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REVIEW SECTION.

I.—CANON LIDDON.—No. II.

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Evangelical—printing the word without quotation marks, for, from being of the “evangelical” party he was far enough removed—I pronounce Canon Liddon as preacher. Not only did he not obliterate the preaching office with the overlying forms and ceremonies of the priestly, but he was very impatient of those who preached in the pulpit anything short of the saving gospel of Christ. He did not shrink from using the old-fashioned gospel terms, but he used them with a meaning that filled them full—terms, which, in use that empties them of their original meaning, have been justly ridiculed as cant. Hear him, talking to a university audience at Oxford, describe the sort of minister that the minister of the gospel should *not* be; for my own part, I am not able not to think of the late Dean Stanley, as I read :

“His thought will drift naturally away from the central and most solemn truths to the literary embellishments which surround the faith; he will toy with questions of geography, or history, or custom, or scene, or dress; he will reproduce, with vivid power, the personages and events of long past ages, and this, it may be, with the talent of a master artist; he will give to the human side of religion the best of his time and of his toil, and in doing this, he may, after the world’s measure, be doing good work. But let us not deceive ourselves; he will not be saving souls. Souls are saved by men who themselves count all things but dung, that they may win Christ, and be found in Him; and who, even if they be men of refined taste, and of cultivated intellect, know well how to subordinate the embellishments of truth to its vital and soul-subduing certainties.”

The utterer of these words, for all that he was in grain the priest that I have described him, was not less also, perhaps was even more also, the called, the consecrated, the apostolic preacher of the gospel. Liddon was, in base of character, preacher. This base of character in him was simply penetrated and modified, by no means overcome and cancelled, by the quality of priest. It was fit, therefore, that his career should be, as it was, preëminently a career of the pulpit. No doubt, he would have made an admirable bishop, but admirable bish-

ops are perhaps more plenty, and perhaps less needed, than admirable preachers. Still, it will naturally strike thoughtful readers as curious, that so marked a man and so loyal a son of the Church should not have been singled out for high ecclesiastical preferment. The truth seems to be, that, paradoxically, his very fitness for rule stood in the way of his becoming a ruler. It is authentically, I believe, related that, having once to preach before the Queen of England, he ventured on the freedom of addressing some part of his discourse directly to her. He was perhaps consciously following classic example found by him in the great seventeenth-century preachers of France, of whom he was an admiring and assiduous student: by the way, his habit of dividing his printed sermons, after the French manner, into parts, marked in the middle of the page with Roman numerals, is probably a note of this. Louis XIV. was equal to accepting such personal appeal from his preachers as a compliment, but Victoria resented it from Liddon. As the Queen of England is, by virtue of her queenly office, also Head of the English Church, Canon Liddon had cut off from himself the stream of ecclesiastical promotion at the very source from which it springs.

I have thus set forth those characteristics belonging to the man which seem to me to have most profoundly and most vitally affected Canon Liddon's quality as preacher. I need to add explicitly what has been already implied, that he augmented the power which was naturally his by the most sedulous self-culture and by wide-ranging scholarship.

As to the method by which he did his pulpit work, his master secret lay in the element of opportuneness. He was an alert and sagacious student of the signs of the times in which he lived. He took advantage of current incidents that attracted public attention, and made them help him preach the gospel. It is hardly too much to say that, if he had not, by his habit of doing this, kept people always in the uncertain expectation of hearing from him something fresh on living topics, he could not, with those somewhat closely-reasoned, thoughtful sermons of his, have continued to command the large popular audiences that he did. But, apart from such immediately and strikingly recognizable allusions to things of the moment, there was also a deeper, and a more difficult, as well as a more truly useful, element of opportuneness omnipresent in Canon Liddon's discourses. These were emphatically, and in the best sense of the expression, sermons for the times. They fought the battle, not of yesterday, but of to-day. They saw the true strategic point, and made for it. They sought to master and to keep the key of the position. Everything was done as in the immediate presence of the foe. The flank was guarded, the rear was covered, the front was serried impenetrably hard. The column was ever in the act of "insupportably advancing."

What I mean by my military parable is, that Canon Liddon constantly preached in the consciousness of the particular phase of religious doubt or of religious hostility surrounding him. He addressed himself to the state of mind actually existing among thoughtful persons who might be as yet unconvinced of the truth of Christianity, or who might, under the influence of the spirit rife in the modern air, be wavering in their faith. He preached as mindful of many who, not hearers of the sermon, would be readers of it in print. Hence resulted a blended quality of homily and of apologetic in Liddon's preaching. Seldom has academic preaching been so popular, or popular preaching so academic, as was his. The character that I have now been noting in Liddon's discourses makes them admirable subjects of study for preachers, both as models in method with respect to opportuneness (of the more occult and subtle, and therefore the more difficult, kind), and as means of informing themselves accurately what the last aspect of critical skepticism is, and, not less important certainly, how to meet it.

It seemed desirable to be somewhat full, as I have sought to be, in setting forth the general, distinguishing traits of Canon Liddon's pulpit work, even at the cost, very regrettable, of having scant space left in which to display him by illustrative examples. Before adducing any of these, I may, I trust without offence, under the just reducing effect of the high praise that I have felt bound to accord to him, frankly point out now, in brief, some of the minor faults that fair criticism must offset to his merits.

The fault of over-long, elaborate periods is perhaps not justly chargeable against Canon Liddon's sermons in general, but in his Bampton Lectures he certainly not seldom commits it. Even there, however, it simply makes needlessly heavy his style, without really obscuring his thought. His thought is almost invariably clear, and his expression, almost invariably, well exhibits his thought. Almost invariably, I say. Rarely, very rarely, an exception occurs even in the well-wrought texture of the Bampton Lectures. For example (p. 127): "For these and other reasons, modern unbelief, although formidable, will not be deemed so full of menace to the future of the Kingdom of our Lord as may sometimes be apprehended by the nervous timidity of Christian piety." "*Will* not be deemed" "so full of menace" as, nevertheless, "sometimes" it "*may*" be deemed!—expression negligent to the point of futility; but the negligent expression is strictly answerable to negligent thought.

More frequent in Liddon than faults like the foregoing are faults in diction and faults in syntax. Not exactly a fault, but an imperfect felicity, in diction is the hybrid (Greek with Latin) compound, "superangelic" for "hyperangelic." "Every moral being *which*" (instead of "whom" or "that"). "Superadded to and distinct from,"

“anterior to and independent of,” are examples of undesirable usage. Conjunctions or conjunctive adverbs occur without properly grammatical terms of relation; e. g., “the mystery of the Self-sufficing and Blessed Life of God *before* He surrounded Himself,” etc. False concord: “When once pious affection or devout imagination *have* seized the reins,” etc.; “At one while”; “Hallucinated”; “It *would have been* better to *have gone* elsewhere”; “They have every means of verifying its truth or falsehood.” A *statement* may be verified, but not the “truth” of a statement; and certainly not its “falsehood.”

The minor faults thus exemplified are not numerous enough in Liddon to constitute anything like a striking infestation of his pages. They are, however, such in kind, and to such a degree numerous, as to indicate, not indeed that Liddon did not exercise care in writing, but that he lacked that certain native instinct of felicity in expression, possessing which one may almost dispense with care, and not possessing which one is doomed to exercise care partly in vain. The mere habit of reading aloud as he wrote, or of imaginatively hearing his words pronounced, would have sufficed to prevent his displeasing the ear with repetitions of sound in the same sentence like those indicated with italics in the following citations: “To those persons the Apostle *points* out that, however unconsciously, they are in *point* of fact giving up Christianity altogether”; “they contributed largely to *form* the system of fantastic error which took definite *forms*,” etc.; “like a reckless man who rides at *full* tilt down a street *full* of children at play”; “some persons who would be distressed at the *idea* that they were bad *Christians*, have no *idea* at all of the truth that the *Christian* Revelation, if accepted *at all*, must be accepted as a whole.”

All the minor faults hitherto enumerated are such that they might conceivably have been splendidly eclipsed; but there was one central defect in Liddon's equipment which inevitably left him hopelessly short of great mastery in style. He had not sufficient imagination. He could write, for example, of a “*burden of fathomless* sorrow.” He could write (Bampton Lectures, p. 284) of “*outbursts* [in Paul] *by* which argument suddenly *melts* into *stern* denunciation, or into versatile expostulation, or into irresistible appeals to sympathy, or into the *highest strains* of lyrical poetry.” “Argument” here “*melts* by outbursts” into “*stern* denunciation”—“*melts*” also into the “highest strains of lyrical poetry.” That is well thought on Liddon's part, but not well imagined; in fact, not imagined at all. And without imagination there is no such thing as great style.

But without imagination there may be something better than great style. Moral earnestness may be a buoyant force that shall triumphantly bear the subject of it, even without the eagle's wings of imagina-

tion, into a region of truly elevated eloquence. This is illustrated in such a passage of Liddon as the following, which I take from the concluding pages of the Bampton Lectures. Closely observant readers will not fail to note how it is the high ecclesiasticist, as well as the devout and confident Christian, that speaks here—with the passing glance cast at threatened disestablishment for the Church of England—how also it is the sentinel and defender, armed and alert, of the faith once delivered to the saints that here speaks, and speaks under the vividly conscious imminence of foes to that faith, having nothing less than death for it in their hearts :

“The doctrine of Christ’s divinity . . . is at this hour the strength of the Christian Church. There are forces abroad in the world of thought which, if they could be viewed apart from all that counteracts them, might well make a Christian fear for the future of humanity. It is not merely that the Church is threatened with the loss of possessions secured to her by the reverence of centuries, and of a place of honour which may perhaps have guarded civilization more effectively than it can be shown to have strengthened religion. The Faith has once triumphed without these gifts of Providence; and, if God wills, she can again dispense with them. But never, since the first ages of the Gospel, was fundamental Christian truth denied and denounced so largely, and with such passionate animosity, as is the case at this moment in each of the most civilized nations of Europe. It may be that God has in store for His Church greater trials to her faith than she has yet experienced; it may be that along with the revived scorn of the old pagan spirit, the persecuting sword of pagan hatred will yet be unsheathed. Be it so, if so He wills it. The holy city is strong in knowing ‘that God is in the midst of her, therefore shall she not be removed; God shall help her, and that right early. The heathen make much ado, and the kingdoms are moved; but God hath shewed His Voice and the earth shall melt away.’ When the waters of human opinion rage and swell, and the mountains shake at the tempest of the same, our Divine Lord is not unequal to the defence of His Name and His Honor. If the sky seem dark and the winds contrary; if ever and anon the strongest intellectual and social currents of our civilization mass themselves threateningly, as if to overwhelm the holy bark as she rides upon the waves; we know Who is with her, unwearied and vigilant, though He should seem to sleep. His presence forbids despondency; His presence assures us that a cause which has consistently conquered in its day of apparent failure, cannot but calmly abide the issue. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.”

It may seem almost ungracious to find anything whatever not entirely admirable in a passage so admirable upon the whole as the foregoing; but one is irresistibly prompted to note the unconsciously provincializing effect, making itself felt even here, from Liddon’s ecclesiastic quality. How unaware that intellect was, that intellect by nature so clear, but by habit so clouded with ecclesiasticism—how unaware, that at the very moment when the speaker was straining

up his courage to say, "The Faith has once triumphed without these gifts of Providence [state subsidies]; and, if God wills, she can again dispense with them"—how unaware, I say, was Liddon then, that, outside of "the Church," indeed, but close under his own eyes, had they but been open to see it, "the Faith" was triumphing in the "self-organized communities of Christians" around him, who, not only *without* the "gifts of Providence" referred to, but in spite of those "gifts" used against them, and in spite of being taxed to help supply, themselves, those "gifts" so used, were holding forth the word of life and standing for the truth of the Gospel! It is a real pity that, under the illusion of catholicity in himself, Liddon should have been really so imperfectly catholic. The unavoidable result is, to affect the value of this strenuous spirit, considered as a champion contending for the true church universal, with a constant coefficient of discount.

The very first discourse in the first volume of Liddon's "Easter Sermons"—there are, as I have intimated, two volumes of these—will furnish a good example for illustration at once of his characteristic merit, and of his characteristic fault, in the treatment of a text. The text is, "If in this life only we have hope in Christ, we are of all men most miserable." The preacher wishes to commence forthwith meeting the phase of critical disbelief that at the actual moment confronts him. That phase of critical disbelief is denial of the literal resurrection of Jesus, coupled with shallow-cheerful pseudo-philosophical undertaking to show that Christianity can get along very well without this, its key-stone fact. Liddon's haste to get to his true point of work leads him unaware to treat his text and its context with unintentional irreverence. He quotes: "But some man will say, 'How are the dead raised up? and with what body do they come?'" And then says: "St. Paul answers these questions so far as the occasion required; and he *then* goes on to a point of even graver importance." Now the fact is that Paul pursues just the opposite order; he *first* takes up the "point of even graver importance," and, *after that*, raises and answers the questions quoted by Liddon.

Canon Liddon proceeds to say:

"For these Greeks, in their airy, light-hearted, careless manner, would seem to have suggested that it did not matter very much whether the Resurrection were true or not; that the Resurrection, however interesting, was not the central feature in the Christian creed; that even if man is not to rise hereafter, and if Christ did not rise on the third day from the dead, Christianity has already done, and will yet do, very much for man in this life to subdue and chasten his passions, to sweeten his temper, to make duty welcome and sorrow bearable, and the relations of men with each other kindly and unselfish. These Greek converts, who had as yet so much to learn about Christianity, would suggest that the Resurrection was a matter of merely intellectual interest, lying outside the real, beneficent and moral action of Christianity: so that, even if the Apostle who preached it was

wrong, and if they who questioned it were right, there was no reason for discomfort as to the claims or worth of Christianity as a whole. Christianity was really, they thought, independent of the question and would survive it.

"This is the position upon which St. Paul is making war—with which, in fact, he will make no terms whatever. He will not allow that the question of our Lord's Resurrection, and of the general Resurrection, which is attested by it, is for Christianity anything less than vital. It is not that he himself is, after all, only a Jew in Christian guise, who cannot enter into the subtle and delicate analysis to which Greek thought must fain submit all subjects which come before it. It is not that as a keen dialectician he enjoys the intellectual pleasure of forcing men to look their premises in the face; of making them accept unforeseen and possibly unwelcome conclusions to which they had by implication committed themselves. It is that for him Christianity is bound up with the Resurrection as with a fact inseparable from its existence. He cannot detach Christianity from this truth after the fashion of those off-hand Corinthians; if the Resurrection goes, Christianity goes too; it vanishes in its essence and as a whole. A Christ who did not rise is not the Illuminator or the Redeemer of men, and the world is still without deliverance from its darkness and its sin. And a reason for this is that Christianity, as St. Paul thinks of it, is a great venture. It is a venture staked upon the eternal future. It bids men lay out their time, and dispose of their lives, and order their daily action on the supposition,—the tremendous supposition which it treats as certain,—that this life is but a preface, and a very short preface, to another and an endless life that will follow. And the warrant for doing this is that Christ has risen from the dead, and has thus shown us by a demonstration addressed to sense not only or chiefly that Death is not the end, but that he is Lord of the world beyond the grave; that he has the keys of hell and of death. But if this warrant is unsubstantial; if this venture is unwarranted; if in this life only we have hope in Christ, we have indeed made a capital mistake and are of all men most miserable."

In the foregoing, we undoubtedly have an intelligent and vividly graphic portrayal of the aspect presented at the actual moment by the pseudo-Christian, critical skepticism, which so lightly kisses the Lord, and betrays Him. The whole series of the "Easter Sermons" is, in fact, substantially a discussion, from various points of view, of the vital subject suggested. Nothing could be more opportune—nothing more alive with the life of to-day. This is granted; nay, this is insisted upon. But, on the other hand, how slightly, how slenderly the introduction of this particular topic is connected with this particular text! The Greeks "*would seem*," etc. How "*would seem*"? It is not too strong an assertion to assert that there is nothing either in the text, or in the context, to supply the preacher with precisely the subject that he treats. In fact there is nothing in the whole Scripture passage to favor the idea that the Corinthian Christians ever denied, or ever thought of denying, the resurrection of Jesus—much less the idea that they rationalized in the modern manner about the ease with which Christianity might do without this key-stone fact in its system. On the contrary, Paul begins with pointing

out to the Corinthian deniers (not of the past resurrection of Jesus, but of the future resurrection of men) a certain inevitable logical consequence of their denial, a consequence of which apparently they had not thought, namely, that if there were no resurrection of the dead then there had been no resurrection of Jesus. Paul wished to startle them back from their denial of the resurrection of the dead in general, by showing them what that denial involved in the instance of Jesus. His course of argument throughout assumes that the resurrection of Christ was admitted by those to whom he writes; nay, he confidently builds upon this admission on their part, as upon a corner-stone, his demonstration to them of the future resurrection of the dead. Thus completely unwarranted is Liddon's "would seem." Dr. Maclaren would not have treated his text in this fashion. Liddon perhaps would not, if he had been as cautiously scriptural as he was ecclesiastical. A doubt is irresistibly suggested. Does the erection of "The Church" into an authority coördinate and equal with Scripture, inevitably tend to making Scripture an authority second and subordinate to "The Church"? The fault laid to Liddon's charge at this point does not vitiate the reasoning on his part, independent of the text, that follows. What he goes on to say remains sound and good, so far as it is capable of being severed from relation to the text; *but the ideal sermon is not capable of such a severance.*

In illustration of that easier, more obvious opportuneness which Liddon wisely and successfully cultivated, take the following allusion found in the same sermon :

"While the hours of last year, 1882, were running out, an event of European importance, as we now know, was taking place. The most powerful man in France was dying. And one of the first events in this present year upon which the eyes of Europe were fixed was Gambetta's funeral. Everything was done that could be done by a grateful country to give it political importance. The State paid the expenses, and nothing on the same scale of splendor and publicity had been seen in Paris since Morny was buried. And, among other noticeable circumstances in connection with it, *this* was especially noticeable;—that throughout the proceedings, nothing was said or done to imply that man lives after death, or that God, or the religion which binds us to Him, are entitled to notice.

"It could not be but that such a circumstance would command much and anxious attention from Christians, as well as from the opponents of Christianity. The latter, in this country, as elsewhere, insisted upon its significance. It was the first instance, they said, of a total disregard of profession of faith in a future, at the funeral of a European politician of the first rank. Even Robespierre had been eager to proclaim his belief in immortality; and many a man in high position who, like Talleyrand, during life might have repudiated the claims of religion, had welcomed its ministers when on the bed of death, and had been interred amid the words of hope, the prayers, the benedictions, which are so dear to Christians. Of the religious worth of this tardy or posthumous honour to religion, I am

not now speaking:—Gambetta's funeral may have been, in a terrible sense, sincere. But the significant thing is that such an event should have been possible. It meant a great deal, first and immediately for France, and then, more remotely, for Europe. It showed, that, in our day, on an occasion of national importance, a great people in the heart of Christendom could officially look death in the face, and ignore everything that follows it."

The citations from Liddon already presented, including the foregoing passage, will sufficiently have shown that his style is, not to say diffuse, at least very full. He does not produce effects by powerful, sudden condensations of thought or feeling into vivid, brief expression. He is primarily and preëminently a teacher, not an orator.

The first sermon—there are two such—entitled "Christianity without the Resurrection," may be studied as an example of Liddon at his strongest. If an example of him at his weakest be sought, perhaps the sermon in the same volume entitled "The Power of the Resurrection" might fairly be regarded as supplying it. The title naturally raises expectation to a high pitch—only, however, to make the sermon more decisively disappointing.

On the whole it may be said that the kaleidoscopic variety secured by Liddon in the treatment of his favorite great topic throughout two series of sermons does not prevent one's experiencing some effect of repetition and monotony as one reads the discourses consecutively. But, with whatever just abatements made, these sermons, and, with these, Liddon's sermons in general, must be pronounced a substantial contribution to permanent homiletical literature.

In fine. Manly, Christian, earnest, brave, loyal to Scripture, yet loyal to "Church" almost more than to Scripture, apostolic, yet hardly less sacerdotal than apostolic, but truly and steadily and devotedly evangelic through all, a scholar and a thinker—such was Liddon the man; and of necessity such, intensely such, was Liddon the preacher—a great pulpit teacher rather than a great pulpit orator, a master of Christian apologetics for his generation, who lacked only the supreme distinction of genius to be a classic in literature, as well as what he indeed was, a pontiff without pontifical place, and a Father of the Church born out of due time.

II.—THE POWER OF THE PASTOR'S HAND-GRASP.

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THE conductors of this REVIEW have requested me to prepare a brief paper under the above-mentioned title; it may serve as the gateway into a wide field with a "roving commission" to gather up whatever practical truth may come in my way. I like the word "hand-grasp," for there is a great deal of gospel in the hollow of a warm hand that is in close connection with a warm heart. The hearts of some ministers are—like the pulpit manuscripts of some other ministers

—non-conductors. This is a very unhappy state of things for both pastor and people. Next to wedlock, the strongest and tenderest of human relations is that which ought to exist between a spiritual shepherd and his flock. He is the ambassador and the earthly representative of the Great Shepherd, and is bound to take Christ as his example in all things that can be imitated. Jesus Christ was infinitely sympathetic. He stooped to the lowliest, and never expelled the most degraded. His consent to dine with the most unpopular man in Jericho (for such the publicans were always esteemed by the Jews); His long talk in open daylight with a woman of soiled character at the well of Sychar, and His gentle treatment of that other sinning woman who washed His feet with her penitent tears, are incontestable evidences of His brotherhood with all sorts and conditions of humanity. Jesus of Nazareth was a true *gentleman* in the highest sense of that often misapplied word. That visit to Zaccheus converted Zaccheus. The most significant part of His benediction on certain little children was that He “took them up in His arms.” There was certainly prodigious power in the Great Teacher’s hand-grasp.

Not every preacher is a practical *pastor*. A famous American pulpit orator once said to me: “I could not be a pastor if I would; and I would not if I could; it costs too much.” He shrank from the consumption of time involved, and from the strain on his sympathies in going among the sick and the sorrowing. One of the most celebrated and most spiritually-minded of living clergymen wrote to me: “I have never been able to do much pastoral work; and I am afraid that I am too old to learn. I think that pastors, like poets, are ‘born, not made,’ and as I was not born one, and have all my life been vainly trying to mend the initial defect in my make, I doubt if your good book, any more than your good example, will cure me now. It is not easy to teach old dogs new tricks.” All this may be so; but nevertheless both that great preacher and his flock have been the losers by it. I often feel while I am reading his superb discourses that they would have been more practical, more consoling, and more life-guiding if their author had been in closer personal touch with the members of his flock. It may not be equally easy for all ministers to perform pastoral duties; but forty-nine out of every fifty may achieve a tolerable success if they resolutely set about and determine that with God’s help they *will do it*. Every minister should strive to hold his people with a threefold grasp—with head, and heart, and hand. The last two are as important as the first.

The chief business of every Christian minister is to be a *winner of souls*. His foremost aim should be both to win the impenitent to a faith in Christ, and to win believers to a higher, healthier, purer, stronger life for Christ. If he fail in these, his ministry is shorn of its highest power. No erudition or industry or oratorical gifts can

compensate for the lack of *soul-winning*. To gain the ears of our fellow-men, and to get a personal hold upon their confidence and affections, is as much our duty as it is to study the Word of God. What is the use of studying the Bible if we cannot get people to hear its solemn messages from heaven? We can do but little good to those who refuse to hear us. Men cannot be driven to heaven; they must be drawn. And in the process of drawing, the chief elements of power with every faithful minister, are a loving heart and a cordial hand. Great pulpit geniuses are rare; and even the most splendid intellectual gifts and culture fail, simply because their possessor has no *grip* on his auditors. He is lacking in what is, after all, the supreme power of the Lord Jesus over us, and that is heart-power. The vast majority of people are reached and won through their affections. Let a pastor have a cordial hand-grasp for every one he meets; let him put himself into personal contact with the individual men and women of his flock; let him take a personal interest in each one, high or humble; let him make himself at home in everybody's home; let him visit their sick-rooms, and put a sympathetic touch on broken and bleeding hearts; let him be quick to recognize the little child, the poor, the unfortunate, and those who are down in the world; let him do all these things constantly, habitually, conscientiously, and he will weave a cord around the hearts of his people stronger than steel. He will win their hearts to himself as Christ's messenger, and that is a prodigious step towards drawing them to the house of God, and drawing their souls to the Saviour.

