because the representative is there; the representative is there because the people put him there. The *people* are responsible for the liquor traffic. They are the owners of the ox. But all the people do not want the saloon. Very true; and those who don't say so with their vote. Some say so with their mouth while they vote to keep it in ex-

istence; but some do not want it who vote to restrict it. Restriction is not annihilation. It is there just the same. The people have been tinkering away at restriction for years. What have they restricted? If anything, nothing but the right of some to sell. The people, then, are chargeable with the ownership of the liquor traffic. Those who vote for any measures that do not abolish the unholy business are chargeable with the ownership of the ox. Do we like the ownership? Let us seize every man a stone—the ballot of principle—and lay hard on this old, vicious, pushing ox until he shall sink down upon his knees in the place where now he stands, and give up the ghost. And the owner shall be quit.

EDITORIAL NOTES.

A Valuable Teachers' Bible.

OF the numerous Bibles that have appeared of recent years, we know of none more helpful than that just received from James Pott & Co., of New York, published at Cambridge, England. In addition to the Scriptures themselves there is a "Companion" of between four hundred and five hundred pages, comprising scholarly articles by some of the best-known Bible students of Great Britain, including such names as Canon Ryle, Bishop Westcott, Dr. Sinker, Professor Moulton, Bishop Perowne, Dr. Robertson Smith, Professor Lumby, and others. Some of the subjects treated by these famous names are "The Structure of the Bible," "The Limits and Growth of the Bible," "The Preservation and Translation of the Bible," "Introduction to the Several Books of the Bible," "Bible History," "The Chronology of the Bible," "The Natural History of the Bible," etc. It is a pleasure to commend the volume. To a careful reader it cannot fail to be immensely serviceable, giving as it does the fruits of the ripest scholarship and the results of the latest discoveries.

BOOKS RECEIVED.

A. C. ARMSTRONG & SON, New York.—The Sermon Bible (Colossians to James): A Harmony of the Gospels. By John A. Broadus, D.D., LL.D.

A. D. F. RANDOLPH & Co., New York.—Brightening the World. By Hiram C. Haydn.

FORDS, HOWARD & HULBERT, New York.—The Interwoven Gospels and Gospel Harmony. Compiled by Rev. William Pittenger. The Pilgrim in Old England. By Amory H. Bradford, D.D.

E. SCOTT & Co., New York.—The Classic Test of Authorship, Authenticity and Authority. By G. W. Samson, former President and Lecturer on Ethics in Law Codes at Columbian University, Washington, D. C.

THE LITTLE-BOOK PUBLISHING Co., Boston, Mass.—I Myself. By James Logan Gordon, General Secretary Boston Y. M. C. A.

DANIEL MILLER, Reading, Pa.—Heaven. By Rev. Rufus Calvin Zartman, M.A.

WILBUR B. KETCHAM, New York.—Revelation by Character. By Robert Tuck, M.A.

THE STANDARD PUBLISHING Co., Cincinnati, O.—Linsey-Woolsey and Other Addresses By Isaac Errett, A.M., LL.D. How. By W. F. McCauley, President of Ohio Christian Endeavor Union. Bible Lamps for Little Feet. Edited by Charles B. Morrell, M.D.

BOSCHEN & WEFER Co., New York.—The Lutheran Manual. By Junius B. Remensnyder, D.D.

SAALFIELD & FITCH, New York.—A True Son of Liberty. By F. P. Williams.

SCRIPTURAL TRACT REPOSITORY.—The Syriac New Testament Translated into English from the Peshito Version. By James Murdock, S.T.D.

MEYER & BROTHER, Chicago, Ill.—An Autobiography of Mrs. Amanda Smith, the Colored Evangelist.

HOUGHTON, MIFFLIN & Co., Boston and New York.—Books and their Use. By Joseph Henry Thayer, D.D., Litt. D.

THE UNIVERSAL BOOK Co., New York.—Conflict of the Nineteenth Century—The Bible and Free Thought. By Rev. Thomas Mitchell.

THE BAKER & TAYLOR Co., New York.—Within College Walls. By Charles Franklin Thwing, President of Adelbert College, etc.

BIBLE CHRISTIAN BOOK-ROOM, London.—The Emphasis of Belief. By J. O. Keen, D.D., F. S. Sc. Lond.

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