Let me not be misunderstood as underrating either intellect or culture in the office of the ministry. It is no place for fools, or pious ignoramuses, or devout idlers. Gush is no substitute for grace, or grit or good sense. A warm heart avails but little without a cool, clear head, and hard, honest work. Yet experience proves that men of fine intellect, orthodox faith and high culture often fail, while other men of moderate capacity and attainments achieve glorious success. The difference is that the first-mentioned class work mainly with the head, and the other class bring into action the powers of a sympathetic heart and hand. I can recall at this moment two ministers of the same denomination who labored side by side in a neighboring city. One was a man of vigorous intellect, exemplary piety, large erudition and thorough mastery of the Scriptures. He toiled hard; and yet his ministry was never successful in attracting a large congregation, or winning converts to Christ, or in building up an effective, useful, working church. He fired at long range and aimed mainly at intellect. His people often complained that he set their heads to aching, but seldom helped their aching hearts. His ministry was a splendid failure.

The other man was neither a great scholar nor a great orator. He had

no genius but the genius for godliness and zealous work. He understood human nature thoroughly because he kept himself in constant, close contact with it; he did not neglect his library, but was especially a master of *books in boots*. Knowing men thoroughly, he knew how to adapt his Bible to their every-day wants and temptations. His sympathetic heart seemed to touch their lives at every point; he carried his heart in his warm open hand, and had a friendly grasp for everybody. If a business man in his congregation had met with a reverse, he went to his counting-room with a word of good cheer. If anybody was in trouble, he carried it to his pastor, whose door always stood ajar. The rich welcomed him to their fine houses when crape floated at their door-bells; he knew the way into hearts beneath broadcloth and satin—which is more difficult than to find them under the rags of poverty. If my brilliant friend, Professor Henry Drummond, had been familiar with that pastor's career, he might have quoted it as an illustration in his "Greatest Thing in the World." We may—I hope not irreverently—paraphrase the familiar Scripture line and say in regard to ministerial qualifications—now abideth intellect, culture, and heart; but the greatest of these is *heart*.

The pastor of whom I have just been speaking had great success on the evangelistic side of his ministry, and reaped large harvests of souls. In that department there is preëminent need of individual efforts, and great power in a pastor's hand-grasp and guidance. The best fruit from a farmer's orchard is not what is shaken in mass from the trees, with risk of being bruised; it is carefully picked by hand. I noticed that they gathered oranges in that way in Florida. The "wholesale" method of gathering converts into a church is fraught with no little danger, especially in seasons of wide religious excitement and under the preaching of itinerant strangers. If ever there be work that demands heaven-directed wisdom it is the work of dealing with an awakened soul; and nowhere is an experienced pastor's loving hand more helpful. In the inquiry room during a season of "revival," as well as in the quiet of his own study or by the fireside, it is the province of the pastor to guide awakened or troubled souls to the Saviour. Not more than half of a minister's gospel work is done in the pulpit; another half, and often the best half, is accomplished by personal intercourse with individuals. This is one of the strongest arguments for pastoral visiting; it gives the opportunity to follow up the Sabbath sermons with personal applications of the truth. The door of his study should also stand always open to every one who is under conviction of sin, or anxious to find the way to Jesus. Much depends on receiving there a cordial welcome and patient, helpful, sympathetic guidance. No pastor should begrudge the time or pains required to direct a perplexed or halting soul into the king-

dom. It is the hand-picked fruit that keeps the longest. Individual labor with individual souls is the most effective method of solid church enlargement; and the book of the "Acts of the Apostles" is mainly the record of how Philip and Peter and Paul and the other master workmen dealt with those who were inquiring what they must do to be saved. If the Son of God would devote so much time to the Jewish ruler who came to Him by night, and to the poor soul-smirched woman at the Samaritan well, surely we ought to begrudge no time or toil in leading an anxious inquirer into the way of life.

In these days there is a wide-spread lamentation over the decrease of attendance upon church services. May not some of the fault be laid upon church members and ministers? If the services in God's house were made *warm*, both in the sermons and in the song—if strangers who come were welcomed with a cordial greeting and a hand-grasp, instead of a cold "who-are-you?" sort of stare; if there were more of personal invitation to the gospel-feast of divine love—there might be many an "outsider" drawn in. I know a pastor in one of our large manufacturing towns who was called to a church whose stately edifice was not half filled. He determined to find occupants for the deserted galleries and the too many empty pews; and sallying off into the quarters of the working classes, he accosted them pleasantly in the streets and gave them a cordial invitation to come and hear the gospel of "good news." He had a hearty hand-grasp for every one he met, and a cheery chat with the children. Pews were offered for lease to the poor on a mere nominal rent, and the rich were asked to raise a fund to meet the deficiency. A new atmosphere began to pervade a church that had been an orthodox refrigerator; new faces began to pour in, and within a year or two the big "beggarly array" of empty pews was filled with worshippers. That was a procedure at once apostolic and according to common sense. "Go out into the highways and *constrain* them to come in" is the Scriptural recipe for filling empty churches and prayer-meetings; the most effective agency is the sweet compulsion of love. The pastor should lead off in all such efforts to reach the non-church-going elements, and exhort his people to follow his example. When the unconverted are thus drawn by silken cords within the reach of the gospel, they will soon bear any amount of close, searching and soul-convicting truth without flinching.

To depraved human nature, the gospel, with its rebukes and retributions of sin and its humblings of selfishness, is often a bitter dose. The messengers of God have no right to change the prescription or alter the ingredients; but it is their bounden duty to present unpalatable "truth in love." A pastor is more largely responsible than he is always aware for the reception or the rejection of soul-saving truth. He should leave no stone unturned and no honorable step untried to

win his way into the hearts whom he would lead to Christ. A sensible parishioner once said, "The sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week." People will bear anything and listen to anything from a man they love; they will turn a deaf ear to a message from Jehovah if the man who brings it has treated them with indifference or wounded them by neglect. It is a significant fact that our Blessed Lord so often "took by the hand" those whom He wished to help or to heal; and we are only imitating His example when we put a warm heart into a warm hand that we may the better lead the weak and the weary, the sin-sick and the suffering back to Him.

III.—CYNEWULF'S TRILOGY OF CHRISTIAN SONG.

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

THE old English poet, Cynewulf, may be said to have been in many respects the most renowned author of his day. This is unquestionably true within the province of verse. Living in the early and middle portions of the eighth century; a native of Northumbria, as was Cadmon; full of the spirit of the time, and devoted to the best interests of his native land and speech, he stands prominently forth among those bards who sang what they sang, and wrote what they wrote, always in the service of truth and goodness. What Wülker and others have called "the romance" concerning Cynewulf should not be allowed to modify the poetical meaning of his historical place and work, while, in so far as his life is romantic, it but serves to add increasing interest and attractiveness.

At first, a member of one of the old companies of Glee-Men, it was his wont to go about from prince to prince and court to court, as the famous Celtic minstrels did, composing and rendering his ethical riddles and doing all that properly fell to the mission of the Saxon Scōp or poet.

Versed in Latin lore as well as in that of his vernacular, he never allowed the native tongue to surrender its supremacy to the foreign, and yet was enabled, by his versatile ability, to evince the close relationship of classical authorship to English. It is thus that critics, such as Earle, speak of his poetry as "secondary," not in the sense that its quality is inferior, but only in the sense that its origin is partly Latinic. The most prolific, by far, of our First English poets, and the one whose poetic personality is the best preserved, he is, also, the one whose verse is increasingly attractive to the biblical and homiletic student. The more we know about Cynewulf, the more we desire to know, and are more and more repaid as we discuss the influence of Christian character and motive in all that he wrote. As to the versatility of his work as a poet, it is quite sufficient to state, that of the two great collections of our earliest verse—the Vercelli and

the Exeter—his authorship may be said to constitute the central element. In fact, it is a critical opinion accepted by many, that *all* the six poems of the first collection are Cynewulf's, while the best of those in the Exeter Book are also his. To a number of these we need, at present, make no specific reference. A few of them may receive a passing comment, such as—The Dream or Vision of the Cross; The Holy Rood—a poem which, in its distinctive Christian tone, may be said to have struck the key-note for all that followed it; Guthlac, a tribute to the victory of a humble hermit over the violent assaults of Satan in the wilderness; Juliana, or the triumph of faith and chastity; the Phoenix, an allegory of Christian life. There are three of our author's poems, however, which constitute a kind of Christian epic trilogy, and which, as such, deserve the careful study of every English reader.

We allude to the poems—Christ, Andreas, and Elene. The first of these—Christ—including what is sometimes studied as a separate poem, Christ's Descent into Hell, is made up of three distinct portions, his Birth, Ascension, and Second Coming. Gathering its material largely from the old Gregorian homilies, to which the author had ready access, the poem has a decided homiletic cast and is notable for the presence of an impassioned religious sentiment. "Never," says Ten Brink, "has the love of Christ in contrast with the guilt of sinners been depicted more impressively than here; the terrors of the last judgment have rarely been portrayed with a more vivid pencil." If there is visible the mediæval error of Mariolatry, there is, also, more clearly visible the saving doctrine of Christolatry, the undoubted supremacy of the Holy Child over the Virgin Mother. The poem is, throughout, the devout tribute of a reverent and loving nature to the Saviour of the world, and is in beautiful keeping with the poet's Vision of the Cross, as he sees Christ hanging thereon as a sufferer and yet as a conqueror and king.

A cycle of poems, unified by a common theme and a common purpose, marked, to some extent, by the mythical and traditional, they served as a coördinated poem, to confirm the teaching already given by the older Cædmonian Paraphrase.

In the second poem—Andreas—we have a kind of an apostolic epic, a poem in which, as it has been said, "we get at the real life of our forefathers," and get at it, we may add, on its religious side. Matthew, the servant of God, is in the hands of the cruel Mirmedonians. Blinded and imprisoned and expecting cruel death, he calls upon God for deliverance and is assured of the coming of Saint Andrew. The call of Andrew to undertake the rescue; his departure from the shores of Achaia in a boat with God himself and two attendant angels as the crew; the conversations during the voyage, between the divine captain and his apostle-passenger;

the arrival on the farther shore; the meeting of the two apostles; the rescue of Matthew and the return of Andrew—these and other incidents make this poem not only interesting on the side of religious romance, but highly instructive in its portraiture of character, divine, human, and satanic.

Largely legendary, as the poem is, in its origin, we seem, as we read it, to see every personage as a present reality; to hear every word that is uttered, and fail in no whit, to interpret the teaching of the pious bard as he would have us learn how God delivers his faithful servants out of the hands of the devil and his allies. Possessed of some of that graphic delineation that is seen in the old epic, *Beowulf*, it is more akin in its temper to the *Exodus* and *Daniel of Cædmon*, in which the same great truth of God's protecting and rescuing providence is so distinctly set forth.

Elene, the third member of the trilogy, has for its theme, the search for the Holy Cross and the finding of it by Helena, the Mother of Constantine, the converted emperor instituting the search in that through the sign of the Cross he had conquered.

“Not until the writing of *Elene*,” says Ten Brink, “had *Cynewulf* entirely fulfilled the task he had set himself in consequence of his vision of the Cross. Hence, he recalls, at the close of the poem, that greatest moment of his life, and praises the divine grace that gave him deeper knowledge and revealed to him the art of song.” The poem opens with the invasion of the Huns and Constantine's dream, in which triumph is assured him through the Holy Rood. *Elene*, his mother, goes to Judæa to secure, if possible, the real Cross. Assembling three thousand Jews, she fails in obtaining from them any definite information, until through Judas, one of the number, she obtains, by compulsion, the needed knowledge. Arriving at Calvary, three buried crosses are found, the true one of the three being ascertained in that the touch of it restores a dead body to life. The Christians now rejoice, but the Jews are sad, in that, according to tradition, their natural power would be lost when the Cross was found. Constantine, in his gratitude, orders the building of a church on the spot where the holy sign was found; Judas, under the name *Cyriacus*, is made bishop in Jerusalem, and Helena enjoins upon the Jews the solemn observance of the anniversary of the Finding of the Cross.

Legend and myth and superstition aside, such a poem as this is full of suggestion and interest, in that it belongs to what may be called that great cycle of Poems of the Cross, for which these early and mediæval days were notable.

Beneath all that there was in them of the fanciful and crude, there was a deep, pervasive devotional spirit which, in those days of partial light and restricted privilege, did much to conserve faith and piety, and prepare the way for still better results in the Church.

Of this trilogy of poems, as we have briefly scanned it, there are two notable features which, indeed, may be said to be features of all that Cynewulf wrote.

They are *genuinely poetic*.

Critics have called attention to the fact that with Cynewulf, as with Cædmon, the art of song was a divine gift. Certainly, as we read him and catch his innermost spirit, we are convinced that here is a bard who is not making verses for the sake of the making, nor for any artificial end, but only because the soul of song is within him and must find expression. All the essential elements of poetic excellence are present. Imagination, in the form of what has been called "artistic coloring," is present. True poetic passion is present. Exceptional skill in verbal delineation is present. Epic, dramatic, lyric and didactic forms are together, and in turn exhibited, while in and over all there is seen the presence and the charm of that peaceful temper of mind for which this old English author was noted, and which is so happily in keeping with the highest ideal of literary art.

The other feature of these poems, and the one to which we desire to direct special attention, is, that they are *genuinely Christian*.

"Of all the old English poems," says a recent scholar, "Cynewulf's Christ is, perhaps, that which reveals, in the most complete and effective manner, the spirit of Christianity." We may add, that Andreas and Elene, and other shorter productions, may be cited in evidence of a similar spirit. From the beginning to the close of his literary life, the vision of the Cross, in one form or another, was before him as a guide and an inspiration. Even in such quaint allegories as Phœnix and Physiologus, he kept it prominently before him, so that Milton himself was not more reverential and religious in his motive than he. His poems have been called by some, "Ecclesiastical Epics." We might more fitly style them, Christological, the product of an author "with whom Christian ideas have become spontaneous, and who is filled with the fervor of Christian feeling." It is this intense and absorbing spiritual passion that, more than all else, marks the work of Cynewulf and makes it ethically impressive.

We feel, as we read, that we are in the presence of a serious-minded man, wholly intent upon the accomplishment of his mission, and ever ready to subordinate mere poetic art to the interests of truth and righteousness.

There is, moreover, a meditative or contemplative cast in the verse, which is truly Wordsworthian and truly English, while the eighth century is thus seen to be in sympathy with the eighteenth in the innermost spirit of their separate poetic life. Cynewulf was not a genius in literary spheres. There is little in his authorship that evinces high creative ability and function, while there is not a little that is crude, inartistic and grotesque, and much that is to be credited

to the age in which he lived and wrote. This conceded, however, he was, what Ten Brink has declared him to be, "the greatest and most many-sided" poet of his time, and, in all probability, the most notable English poet down to the days of Langland and Chaucer.

Clean in conscience and pure in life; loyal to the truth as he understood it; a self-appointed apostle of Christ and his Cross, it was his one aim and sufficient reward to carry on the work which Cadmon laid down, and which, in due succession, after him, Orm and Ham-pole, Lydgate and others were to carry still further onward through the developing history of English and Christian song.

IV.—CONSTRUCTIVE CONDUCT.

BY PRESIDENT E. BENJ. ANDREWS, LL.D.

FOR three centuries the prevalent theory of society has been individualistic. Men have conceived the social body as composite, made up by the mechanical addition of man to man, its sole unity being a mental one, arising in the way of abstraction and generalization. By some philosophers this theory of society is now usually discarded, only Herbert Spencer and a few others still retaining it; but in the popular mind it survives with a most perverse strength, and does vast mischief.

Hedonism or personal utilitarianism, the notion that virtue consists in mere self-gratification, is due in large part to such false sociology, and will not fall till that does. Another disease which has long preyed upon theoretical, and still more upon practical, ethics, originated and lives in the same way. Accustomed to look upon morality as always an affair of individuals, people get to thinking of each manifestation thereof as individual, of "virtues" in the nominalist fashion, as separate and mutually exclusive, and of "virtue" as, like man, the mere outcome of abstraction and generalization. Such a wrong view inevitably results banefully in people's deeds and attitudes, crippling and nullifying many most hopeful measures of reform. In practice an issue never arises wholly unrelated. No one can do this or that to further the good without some touch of unfortunate consequence. Every worthy cause has its base affiliations. Sometimes, indeed, these are of such moment that the moralist, however little of a doctrinaire, cannot descry which way the balance between good and evil tips, and must needs await fuller vision.

But hosts of well-meaning men will not hear of balancing in a case like this. They refuse all connection with a project unless it seems to them to be (though it never is) utterly divorced from every infelicitous alliance. The result is that whatever moral force these impracticables and doctrinaires may possess lies latent, as good as dead. Religious work, social improvement, political reform, must get on without them. Not by any aid of theirs does the Kingdom of God

advance. Worse than this, they frighten or discourage not a few who are free from their speculative scruples. If you take sides in politics, they hold you responsible for each meanness of your party. Unless you renounce the Christian Church they tax you with all its cant and its coldness. Is it not evident that no betterment in any sphere of society is possible on so wry a philosophy?

Sometimes the difficulty is not in the cause but in those who champion it. Making all allowance for the worth of upright intentions and undefiled living, there are few more useless people in the world than such as refuse to work with imperfect and erring associates. As it is well put in a recent sermon: "When a party or church or pastor or any fellow-worker has manifest failings, a small and narrow soul is likely to stand aloof; an earnest, useful soul, to join heartily in the work. Refusal to coöperate is a last resort, to be adopted only when more can actually be accomplished for God by effort under other relations."

Ah, this is the true touchstone of conduct: how can I accomplish the utmost for God? Is it by carrying out another's policy? Let me not hold back on that account. Perhaps the plan is defective. It may be that I could have framed a better. Nevertheless, if its execution bids fair to do net good and is feasible, if it has been launched and has rallied large support, and if its rejection or change would clearly be a victory for evil, who am I that I should sulk or pout at not having been consulted in its initiation! Many an apparently promising measure is, of course, not sure to do net good. You may deliberately and honestly think the probability the reverse. If so, your duty is obvious, however much others may complain of your refusal to aid them. The trouble is, that so many in face of grave practical problems do not weigh the probabilities, but become guerrillas in God's war, or rather go to Canada, solely out of moral caprice. So much easier is it to lie down and do nothing, or to sally forth as a free lance, than it is to march and fight with the army. This weakness keeps from our churches multitudes of people who well know that they ought to join them. Not infrequently in beating down this sense of duty a convert determines to make himself very useful as an individual. He will pray, exhort, do good, let his light shine before men, be a model to church members. How few carry such resolutions into effect! Were all who make them to be true to them, very little good would be accomplished compared with what like zeal and enterprise might effect if duly organized. But organization, central control, the prevention of overlapping spheres of effort and of work at cross purposes, is far from being the whole benefit of coöperation in moral and religious effort. It likewise engenders emulation, sympathy, inspiration. Cæsar's tenth legion many a time conquered against odds of a hundred to one.

Christian churches carry individualism much too far in their mission work in cities and on the frontier. Each sect has a conscience for its principles, and conceives that it must act in all things so as to advance them. Not necessarily. All truth is valuable, but of truth viewed as a general system some elements are more vital than others. For vital truth alone are we called to stand uncompromisingly. Less essential points of it we are not only at liberty but under obligation to treat as will best promote the vital ones. If a Presbyterian missionary had entered a heathen community before me, and just begun to win people to Christ, it would be a sin for me to follow him by a sermon on my church polity. I might convince a few or all, but could by no possibility hope to avoid hindering God's work, and doing far more harm than good. No denomination ought to begin a mission upon ground already occupied evangelically until its former occupants have grown strong. Not only would such abstinence greatly further the gospel; it would multiply rather than deplete the religious bodies exercising it. There is hardly a sight on earth more calculated to discourage a zealous Christian than the spectacle of denominational competition presented in many of our far Western towns—a half-dozen diminutive meeting-houses in ill repair; as many ministers, none adequately paid, and all more zealous than successful; faithful laymen and their families pinching themselves to keep up at all these different centres the means of grace; and hosts of sinners who never hear a sermon, and are repelled from all religion largely by the jangling and thriftless administration of it which they see before them. One cannot doubt that, ere long, sanctified common sense will teach us some plan of interdenominational coöperation, whereby the sect first to set up the cross in any new place shall be firmly established and free to fight Satan before being preyed upon by rivals in the name of Christ.

We need to recognize and emphasize more the Bible's thought of society as solid and continuous. Mankind, in the deepest aspect of it, is a single thing; its unity, moreover, not that of an assemblage of discrete individuals, but concrete and seamless. The race itself is an individual.

Very many biblical ideas, widely studied and, I am sorry to add, often rejected, become clear only from this point of view. I cite, for an instance or two, Isaiah's puzzling teaching about the Servant of Jehovah and the Remnant, and that of the New Testament in regard to vicarious atonement and the whole redeemership of Jesus. Had critics more fundamentally analyzed the nature of human kind, these deep philosophemes would not have been so flip-pantly set aside. Moral responsibility is no mere individual fact. There is collective responsibility. There is a social conscience, and the loudest crying need of our time is to have that conscience quickened.

Before the improvements, for which all sigh, shall come, society as such must suffer pain, conviction, remorse, over its evil deeds and state. Social reform must be *social* reform. It is very well to exhort that every individual be good, pure, active, building with all his might and main over against his own house. That plan of campaign, if thoroughly carried out, will count for much. But then there is infinite building to be done which does not exactly front your house or mine, but the State House or the Capitol rather. Isolated men, though every one were holy, might make up a very imperfect society: as, on the other hand, coöperative, constructive, or truly social conduct would greatly mitigate, in their efforts, the evils naturally flowing from bad individual lives.

In a newspaper article several months ago the present writer adverted to the growth of the theory that humanity exists for the sake of the upper tenth of its members. There are new signs that the people who believe this are daily increasing in number. They do not wish to be thought unphilanthropic. True philanthropy, they aver, must take the new form of not trying to do too much for the common man. To make him comfortable as a hewer of wood and drawer of water for his betters is the utmost that can be accomplished to promote his welfare. Humanity is not homogeneous in nobility: it subsists, like slate rock, in layers.

Obviously this is not the Christian view, though espoused by some Christians. Such persistently either deny or forget that in our Lord's idea the social body, however numerous members it may have, some high, some low, is one. "The members of the body, being many, are one body." If the head shall say of the foot, because it is not the head it is not of the body, is it therefore not of the body? "The eye cannot say to the hand, I have no need of thee; or, again, the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary; and those parts of the body which we think to be less honorable, upon these we bestow more abundant honor. . . . There should be no schism in the body; but the members should have the same care one for another. And whether one member suffers, all the members suffer with it; or one member is honored, all the members rejoice with it."

Humanity must be elevated as a whole or not at all. The sole possible alternative to this is a system of caste, involving total and enforced separation between higher and lower, so that mixture or intercourse shall be pollution and felony. This, of course, can never be carried out; the world is too old and too wise. But any plan of social advance short of this must involve uplift for the masses. In three or four generations the blood of the millionaire will blend with that of the hoodlum in the same veins. The vices and even the duties of an aristocracy, whether of blood or of wealth, prevent it

from long continuing its stock unchanged. They sap its life; it must be reënforced from beneath.

And causes are at work which, unless their ministry is thwarted, continually tend so to reënforce it. Genius is, as has been well said, sporadic, but it is not lawless. The so-called hard lot of the poor, necessitating abstinence and incessant toil, affords the physical conditions which promote mental power. Counter influences, as lack of education, travel and converse with the cultivated, keep this, in the average case, from fine development; but every now and then, making the instances innumerable in the aggregate, the tendency overrides all obstacles and the poor boy becomes the powerful man. Aristocrats gladly court him, and in spite of himself it may be his lot is cast with them. The creative spirits of an age are nearly always new men. The stupid world looks up when one of them rises, and says: What right have you to be great? We did not know your father. Now my point:—the fact that this parvenu was a genius has not in the least prevented him from carrying with him to the top of society the vices and other weaknesses of the poor. If mankind must forever carry along its present luggage of poverty and vice, its progress cannot but be slow and limited.

It is the same spirit of individualism in their reflections touching moral things that lead so many to look with suspicion upon the growth of governmental and corporate activities, taking government as a necessary evil. Infinite misconception still prevails upon this point. How can any of us be radical patriots, thinking of the State so meanly as not a few yet do, and as our fathers of the revolutionary epoch quite unanimously did! We ought resolutely to oppose this perverse view, for, though held apparently by not a few good men, it has at bottom the very same principle with anarchy. Government is a good, a necessary good, not an evil. The powers that be are ordained of God. Evils gather about our political life, of course, and these are not at all to be excused because associated with what is so vitally essential. But accursed indeed must be the commonwealth, if such a commonwealth can be imagined, which would not be infinitely superior to anarchy! Not a man among us duly appreciates the daily, hourly, perpetual blessings derived, and to be derived, from the civil order about him.

Worse, yet more common still than this vagary of theory, is it to grow apathetic about politics because the State goes wrong, leaving selfishly interested men to guide public affairs. This is one of the most dangerous temptations of our times, a temptation to which Christian men continually succumb. The early Christians did the same, herein comparing unfavorably with the stoics of their time. A government will no more than a church perpetuate or administer itself. However good its constitution, it will decline and fall unless

people of conscience give it thought and service. Perhaps the mere duty of voting is in our day sufficiently urged. This is important, but not enough. Intelligent grasp of public questions in their principles and their details is also incumbent upon all citizens who have the necessary time and power.

In conclusion, one ought to point out in addition to the obligatoriness of thoughtful activity in politics, and the possibility of honest participation in political offices, the duty of unselfishly working for such office. Very many of our fellow-citizens cannot fully discharge their calling in relation to the State simply by regular, intelligent and honest voting. They must hold office. A political career should be looked upon not as a gift, gratuity, or honor, from political friends—the usual view of it—but as a legitimate and praiseworthy object of ambition, to be openly courted and aspired to by any properly equipped candidate. The usefulness to mankind of a public servant like Senator Edmunds or Senator Sherman is beyond all calculation. Let the office go on seeking the man if it must, but let us insist upon it as equally proper for the man, if qualified morally and by training, to seek the office. Till public sentiment favors this, whatever reform may come in the civil service, the highest posts in our political life will never be worthily manned; other governments will outshine us in brilliancy, and, what is far more important, in efficiency.

V.—WOMEN IN THE CHURCH*—A SYMPOSIUM.

I.

BY MRS. MARGARET BOTTOME.

I THINK that the interest of women in church work during recent years has wonderfully increased, though such work is carried on in different ways in different churches. In the Methodist Church, there has been a great change. The women take a more prominent part in public speaking generally. In the Presbyterian Church, where they never used to speak, they are now speaking, which is a startling change. In the Episcopal Church, they are doing considerable work with their Guilds and friendly visitings. As far as my observation goes, women are now doing more church work than they ever did. There are new methods of conducting church work. For instance, in the Methodist Church there is the Woman's Foreign Missionary, and the Home Missionary Societies; and the more recent establishment of the Order of Deaconesses, and other methods of church work, both evangelical and philanthropic, which are carried on by the women of the church. I have never known the poor and the sick to be so well cared for as they are to-day.

In regard to the prayer-meeting it may be said, perhaps, that the emotional life which formerly characterized Methodism is not so prominent now. It seems to me that we are in a transitional state. In the absence of the emotional life that was once a part of Methodism, some prayer-meetings have not been so well attended. But it depends largely on the leaders. If the minister is a live man, looking after progress, he has a great deal to

*This and the three following papers are short-hand interviews for the *HOMILETIC REVIEW* with George J. Manson.

do with making the meeting what it ought to be,—shortening the prayers and singing, and making the service crisp. The “Christian Endeavor,” and the “Epworth League” societies of the Methodist Church are, I believe, doing very much towards raising the prayer-meetings of the church to a higher plane in every way. The prayer-meeting has been affected by the progress of the age, and I think we are on the up-grade all the time. We are passing through other forms of doing the same work. The piety of Methodists is being shown, not so much by exuberance of emotion as by thoughtful devotion, and generous gifts of money to carry on the work of Christ. While there may not be the old-time religious “excitement,” the emotion is exhibited in a practical and necessary way.

I think I could not understandingly answer the question as to whether the cessation of old-fashioned pastoral visitation on the part of many clergymen has been bad for the Church. It is hardly expected of prominent clergymen now-a-days to follow up this custom, and their respective churches do not seem to suffer in consequence. Henry Ward Beecher never, I believe, made pastoral calls, and did not even visit the sick (of course he had an assistant to do this work), but his church did not suffer. In the average church, however, pastoral visitation is felt to be absolutely necessary in order to hold the congregation. If a minister has not social gifts and has not pulpit power, he is at a discount. You very rarely get the two combined. As far as I can see, if the ministers of to-day should do pastoral work as they did twenty years ago, they would find themselves hindered at every step. Families cannot be gathered as they used to be; social conditions are so greatly changed. I can remember a time when the minister called on his parishioners; the whole family had to be gathered together. If you should attempt now to gather a family together for such a purpose, they probably would not be “gathered.”

I am asked if there are apt to be social factions in the Church to-day, and if they are not generally brought about by women. I think not. Life in the present age is too full. In a certain sense, people are not so devoted to church affairs as they used to be. Women have so much more now to occupy their minds that I think such things are not as common as they were. People are now too busy. If they are Christians, they are thoroughly so, both in their social and their home life. There has been a great advance in intelligent Christianity. It is no longer your religion simply to go to church; your religion goes into your home life, your society life. While there may seem to be a loss, along some lines, of devotion to church, yet I think it is not an actual loss. Christian energy is being devoted in a proper way—Christians sometimes staying at home, when they ought to be there, instead of going to church. I think that to be a Christian is to be Christlike every hour, in all the work and detail of human life, living out the Sermon on the Mount.

“Do women ever spoil a minister for work by undue flattery?” I should say, instead of ministers being spoiled by flattery, they do not get praise enough. Wholesome praise is a different thing from flattery. I think if women, as well as the men, would often say to a minister, “Your sermon has been a very great blessing to me; I am a better woman than I was this morning,” it would be good for the minister. One of my “fads” is that I think no one gets wholesome praise enough; public workers do not get sufficient praise, a very different thing from flattery. If ministers could have honest praise given to them, it would be helpful for them in their work; they need such encouragement, for the more popular they are,

the more they suffer from depression. As Frederick W. Robertson said, it was not the pulpit that told the story, but the altered lives of the people.

I think it would be better for the Church if women took a more active part in prayer-meetings. This used to be the custom in the Methodist Church, but now, strange to say, it is not as common. The Methodists were like the Friends, and those two bodies of Christians have always led in regard to women speaking. To-day, women are ahead of men in their religious readings—actually they are better informed. Then, if they are Christians, they are supposed to be more spiritual than men. Women have the opportunity of speaking in the Methodist, the Congregational, the Presbyterian and the Baptist churches. There has been a wonderful change in the higher education of women, and the Church ought to be benefited by it. The old notion was that the woman should keep silent in the Church, but the time has come, I think, when she had better be active on that line. In society she leads in conversation, she leads on the stage, she leads everywhere else—why should she not lead along the particular line where she is needed?

As a whole, women are not doing all that they should do for temperance; of course there are exceptions. A woman of society and influence could have great power in this reform. However, there is a positive advance in temperance sentiment among influential women; I think their eyes are being opened. I think women are beginning to see the evil effects of the liquor traffic and of the social customs of drinking. Perhaps it is too much to expect that it should be banished from the tables; they have not advanced far enough for that. I do not think that, as a rule, they are on the line of prohibition. They want the saloons of the country swept away. I am speaking of women in a mixed way. There is a wonderful advance among what I should call Christian women. In ultra society, women often drink to counteract the wear and tear of the fashionable life they lead, and yet that is seen only in spots. I think that, on the whole, the trend of thought on the line of temperance is progressive, almost to the point of total abstinence. I am amazed at the number of women who abstain wholly from drinking. Wine is always on their tables, but many women never touch it.

It is true that in ultra fashionable society women often overlook the dissipated habits of the men to whom they are engaged, but I would not say by any means that such was the case with society generally.

At the present time I should say that there was not enough emotional religion. We have passed through the emotional extreme. If you want to see anything emotional now, you have to go to the "Salvation Army." I think the danger is the other way; both Culture and Fashion demand that you shall be so full of repose that this spirit has entered our Christian life, and the danger is not in the emotional element, but in the absence of it.

How can the pulpit be made more effective? I think the root of the matter is here: the pulpit will have to deal with practical, every-day life, rather than in systems and creeds and doctrines. Hold up, especially to the young, the standard of the only noble life, which must be a life of character and service. The Reverend Phillips Brooks has no difficulty in reaching young men; his church is full, the aisles are crowded with young men. Why? Because he is the embodiment of true Christian manliness. Christian manliness and Christian womanliness must be held up before the people of the present day.

As to whether there are too many church entertainments, social gather-

ings, bazaars, etc.: such things will take place in churches where they need such a life. Young people have to be amused, and if they are not amused in one way they will be in another. I cannot see the wrong of having innocent amusements in connection with churches. They may be made very helpful, for the social element in the church must never be overlooked. There have been entertainments in certain churches that I think have not been conducive to the spiritual life of the church, but it would not do to deal in wholesale denunciation. I do not believe in having any such amusements in the church proper; they should be outside the church, if at all. According to the law of association, I cannot see how persons, after they have taken the communion on Sunday, can, a few nights after, attend the same place and hear a band of negro singers, or such like entertainment. To go no further, I should say that such a course was very damaging to the spiritual life.

 II.

BY MRS. A. R. BROWN, SUPERINTENDENT OF THE WOMAN'S BRANCH OF THE
NEW YORK CITY MISSION.

"Do women take as large a part and as much interest in church work as formerly?"

I think that the number of women interested in church work increases every year. I think as women receive a higher education and have more of the confidence of the public and of their pastors, they feel the necessity of doing such work, and know that they are better fitted to perform such service. As a consequence, their efforts in this direction are more highly appreciated.

I do not think that what may be called the social spirit of the age has been detrimental to the cause of religion. Those who have the proper disposition, and who wish to work for the Master, can do it much more satisfactorily now than they could years ago. So far as fashionable society is concerned, I do not think there is much change there; the women who belong to that class are about the same now as they were years ago. It must be admitted, however, that there is now a certain kind of philanthropical work that they like to do. Fashionable people do considerable humanitarian work, and I think they take great pleasure in such effort, especially in helping children.

"Is the prayer-meeting carried on as effectively as it was?"

When I was a child there were mothers' prayer-meetings that were quite as good as any general prayer-meetings there are now. At the same time, I think there is a wider interest in women's meetings, and it is being developed more and more—not so much, perhaps, in the line of the prayer-meeting as in the conferences and such gatherings in which women take part. In the city mission work in which I am engaged, mothers' meetings have been organized, and by that means, women are educated up to a higher sense of their responsibility. All the mothers' meetings under the auspices of our society are undenominational. We have, also, two German churches—one Italian and three English.

"Has the cessation of pastoral visitation on the part of clergymen been bad for the Church?"

I think it is bad for the Church. I think the mere social visiting of the pastor, which is what is principally done now, does not build up the spiritual life of the Church as much as the real old-fashioned pastoral visit. I have no objection to social visits sometimes, but I think there

should be real pastoral visitation, and the pastor should know the religious condition of his people. But perhaps the pastors of to-day do not have time to make visits, except in cases of sickness. If pastors could have an assistant, or be aided by a deaconess, it would help them very much.

In the church work in which I am engaged, we have had deaconesses for fifteen years, though we do not call them by that name; they are practically the same thing, and I am highly in favor of having deaconesses in the churches. They have them in the Episcopal Church, and the Methodist Church has them without calling them by that name; they call them church officers, but they do the deaconess's work all the same.

In the matter of parochial visitation, women would be better than men. In city missionary work, we find that women can get access to a home where a prejudice would exist against a pastor, representing a church.

"Are there apt to be social factions in the Church, and are they very often brought about by women?"

If women are not thoroughly occupied in doing good, they will sometimes make mistakes and do harm. But very often the disposition which tends in that direction, if rightly directed, might lead to really useful work. I do not know much about church factions. I have very little to do with churches except in our own work. I think such experiences are apt to be met with in the country, and not in the city congregations. I think the "Christian Endeavor" society does a great deal of good, it promotes unity of purpose and advances the spiritual life of Christians who are connected with it.

"Do women ever spoil a minister for work by undue flattery?"

I suppose they do sometimes. But there is a wide difference between praise and appreciation. If a person expresses to the pastor appreciation for the work he has done, I think that encourages the pastor, but flattery is always harmful.

"Would it be better for the Church if women took a more active part in prayer-meetings and spoke at the same?"

When certain subjects are to be discussed, I think the opinions of some women would be exceedingly valuable, perhaps more valuable than those of men, and they ought to be consulted upon those topics; but I think in ordinary meetings if there are plenty of men carrying on the meeting, it is better that they should do the speaking. But if there is a scarcity of men, or an evident lack of masculine ability, I should say let the women do the talking to the edification of the people. I think it is a good idea for women to have meetings for themselves, conducted by themselves. I believe that every church, and I might say every neighborhood, should have its woman's prayer-meeting; I think, in some places, it is not necessary that it should be confined to the church.

"Are church-going women doing as much now for the cause of temperance as they should?"

I do not think there is much change in the attitude of women on this subject. I think there has been a great deal of talk by a certain class of women that has been very good, but perhaps very extreme; but then there are others who go to the other extreme on the question.

"Is there too much emotional or sentimental religion, and are women largely responsible for the same?"

In my own experience, I have not come across any more than I did in years past. Of course there is always a tendency in that direction, because women are more sentimental than men. If they are not thoroughly con-

verted, they are very apt to drift off in the direction of the sentimental. The work in which I am engaged is very practical, and I do not come in contact with such people. In missionary work, there is no opportunity to give way to idle sentiment.

“How can the pulpit and the Church be made more effective?”

I think great progress is being made through the “Christian Endeavor” societies to which I have already referred. Through them, church people are being trained and educated. It seems to me that there should be some scheme in the Church to cover the time when children are too old for the Sunday-school, and when they feel as though they were men and women; it would be well if there was something to hold them in the churches, so many slip away during that period. They are too old to be scholars in the Sunday-school, they do not care to be teachers, and they may not be wanted for teachers, so they drift away from church influences. It would be a great thing for the church if something could be done in this direction. For this reason I have a high opinion of the “Christian Endeavor” societies. The “King’s Daughters” society is doing good work, though that is more of a humanitarian society. Work, work, work, with their hands, that is their motto. The “King’s Daughters” does not do so much for the development of the spiritual life as the “Christian Endeavor” society.

In regard to the sermons of the present day I think, in a great many instances, they are very much improved; preachers realize that it is not essays that are needed, but real gospel, practical talks.

“Is there too much social life within the Church, too many entertainments, etc.?”

I believe in social life in the Church, but I have no sympathy with many of the various plans for the purpose of raising money to carry on Christian work. I believe that Christian people should give their money for the sake of the Church, and not dance or hold questionable entertainments for the sake of religion, or resort to worldly amusements to carry on church work. It is certainly wrong to have such entertainments in the church. Let Christians do for the Church what the Church requires, and feel that they do not need to resort to these questionable methods to raise money. If their spiritual life has reached the proper point, they will consider it a privilege to give for the Church. There are many humanitarian movements where the money needed to carry them on may properly be raised in some of the ways I have mentioned.

III.

BY MRS. E. P. TERHUNE (“MARION HARLAND”).

“Do women take as large a part, and as much interest, in church work as formerly?”

Yes, they are better organized and comprehend more intelligently their place and importance in the Church. Witness the Boards of Foreign and Domestic Missions managed by them, each of which has its auxiliary in every country and city church. Thirty-five years ago, woman’s work in the parish was represented by an annual fair, a strawberry festival, and a Sunday-school class. Everything else was done by her at second hand.

“Is the prayer-meeting carried on as effectively as it once was? What improvement, if any, would you suggest?”

Upon this subject I am hardly progressive, or even orthodox. If laymen offer public prayer, or exhort their brethren in social services, I think the office should be accepted reverently and discharged faithfully. A man

called upon by the pastor, who has previously notified him of his intention to do this, and of the topics to be brought forward at the meeting, would be better fitted to pray or speak than he who springs to his feet with crude suggestions or impromptu supplications. I have seen too many prayer-meetings spoiled by unskilful amateurs who were not acceptable teachers of word and doctrine; have hearkened to too many stilted or absurd petitions (so called), not to feel strongly upon this subject. When one worthy brother entreats Divine attention to the "heathen in the uninhabited parts of the earth," and another prays that the Lord will "usurp His own throne," and still a third that "*the Lion of the tribe of Judah may be destroyed from off the earth,*" the pained or diverted listener may be pardoned for objecting to meetings that are "thrown open" to presumption and ignorance.

"Has the cessation of pastoral visitation on the part of many city clergymen been bad for the Church?"

Is there a "cessation"? I did not know it. But, while recognizing the necessity of mutual good feeling and hearty friendliness between pastor and people, I doubt if the spiritual welfare of the Church is subserved by merely social calls, when hours are consumed in chit-chat upon indifferent subjects. Were I a parishioner, I should like to feel free to call upon my pastor's professional services, as I would upon my physician's. The fact remains, however, that the doctor who does not understand his patient's constitution works at great disadvantage, and the pastor who would feed his flock with food convenient for them must know their individual needs.

"Are there apt to be social factions in the Church, and are they generally brought about by women?"

Social distinctions exist everywhere, and must, while breeding and education are not invariable and uniform. They should not have weight in the Church—as such. Wherever they exist, women are mainly responsible for them.

"Do women ever spoil a clergyman for work by undue flattery?"

Yes, emphatically. But doctors are flattered as grossly, and with like effect. Men following these professions find their largest *clientèle* among women. Hence, the consequence noted above.

"Would it be better for the Church if women took a more active part in prayer-meetings and spoke at the same?"

Not unless they were better prepared than now. The same objections prevail here as in the case of the "unskilful amateurs" of the other sex.

"Are church women doing as much for temperance now as they should? Do they give wine at their social gatherings? Do young women overlook intemperance in young men, and is their standard of manhood as high as it was a generation ago?"

More than ever before. There is less wine-drinking in Christian families, and in entertainments given by church members, than there was forty, or even thirty, years ago. Young women dread drunken men now more than they dreaded them then, and their standard of manhood is as high.

"Is there too much emotional religion?"

Less than formerly existed in the same class of church members. A calm, deliberate resolve to lead, by the help of GOD, a new life; a steadfast "I will serve the Lord"; appreciation of the truth that "conversion" means to "turn about," and that no man can be saved against his will, has, in a great measure, taken the place of the prescribed (and often hysterical)

exercises necessary to "get religion," and the expectation of startling experiences.

"How can the pulpit be made *more* effective?"

I must decline to answer to a question that baffles the whole body of the clergy.

"What are the best methods of reaching young men?"

Hearty sympathy with them; love for them; the earnest desire to help them—and *tact* in dealing with them.

"Is there too much of the 'social element'—too many church entertainments, etc.—to the detriment of the spiritual welfare of the Church?"

It is the danger of the Church. "Amuse! amuse! amuse!" is the cry. "Give me church entertainments, or I die," wails the Bride of Christ. Children will not attend Sunday-schools where there are not cantatas and *tableaux vivants* and dramas, may-poles and picnics. Young people find Bible classes and church-services "slow" unless quickened by private theatricals and "fun alive" of divers sorts. Even elderly people complain that while there is always "something going on in neighboring parishes, ours jogs on in the same old way." "Sensation's the only wear" in this, our day. How long, and how well it will wear is to be proved. It is this that is responsible, in large measure, for the taste, for the sensational and eccentric in the pulpit. "To interest" and "to instruct" are no longer synonymous or even cognate terms. The fancy must be caught, and the imagination fed, or the preacher does not "draw." And to draw, is to fulfil the requisitions of the modern Church. Yet our synods and general assemblies are putting wise heads together to discover the reason why so few young men of talent and education are willing to enter the schools of the prophets—likewise why almost one-tenth of the ordained clergymen of the country are without charges.

IV.

BY MISS ELIZABETH W. GREENWOOD, SUPERINTENDENT EVANGELISTIC WORK,
NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

1st. "How can the pulpit be made more effective?"

Church and pulpit can be made more effective by a return to the sources of power in the early Church. Among these were the absolute dependence upon the Holy Spirit, upon prayer, upon Scriptural preaching, upon *bold* preaching against special sins of the day. A revival of the doctrine of lay effort, or individual responsibility in the upbuilding of the Church, and the saving of souls. How many of our churches are like a beautiful lamp, or a galvanic battery, needing only the touch of the fire—the baptism of the Spirit!

2d. "Is the prayer-meeting carried on as effectively as it was? What improvements would you suggest? Would it be better for the Church if women took a more active part in the prayer-meetings, and spoke in the same?"

The frequent testimony of pastors, especially in our more conservative churches, in whose homes the writer has been a guest, while giving series of Bible Expositions, has led her to believe that the prayer-meeting is not generally the power in the Church it should be, or once was. Comparatively few attend; the same voices are heard week after week; those present complain that the meetings are dull, and there is an increasing tendency to stay away. Undoubtedly one reason is, that the church prayer-meeting is *no longer* a prayer and conference meeting. After opening exercises, the

pastor occupies most of the time in a lecture or address; then follows singing, a prayer or two, and the service is closed. The prayer-meeting is, or should be, a training-school for the church. Here *lay* talent should be called into exercise. A little urgency on the part of pastor and officials, and a kindly encouragement, will gradually train many to participate helpfully—interest will thus be increased, and those participating will be helped and trained. Women make up two-thirds of our church membership, and more than two thirds of our prayer-meeting audiences. Quiet study of God's Word, and communion with Him, have led many of them into a rich, intelligent experience of the deep things in the Christian life. Why should they remain silent? Why should many of our prayer-meetings be conducted on the principle, "Let everything that hath breath praise the Lord," *except a woman*? Does not the Church lose immensely by not cultivating these latent gifts of mind and spirit? Churches in which all participate freely do not complain of dull prayer-meetings.

3d. "Do women take as large a part and as much interest in church work as formerly? Is there too much of the trivial element in the Church to the detriment of religion—too many entertainments?"

That women are increasingly active in the philanthropies of the Church, her entertainments for raising money, and in charitable institutions, none can doubt. But the question may be seriously asked, whether she is as active now, as formerly, in the *spiritual work of the Church*. The failure of many pastors to recognize the fitness of woman for spiritual work and teaching, has led hundreds of them to seek elsewhere an open door of liberty and service. Woman's union prayer-meetings, missionary organizations conducted by women, and especially the varied departments of the Woman's Christian Temperance Union, have manifested the power and ability of women in executive and spiritual work. The Church is losing, we believe, great power, by failing to recognize fully the leading of Providence and the spirit of the times. To the second part of the question, a thoughtful student of the tendencies of church life must, we fear, give an emphatic Yes! While it is true that there is, with many, an increasing hunger for Bible Exposition and deeper Christian experience, nevertheless an increasing worldliness, and the multiplication of entertainments of all kinds, has resulted in the outward aggrandizement, but inward poverty, of many churches.

4th. "Has the cessation of pastoral visitation on the part of clergymen had a bad effect on the Church?"

Although, in our time, pastoral visitation cannot be what it once was, still no true pastor can even occasionally enter the homes of his people without gaining a knowledge of their lives, heart-needs and trials, which will make his public teaching increasingly powerful, and strengthen the tie between pastor and people. Dr. Cuyler, Dr. Hall, and very many pastors in the Methodist Episcopal and other churches, have proven the power of systematic pastoral visitation.

5th. "Are Christian women doing as much for temperance as they should? Do they give wine at their social gatherings? Do young women overlook intemperate habits in young men, or is their standard of manhood higher than it was formerly?"

That a marked change has taken place in the social drinking customs of society, is very evident. This is largely owing to the ceaseless agitation, during the last sixteen years, of the 200,000 women, and 38,000 young women of the National Woman's Christian Temperance Union. Through forty de-

partments, especially that for the promotion of Social Purity, a wonderful influence has been exerted. Young women are being taught that there is but *one standard* of morality for both sexes; that they must demand purity for purity. Many Christian women, however, are still criminally indifferent, and their social influence opposes the temperance cause. Even Christian women still excuse in a man what they so bitterly condemn in a sister woman.

6th. "Is there too much emotional religion, and are women responsible for the same?"

While in some directions the tendency is toward an excess of religious emotion, we should hardly consider this a characteristic of the age or Church. Doubt, inquiry, an intellectual or formal reception of truth, seem more general than an excess of feeling.

7th. "Do women ever spoil a minister by undue flattery?"

Yes! Some ministers are very susceptible, and some men, and some women very foolish.

SERMONIC SECTION.

COMPASSION FOR THE MULTITUDE.

BY JOHN MARSHALL LANG, D.D.

[PRES.], GLASGOW, SCOTLAND.

But when He saw the multitude He was moved with compassion on them.—
Matt. ix :36.

THE multitudes—what a sight! what a study! To me it is a sight, it is a study that is overwhelming, that is indeed awful! We speak of a sea of faces, and the expression is a very significant one. There is such a swelling and surging, such an up-and-downness in the countenance, in the head, in the whole attitude of a crowd; and then there is the sound, now like a moan, and again rising into a roar like the mighty billows of the ocean. You behold the pour of life, and you say: "Whence is it and whither is it? Is it from a dawn that had a night to a night that has no dawn? Is the whole history one beginning at a little cradle and closing in a grave?" Professor Max Müller has been discovering the soul. Is that soul, that thinking something within man, a spirit, or is it a breath? He bids us say—and it is about the wisest thing he has said—that we should call it the infinite in man. And there is this multitude of infinities then, infinite that has taken shape in the finite, to pass out of the shape one day very soon, from each person there to pass elsewhere, or

what is it? There goes a pour of life, unceasing, unresting, and each unit in that multitude is a world complete in itself. What histories, what tragedies, what interests, what things great and small, low and tall, unspeakably lofty and unspeakably mean—a heaven and a hell in every unit! But who can measure that vision, the multitude? Jesus saw them; He went about the cities and the villages. Galilee was the scene of that marvellous ministry. Galilee was the most crowded, the most densely populated part of Palestine. The lake was filled with the skiffs of fishermen, or the barges of pleasure seekers; the royalties of Palestine, the tetrarchs and the ethnarchs had their barges, and everywhere on the bosom of that lake was a variety of life; and the shore was crowded—studded with towns, studded with villages, studded with works of one kind or another. Jesus chose for His residence on the earth, and for His work amongst men, the place where were the multitudes. And wherever He went He saw the people; that gaze of His, ever wistful, ever intense, piercing where we cannot tell. Oh, it appeals to me. He saw, and He sees the multitudes. And this evening the feature on which we dwell is that He was moved with compassion when He saw. I con-

template a short series of words bearing on Christ and the multitudes, and I begin this short series by dwelling on the emotion with which He contemplates them. "I have compassion," he protests, "on the multitudes," and I ask you for a little, to pause and consider this compassion.

It is, I remark firstly, *the incident of brotherhood*. Compassion comes unbidden. It cannot be manufactured by any process; it cannot be called even at command. It cannot be arranged for. There is no part-acting in it. The slightest suspicion of genuineness is fatal to it. The one great mark of the humanity of Jesus is the perfect naturalness of the feeling which it expresses the moment the scene calls it forth. Nothing is ever arranged for. Nothing is ever got up. As He goes, that happens which sets the fountain playing. He walks along the road and rests on the edge of a well, and there comes the woman of Sychar. He approaches the city and the people are round about Him, and the dust is raised by the stir and the throng, and the wayside brings the beggar, sightless and blind, to Him. He is moving away on a mission of mercy, when a poor trembling woman draws near and touches the hem of His garment, and the virtue goes out of Him. He is passing along when some mothers run out and hold up their babes that He may bless them, and He puts His blessing on them. That wonderfully sensitive nature at once responds to the appeal that is presented. He is the Holy One of Israel, whom none can convince of sin; but He is not of the kind of man to whom any sight or sound that speaks of sin ever calls in vain. He sees the multitude, and He is moved with compassion. What depths and what heights lie open to His eye! What were souls to Him? He did not need to discover the soul; He knew what is in man. He sees

where man cannot, and beholds the potentialities of good and of evil that are down below the surface of a human life. He discerns the burdens that are lying heavy on the poor human mind, and the darkness that can scarcely be apprehended but is felt, and the light that is in the darkness.

There is a very fine hymn of Keble's, in which he speaks of that look, and here are some of the lines:

No eye but His might ever bear
To gaze all down that drear abyss,
Because none ever saw so clear
The shore beyond of endless bliss;
The giddy waves so restless hurled,
The vex'd pulse of this feverish world,
He views and counts with steady sight,
Used to behold the Infinite.

But that in such communion high
He hath a fount of strength within,
Sure His meek heart would break and die,
O'erburthen'd by His brethren's sin.

That is Christ's brotherhood, brothermen, and Christ's brotherhood is not a thing of yesterday, it is to-day too. He is what He was. "I am He that liveth and was dead." Wherever there is the Christ-spirit there is the sense of kinship with the struggling, with the weary, with the beaten, with the tired, with the lying down, with the restless, with the ever-moving multitudes. I can feel His presence with me as I pass through the street, as I mingle in the crowd. In all the great upheavals of men I know the heart of Christ is seeking His brethren, for He has compassion.

It is *the main-spring of action*. Human action, like human life, is very complex. Motives are various. Nobody is always acting from the same motive. It would be difficult to analyze all the impulses that flit through, and move, and impel human souls. It would be quite impossible to give the reasons for our conduct in its details in one day. But there is generally some one dominating motive. The machinery is very elaborate, but then there is in all the elaboration a main-spring.

There is a man, now, who does kind

things now and again. He does generous things even now and again, but it is by a sort of fluke. He is, perhaps, religious in a sense, but he is essentially selfish. The main-spring is self. And the multitudes—why, they are only to him what he can get out of them! His interest does not really travel beyond that. There is another man. Occasionally he does a hard thing; occasionally he speaks a harsh word, and his judgment is harsh, but it is a mistake. In the core of his being, in the centre stream of his existence, he is a really generous-souled man. And, whilst he has his own interests and his own things to attend to, the thought of the multitudes always raises his compassion, and as he thinks of their toil and their struggle and trial, he asks, "What use can I be to them?" The latter is the man who is in the line of Christ. Christ's works were all the outcome of His compassion. You all recollect the lines of Shakespeare, "'Tis great to have a giant's strength, but 'tis tyrannous to use it." It depends altogether on the using. Here is someone with more than a giant's strength, with an inexhaustible resource behind Him, one with the very resources of omnipotence. He cannot refuse to draw on them. The thousands before Him one day have nothing to eat. It has been a very hot day, a broiling sun, and they have followed Him from place to place, hanging on His words, and He sees how wan and white and weary-looking they are, and He says: "I cannot send them away. They will die if they continue long fasting, they are so exhausted," and He must help them. The power is moved by the compassion. And so, when misery presents itself to His eye, He who has the power to relieve that misery cannot refuse. One day a poor creature sprang out before Him and said, "O Lord, if Thou wilt Thou canst make me clean." He did will, and He must help the poor

creature. And so it was all through His days. His works were not for display. They were the outcome of the need of the moment and the exercise of the power that was in Him to meet that need. They were, because He was moved with compassion.

And yet, brethren, because He loved the multitudes so well, He never pandered to them. That is what a great many people are doing in this day. It is very, very difficult to find persons who will speak honestly and deal faithfully and truly with the multitudes. There is a very great temptation to flatter them, to appeal to their prejudices and what is weakest in them, and this is what politicians and others are busy doing. It requires great courage, it requires strength and honest independence, to refuse to flatter men. At times even He opposed the masses. But He who loved the truth, would not go out of the way of His Father, and out of the way of truth to win applause. They expected what He would not realize. They wanted Him to be a king of a particular kind. He would not be that particular kind of king. His way of speaking was a parable to them, they did not understand Him; He would not part from His way of speaking. At one time they heard Him gladly, but as man and message developed they turned back, and you know, in the end there rose from the multitude that one wild, savage cry, "Not that man, but Barabbas," because the multitudes ever act gregariously. Get them alone, singly, and you have all that is right, but when they are drawn together, and massed and massed and massed, they are ever at the mercy of loud-speaking demagogues. And they turn away from the true Shepherd oftentimes, to those who are but the hirelings. But the Shepherd all the same is moved with compassion, and though He is the despised and rejected of men, He lays down His life

for the sheep. And then, once more, this compassion which I have said is the incident of brotherhood, and the main-spring of action is,

The revelation of God.—He who is thus moved is the very brightness of the Father's glory. You never look at a good man, you never feel the presence of good men, without seeing there is something beyond. Every good man irresistibly speaks of God. All love in us is a reflection of a love that is greater than us. But Christ is more than a reflection; He is the exact likeness. He is God in our very flesh. What you behold in Him is the sign of that which God eternal is. He that sees the Son sees the Father. God is infinitely compassionate. Thus came redemption. You and I will through eternity wonder and wonder over one little monosyllable, "God so loved the world that He gave His only-begotten Son." We will never sound the meaning of that "so," and this, brother-men, is what God your Father is. There is a lovely phrase employed by St. Paul—"The loving kindness of God towards man appeared." It shone out upon us. It met our gaze. There it was, concentrated; fixed in the man Christ Jesus, that we might know what is eternal and everlasting truth. There was a man who apparently had nothing; whose life was a continual toil, infliction, bonds, and imprisonment, and trials of one kind or another; but he knew the love God had to him, and he could write and did write, "I have all things and abound." What had he got? What had he gained in God?—gained for his possession? To help to bliss, to give his life for Christ's sake, to be associated with Christ in His great intercession for men. That was his possession. He lived in the compassion of Jesus Christ, and the voice of God was always speaking to him, and it was given forth through him. "I have compassion on the multitudes."

This afternoon I was speaking to

people on the words, "Our Father which art in Heaven," and just as I was speaking to them it struck me with such a power—"our Father, which art, art in heaven." Sometimes, you know, beloved, it seems as if the home and the Father *were*, rather than *are*. We are often tempted to ask, Was not the faith of the olden time—of Abraham, and Isaac, and Jacob—far more real than our faith now? We see people following in this direction, and that direction, to this leader and that leader, clinging to socialism, clinging to this and that, and a great many things other than and away from God; and we are very apt to say, "our Father who was in heaven," as if the eye had gone out of the socket, and the socket were left eyeless. Ah, no! He is our Father; He *is* in heaven. Your Father, and the Father of all those multitudes, even though they be ignorant of it.

Jesus fed the five thousand, and multitudes of those five thousand did not acknowledge Him afterwards. May be, who knows, some of them even had part in the cry, "Not this man but Barabbas," yet He fed them and He loved them. And God is loving and caring for men, even though men do not love and care for Him. For the love that descends is always greater than the love that ascends. The love of the Father is more than the love of the child. The child may forget the Father, and wander from Him, but the Father never forgets; and He sees the child coming back when he is a great way off. And so, brother-men, through all your toils, and trials, and struggles, hold fast to that one thing, God is, and God cares for you, and God loves you; and you have all, for you have God, who is moved with compassion.

HOWEVER vital a thought may be it cannot germinate and bear fruit without a productive soil.—*Stucken-berg.*

WHAT THE SIGHT OF THE RISEN CHRIST MAKES LIFE AND DEATH.

BY ALEXANDER MACLAREN, D. D.
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After that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.—1 Cor. xv : 6.

THERE were, then, some five-and-twenty years after the Resurrection, several hundred disciples who were known amongst the churches as having been eye-witnesses of the risen Saviour. The greater part survived; some, evidently a very few, had died. The proportion of the living to the dead, after five-and-twenty years, is generally the opposite. The greater part have "fallen asleep," some, a comparatively few, remain "unto this present." Possibly there was some Divine intervention which supernaturally prolonged the lives of these witnesses, in order that their testimony might be the more lasting. But, be that as it may, they evidently were men of mark, and some kind of honor and observance surrounded them, as was very natural, and as appears from the fact that Paul here knows so accurately (and can appeal to his fellow-Christian's accurate knowledge) the proportion between the survivors and the departed. We read of one of them in the Acts of the Apostles at a later date than this, one Mnason, an "original disciple."

So we get a glimpse into the conditions of life in the early Church, interesting and of value in an evidential point of view. But my purpose this morning is to draw your attention to the remarkable language in which the Apostle here speaks of the living and the dead amongst these witnesses. In neither case does he use the simple, common words "living" or "dead"; but in the one clause he speaks of their "remaining," and in the other of

their "falling asleep"; both phrases being significant, and, as I take it, both being traced up to the fact of their having seen the risen Lord as the cause why their life could be described as a "remaining," and their death as a "falling asleep." In other words, we have here brought before us, by these two striking expressions, the transforming effect upon life and upon death of the faith in a risen Lord, whether grounded on sight or no. And it is simply to these two points that I desire to turn this morning.

I. First, then, we have to consider what life may become to those who see the risen Christ.

"The greater part remain until this present." Now the word there is no mere synonym for living or surviving. It not only tells us the fact that the survivors were living, but the kind of life that they did live. It is very significant that it is the same expression as our Lord used in the profound prophetic words, "If I will that he tarry till I come, what is that to thee?" Now, we are told in John's Gospel that, "that saying went abroad amongst the brethren," and inasmuch as it was a matter of common notoriety in the early Church, it is by no means a violent supposition that it may be floating in Paul's memory here, and may determine his selection of this remarkable expression, "they remain," or "they tarry," and they were tarrying till the Master came. So, then, I think if we give due weight to the significance of the phrase, we get two or three thoughts worth pondering.

One of them is that the sight of a risen Christ will make life calm and tranquil. Fancy one of these five hundred brethren, after that vision, going back to his quiet rural home in some little village amongst the hills of Galilee. How small and remote from Him, and unworthy to ruffle or disturb the heart in which

the memory of that vision was burning, would seem the things that otherwise would have been important and distracting! The faith which we have in the risen Christ ought to do the same thing for us, and will do it in the measure in which there shines clearly before that inward eye, which is our true means of apprehending Him, the vision which shone before the outward gaze of that company of wondering witnesses. If we build our nests amidst the tossing branches of the world's trees, they will sway with every wind, and, perhaps, be blown from their hold altogether by such a storm as we had last night. But we may build our nests in the clefts of the rock, like the doves, and be quiet, as they are. Distractions will cease to distract, and troubles will cease to agitate, and over all the heaving surface of the great ocean there will come a Form beneath whose feet the waves smooth themselves, and at whose voice the winds are still. They who see Christ need not be troubled. The ship that is empty is tossed upon the ocean, that which is well laden is steady. The heart that has Christ for a passenger need not fear being rocked by any storm. Calmness will come with the vision of the Lord, and we shall abide, or "remain," for there will be no need for us to flee from this Refuge to that, nor shall we be driven from our secure abode by any contingencies. "He that believeth shall not make haste."

It is a good thing to cultivate the disposition that says about most of the trifles of this life, "It does not much matter"; but the only way to prevent wholesome contempt of the world's trivialities from degenerating into supercilious indifference is, to base it upon Christ, discerned as near us and bestowing upon us the calmness of His risen life. Make Him your scale of importance, and nothing will be too small to demand

and be worthy of the best efforts of your work, but nothing will be too great to sweep you away from the serenity of your faith.

Again, the vision of the risen Christ will also lead to patient persistence in duty. If we have Him before us, the distasteful duty which He sets us will not be distasteful, and the small tasks, in which great faithfulness may be manifested, will cease to be small. If we have Him before us we have in that risen Christ the great and lasting Example of how patient continuing in well-doing triumphs over the sorrows that it bears, by, and in, patiently bearing them, and is crowned at last with glory and honor. The risen Christ is the Pattern for the men who will not be turned aside from the path of duty by any obstacles, dangers, or threats. The risen Christ is the signal Example of glory following upon faithfulness, and the crown being the result of the Cross. The risen Christ is the manifest Helper of them that put their trust in Him, and one of the plainest lessons and of the most imperative commands which come from the believing gaze upon that Lord who died because He would do the will of the Father, and is throned and crowned in the heavens because He died, is —By patient continuance in well-doing let us commit the keeping of our souls to Him; and abide in the calling wherewith we are called.

And, again, the sight of the risen Christ leads to a life of calm expectancy. "If I will that he tarry till I come" conveys that shade of meaning. The apostle was to wait for the Lord from heaven, and that vision which was given to these five hundred men sent them home to their abodes to make all the rest of their lives one calm aspiration for, and patient expectation of, the return of the Lord. These primitive Christians expected that Jesus Christ would come speedily. That

expectation was disappointed in so far as the date was concerned, but after nineteen centuries it still remains true that all vigorous and vital Christian life must have in it, as a very important element of its vitality, the onward look which ever is anticipating, which often is desiring, and which constantly is confident of, the coming of the Lord from heaven. The Resurrection has for its consequences, its sequel and corollary, first the Ascension, then the long tract of time during which Jesus Christ is absent, but still in human form rules the world; and, finally, His coming again in that same body in which they saw Him depart from them. And no Christian life is up to the level of its privileges, nor has any Christian faith grasped the whole articles of its creed, except that which sets in the very centre of all the visions of the future that great thought, He shall come again.

Questions of chronology have nothing to do with that. It stands there before us, the certain fact, made certain and inevitable by the past facts of the Cross and the Grave and Olivet. He has come, He will come; He has gone, He will come back. And for us the life that we live in the flesh ought to be a life of waiting for His Son from heaven, and patient, confident expectance that when He shall be manifested we also shall be manifested with Him in glory. So much, then, for life—calm, persistent in every duty, and animated by that blessed and far-off, but certain, hope, and all of these founded upon the vision and the faith of a risen Lord. What have fears and cares and distractions and faint-heartedness and gloomy sorrow to do with the eyes that have beheld the Christ, and with the lives that are based on faith in the risen Lord?

II. So, secondly, consider what death becomes to those who have seen Christ risen from the dead.

“Some are fallen asleep.” Now, that most natural and obvious metaphor for death is not only a Christian idea, but is found, as would be expected, in many tongues, but yet with a strange and significant difference. The Christian reason for calling death a sleep embraces a great deal more than the heathen reason for doing so, and in some respects is precisely the opposite of that, inasmuch as to most others who have used the word, death has been a sleep that knew no waking, whereas, the very pith and centre of the Christian reason for employing the symbol is that it makes our waking sure. We have here what the act of dying, and what the condition of the dead become, by virtue of faith in the Resurrection of Jesus Christ.

They have “fallen asleep.” The act of dying is but a laying one’s self down to rest, and a dropping out of consciousness of the surrounding world. It is very remarkable and very beautiful that the New Testament scarcely ever employs the words dying and death for the act of separating body and spirit, or for the condition either of the spirit parted from the body, or of the body parted from the spirit. It keeps those grim words for the reality, the separation of the soul from God; and it only exceptionally uses them for the shadow and the symbol, the physical fact of the parting of the man from the house which here he has dwelt in. But the reason why Christianity uses these periphrases or metaphors, these euphemisms, for death, is the opposite of the reason why the world uses them. The world is so afraid of dying that it durst not name the grim, ugly thing. The Christian, or, at least, the Christian faith, is so little afraid of death, that it does not think such a trivial matter worth calling by the name, but only names it “falling asleep.”

Even when the circumstances of that dropping off to slumber are

painful and violent, the Bible still employs the term. Is it not striking that the first martyr, kneeling outside the city, bruised by stones and dying a bloody death, should have been said to fall asleep? If ever there was an instance in which the gentle metaphor seemed all inappropriate it was that cruel death, amidst a howling crowd, and with fatal bruises and bleeding limbs mangled by the heavy rocks that lay upon them. But yet, "when he had said this he fell asleep." If that be true of such a death, no physical pains of any kind make the sweet word inappropriate for any.

We have here not only the designation of the act of dying, but that of the condition of the dead. They are fallen asleep, and they continue asleep. How many great thoughts gather round that metaphor, on which it is needless for me to try to dilate! They will suggest themselves, without many words, to you all.

There lies in it the idea of repose. "They rest from their labors." Sleep restores strength, and withdraws a man at once from effort on the outer world, and from communications from it. We may carry the analogy into that unseen world. We know nothing about the relations to an external universe of the departed who sleep in Jesus. It may be that, if they sleep in Him, since He knows all, they through Him may know, too, something—so much as He pleases to impart to them—of what is happening here. And it may even be that, if they sleep in Him, and He wields the energies of Omnipotence, they, through Him, may have some service to do, even while they wait for the house which is from heaven. But there is no need nor profit in such speculations. It is enough that the sweet emblem suggests repose, and that in that sleep there are folded around the sleepers the

arms of the Christ on whose bosom they rest, as an infant does on its first and happiest home, its mother's breast.

But then, besides that, the emblem suggests the idea of continuous and conscious existence. A man asleep does not cease to be a man; a dead man does not cease to live. It has often been argued from this metaphor that we are to conceive of the space between death and the resurrection as being a period of unconsciousness, but the analogies seem to me to be in the opposite direction. A sleeping man does not cease to know himself to be, and he does not cease to know himself to be himself. That mysterious consciousness of personal identity survives the passage from waking to sleep, as dreams sufficiently show us. And, therefore, they that sleep know themselves to be, and know where they rest.

And, finally, the emblem suggests the idea of waking. Sleep is a parenthesis. If the night comes, the morning comes. "If winter comes, can spring be far behind?" They that sleep will awake, and be satisfied when they awake with thy likeness. And so these three things—repose, conscious, continuous existence, and the certainty of awaking—all lie in that metaphor.

Now, then, the risen Christ is the only ground of such hope, and faith in Him is the only state of mind which is entitled to cherish it. Nothing proves immortality except that open grave. Every other foundation is too weak to bear the weight of such a superstructure. The current of opinion in this generation shows, I think, that neither metaphysical nor ethical arguments for the future life will stand the force of the disintegrating criticism which is brought to bear upon that hope by the fashionable materialism of this generation. There is one thing that will resist

that force, and only one, and that is the historical facts that Jesus Christ died, and Jesus Christ has risen again. He rose, therefore death is not the end of individual existence. He rose, therefore life beyond the grave is possible for humanity. He rose, therefore His sacrifice for the world's sin is accepted, and I may be delivered from my guilt and my burden. He rose, therefore He is declared to be the Son of God with power. He rose, therefore we, if we trust Him, may partake in His resurrection and in some reflection of His glory. The old Greek architects were often careless of the solidity of the soil on which they built their temples, and so, many of them have fallen in ruins. The Temple of Immortality can be built only upon the rock of that proclamation, Jesus Christ is risen from the dead. And we, dear brethren, have all our hopes sustained upon that one fact.

So then, for us, the calm, peaceful passage from life into what else is the great darkness is possible on condition of our having beheld the risen Lord. These witnesses of whom my text speaks, Paul would suggest to us, laid themselves quietly down to sleep, because before them there still hovered the memory of the vision which they had beheld. Faith in the risen Christ, is the anchor of the soul in death, and there is nothing else by which we can hold then.

As the same Apostle, in one of his other letters, puts it, the belief that Christ is risen is not only the irrefragable ground of our hope that we, too, shall rise, but has the power to change the whole aspect of our death. Did you ever observe the emphasis with which he says, "If we believe that Jesus *died* and rose again, even so they also which *sleep* in Jesus will God bring with Him"? His death was death indeed, and faith in it softens ours to sleep.

He bore the reality that we might never need to know it. And if our poor hearts are resting upon that dear Lord, then the flames are but painted ones, and will not burn, and we shall pass through them, and no smell of fire will be upon us, and all that will be consumed will be the bonds which bind us. He has abolished death. The physical fact remains, but all which makes the idea of death to men is gone if we trust the risen Lord. So that, between two men dying under precisely the same circumstances, of the same disease, in adjacent beds in the same hospital, there may be such a difference as that the same word cannot be applied to the experiences of both.

My dear friends, we have each of us to pass through that last struggle; but we may make it either a quiet going to sleep with a loved Face bending over our closing eyes, like a mother's over her child's cradle, and the same Face meeting us when we open them in the morning of heaven; or we may make it a reluctant departure from all that we care for, and a trembling advance into all from which conscience and heart shrink.

Which is it going to be to you? The answer depends upon that to another question. Are you looking to that Christ that died and is alive for evermore as your life and your salvation? Do you hold fast that Gospel which Paul preached, "how that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day, according to the Scriptures"? If you do, life will be a calm, persevering, expectant waiting upon Him, and death will be nothing more terrible than falling asleep.

THE test of every religious, political, or educational system is the man which it forms.—*Amiel*.

THE TRANSFORMED CHRIST.

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*Though we have known Christ after
the flesh, yet now we know Him so
no more.*—2 Cor. v: 16, R. V.

IN the self-manifestation of the essential glory of the Son of God, the final stage of development was the resurrection. By the resurrection the higher nature of Christ was brought into view; a new Christ, a spiritual Christ, was given to the world. Before His resurrection Christ was known to His disciples almost exclusively "after the flesh"; He was looked upon after the outward appearance; He was judged by the ordinary standards which men apply to their fellow-men. Occasionally, glimpses of His higher nature were caught, but these glimpses were speedily followed by the duskiness of doubt, or by the darkness of unbelief. At His resurrection all that was changed. A vision of His divine glory was then received which put an end to all questioning. Death, the Great Revealer, had come, stripping off the disguise of the flesh, and revealing Christ to His own, in His spiritual presence. The open, empty grave became a window through which the divine essential nature of Christ was clearly seen. Henceforth the disciples knew Him after the flesh no more. They knew Him only in His exalted nature as the Lord of Glory; the King of the spiritual realm; and knowing Him thus, they worshipped Him.

With the resurrection the final stage of the self-manifestation of Christ was reached, and His glorified life begun. What He was when He rose from the dead He is now, and ever shall be. To know Christ as He is we must therefore study the open mystery of His resurrection. The mystery has been revealed, but it has not been solved. "Behold, I show you a mystery," exclaimed the

Apostle Paul, as he touched upon this high theme. By many infallible proofs the fact has been established that Christ rose from the dead, but the mode of His resurrection has been left unexplained. Many joyfully accept the fact without attempting to clear up the mystery that surrounds it; but others ask: "How was Christ raised up, and with what body did He come? Was the identical body which hung upon the cross revived and taken up into heaven? Or, was the body in which Christ ascended altogether different from the body in which He died?"

Three things are clear: The first is that *the risen Christ had a body*—a real, tangible body. His resurrection was not a condition of naked spirit. His appearance was no bodiless apparition, no impalpable phantasm. He did not rise from the dead unclothed, but clothed upon with His habitation which is from heaven. The reality of His corporeal presence is plainly asserted. "A spirit hath not flesh and bones as ye see me have." He even ate food with His disciples to convince them that He was the same person whom they had formerly known.

The second thing which Scripture makes clear concerning the resurrection body is that *it is spiritual*. "There is a natural body, and there is a *spiritual body*." What the peculiar properties are with which the spiritual body is endowed—the properties which distinguish it from the natural body—it is impossible to know. But the difference is undoubtedly one of essential qualities, and not merely that of fineness of texture. Rising above physical law, the spiritual body can pass through closed doors; can transport itself from place to place; and can also, at will, make itself visible or invisible, thus demonstrating that it is controlled by higher laws than those to which the natural body is subject.

One other thing which is made clear is that the change from the natural to the spiritual *did not take place progressively* during the forty days between the resurrection and the ascension, but dated from the resurrection. The body of Christ was *sown* a natural body, and *raised* a spiritual body. Planted in the grave a physical body adapted to the world in which it had lived and acted, it was raised a spiritual body adapted to the new world in which it was to live and act. From being a mortal, perishable body of 'flesh and blood, which cannot inherit the kingdom of God,' it was changed by the power of the divine life which it enclosed into a spiritual, imperishable body, fitted for a place in the everlasting kingdom of the Spirit. In the process of evolution by which this change was wrought, the earthly body was absorbed in the spiritual body—mortality was swallowed up of life; thus showing the supremacy of the spiritual over the physical. The Holy One of God was not suffered to see corruption. Over Him death had no power. Hades could not hold Him. Forth from the dark kingdom of death He came as the Prince of Life, leading captivity captive, and opening for a hapless race the door of their noisome prison-house. By His resurrection He became, in the most absolute sense, "the first fruits of them that slept." His was the first real resurrection; it was the archetypal resurrection, in virtue of which all others take place. Did not Lazarus precede Christ? No, Lazarus was merely reanimated—called back to his former life. After the lapse of a few years he died again. So with the daughter of Jairus, whom Christ by the touch of omnipotence awakened out of the sleep of death. She returned to the old life, to come again under the power of death. But Christ, who died once, "dieth

no more; death hath no more dominion over Him." He went through to the other end, completing the entire process of transformation, coming forth on the heaven side clothed in the glorious body in which He will forever continue to manifest Himself; thus giving confirmation to the doctrine of the resurrection, and to His personal claim to the possession of resurrection power. To His disciples He had said, "I live, and ye shall live. I have life in myself, and ye have life in me." And now that in His resurrection life had triumphed over death, a pledge was given that those who have their life in Him would share in His triumph, and enjoy a life of immortal glory in the spiritual world.

The essential point, however, in connection with the resurrection of Christ, is, not the nature of His spiritual, glorified body, but the simple fact that by His resurrection He has been made known in another and better form. Death was the end of one form of existence; resurrection the beginning of another. Death was the dark passage through which Christ made His exit out of the earth-life; resurrection was the gateway of light through which He passed to a higher state of existence. He did not come back to His old life; He died out of it, and advanced to a new and more exalted life.

Between the old and the new His bodily appearance was the connecting link. In every feature His outward form was the same that it had ever been. The very print of the nails remained. Intercourse which death had interrupted was resumed. Things which had aforesaid been spoken in the privacy of friendship were recalled. Past and present were manifestly connected. But there was a change. The disciples were impressed with the conviction that Christ was different. They

found it impossible to approach Him upon the old footing of familiarity. His presence filled them with a holy awe which forbade the resumption of the old terms of intimacy. The Christ whom they had known after the flesh was lost, but a new and better Christ was found; the natural was lost, but the spiritual was gained; the buried seed had perished, but from it a lovely flower had sprung up; the husk of the old life had been shed off, but a new form had been taken on resplendent in glory. In accordance with the law of progressive development which rules the universe, and by which the lower is always lost that the higher may be won, something of the earthly friend and brother was taken away, that in its place might come a fuller revelation, in the human, of the Lord and Saviour, with whom closer and more constant communion might be held. The very limitations to which Christ subjected Himself in the days of His flesh, and from which He was freed at His resurrection, were the price which He paid for the privilege of possessing our human nature, that He might glorify it by making it the place of His everlasting abode.

Not until they had learned to look at Christ exclusively in this higher relation, did the disciples rise above their sense of loss. Behold Mary turning away from the empty tomb, heart-sick with disappointment, uttering the bitter wail, "They have taken away my Lord, and I know not where they have laid him." Her *Lord!* Was all that she expected to find of her Lord that which the grave held in its embrace? Turning herself back she beheld Jesus standing, and knew not that it was Jesus. Then Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?" She, supposing Him to be the gardener, saith unto Him: "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I

will take him away." Then came the blessed moment of revelation! The vision of a glory not of earth burst upon the Magdalen from the Redeemer; and a tender voice which she at once recognized thrilled her heart by the mention of her name. Tarrying no longer to seek the living among the dead, she hastens, transported with joy, to tell the disciples that she has seen the Lord. By similar brief and timely disclosures of Himself to others of His elect, the risen Christ sought to effect, in a natural and easy way, a transition in their experience from communion with the seen to communion with the unseen. To those who still lingered in the outer darkness He stretched out a visible hand that He might draw them across the threshold of the new life upon which He had entered. His revisitations, numbering nine in all, were transient transfigurations designed to prepare the way for the realization of His permanent presence in the spirit.

When the end was accomplished for which these temporary revelations of His glory had been given, Jesus was taken up from their wondering gaze, "and a cloud received him out of their sight." Delivered from all the self-imposed limitations of His earthly life, He returned in triumph to His native heaven, to receive not only the full reinvestiture of His original glory, but to receive also the added honor which He had won by His obedience unto death, and His victory over death. Do the heavens which received Him still retain Him? Has he never once descended out of the cloud? May not the story of His sojourn on earth and His return to heaven be, after all, a legend or a dream? What is the evidence that He once lived among men, and that after His death He arose again and ascended to the Father? The evidence is not far to seek. Sir Matthew Hale asserts that the evidence for the res-

urrection upon which the claims of Christianity are based would be deemed competent in any court of law. But apart from the internal evidence which the eminent English jurist had in view, there is the living power of Christianity itself. Evidence that roses have recently been in a room, is found in the fragrance which they have left behind. Evidence that Christ lived on earth is found in the lingering fragrance of His holy life. Evidence that He still lives is found in the experience of those who enjoy lasting union with Him as their omnipresent friend and helper. The Lord of life is not dead. There are those who behold Him in His majesty, who hear His gentle voice and feel His tender touch upon their hearts.

We surrender nothing of the evidential power of the resurrection itself. God hath afforded the means of faith to all men in that He hath raised up Christ from the dead. Christ was "declared to be the Son of God in power (*i. e.*, existing in the element of power) by His resurrection from the dead." The sneer of the German skeptic that Christianity is built upon an empty tomb, conveys the sober truth. For had Christ remained in the tomb there would have been no Christianity. From the first Easter morn the true birth-hour of Christianity dates.

The faith by which human souls come "to know Christ and the power of His resurrection" is not faith in the resurrection as an historical fact, but faith in the risen Christ, as a living, personal Saviour. To know the power of the resurrection is to know the power of a living Christ. The New Testament does not present the resurrection as an intellectual problem to be solved; it presents rather the risen Christ as the object to be embraced in the arms of a living faith. It was when the disciples found a risen, living Christ in the place of the dead Christ whom

they mournfully sought that they were raised to a new life. Their blighted hopes revived. Worldly aims and ideals faded out. Earthly crowns and kingdoms were no longer sought. Life had become transfigured. Now they bore the image of the heavenly as once they had borne the image of the earthly. Being risen with Christ to a new and glorious life, they bore witness to the world that Christ was risen indeed.

THE LAW OF GIVING.

BY EDWARD B. COE, D. D. [REFORMED], NEW YORK.

Such as I have give I unto thee.—
Acts iii : 6.

THERE is beauty and significance to this utterance, apart from the occasion itself. The circumstances are familiar. It was not long after Pentecost. A fixed hour of prayer was observed probably till the temple fell. The apostles at that hour were entering the beautifully sculptured gate, when they had this appeal for alms made to them. If this was the first miracle wrought, as it is the first recorded, it shows the large increase of faith in the name of Christ on the part of Peter and John. It can only be explained by the ennobling power received by the descent of the Spirit. That dispirited and broken-hearted band of the Redeemer's disciples now go forth full of faith and courage, strong in His strength, and rich only in His promise. Silver and gold they have not; staff, wallet, bread and money they do not take. They beg, but do not buy. Some parted with all they called their own, and had things in common. This was, however, a voluntary act, and by no means general, for, fourteen years later, mention is made of the house of Mary, mother of Mark, where they were assembled. The communistic plan was unwise and mischievous. Later on, the Church grew rich. The Pope, referring to his wealth, remarked, at

one time, to Thomas Aquinas, "We cannot now say, 'Silver and gold have I none.'" "Nor can we say, 'Arise and walk,'" was the reply.

Turning from the circumstances which gave rise to the remark, let us derive from these words a law of human conduct, the true idea of giving.

1. We are not required of God to give Him or others what we do not possess. "Such as I have give I unto thee." Though exacting in its requirements, Christianity is reasonable in its claims on us. We are told to give as we pray—without ceasing—to give to all men, to every one that asketh, but not what is not our own. We cannot give the material wealth of sea and shore, the intellectual wealth of great minds, or the sacrifice of our body for the sin of our soul. Ours is a rational service. We own ourselves; and ourselves, body, mind, and strength, are to be given, a hearty and reasonable sacrifice. Some one replies, "I cannot do this. The power of sin is too despotic. God is worthy these gifts, but I love myself and the world, and cannot break away from this thralldom." The doctrine thus briefly stated is true, but the inference is false. Sin is coercive, inexorable, tyrannous; but if we penitently and honestly seek help of God we shall have power to do His will. We shall be enlarged and exalted above our ordinary limit by the power of the Holy Spirit, as were the disciples. Five thousand were fed with five loaves and a few fishes. This is a picture of the affluent supply offered to us through the power and grace of God. So with all our gifts. Growth comes by giving. Serving God with all our powers, we shall find those powers enlarged. So with our service for men. We may wish we had as much as some others, or as much as our desires grasp, but we are to give according to our ability—no less, no more. Give little, if

we have but the little; give largely, if to us much has been given. Not material good alone. Sympathy and personal counsel and aid are more than money, many times. It is useless to say, "I am too busy, and have no taste for such things. I would rather pay the money." You have no right to be so busy as to neglect this personal contact with others. You are your brother's keeper. You are responsible for the welfare of those whom you may reach by example and personal effort. Such as you have you are to share with him. No man liveth to himself alone.

2. It is better that we should give what we have, than to attempt to give what we have not. It might be supposed that we should be sincere in approaching God in prayer and praise, but how often we deal in but empty words, in formal phrases, with little adoration in the hymn, and little prayer in the petition; asking for what we really do not wish, and confessing what we do not feel. You might as well think to feed a child with pictures of food, as to offer such hypocritical worship to God, who seeks for, and is only satisfied with, true sincerity of heart. Better give your feeble faith, as it is, albeit sincere, and seek evermore its constant increase.

So with our relations to men, we prefer to do good by proxy. We give not ourselves, such as we have, but dole out a trifle, as we toss a copper to a beggar, in no proportion to the largeness of our expenditures on ourselves. We give it through some society, often, instead of going personally to the needy. Of course, we cannot all go to Africa and China, but we can cultivate the genuine missionary spirit, and go in sympathy and love and helpfulness to some near at hand, who need this personal ministry. Some men wring out of their fellows more in a day than they give the world in a year, and fancy that they are really char-

itable. They lose the blessing which he gets back who gives, not only self, but gives himself. Then he whose heart is possessed with love really gives larger gifts than he who has no love in his acts, though he may profess great regard for, and interest in, benevolent work. Organization is necessary, but it should not lift from our hearts the burden of individual responsibility. We can no more delegate to another the duty of visiting widows and orphans than we can delegate the duty of keeping ourselves unspotted from the world. It is complained that today the Church is losing her hold on the masses. If it is so, it is because there is not this personal contact of our hearts with the hearts of the unsaved. We are too ready to substitute the silver and gold for what we really retain. We do not give recognition and personal welcome. If we did, then might we expect to see the jealousy and dislike of Christianity cease. Christ's own voice would be heard in our voice, and His temper would beautify our lives. We should be winners of souls.

3. It is inevitable that we should give, in the long run, just what we have, and no more. God sees us. We cannot deceive Him. Behind the cloud of incense which sometimes rises in a column before Him, He sees a darker smoke coming up from unholy desires and thoughts; and while we lift the music of praise, it is drowned in the clamor of ambition and roar of strife. He sees through the thin veil all our pride and corruption, whether a conscious or an unconscious spectacle to ourselves.

So with men. Sooner or later our true life is revealed, good or ill. Not words, but acts determine character. We are all the time doing that which makes or mars; awake, asleep, living, and even after death. Influences pure or vile continue. In unguarded moments our guise drops

off. We chill as an iceberg even in an outward show of kindness, we are alluring men to or driving them from Christianity, not by what we say, so much as by what we actually are.

Some who honestly think that they have nothing to give, weak, poor and destitute as they are, are by the simple purity and beauty of their lives giving the world more than gold, even the healthful uplift of sweet, gracious, princely lives. From the truths considered two practical lessons are to be learned.

1. It is reasonable to desire the best gifts. We are to "covet earnestly" these superior graces, love, faith, courage, and gentleness. We are to seek them not only because they will gladden and enrich our own lives, but because our lives may thus fertilize others in our own family and neighborhood, may add to the world's wealth. The people of the world may well be interested in the advance of Christianity, which is, practically, the increase of the number of men possessed with these true riches.

2. Constant watchfulness is needed as to giving. We may think that we are giving when we really are not. We may think that we are giving one thing when we are giving quite another thing. Let us mean what we say, and do what Christ commands, while we are singing His praise with our lips. Self-deception is common. We are noticed by others if selfishness dominates our life. Our families feel it, though we speak not a word. No one can measure the stores of influence for good or ill which each possesses any more than he can measure the pulsations of the tide.

Here is the power of Christianity in the world. It has taught men to give themselves. God gave His Son. Christ gave Himself, and though rich, became for our sakes poor. The Gospel puts this peerless exam-

ple ever before us. Its monosyllabic watchwords are "Watch, Fight, Pray, GIVE!" We all are to be missionaries, to give influence, example, our love and our life if need be. By such consecration the Gospel conquers the world. Nothing can resist such appeals.

3. What we have given is the real legacy we have to leave behind, not what we have hoarded. It is what we are that determines what our children are to be after us. Have you entered into the precious heritage of a godly ancestry? See to it that you bequeath the same, saying at the last that you leave the example and inspiration of a faith that never faltered, a hope that never grew dim, and a love that is undying. This will be a benediction incomparably sweet to receive, and will remain a perpetual blessing so long as life continues.

THE PUBLIC SCHOOLS.

By REV. C. H. MORGAN, PH. D. [METHODIST], WEST BAY CITY, MICH.

Deut. xxx : 10-13; Mark ix : 35-37; John xiii : 15.

THE public schools form a subject worthy the attention of every Christian pulpit. It would be a helpful custom if all ministers should give a discourse upon them annually at the opening of the school year.

The basis of our public school system is laid deep in the Bible and in the work of Christ. We see from Deut., chapter vi., that the Jewish system of education was chiefly domestic: but the great annual festivals, and the assembling of all the people, men, women and children, to hear the law read each seventh year, as directed in Deut. xxxi, presents the more public phase of it. The persistence of the Jewish race and its observances is a monument to the effectiveness of the ancient system. Christianity is essentially a spirit of education, the drawing out of man Godward forever. As such

it is the fountain of all that is best in our civilization; and the public school is only one among the many stars in the crown of our Lord. His redemptive work shows the immeasurable worth of each individual soul, and leads to the universal extension of the privileges of education.

I need not sketch the remarkably early origin and the long and solid growth of our public school system. So peculiarly and providentially adapted to our life as a nation has it proved itself that it scarcely awakened criticism, save from the aristocratic and slavery prejudices of the South, or from a casual and local questioning of methods. The only determined criticism or opposition to-day is that of the Roman Catholic Church, or perhaps more properly of the Roman Catholic hierarchy. Bishop McQuaid speaks as follows of the State school system in the *Forum* for December, 1889: "It is a system of schools thoroughly godless in name and in law, established and maintained by the State for the secular education of the people who are satisfied with a partial, ineffective and unjust arrangement." The late Bishop Toebbe of Covington declared: "The public schools are infidel and godless, and must therefore be avoided." Again, Bishop McQuaid says: "Evangelicals, in despair of ever making the system of State schools religious in their sense, hopelessly abandon it to the care of the sects of secularists, Ingersollists, and open and avowed infidels."

These are deeply mistaken views, if they be not violent misrepresentations. The great body of Christian people of the United States do not "hopelessly abandon the system of State schools to the care of the sects of secularists, Ingersollists and open and avowed infidels"; but they stand, as they always have stood, with the vast majority of our citi-

zens in firm and unbroken allegiance about it, to maintain and further develop it, believing that it still holds an incalculable heritage of good for the nation. Let us more closely consider the facts.

1. The general government, from the first to the present, has been fully committed to the upholding and extension of popular education. During 100 years from 1776, the land-grants made by the United States for educational purposes aggregated eighty million acres, or 125,000 square miles, a territory greater than the landed area of Great Britain and Ireland. Of this it is estimated that more than eighty per cent. has contributed to permanent funds for the elementary schools. But the permanent funds yield only a small part of what is now annually required; less than six million dollars being derived from this source in the whole country in 1886-7, while more than sixty million dollars came from local taxes, the willing offering of the great mass of our people for the maintenance of the public schools. In recent years the public school system has been erected and is rapidly expanding in the Southern States. Within a generation popular education has taken on new life or sprung into being in France, Spain, Portugal, Italy, Denmark, Norway and Sweden. England has made great advancement in the last two decades, and British India shows about three million pupils in school. Japan has a complete public school system, modelled closely after our own. The system is sweeping round the world.

2. There is going forward a great improvement in methods in our public schools, directly in step with the spirit of Christ's work, showing that our schools are constantly becoming more Christian. Christ brought his disciples closely about Him. Teacher and pupil in our public schools to-day are at heart-beat

with one another. The very spirit of Christianity, as indicated in the New Testament texts selected, is one of condescending love, adaptation and service. These elements are the secret of the new educational forces which spring from the work of Pestalozzi and Froebel. The fresh emphasis given to reality in education, that we learn to do by doing, is in exact accord with Christ's teachings, "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father"; and, "If any man will do His will, he shall know of the doctrine." Pestalozzi's maxim, "Education is the generation of power," reëchoes Christ's saying, "follow me, and I will make you fishers of men." The great attention now given to the natural order of studies is of a piece with the Master's words, "First the blade, then the ear, after that the full corn in the ear"; and, "I have many things to say unto you, but ye cannot bear them now." The incentives of the pupils in the public schools are ceasing to be the false or artificial incentives of fear, prizes, privileges or immunities, and becoming the Christian incentives of the approbation of the good, the love of knowledge and the joy of its acquisition, honor and duty. The public schools are buttressed and interpenetrated by our Christian literature. In a far larger proportion than in the outside community the teachers of the public schools are true Christians by confession and life. Moral instruction, and, above all, the moulding power of Christian character and example, find an increasing place in our schools. The omission of the reading of a chapter from the Bible daily in our schools is immaterial as compared with the constant growth in them of the spirit of Christianity.

3. The public schools are more and more seen to be a necessary concomitant of popular freedom,

and the pledge of its security. The republic, every free nation, assumes the education of all the children by the law of self-preservation. If the children are withdrawn from its schools, to be educated in private or church schools, the State must have proper guarantees that such education will fit them for true citizenship.

4. The public schools of the United States have done and are still doing the inestimable service of assimilating the children of various peoples and classes to the unity of true Americans. They develop the right degree of individual and independent life to make a safe transition from the personal rule of the family to the legal and institutional rule of the State, leaving the churches free to train, enlist and establish the souls of all in the rule of God.

IMPERFECT KNOWLEDGE COMPLETED.

BY WILLIAM J. HARSHA, D.D. [PRESBYTERIAN], OMAHA, NEBRASKA.

Now I know in part; but then shall I know even as also I am known.—
1 Cor. xiii : 12.

IN the centre of Paris there stands the Place de la Concorde. An Egyptian obelisk marks the spot where Louis XVI. and his queen were executed. Four fountains surround it. There are numerous historic statues there to commemorate different places and events. Conspicuous among them is that which bears the name of Alsace-Lorraine, a border land between France and Germany, to redeem which is still the dream of France. This district is nebulous, of indefinite and mixed characteristics, presenting a babel of tongues and a confusion of interests. It is now under German sway. On fête days this statue is adorned with flowers to the neglect of others. The children gather about it and the bands play there. Interest centres on that spot. So in the religious world, on the grand plaza of thought, amid other notable themes,

one now attracts attention as others do not—it is the relation of mind and matter, heaven and earth, the future world and this. Once it was a discussion of the existence of God, or the authority of revelation, which drew all eyes, and on which scholars hung their garlands of rhetoric. The centre of interest has changed. Even German critics accept the Scriptures as substantial truth with no important, essential errors; but they and we are more interested in the investigation of the realm of the spiritual and the mysteries of the soul's destiny. What is the relationship of material and spiritual forces, of prayer and disease, of hypnotism and moral responsibility and immortality, and how is this life related to the next?

Paul has given us here a wonderful composition, grand and poetic. How he ever got time to write it is beyond my thought. He was in journeys oft, persecuted, and driven hither and thither, had the care of the churches, and could not command the leisure out of which are born great works. We think of Dante who walked silently by the banks of the Arno, responding not to the voice that accosted him, of Tennyson on the shore of the sea, of Whittier and Longfellow in quietness and retirement preparing their verses, but here is a prose poem of the highest order. We should expect argument from Paul and impetuous appeal from him whose sputtering eagerness to speak to the Gentiles the glad message was often shown. But how could he get leisure to pen this incomparable eulogy? It is full of vivid figures, as where he says, "Love beareth all things." We have the figure of a ship that sustains itself, bears its cargo, and breasts the storm.

The text contains two distinct ideas:

I. The PARTIAL knowledge of the present.

II. The PERFECT knowledge of the future.

Now our great need is, more illumination. We know in part. What you have may not be my possession. What is held by me may be unknown to you. Out of this relationship may come a fellowship in the seekers after truth, but antagonisms, as well. We see as in a glass, a mirror. The polished metal was the ancient looking-glass. Dust and rust blurred and dimmed and distorted. At best the image seen was only a reflection. So we are hampered by limitations of time and flesh.

1. By our senses. The judgment must examine the truthfulness of their reports. There must be a balanced mind behind these varying visual and auditory impressions. We cannot see things in their completeness with present powers. A boy close by a building cannot take in all its dimensions and proportions. Men's ideas of truth are partial and one-sided. Some would eliminate all spiritual elements from our thinking. They deny miracles, but Jean Ingelow well says:

"Thou art thyself a miracle,
A Father's copy of Himself,
A Father's miracle."

2. Imperfect generalization is another cause of error. A child finds one brick with its end blue, and concludes that all bricks are blue. We read that Christ "went down into the water," and forthwith we are told that immersion alone is baptism! It was urged by one that unless a man received the whole sixty-six books of the Bible he could not be saved. He urged the religious body he belonged to, to declare that as its dogma. But here is a Hindu who has received but a fragment of the gospel and believes on Christ with all his heart, not knowing that there is a book called Genesis or Joel. Will he not be saved? These

books are so many cheques, signed by a Father's hand, but they may not each represent an equal amount to us.

Paul says that the shipwrecked at Malta got ashore on broken pieces of the wreck, and that all were saved. Out of the sea of life and disaster, some may be saved by means of fragmentary truths, if only Christ be in the word.

3. A perversion of our conscience is another limitation. As the mirror gets imperfect, so our conscience gets blinded, seared, distorted. The Hindu, immolating himself or his child, says that his conscience bids him do thus. Christians have burned each other for alleged heresy. The Mormon claims, in his abominations, that he follows the light that is in him. A mirror is nothing without light. Our consciences need to be illuminated with the truth. Goethe's last words were "More light." Luther said that he was in a dungeon whose heart was darkened, no matter where he stood.

III. The future will be bright. "I shall know, even as also I am known." The apparent contradiction of sovereignty and human freedom, the mysteries of providence and of prayer will then be solved. The passage of the soul into the other life will be attended with a wonderful accession of knowledge. Then in that world we shall see "the King in his beauty and the land of far stretching distances," knowing as we are known. We shall know first by self-consciousness, by thinking, feeling, loving, with refined and enlarged powers and higher instincts than here possessed. "I shall know," also, by mutual recognition of kindred spirits. What form they and we shall take does not appear, but there are permanent and unmistakable moral features of character which will enable us to discern each

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other, and which will draw us together. Here the great and small gravitate each toward the other. "Being let go" from accidental contiguity, men "go to their own company," as Judas went "to his own place." So hereafter. As we have borne an image of the earthly so we shall bear an image of the heavenly, suited to our individual selves. Again, we shall recognize and be recognized by voice and speech. The angels have a cry. They do not sing, but speak and cry aloud. The redeemed will have their own appropriate vehicle of communication, vocally, as well as by inarticulate sympathies and fellowship. They will form a single family, known, without disguise or error, each to the other, all to God the Father of this spiritual household. Finally, there is unvarying stability of character in the life eternal. The righteous are righteous still, and the unjust are unjust still. There can be no second probation. There will be no recoil of the mind upon itself. Character is fixed. Let us, therefore, while in this present state of incomplete knowledge, cry unto the Lord for guidance and for mercy. The feeblest soul, baffled by trial and mystery, and surrounded by peril, may lift his prayer to God, assured that it will be heard. I have stood on the deck of the ocean steamer when the fog came down on us, when the look-out was doubled, and the loud signals were blown. I have heard the faint fog-horn of a tiny fishing boat, five hundred miles from shore, respond; and its faint appeal was recognized more clearly than the clang of the steamer's machinery. So the cry of an imperilled soul is heard and heeded by our Heavenly Father, above even the loudest peals of celestial song. He will save and guide the benighted one safely, "till the mists are rolled away." His promise is,

"I will guide you to your home;
Weary pilgrim, hither come."

PAUL'S REVIEW AND PREVIEW.

BY REV. A. C. DIXON [BAPTIST],
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*For I am now ready to be offered,
and the time of my departure is at
hand. I have fought a good fight,
I have finished my course, I have
kept the faith: Henceforth there
is laid up for me a crown of right-
eousness, which the Lord, the right-
eous Judge, shall give me at that
day: and not to me only, but unto
all them also that love his appear-
ing.*—2 Tim. iv: 6-8.

Two men once stood on the top of the Alps. One of them looked toward Rome, and, raising his hat, exclaimed: "Glories of the past, I salute you!" The other lifted his hat, and looking toward Germany, exclaimed: "Glories of the future, I salute you!" Paul was both of these men in one. He stood on the Alpine top of an experience from which he could look back upon the glories of the past and forward into the glories of the future and salute both.

I. THE REVIEW.—1. To him the past was a battle well fought. "I have fought the good fight." It was, of course, a fight for right against wrong, for truth against error, for the pure against the impure, for God against Satan. But the word "good" means more. It refers also to the manner in which he fought. In this moral athletic contest, he had not only conquered, but he had kept the rules of the contest, and conquered in the right way. He was not like some men who have succeeded in growing rich or in attaining distinction, but have to regret the methods used in doing it. We may fight for the right in the wrong way. He had fought for Christ in a Christly way.

2. But Paul's life was more than a battle. He was not content simply

to stand still and strike. He must advance. "I have finished my course." Nero seemed to cut it short, but he did not. The fall of his axe on the Apostle's neck was simply the signal of the judge that the race was over. And God will enable all who commit their ways to Him to finish their course.

3. Though fighting and running, Paul did not lose his hold upon the charge God had committed to his keeping. "I have kept the faith." In some of the ancient races the runner was required to hold a torch while he ran, and the winner was he who reached the goal first without putting out his torch. "The faith," his fidelity and his belief, was the torch that never went out, however the winds of opposition blew against him. And thus every Christian is a soldier to fight, a racer to advance, and a steward to keep.

II. THE PREVIEW.—Paul's preview of eternity was just what we would expect of a man whose review of life was so bright. Death is but the closing scene in a life-long sacrifice. "I am now already being offered," is the best translation. He knew what it was to die daily. He had presented his body a living sacrifice to God, and now to offer it a dead sacrifice was a small matter.

And death was an open door into larger possibilities. The word translated "departure" means a loosing, and was used with reference to loosing the cables and lifting the anchor, when a vessel was about to sail out of harbor into the open sea. Paul's body kept him earthbound. Hope was the "anchor of the soul both sure and steadfast" that prevented him from drifting with the currents about him. Death is now about to loose cable and lift anchor, and let him sail out into the deep, broad waters of eternity, where he will need no anchor. Hope will soon be fruition. In the body he is "compassed with infirmities." The thorn

in the flesh buffets him. Weariness keeps him from working as much as he would. Now he is to be freed from the body and its narrow limitations. He does not think of being confined in the cold, narrow tomb. There is an ocean vastness of liberty before him, and his perfectly spiritual nature, when death has loosed it from its moorings, will be the sails which, filled with heaven's breezes, will make the voyage easy.

Paul has no notion of lying in the grave. His headless body might be buried out of sight, but that was not Paul. "Absent from the body, present with the Lord." He can wait with pleasure the resurrection of his body, because it will then be made a spiritual body—a body still, but spiritual. The carnal will be absent and the spirit will have full control of the physical being. The new body, like the resurrection body of our Lord, will be under the power of the spirit. Jesus, after His resurrection, did not have to walk or ride to a place. He simply willed to be there, and He was there. No door had to be opened to admit His body. He willed to disappear from the table at Emmaus, and He was gone. He willed to appear with the disciples, and He was there. His body could go wherever His spirit went. And does this not at least intimate to us that our resurrection bodies will be under such complete control of the spirit as to never hinder their progress? What large possibilities death thus opens to the Christian!

And as Paul looks through the open door of death, he sees not harps and happiness, but righteousness. "Henceforth there is laid up for me a crown of righteousness." Here the battle between the good and bad in me has constantly raged. "When I would do good, evil is present with me." But there the good will have prevailed, and I will be king in the realm of righteousness. Here I have been unjustly treated. Nero is about

to kill me without a semblance of justice. But there an adjustment will take place. Nero, the unjust, gives me a crown of martyrdom. "The Lord, the righteous Judge," will give me "a crown of righteousness." And wearing that crown is heaven. Its happiness is the result of its holiness.

SALVATION BY GRACE.

BY PRESIDENT BRADFORD P. RAYMOND, D.D., LL.D. [METH. EPISCOPAL], MIDDLETOWN, CONN.

It is of faith that it might be by grace.—

Rom. iv : 16.

THIS is an old doctrine, salvation by grace through faith. You may say it is a trite one. Yet things are not true because new, nor false because old. The work of the preacher is the proclamation of old truths and the applications of these verified facts to present conditions of society. God is God; that is an unchanging fact. God is love, and man is a sinner. These are luminous truths that none need discuss. Because God is love He wants to save men from sin. Man needs salvation, and sometimes he wants to be saved. The great problem is, how? The text says it is by faith. Now people by manipulation can prove almost anything from single texts. Let us therefore look at a larger range of facts.

1. What is the Scriptural foundation of this truth of salvation by grace through faith? Let us see if we may not get a firmer grasp upon the principle which is involved in this constant demand upon faith which runs through the whole Word of God, making its very warp and woof. In Mark we read that Christ at one time could not do many mighty works in his own country because of their unbelief. This shows that human conditions limited divine power in its legitimate exercise. Again, when the incredulous father said, asking for his

helpless son, "If Thou canst do anything for him," Christ turned round the query and said, "If *thou* canst believe, all things are possible." The applicant was straitened in himself and not in Christ. Again, when the man was let down through the roof, "seeing their faith," the Saviour healed him. Or, passing from individual cases to classes of men, we may see the action of the same principle. Read the parables of the sower, the vine or the leaven, with this thought in view, the relation of God's gracious activities to those of man, and we see the foundation of this salvation to rest in the intelligent and cordial co-operation of man with God in His divine purposes. Christ aimed to strengthen this faith continually in the hearts of the disciples. It was for this end He was transfigured before them, rather than for any other purpose. So it was more for them than for Lazarus he spoke aloud "Come forth!" He saw that they needed a finer appreciation, a more vivid vision of spiritual forces, of the world of unseen verities, and so He revealed these truths that they might preach more effectively to their fellow-men. After the resurrection He came to them when, for fear of the Jews, the doors were shut, and showed his hands and feet, saying in substance, "Here I am, confined by no human conditions, but able to be with you anywhere." He thus prepared them for His withdrawal to heaven. Assuming that their faith is, to some degree at least, established, Christ speaks of Pentecost and of greater victories of faith in the future. Before He is caught up into heaven He tells them to go into all the world, assured that He is with them to the end. Thus throughout the Bible we find salvation by faith taught. "By faith Abraham. . . by faith Moses . . . by faith Joshua," and so on through the long roll of faith-

ful ones in Hebrews xii. To leave out salvation by faith is to destroy the heart and life of divine revelation. Having found a scriptural basis for the truth of "Grace through faith," let us study—

2. The rational basis of this fundamental truth. Faith is strengthened by reason. We may study man in history. As Abraham in his day, ages before the Incarnation, was saved by faith, so may heathen be saved by obedience to the light within them, the light that lighteneth every man who comes into the world, into this remedial system of grace. When a pagan like Socrates takes the attitude of faith and willing subjection to truth and conscience, up to the full measure of his knowledge and conviction, we may believe that such a man is ready to welcome larger light. Socrates, near to death, might have escaped, but his conscience, the *daimon* within him, forbade him fly from the Athenians. He gave up his life and was loyal to what he believed to be right. I have no doubt but that he would have responded to the doctrines of grace had he heard them, for his attitude was that of a sincere seeker after God.

The proposition before us is in harmony with the laws of the soul and with those of God's action. Suppose another basis of salvation. Imagine that transgression or resistance to God were the ground. But salvation is character, and character cannot come from disobedience, resistance to a holy God, or from unlikeness to Him.

Again, suppose that belief were made the basis. But devils believe and remain devils still. They not only believe, but tremble. They have knowledge and feeling also, but, as men to-day, they do not yield the will to God. A creed cannot save one. Subscription to it may be purely an intellectual act. We are to believe with the heart unto salva-

tion. Studying the nature of man and the normal action of the laws of being in him, we see the harmony of the principle before us as related to that nature and those laws. Moreover, it is in harmony with God's nature. Were justice and obedience made the ground of our salvation, and could we claim heaven as our right, as a laborer can claim his wages, there would be no exercise of love, forbearance and grace on God's part. His heart could not flow out towards needy souls; but now His heart, as well as man's, is actively engaged. The new attitude of willingness on the part of penitent souls makes all things possible. He has begun a good work in us. Having loved His own, He loves them to the end. A day is as a thousand years, and a thousand years as a day, to God. Confidence is established. Grace or grace is given. A penny put on compound interest, doubling every twelve years, amounts in six thousand years—the popular age given to this globe—to the value of a globe of gold of equal size to this planet. But the growth of moral forces is more amazingly fruitful. The grace we have received is but the earnest, the pledge of our inheritance yet to be bestowed. When in the dawn Moses lived, grace was given to endow him. He was faithful in all his house. He said, in the greatness of his love, "Blot me out of thy book." He was willing to suffer for Israel's sake. Wrath was withheld. Passing on to Ephesians, we read of the marvellous scope of this grace from the beginning to the end of time. From "before the foundation of the world" to the winding up of all things does this grace operate. The great thing is to establish confidence. See this in the family, in business, and in society. Until you gain the boy's confidence and he trusts you, you can do nothing. If one partner is suspicious of the character and

operations of his associate, he is fettered. If two are not agreed they cannot walk together. So with the soul and God. But when a basis is gained in common love and loyalty, the work of discipline and culture can go on until all limiting conditions are removed and we are perfected in glory everlasting. A wealthy father might settle at once a fortune on his son, but he sees that hard work and self-denial are the indispensable conditions of preparation to the proper use of the estate that in time will be his. The victories of faith won during earthly trial, temptation and toil, prepare the soul for the fruition of eternal felicity.

Finally, we see the urgency of God's claim on us for intelligent, hearty, continuous submission. It is founded in reason and in Scripture. It is an obligation brought home on our hearts from the first beginnings of life by the pressure of the Holy Spirit's power. Unlike the pagan, we have had an environment of grace from the cradle. Our infant lips lisped, "Our Father Who art in heaven," and "Now I lay me down to sleep." The truth was urged upon us in childhood. We came into society which was already permeated with the leaven of the Gospel. The influence of education, of law, of worship, of social custom, reminded us of obligation. In manhood, when we have neglected to ask God's blessing on our business, or at the morning and evening hour we have felt the wrong of our indifference, we have all along known that we could have this salvation if we chose to submit to God in penitence, faith, and love. We have looked forth over the world and seen convincing evidence of the power of God's renewing grace in individuals and nations. We have been left without excuse. We, at the close of this nineteenth century, have a more conclusive demonstration of the truth than they had who walked and talk-

ed with Jesus. Eyesight is not so good as experimental knowledge of the grace of God in the heart. Spiritual truths carry more conviction than physical. You can see color, a visibility, but not power, save by effects. Power is more than color. The power of the Gospel in recreating the face of the earth, renewing and purifying human life; the glory and fruitfulness of missions in every land and language, these are cumulative proof of the truth of God, and are mighty motives for your personal acceptance and love of that truth. What is your attitude? Only by submission can the peace of God be yours. Only by obedience can the blessings of salvation be secured. I appeal unto you that you receive not the grace of God in vain, but yield this hour to the just, the reasonable and gracious sway of the Lord Jesus Christ your Saviour.

A LESSON OF FIDELITY.

BY LEONARD W. BACON, D.D. [CONGREGATIONAL], NORWICH, CONN.

I go a fishing.—John xxi :3.

ISAAC WALTON puts this text on the title-page of his "Complete Angler," as a sort of Scriptural warrant for his innocent amusement. Newspapers sometimes quote it jocosely, as the season comes round, when the Protestant clergy so generally forsake their folds and leave their sheep without a shepherd—I speak it to our shame. Some of you may think it an appropriate text in such connection. If you do, you show that you have lost the point of it entirely. It is not an incidental reference to a pleasure trip, but to Peter's return to his ordinary vocation, one of serious toil, hardship, exhaustion, and oftentimes of disappointment and failure. He says that he will return to it, and the other disciples say that they, too, will go with him. Three years before, they had heard Christ's call, left all and followed Him. He had promised that

they should become fishers of men. Now their hearts had been overwhelmed by the events of the crucifixion. They had indeed seen their risen Lord, but He had disappeared. They knew not whither He had gone. They were sheep with no shepherd. Judas had gone to his own place. Others were going in other directions. The band was breaking up. What is to be done?

Peter's faith is not definite. He is bewildered, and his utterance implies doubt, yet good sense. Perplexed, he decides to go back to his former toil and labor until he gets more light. This breathes the spirit of the Master who said, "My Father worketh hitherto and I work." He ought to have seen the path of duty with a stronger and clearer faith, we think. It is easy for us, now, with our light and knowledge, to look down on Peter and say what he ought to do; but are we sure that this perplexity was blameworthy? May not Christ have chosen to lead him and the other disciples by this path of painful discipline into a larger knowledge and experience? Does our larger faith to-day prove that we are more acceptable in God's sight than those who are, like Peter, groping in the dark if haply they may find Him?

Peter's act was a noble one. It was a great coming down from the position of leadership of Christ's disciples and fellowship with the Great Teacher to return again to the rude fisher-boat, to the nets and the hard, low, irksome work of catching fish. It was his former calling. He returns to it quietly and nobly. Every four years we hear a great deal of silly talk as to how we can add to the "dignity" of a retiring president, who returns from the White House once more to his own dwelling and former employment. But really nothing can add to the graceful humility which a public man may show who, having fulfilled his conspicuous trust, resumes his ordinary

vocation. Anybody can rise. True dignity consists in descending gracefully.

Apply this to the afflictive providences of life. How do you bear yourself under them? You remember the sorrow of your heart as the carriage passed out of the gates of the cemetery and bore you away from the dust of the dear departed. You could not say that you would now resume your interrupted domestic work as aforesaid, or go back to the office and take up its routine as before. The wrench was too severe. You found it very hard to do anything. "O that I knew where I might find him!" was the unspoken, but oft recurring, thought of your soul. But if God's grace enabled you to say, "Come, let us go down now to steady work again and be ready when Jesus comes to take us, too," you showed a worthy, faithful spirit. If you have had such an experience you can appreciate the posture of Peter. Perhaps God chooses this method to assuage our grief. The burden of domestic responsibilities and the exigencies of public life prevent one from brooding over his sorrow.

Peter goes back, and his brethren with him, to the dull monotony of toil, to the hauling of ropes, the handling of the tiller, and the catching of fish; to watching and weariness, to delay and disappointment. They who had been sitting at the feet of Him who spake as never man spake; they who had heard the histories and mysteries of eternal truth at His lips, go back to the hard, prosaic fisherman's life. But we fancy them saying, or thinking—for they would not find time in their exacting work for conversing on these themes—"If but Jesus were here, could we but have Him again with us for a little while, labor would be sweet and the night would be light about us." The waves dash against them, they toil wearily, toil all night, but

take nothing. Day begins to break in the east. They discern a form upon the shore: It is Jesus; yes, "this same Jesus." How long had He been there? Perhaps all night. He may have heard their words or read their inarticulate thoughts at least, as He watched the dim sail swaying in the night. They had found Him, and it was while they were in the path of humble duty.

Thus far we have made prominent two thoughts, that the disciples with Peter at their head, instead of brooding over their sorrowful perplexities, returned to the ordinary duties of their vocation. Secondly, while thus engaged Jesus came to them. Let me add a third point. They did not know their Lord when He appeared. It is strange, but not exceptional. Mary of Magdala thought Him the gardener. The two on the road to Emmaus thought Him to be a stranger in Jerusalem, for their eyes were holden. Sometimes, perhaps, while you have been praying to and longing for Jesus, He may have been all the while standing by you. Those deep, pathetic eyes that closed in death to save you, have been looking through the darkness, watching over you, as they did in the gloaming at Galilee.

Be of good cheer. This sacred discontent, this aspiration for a closer walk with God, this desire for the tokens of Christ's presence, show the work of the Holy Spirit in your heart. Though your ear, eye and heart be holden, He is near you, near to many a saint unconsciously, as he ministers to Christ in the person of some needy or troubled soul. The hymn of Montgomery, beginning

"A poor wayfaring man of grief
Hath often crossed me on my way."

pictures the saint sharing his scanty meal with his Saviour; anon giving Him thrice to drink when thirsting; the bread was made like angel's food, and his thirst was forever slaked. In prison next he saw his Lord, and

when asked if he would die for Christ, though the flesh was weak the freed spirit cried, "I will!" Then

"He spake and my poor name He named:
'Of Me thou has not been ashamed;
'These deeds shall thy memorial be;
Fear not, thou didst it unto Me!'"

THE KEYS OF HELL AND OF DEATH.

And have the keys of hell and of death—Rev. i:18.

J. O. PECK, D.D. [M. E.], NEW YORK CITY.

I. THE keys symbolize SOVEREIGNTY. And the sovereignty referred to is in the hands of Christ. He is the Everlasting One who was dead and is alive again for evermore. Upon Christ's head "are many crowns"; in Him are vested many sovereignties. Nature is His, for He made it. Mind is His, for He created it. Angels are His, for they worship Him. Men are His, for He redeemed them. The Church is His, for He purchased it with His own blood. And over *all* is He the Supreme Ruler. There is not an atom or a force of nature; not a form or function of life; not a type or order of intelligence; not a nation or grade of moral being; not a condition or circumstance of existence over which His throne flings not its shadow or shelter.

It is of the Sovereignty of this ascended, triumphant, glorified and enthroned Jesus that the Spirit speaks in this sublime portion of Holy Writ. Here you have the range of His Kingship; the province of His empire; the process of His government; the antagonisms with which He wrestles; the methods whereby He puts down all rule and authority; curbs the rage of men, confounds the schemes of hell, rolls back the swelling billows of error and vice, conserves the Truth, enshields His Church, and, finally, sits enthroned upon the homage, reverence and love of a redeemed and glorified Humanity!

Among the antagonisms of that humanity, Death, in form most hideous; Death, with its most terrific symbols and enginery; Death, with its cruel mockings, threatens to extinguish the race. Christ knows and feels all this. And that there might not be a moment's misgiving or shadow of anxiety, He reveals Himself clothed in attributes and belted with potencies which qualify Him for all the emergencies which await the Church of the future, till Time shall be no longer. He knows her, for He ever walks in the midst of the golden candlesticks. Her members droop and die; He is alive for evermore. Her foes wield the dread sceptre of destruction, but *they* know not that it is under Him, and because of His permission, and subject to His control, that they waste and lay low the vineyard of the Lord of Hosts; for "*He* has the keys of hell and of death."

II. CHRIST IS SOVEREIGN OF DEATH. "He has the keys of . . . death." That death is not an outlaw, we might anticipate, seeing that there is nothing around us not subject to law. Life, in all its beauties, melodies, and beatitudes, is everywhere and always under law. Shall it be that such an agency as Death shall act defiant of law? When we remember the agonies which it can extract; the energies which it can paralyze; the hopes which it can blast; the homes which it can disrupt and desolate; how it can revel in ruin and banquet upon groans, and quaff the chalice filled with tears wrung from poor widows' and orphans' hearts; how, with dread might, it can strew earth with the wreck and spoil of noble manhood and cultured womanhood; how, in a moment, the result of long, long years of the training of character for the highest service of humanity can be frustrated, then we ask again, "Is Death an exception to the general fact that *Law* prevails

throughout God's verse?" Can it be that such a monster is loose, with no hook in his jaw and no bridle to his power?

Does not He, who guides Arcturus, wheels the comet, rides upon the whirlwind, rims in old Ocean, chains the fire-fiend, enkindles and extinguishes the volcano; who bids the seasons from their palaces in the heavens march forth to fling their treasures over the habitable earth—does not He control and order this overshadowing hierarchy of death? Yes! thanks to His ever blessed name, "*He* has the keys . . . of death!" He is King of kings, and the "King of Terrors" is but a vassal prince, without right of independent sovereignty, and altogether subject to Him who *in His own person* conquered death and the grave. He opens the gates of death and no man shuts. He shuts and no man opens.

No saint or servant of His can die, but as he permits it. Not a foothold is there for *Chance*. Within the domain of death, unknown to Him, the grave cannot seize another victim. No march of spoliation can Death steal upon the hosts of God's elect. Their Captain is all-vigilant, and should the unauthorized arrow fly, His shield shall turn and shiver it. "He has the keys of death."

III. HE ALSO HAS THE KEYS OF HELL. "Hell," or Hades, here refers to the invisible world of spirits. The sovereignty of this invisible world owns Christ's sceptre. It is *within His empire*. Who dare compute the myriads on myriads congregated there! And they are all there *living!* "All live unto Him."

Themes and Texts of Recent Sermons.

1. Jotham, King and Saint. "So Jotham became mighty, because he prepared his ways before the Lord."—2 Chron. xxvii:26. Rev. John McNeill, London, Eng.
2. Christ is Risen. "If Christ be not risen, then is our preaching vain and your faith is also vain."—1 Cor. xv:14. W. R. Huntington, D.D., New York City.
3. Sabbath Observance. "Remember the Sab-

- bath day to keep it holy."—Ex. xx : 8. S. C. Palmer, D.D., St. Louis, Mo.
4. Faith and Science. "For we know in part and we prophesy in part."—1 Cor. xiii : 9. D. S. Tuttle, D.D., St. Louis, Mo.
 5. The True Law of Self-Denial. "Moreover when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast."—Matt. vi : 16. Rev. S. A. Eliot, Denver, Col.
 6. Unity of all Christians. "And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone."—Eph. ii : 20. Emory J. Haynes, D.D., Boston, Mass.
 7. The Split Mausoleum. "Come see the place where the Lord lay."—Matt. xxvii : 6. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
 8. Hosanna! "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matt. xxi : 9. Rev. C. H. Spurgeon, London, Eng.
 9. Spring. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord will cause righteousness and praise to spring forth before all the nations."—Isa. lxi : 11. J. B. Remensnyder, D.D., New York City.
 10. The Final Testimony of Jesus, the Christ. "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book."—Rev. xxii : 18, 19 [Rev. Ver.]. Rev. Dr. Buchtel, Denver, Col.
 11. Result of Ignoring God. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."—Rom. i : 28. John Matthews, D.D., St. Louis, Mo.
 12. Christianity and the Cripple. "In the name of Jesus Christ of Nazareth rise up and walk."—Acts iii : 6. David H. Greer, D.D., New York City.
 13. Healing of the Leper. "When He was come down from the mountain, great multitudes followed him. And, behold, there came a leper," etc.—Matt. viii : 1-4. Rev. John McNeill, London, Eng.

Suggestive Themes for Pulpit Treatment.

1. Wild Grapes. ("I found Israel like grapes in the wilderness."—Hosea ix : 10.)
2. God Knows our Homes. ("I know where thou dwellest."—Rev. ii : 3. R. V.)
3. Lily Gathering. ("My beloved hath gone down to his garden to gather lilies."—Cant. vi : 2.)
4. Cloudy Days. ("And they feared as they entered into the cloud."—Luke ix : 34.)
5. Alone. ("And Jacob was left alone."—Gen. xxxii : 24.)
6. Our Lamplighter. ("Thou wilt light my lamp."—Ps. xviii : 28.)
7. The Creator of the Blacksmith. ("Behold, I have created the smith that bloweth the coals in the fire."—Isa. liv : 16, 17.)
8. Bitter After Sweet. ("They could not drink of the waters of Marah because they were bitter."—Ex. xv : 23.)
9. Men Wanted. ("Run to and fro and see if ye can find a man."—Jer. v : 1.)
10. Battlements. ("When thou buildest a new house thou shalt make a battlement for thy roof that thou bring not blood upon thy house if any man fall from thence."—Deut. xxii : 8.)
11. The Cunning of a Sister's Love. ("And his sister stood afar off to wit what should be done unto him."—Ex. ii : 4.)
12. Her Eternal Ladyship. ("Thou saidst, I shall be a lady for ever."—Isa. xlvii : 7.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D. D.

The Lamentation of Love.

How often would I . . . and ye would not.—Luke xiii : 34, 35.

We have here a typical exhibition of grace.

I. *Indiscriminate Grace.* To the chief of sinners, Jerusalem's history was one of sin against light. Killing prophets and stoning messengers. The final tragedy of the apostasy was close at hand (1 Timothy i : 13-16).

II. *Inviting Grace,* extended not only to those that would, but even to those that would *not.* God is willing to save even where man is not willing to be saved.

Christ likens Himself to a hen call-

ing her brood. A hen is observed to have four calls: a food call, a night call, a danger call, and a love call. God often calls; whenever we are spiritually hungry, in peril, in darkness, and feel need of cherishing love (Deut. xxxii : 13; Psalm xci).

III. *Ineffectual Grace.* "Ye would not."

Love uses no compulsion, but entreaty. God will not compel, save by the power of love; and love may be resisted.

Then comes a desolate house. *Templum sine numine* (Proverbs i : 20-33; Rom. i : 21-28). After all God's grace, we may remain without

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shelter, overtaken with danger, destruction and ruin. There is wrath even in the Lamb, but it is the wrath of rejected love and grace.

The Stumbling-Block.

The offence of the Cross.—Gal. v : 11.

THIS is a very remarkable expression: the stumbling-block of the cross. Undoubtedly it is a reference to 1 Cor. i : 23, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness"; which, again, is undoubtedly a reference to Isaiah viii : 14, "He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence"; and Isaiah xxviii : 16, "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation. He that believeth shall not make haste." That these passages are inseparably connected in the Word of God and by the teaching of the Spirit is evident from the fact that Peter groups them and presents the full truth at one view (1 Peter ii : 6, 7, 8).

The thought presented in these passages, thus compared, is one of the most suggestive, fertile, and practical in the New Testament.

The cross is a stumbling-block—a cause of offence.

I. It is an offence to the *mind* of the unregenerate. It comes into sharp antagonism with the human *intellect*; and this in two ways:

1. It comes into conflict with human reason, human culture, and human caste.

It does not appeal to the wisdom of men. It presents a *fact* without a *philosophy*. Men like to have a scheme for their own improvement suggested to their reason for their approval—to see in it a rational plan, to understand how and why every step is taken. Nicodemus first of all said to Christ, "How can these things be?" and our Lord gave no answer save to assure him,

"Verily, verily I say unto thee." This is very humbling to human pride. Men like to lean on their own understanding. God will have them submit to His guidance without demanding explanation.

The cross offends human culture, for it makes no conditions dependent on either intellectual endowments or attainments. Our Lord took a little child, set him in the midst of them, and said: "Except ye receive the kingdom of God as a little child ye shall not enter therein." The wise man must become a fool that he may be wise; the great become small in his own eyes, and take a child's place, willing to be taught and led.

Hence the cross offends *caste*, which is simply invidious distinction between man and man. We are all natural aristocrats. We like to belong to the upper class, and only object to the existence of classes when we cannot ourselves move among the highest. It is the poor who object to the wealthy, the ignorant who complain of the learned and wise, and the lowest who grumble because any belong to the highest. The cross is the leveller of all human distinctions. It says: "There is no difference, for all have sinned and come short of the glory of God." There is no difference, for "the same Lord over all is rich unto all that call upon Him." No distinction in sin—none in salvation. The countless must be saved on the same terms as her footman—the sovereign as the subject, the master as the slave.

II. The cross is an offence to the *heart* of man. It offends his *legality* or dependence on the works of the law. It tells him that there is no one who has not transgressed, and that whosoever offends in one point is guilty of all—has broken the whole law; that one offence is damning, and makes impossible self-justification; that the most

perfect legalist is hopelessly under condemnation "by the works of the law," etc.

2. It offends his *morality*. It tells him that all his moral conduct or virtue cannot recommend him to God. His righteousness must exceed the righteousness of the Scribes and Pharisees. His honesty, his kindness, his native goodness, will not save him.

3. It offends his *formality*. Exact and rigid attendance on religious ordinances, circumcision, etc., will not suffice; no dependence upon any externalities—nothing less than a *new creation* suffices.

4. It offends his *carnality*, demolishes his idols. See the young moralist coming to Christ. "One thing thou lackest." He worshipped his wealth. Self must be crucified. "The world is crucified unto me, and I unto the world"—made *mutually offensive*.

III. Offends human will. It demands: 1. Renunciation—"Leave all." 2. Obedience—"Follow me" (1 Pet. ii : 6-8).

The Christian's Relation to this World.
Be not conformed to this world.—Rom. xii : 2.

WHY is the world represented as the deadly foe of godliness?

Worldly tastes are, it is said, innate, and if so, like other inborn cravings, they have their normal gratification. The "*world that now is*" represents the present, temporal order of things, *not in itself, but as opposed to the "world to come."* The perverse tendency in man is to pervert temporal things to his harm.

1. The peril of worldly treasures and pleasures lies largely in the absence of sin *per se*. Obvious sin repels, while that which is in itself harmless ensnares.

2. Transient and temporal things practically displace spiritual and immortal.

3. Practically, worldly pursuits

feed and foster selfishness, the fatal foe of all spirituality.

4. Presumption is against this world as wholly belonging to the perishable. At best a scaffolding about the true building.

5. Worldly indulgence fosters a worldly spirit, identifies us with the world and obliterates the lines of separation.

6. Nothing injures the delicacy of conscience more than habits of giving inclination the preference over duty; even in *doubtful* matters, sacrificing Christ, giving self the advantage of the doubt.

7. The world is the deadly and desperate enemy of God and godliness. Whatever may be the appearance, Babylon is only *gilded* (Rev. xvii : 4, margin. See the "*Christian in the World*," by D. W. Faunce. Roberts Bros).

The Resurrection of Christ a Divine Declaration of His Sonship.

Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.—Romans i : 4.

THERE are two basal miracles of Christianity.

1. The Incarnation. 2. The Resurrection.

Both manifested God in the flesh; the first by words and works; the second by defying death and corruption.

Christ came as a *Mighty Teacher*; miracles were the sign, seal and sanction of His authority to teach. Hence He said: "Believe me for the very works' sake" (John xiv : 11; comp. John iii : 2).

The miracle of Resurrection was the crowning miracle, and carried with it the lesser works.

Christ's resurrection is thus

I. Basal to *Incarnation*. He Himself made this the sign of His sonship (Matt. xii : 40; John ii : 19). God appealed to it as the sign (Psalm ii; comp. Acts xiii : 33). Res-

urrection is treated as a re-begetting of Christ from the dead. More impressive as evidence of eternal sonship than His conception in the womb of the Virgin (Psalm lvi).

II. Basal to *Justification* (Rom. v. 25; 1 Cor. xv). Without resurrection there is no justification, and we are yet in our sins. Hence no "preaching to spirits in prison" in sense so common.

Christ not prepared to preach salvation till He was risen.

III. Basal to *Resurrection* (1 Cor. xv: 20-26). First fruits are the anticipation, foretaste, specimen, pledge of a harvest.

Edification and Evangelization.

THE true relations of these to each other are very simply defined. The church is both a rallying and a radiating point. We are to come there to be fed, and go from there to feed. Generally I have made my morning service especially a feeding time for my Christian workers, when I try to bring out the substance of the Word—the promises, the ways of serving, the motives of true work for God, the preparations of prayer, etc.,—whatever helps to qualify any disciple for holy living and unselfish serving. Then I have been glad to have my Christian workers go out, after that morning service, to preach and teach that sermon and that gospel elsewhere, and am quite willing to have their places empty at the second service that they may go and hold little evangelistic meetings, cottage meetings, prayer services, etc., where they may get at the non-church-goers. I do not believe in Christians feeding without working. "If any man will not work, neither shall he eat." Activity for souls prevents spiritual dyspepsia. It is the exercise needful to carry off the food into normal channels and assimilate it to our constitutional wants. I cannot understand how any man can be jealous

of his workers' going out to carry the Gospel and leaving an empty place half a day for some one else to fill who needs the Gospel far more. I have had a band of such, young men especially, for years, who, after morning service, go first to gather in and teach the poor, neglected children in the afternoon, then hold a yoke-fellows' prayer-meeting and take supper together at their humble place of meeting; who then go out for an hour, walk the streets, and personally invite to service those whom they find; and then, at eight o'clock, go to their meeting hall or tent, and in their simple way preach as laymen, and hold after-meetings for inquiry.

Esther.

Key-word: PROVIDENCE. *Key-verse*: iv: 14.

THIS book is the *Romance of Providence*: Esther, a Jewish captive, became bride of the Persian king, Ahasuerus; and came to the kingdom for a critical time. Haman's wicked plot to destroy her people, baffled by her bold intercession, reacted to his own ruin. The Feast of Purim (the Lot), instituted by the Jews in memory of this deliverance, is still kept. As Ruth represents the Gentiles coming to the church, Esther illustrates the church going to the Gentiles.

The *Doctrine of God's Providence* finds here an historic pictorial parable. 1. There is behind human affairs an Unseen Hand. 2. Both evil and good have their ultimate awards. 3. The prosperity of the wicked is unsafe and unsatisfying, ending in adversity. 4. The adversity of the good is a trial of faith, issuing in prosperity. 5. Retribution is administered with poetic exactness. 6. The most minute events are woven into God's plan. 7. Providence is not Fate, but consists with Prayer and Resolve, Freedom and Responsibility.

The *Name of God* is not found here. His is a *Secret Control* of the affairs of His People: a *Hidden Hand* shifts the scenes. Only the Eye of Faith sees the Divine Factor in human history, but to the attentive observer all history is a Burning Bush aflame with the mysterious Presence. This book is the rose window in the cathedral structure of the Old Testament. If the light it transmits be dim, it reveals exquisite tracery and symbolic design in the framework and colored panes.

Grace is here illustrated. There are substitution, voluntary and vicarious sacrifice, a sceptre extended to a suppliant, audience with the king and answered prayer; promises without limit (viii: 8), and final victory over all foes.

A Practical Cure for Skepticism.

IN the life of Dr. Fleming Stevenson we find an interesting commentary on the words, "He that doeth my will shall know of the doctrine." At one time his mind was in a somewhat unsettled state regarding some elements of the creed in which he

had been brought up, to which he clung with loyal reverence. It was by plunging into practical mission work that light was to come to him upon these thornypoints of theology.

This reminds us of what Shaftesbury used to say to young men:

"Nothing is more likely to keep you from mischief of all kinds—from mischief of action, of speculation—from every mischief that you can devise, than to be everlastingly engaged in some great practical work of good. Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical Christianity is the greatest curer of corrupt speculative Christianity. No man, depend upon it, can persist from the beginning of his life to the end of it in a course of self-denial, in a course of generosity, in a course of virtue, in a course of piety, and in a course of prayer, unless he draws from his well-spring, unless he is drawing from the fountain of our Lord Himself. Therefore, I say to you again, and again, *let your Christianity be practical.*"

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 1-6.—THE GREAT PEARL.—Matt. xiii: 45, 46.

Two elements determine the value of a thing—the difficulty of getting it, the usefulness or beauty of the thing itself. Because the pearl is hard to get and lustrous when gotten, men have ranked it among their treasures.

In our Scripture we have a contrast between pearls and the Pearl. Let us study the contrast. First, in the light of *our knowledge of God*; Second, in the light of *experience*; Third, in the light of *motive for service*.

First—Pearls and the Pearl in the light of *our knowledge of God*. There are many "goodly pearls" of the knowledge of God.

(a) There is the knowledge of God we get from nature. Man may learn somewhat of God from nature. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even His Eternal Power and God-head," *i. e.*, Majesty. Such knowledge is a goodly pearl, but such knowledge only does not fill my need. I want something more, closer, tenderer. Power as revealed in nature is pitiless; majesty—in its shadow only fear and awe can grow.

(b) There is the knowledge of God we get from conscience. Such knowledge is a pearl of truth. I do get real knowledge of God from conscience. But such knowledge only

cannot fill my need. Conscience tells of a personal Governor and Judge; but in His presence, infinitely holy, Conscience tells me I am condemned. If our heart condemn us, God is greater than our heart and knoweth all things. And when you put such pearls of such knowledges of God together and look at them, though they are goodly pearls, they do not and cannot tell you what you are hungry to know about God. They will not give you answer to such crying questions as these—does God love, care, help, hear prayer, forgive?

But Jesus Christ is the express image of the God-head bodily. Out of the face of Jesus satisfying knowledge of God shines. The pearls of all other knowledges fade before Him. He is the one Pearl of Great Price in this realm of the knowledge of God.

Second—Pearls and the Pearl in the light of personal *experience*. Christianity is an intensely personal matter. It is the relation of the personal soul with the personal God. How shall man be just with God? is a question which will not down. In the presence of this question man goes about seeking the goodly pearls of justification before God. I saw some butterflies flitting from flower to flower, in the late sunshine of the autumn; resting now and then to taste a little honey or to open and shut their crimson wings with slow and graceful motion; they were altogether careless of the winter surely coming on; they were simply intoxicated with the present brightness. So do too many men and women live—as though there were no death and judgment, as though the present were the whole of life. But not always. Every now and then the solemn question confronts—how shall man be just with God? And life, for a time at least, takes on real seriousness. That *seriousness* is a goodly pearl; it is vastly better to

be serious about life and its vast issues than to be altogether thoughtless.

Frequently the man, confronted by this solemn question, goes further than a mere seriousness. He begins to break off his sins by righteousness; he cuts off this evil habit and that; he becomes scrupulous in his dealings; he rises with a real morality. And that *conscientious morality* is a goodly pearl. It is a thousand times better to be pure, to seek goodness, to be honest, than to be morally thoughtless and careless. With Dr. Chalmers at Kilmany, before he personally knew Christ, the man may say: "Every thought of my heart, every word of my lip, every action of my life I will henceforth strive to regulate under a high presiding sense of my responsibility to God; my whole life I will turn into a preparation for eternity." And such a purpose and life is a goodly pearl.

But notwithstanding the getting of these goodly pearls the man is not satisfied. Not yet has he found answer adequate to the solemn question—how shall man be just with God? What shall be done with all the sins staining the past? And when he compares his present amended life with the Law of God, how fearfully it falls short of the Law's demand! With Dr. Chalmers the man may say: "The Law side keeps ahead of me with a kind of over-watching superiority; my attempt to scale the heights of perfection, to quiet the remonstrances of a challenging, and not yet appeased, commandment, is like the laborious ascent of him who, having so wasted his strength that he can do no more, finds that some precipice still remains to be overcome, some mountain brow that scorns his enterprise and threatens to overwhelm him."

And then to the troubled and seeking man appears the great and lustrous Pearl of a *complete justification*

through Jesus Christ our Lord. Accepting Christ, the man "does not need to huckster in small bargains between his conscience and the Divine law every day, and struggle to diminish the ever-increasing amount of guilt by getting small entries of merit marked on the other side of the page. All that is past. He is in Christ Jesus, and to him, therefore, there is now no condemnation." Before this one pearl of a free justification through Jesus Christ, the man's other pearls are faded; he gives them all up that he may possess himself of this Pearl of great price. He seeks no longer. His heart is restful in its great possession.

Third—Pearls and the Pearl in the light of *motive to service*. Personal honor, influence, fame, desire for the good of others are frequently and some of them always right motives for service; goodly pearls. But the chief, utterly pure, lasting motive? It is this—for Thy sake, O Christ. This is the out-matching Pearl of motive for the life beneficent.

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JUNE 8-13.—NOT DEBTORS TO THE FLESH.—Romans 8:12.

Do you remember the legend of the great Cyrus? Astyages determined on the death of the infant Cyrus. He summoned Harpagus, an officer of his court, and committed to him the destruction of the royal babe. Harpagus gave the babe to the herdsman Mithridates that he might expose him in the mountains. But Spaco, the wife of the herdsman, adopted the babe instead. Thereafter Cyrus grows up in the peasant's hut. He thinks the herdsman and his wife to be his parents. Ignorant of his birth, of his rightful destiny, of the palace and kingly state which were really his, he thinks himself only a peasant's child. At last, in ways there is no space to tell, the secret of Cyrus's birth and rightful

place gets known, and he goes on to be the man standing out in such grand figure amid the dimness of that early time.

What may be only legend about Cyrus is too sadly fact about too many Christians. They, too often, think themselves but peasants when they are really kings. They dwell in huts when God has built a palace for them. And the difficulty is that even when they may, they will not see and seize the place and palace in which God means that they shall dwell.

This eighth chapter of the Romans is the spiritual palace in which God would have His children dwell. Let us get swift glance at this palace.

1. There is in this spiritual palace for the Christian—*no condemnation* (v. 1). And then the chapter goes on to tell *why* there is for the Christian no condemnation (v. 3). The law was *weak* through the flesh, and so the law *could not* bring us to the no condemnation. What tremendous things the law means for men! *e. g.*, Christ's statement about the law forbidding murder—you are a breaker of it, if you have allowed the flaming, vengeful *feeling* even. Again, Christ's statement of the law against adultery—you are a breaker of it, if you have ever allowed the impure *thinking* even. Again, Christ's statement of the law against profanity—your common oaths, by the heavens, by the earth, by your own heads, are real fractures of the commandment. Also, Christ's statement of the law of retaliation—you are to conquer evil by grandly enduring evil. Also, Christ's statement of the law regarding relations with enemies—you are to bless, do good to, pray for, even your enemies.

Such is the profound subtle reach and meaning of the Divine Law for men. It has to do with thought as well as deed; with internal motive as well as external action; with state of heart as well as with word of lip and outward carriage of the life.

Now this law was weak through the flesh—it could not be fulfilled by man in his weak, swaying, sin-smitten nature. So toward man the law had only condemnation. But Christ, “in the likeness of sinful flesh,” *i. e.*, not Himself sinful, but in “our physically dilapidated nature, subject to the infirmities which sin had brought into it—see Hodge’s Commentary *in loco*—both wrought out actively a perfect righteousness, and endured passively the law’s doom. “It is finished!” was the victor’s cry upon the Cross. So, for me, vitally united to Him by faith, there is therefore no condemnation. By His stripes I am healed.

2. There is in this spiritual palace for the Christian *real internal spiritual ability* (vs. 2-4). Christ is not simply for the Christian in the no condemnation; Christ is also *in* the Christian in the indwelling Spirit of life; imparting a new nature, sustaining the new nature, giving ability and victory to the new nature. The Christian may have conscious victory, and he ought to. God has not built for him the peasant’s hut of a perpetual defeat. He has reared for him the palace of triumph.

3. There is in this spiritual palace for the Christian the *Spirit of adoption* (v. 15). That is to say, there is for the Christian a genuine *Son-placing*. He is a son, with the son’s consciousness breaking forth upon his lips, Abba, dear Father. The Christian is no slave, but a son to whom belongs the tender and blessed intimacies of sonship even toward God Himself.

4. There is in this spiritual palace for the Christian the *witness of the Spirit* (v. 16). The Christian need not go doubtfully singing,

“Tis a point I long to know;
Oft it causes anxious thought—
Do I love the Lord or no?
Am I His, or am I not?”

If he will receive it, he may rise into *Assurance*. He may say with

Paul, in the certainty of a holy inward consciousness, “For I *know* whom I have believed.” And it is no true humility either, to assert that Assurance may not be, when God’s word declares it may be.

5. There is in this spiritual palace for the Christian, *Heirship* (v. 17). Poor the Christian may be here. But he walks the earth with all the wealth of Heaven in reversion.

6. There is in this spiritual palace for the Christian the *certainty that all things work together for his good* (v. 28). What a word is that—“all things!” How including and majestic is the circle which it sweeps! And the Christian may be certain of this certainty, because God has done and will do five great things for him (vv. 29, 30): (a) God *foreknew* him. (b) God *predestinated* him, and to this end, that he might be conformed to the image of his Son. (c) God *called* him. (d) God *justified* him. (e) God *will glorify* him.

7. There is in this spiritual palace for the Christian this other certainty—that *nothing can really buffet him, that triumph is his surely, since God is on his side* (vv. 31-39).

Therefore, brethren, we are debtors not to the flesh, to live after the flesh. The lower, wordly life is not for you. God is no Astyages, thrusting you out into a peasant’s hut. He has reared for you a palace. Dwell in that and refuse to dwell in the peasant’s hut. Claim your privilege. “Give me,” was St. Thomas Aquinas’ daily prayer, “give me, O Lord, a noble heart which no earthly affection can drag down.” Said a French king, when solicited to consent to a dishonorable treaty—“The blood of Charlemagne is in my veins, and who dares propose this thing to me?” Let the Christian remember who he is and what is his, and disdain to live the mean, low, fleshly life.

JUNE 15-20.—FOR SHE LOVED MUCH.
—Luke vii: 47.

Whither the heart pulls, the life goes; downward, if the heart pull downward; upward, if the heart pull thither. The heart of this poor woman had at last fastened on what was high and heavenly. Her love had clasped *Christ* round. I have a piece of load-stone in my cabinet. Take a handful of steel pens and throw them upon any common mass of iron ore and they will strike it and fall from it, scattering upon the floor. Throw them on this load-stone and they will cling there strangely upheld. The heart of this poor woman had come within the reach of the mighty magnetism of the heart of *Christ*, and it clung there, bound to it by love. That drew her life, as by a resistless gravitation, upward. For she loved much. Love—that was the motive which, gathering together the passions, the purposes, the actions of that foul and miserable life, cleansed them, reorganized them, re-shaped them, reconstructed them, no more for vileness but for sainthood.

(a) *This love springs out of a consciousness of ill-desert and of forgiveness notwithstanding.* The trouble with Simon was that he *thought himself* better than he was. He had sinned in pride; in the various ways in which decent society allows sinning, and behind all was the evil heart which delights in sinning. Externally he was better than the woman; but in real heart-estrangement from the right not so much better. But he *thought* himself so much better he did not imagine he had need of forgiveness. So he had none of the love springing from the consciousness of forgiveness. But the great love of the poor woman sprang out of the consciousness of a great forgiveness. Would, though we may be decent outwardly, we allowed ourselves better knowledge of our sinful hearts. That *such* hearts could be forgiven would wake us surely into better love.

(b) *Love longs to serve.* Simon, having no love, did not care to serve.

(c) *Love will find many ways of service.* Simon did not offer *Christ* even a common civility. But love sprang into the dearth of a want of love and supplied its emptiness with her hair and her tears.

(d) *Love will not compare and go into the arithmetic of service.* This woman might have said: "How much Simon can do; how little I!" But love will not wait for that. It immediately lavishes what it can.

(e) Love consecrates and transfigures all. The costly perfume heretofore devoted to evil is devoted now to *Christ*.

JUNE 22-27.—INABILITY.—LUKE IX: 13.

The constant human excuse is that of Inability.

Tell an unchristian man about his duty; show him how a life rooted in self must gravitate from God; show him how a broken law must maintain its high inviolability by the execution of the penalty; show him *Jesus*, with open arms and pleading speech, waiting with unwasting patience for his coming and salvation; let him acknowledge the truth of all you say—his own need and *Christ's* plenitude of power, and the chances are, ten to one, that he will shield himself from the onset of your words with the foil, "I cannot"; "I have no power."

Pass from unchristian to Christian men, and you will find the same excuse constant toward high attainment in the Christian life. Do Christians know much of the perfect peace of a soul stayed on God, and are they not quite contented to know little of it? The power, the high faith, the strength against temptation, the sweet communion, the inner quiet which no outward storm can touch, the confidence in prayer, the greatening joy, the advancing sanctification—these things which, according

to the Scriptures, belong so veritably to a soul hid with Christ in God; are Christians not consciously too much bereft of them? And, what is worse, are they not too much *willing* to be bereft of them? And is not their usual excuse that of Inability?

Also, when service for Christ confronts, some service perhaps rockier than is wont, do not Christians refuse often even an attempt at it? How frequent the excuse—"Somebody else can do it." "I have no influence," etc., etc. Only variations of the one note—"I cannot."

The latent power of Christ's Church is something enormous. But the power is latent, and that is the trouble. And the Church keeps it latent, wrapping it round with its many-folded, muffling notion of Inability.

And yet there is a truthful side to all this. An unchristian man cannot *make himself* a Christian. A Christian man cannot *lift himself* to the possible height of Christian attainment. A Christian man cannot of

himself scale the frequently commanded precipitous cliff of service.

Yet, on the other hand, an unchristian man *can* become a Christian; and the Christian *can be* infinitely more, and *do* infinitely more than he is or does.

How? The narrative tells. The disciples had no inherent ability for the duty laid on them. Yet *bringing their inability to Christ, they passed over at once into a magnificent ability in Christ*. The multitude were fed.

In order to Ability—

(a) Bring what you have to Christ—your sins; your weakness.

(b) Then attempt what Christ commands. Repent—live as a Christian should, take up the service He commands.

(c) You shall surely find, falling on you from Christ, *His* power. In Him you may be able, if you will be. Christ is the cure for Inability. And since He *is* cure, we have no longer right to make our weakness an excuse.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.
NO. XXX.—THE 111TH AND 112TH
PSALMS.

A Pair of Twin Acrostics.

THE Alphabetical Psalms, the *psalmi abecedarii*, as the Latin fathers called them, are those in which the verses begin with the letters in their regular succession from Aleph to Tau. There are nine of these,* but their structure varies, sometimes by the omission of one letter, at others by giving two verses or a whole strophe to each letter, yet in all cases the alphabetical arrangement is distinctly traceable. Owing to the differences between the Hebrew alphabet and the English, an exact reproduction of a Hebrew acrostic in our version is impossible.

* Viz: ix, x, xxv, xxxiv, xxxvii, cxi, cxii, cxix and cxlv.

The attempt has been made several times, but has always failed; yet one can hardly deny that the existence of this peculiar structure should in some way be denoted, even in popular versions.

The Psalms before us are twins in form and in subject. Each consists of twenty-two lines, with the twenty-two letters of the Hebrew alphabet at the beginning. In both, the first eight verses have two lines each, and the last two have three each, and the accentuation is identical. Both begin with Hallelujah as a sort of formula (comp. Rev. xix:1, 3, 4, 6.), and have various coincidences of thought and expression. The subject of one is the exact counterpart of the subject of the other. The first celebrates the greatness and the loving-kindness of Jehovah in the circle of "the upright";

the second celebrates the blessings thence resulting to "the upright" themselves. Taken together, they set forth cause and effect, the benefactor and his beneficiaries, the blessed Jehovah and His blessed people. They also show that the greatness, loving kindness and righteousness of God are reflected by similar qualities in His people.

I. The Praise of Jehovah (cxi).

HALLELUJAH!

I give thanks to Jehovah with all my heart,
In the council and assembly of the upright.
Great are the doings of Jehovah,
Sought out by all that delight therein.
In His work there is honor and majesty,
And His righteousness endureth forever.
A memorial has He made for His wonders,
Gracious and merciful is Jehovah.
Food gave He to them that fear Him;
He will remember His covenant forever.
He showed His people the power of His works,
In giving them the heritage of nations.
The works of His hands are truth and justice;
Faithful are all His precepts.
They are settled forever and ever,
They are wrought in truth and uprightness.
Redemption He sent to His people,
He ordained His covenant forever—
Holy and fearful is His name.
The fear of Jehovah is the beginning of wisdom;
A good understanding have all that obey Him;
His praise endureth forever.

The Psalmist begins with the shout, Hallelujah, and then goes on to affirm his purpose to give thanks unto Jehovah, not formally nor feebly, but with all his heart, and not in private only, but in the assembly of the upright. Modern believers imitate him just in proportion to the depth and fervor of their piety. His thankfulness and praise are occasioned by God's manifestations of Himself. (1) One is that of *Greatness*, which is so large and copious that it requires effort to overtake it, and also a sympathetic feeling; for, as Pascal says, "Human things must be known to be loved, but divine things must be loved to be known." Whoso delights in Jehovah's doings will seek and find more and more to stir his soul. This is true of creation and

providence, but the singer here seems to have in mind the redemptive economy, its honor and majesty, its wondrous nature, its enduring memorials, its display of truth and rectitude. He refers to two particular expressions of it. One is the constant supply of food with special reference to what was done in the forty years of wandering when the manna came from heaven as regular as the morning, and on occasion quails stood cubits deep all around the camp (Num. xi). The other is the conquest of Canaan. The land of promise was occupied by numerous and warlike peoples, who defended it with courage and resolution; yet, through God's interposition, they were defeated again and again, until Israel entered into peaceful possession of the heritage. God remembered His covenant and fulfilled it to the letter.

(2) Another theme of the Psalmist's praise is the *compassion* of Jehovah. He is a gracious being. This belongs to His essential nature, and it is all important to His sinful creatures, for otherwise His greatness and His justice would be to them only a warrant of destruction, and His wonderful works would fill them with despair. But He has the same pity as a father for his children. He bears with weakness and infirmity in His people, and remembers and fulfills His gracious covenant. (3) And yet He is also *righteous*. All His works and all His words bear this stamp. There is no departure from strict and absolute rectitude. There is never any excuse or abatement to be made in estimating His procedures. His righteousness endureth forever.

This being the case, the first step in wisdom, its first principle, its central element, is reverence for God, and that not a mere sentiment or an empty profession, but a deep-seated conviction, showing itself in obedience to His will, such a conviction as

we find elsewhere expressed in the Psalter (cxix: 128):

I esteem all thy precepts concerning all things to be right;
And I hate every false way.

II. The Blessedness of the Upright (cxii).

HALLELUJAH!

Happy the man that feareth Jehovah,
That delighteth greatly in His commandments!

His seed becomes mighty in the earth,
The race of the upright is blessed.
Wealth and riches are in his house,
And his righteousness endureth forever.
Light in the darkness ariseth to the upright,
The gracious and merciful and righteous.
It is well with the man that showeth favor and leneth;

He maintaineth his cause in the judgment,
For he shall never be moved;

The righteous are held in memory forever.
He fears no tidings of evil;

Steadfast is his heart, trusting in Jehovah.

Settled is his heart, he shall not fear,

Till he see his desire upon his adversaries.

He scattereth abroad, he giveth to the poor;

His righteousness endureth forever,

His horn shall be exalted with honor.

The wicked man sees, and is vexed;

He gnasheth his teeth and melteth away:

The desire of the wicked shall perish.

This counterpart to the foregoing Psalm begins in the same way with a joyful shout, and then goes on to set forth the happiness of the godly man as corresponding to the character of the great Being in whom he trusts. He is described as one that feareth the Lord, that is, holds Him in profound filial reverence, which, however, is in no sense bondage, because he delights in God's commandments. They are just what they ought to be, nor would the upright man change them if he could. His obedience is unconstrained and cheerful. Such a man is happy, because God makes over to him a striking parallel to His own excellence.

(1) The upright has true *greatness*. His seed become "mighty in the earth," as was said of Nimrod (Gen. x:8), not, however, as the result of rapine and violence, but as a consequence of the divine blessing. His house, too, has wealth and

riches; he is established in his position; he does not fear evil tidings; he sees his enemies defeated; and his horn is exalted with honor. These, of course, are general statements rather than descriptive of each individual case, but they express what is the normal result of an upright, God-fearing course. Even where they fail to exist, the poor believer is "rich to all the intents of bliss," and he has a name which any one might envy. In time of distress he often obtains a relief which resembles in its fulness and suddenness a burst of sunrise at midnight. Signal instances are seen in the experience of Joseph in prison, or Daniel in the lions' den, or Paul in his voyage to Rome. The Most High often allows difficulties to accumulate around a conscientious believer, in order that the deliverance when it comes may be more sudden and striking.

(2) But his character as well as his condition is conformed to his Maker. He, too, is *gracious and merciful*. The milder graces which do so much to brighten life and alleviate its inevitable evils, are cultivated and displayed by him. He is courteous and kind and forbearing. The genial spirit which breathes through his faith, animates his own soul and gives color to his course. As himself the object of an infinite compassion, he can afford to show the same to the erring and unfortunate whom he meets. His means are willingly employed, whether for temporary (v. 5) or permanent (v. 9) relief. He has had the joy of receiving, but he adds the still greater joy of giving (Acts xx:35). And the higher his attainments in the divine life, the more lavish is his distribution. He truly "scattereth abroad." Nor does he suffer. There are various ways in which a man may come to poverty and want, but all experience may be challenged to show a case in which this result came from liberality to the needy.

(3) Another prominent feature is *righteousness*. It is said of God, in the previous Psalm, that "his righteousness endureth forever," and precisely the same thing is twice said in this Psalm (vv. 3, 9) of him who fears God and delights to do his will. The righteousness of God remains forever; and the same is true of man's righteousness when it is a reflection of the Divine. His uprightness, justice, holiness, since they come from God, are to remain forever. "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger" (Job xvii : 9). The threefold repetition of this clause has been considered by one critic "a proof of the small inventive power of the author," but it is rather an evidence of his insight and penetration. The point of the fine combination of this Psalm with the one that precedes it, is the resemblance of God and the godly man; and the main feature in each is righteousness; in the one inherent and self-originated, in the other a gift and a copy, but in both everlasting.

The twin lyrics remind the reader on one hand of the duty of constant and hearty thanksgiving and praise as a constituent part of that communion with God, in private and in public which is the soul of religion, and yet which is so often forgotten even by good men, when they habitually regard prayer as including only petition, and so go to God only when they want something. Some Psalms are wholly devoted to praise. Should not the same be the case in our devotions? On the other hand, we are taught effectively the great lesson that God is our pattern; that our moral excellence is regulated by His standard and inspired by His revelation of Himself; that so far as we are what we profess to be we reflect His image; that this reflection should grow more precise and accurate day by day; and that the closer our imitation is of Him the higher the trib-

ute of praise we give to His holy and fearful Name.

The Conscience Seared with a Hot Iron.

κεκαυστηρασμένον τὴν ἴδιαν συνέδησαν.

I. Tim. iv: 2.

BY PROF. E. J. WOLF, D.D., GETTYSBURG, PA.

THIS phrase has passed into the current vocabulary, and even into literature, as indicating a hardened, callous, insensible condition of the moral faculty in man. Macaulay says in reference to a person of this description: "It was in vain that the amiable divine tried to give salutary pain to that seared conscience." A seared conscience is, according to this representation, a conscience that experiences no pain. It is past feeling. It is, in fact, no conscience at all. Its functions have ceased. It is dead. When you say the man has a seared conscience, you are understood as saying the same as if you had used the expression, the man has no conscience.

Good commentators have, no doubt, given this interpretation of our passage, and preachers are continually using it as a text for a sermon on hardened and insensible sinners, who have no consciousness of self-reproach or self-accusation in their persistence in evil. Times without number the language is quoted as portraying those wretched souls who have no longer any sense of wrong-doing, who are morally dead.

Now these words may, and in all probability do, teach the very reverse of what is so commonly attributed to them.

The Greek original, *καυτηριάζειν*, translated in the authorized version, "seared with a hot iron," is used nowhere else in the Holy Scriptures, and rarely, if ever, in any other Greek work extant. It means to burn, and doubtless the medical term "cauterize" is derived from it. But the word *καυτήριον* designates "a

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branding iron," and it is entirely correct to translate "having their consciences branded with a hot iron." See Revised Version: "branded in their own conscience as with a hot iron." And this yields as the sense of the passage the very opposite of that given above. So far from having become insensible to the sinfulness of their conduct, these heretics carry about with them the perpetual consciousness of sin. It is branded into their conscience with a red hot iron. The evil they are doing by their false teaching, they do in the face of their better knowledge. As the previous passage has it, they are "speaking lies in hypocrisy." Professing to teach divine truth, they are knowingly teaching error. They are acting against the unmistakable and inefaceable self-reproach written upon their conscience with a burning pen. A similar party is spoken of in Tit. iii: 11, as one who "sinneth, being self-condemned." The testi-

mony of his own conscience glares upon his eyes like the brand upon a criminal.

Huthersays of this passage: "This 'cauterizing' was done not only to slaves, that they might be easily distinguished, but it was also a mark of punishment indicating the subject to be a criminal." Some find light on this text from Gal. 6: 17, where Paul speaks of bearing in his body *τὰ στίγματα τοῦ Ἰησοῦ*. The clear sense of our passage seems to be that as criminals bore upon their forehead the brand of their infamy, so the false teachers and seducers, against whom Paul gives warning, had stamped upon their conscience the sense of their sin. They were consciously branded sinners. They were not characterized by obduracy or deadness of conscience, but they presumptuously prosecuted their evil work in defiance of the authoritative testimony and the bitter reproofs of their own conscience.

EUROPEAN DEPARTMENT.

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

Optimistic Pessimism.

THIS expresses the feeling prevalent in a large number of Christians in Europe respecting the present situation. The condition of society and of the Church inspires a pessimistic spirit. Everybody who wants to see the truth knows that society is chiefly controlled by selfish interests. Class prejudice and hatred have become dominant, and make an understanding impossible. Partisanship rules politics. Socialism is denounced as carnal, as intent on gratification, and as absorbed by material pursuits; and socialism can reply that it has learned its lessons from the other classes of society; that it is as good as the rich, and far more honest. From different quarters are heard prophecies that the socialistic state may be inaugurated soon; and that the prophecy has some ground is augured from the fact that the Ger-

man chancellor recently spoke in Parliament of a possible conflict between the army and the Socialists. But even if socialism is not successful, the power of the infuriated, disappointed, atheistic masses is full of danger to individual safety, to property, to culture, and to the national welfare.

Respecting the state of the Church, pessimism is also common. Its present position is untenable. A religious writer, speaking of the general unrest, says that "in the Church, too, a feeling of insecurity, coupled with dissatisfaction, threatens to get the upper hand." The masses in the city have become materialists; and now socialism is putting forth its utmost energies to capture the laborers in the country, where religion has more hold on them than in the centres of population. Socialists boast now, "Let us but get the laborers

in the country, and we have the State." But besides socialism, ultramontaniam is continuing its virulent attacks against Protestantism.

Pessimism, but an optimistic pessimism. The very fact that the situation is being realized is ground for hope. Slumber now is seen to mean defeat and death. So great are the dangers, that human aid seems wholly inadequate. God as the only hope is now appealed to. There is hope too in the fact that the need of change is felt. Society as now constituted cannot do the work required. The socialistic state may be a dream, but the just demands of the laborers must be met. The poorer members of the human family must be elevated; but who shall do it if not those who have had especial advantages and enjoy superior culture and means? And nothing is clearer than that the Church must change. "Reformation or revolution" applies to it as much as to society at large. More freedom in its relation to the State, lay activity, better organization of the parishes, more efficient pastors, sermons adapted to modern hearers, and a thoroughly Christian realism—these are among the constantly repeated requirements.

From the present untenable position to the mind and heart and work of Christ, that means from pessimism to optimism. Where the present situation means despair, Christian faith resorts to hope. The possibilities are wonderful; the opportunities are most inviting for earnest, energetic souls. To some the seeds of promise may be hidden; but the very earth that hides the seed will make it germinate and bear fruit.

Hence in their earthly despair believers say: "Be calm and wait. Work in faith; trust in God. There is hope the brightest; but it is a hope that there will be a change, when old things shall pass away, and all become new." It is a time

when all the regenerative forces of society and the Church are needed—needed for the regeneration of society and the Church.

Biblical Criticism in Public Addresses.

IN Liegnitz, Prussia, Rev. Ziegler delivered five addresses, which have been published under the title, *The Historic Christ*. This was the subject of the last address, the others, which were preparatory to it, being on the Biblical Account of Creation, the Chosen People, the Messianic Prophecies, and the Jews in the time of Christ. He treats the account of creation as a religious, not a scientific, account; accepts Wellhausen's theory that it was not the law but the prophets which constitute the original basis of the religion of the Old Testament; he rejects the gospel of John as an authentic document, regards Christ's origin as purely human, and holds various parts of the first three gospels as not historic. Much in the addresses reveals a reverent spirit, and Christ is regarded as the source of our faith and the basis of our hope. That he has departed far from the orthodox standard is clear, and then he has accepted, as the result of biblical criticism, views of the Bible which are contrary to those usually accepted by Christians, and has advocated them in public assemblies. It was his last address which seems to have caused most offence, namely, his views of the historic Christ; and he has been cited before the Consistory of Breslau to answer the charge of attempting to undermine the Christian faith. It is not the result of the trial that specially concerns us; our interest is centred more in the general question, how far ought the problems of biblical criticism to be discussed in public.

Not only in Germany, but also in other countries, this question is agitating theological students, preachers, and professors. The time has

come when it must be freely considered and frankly answered. In Germany, where the critical problems are in the air, every student of theology must determine what attitude his public ministry shall take respecting these problems.

In German universities, with the greatest freedom in theological inquiry and discussion, no one questions the right to the impartial and thorough investigation of all biblical, historic, and dogmatic questions. It is for this very purpose that the professors are appointed by the State. Not less in theology than in science and philosophy is truth supposed to be the sole aim of all research. A professor of biblical literature who ignores the critical problems would be regarded as unfit for his place. The critic in order to secure a hearing must be a specialist, thoroughly prepared for his work. The questions involved are complicated, many of them extremely difficult, and often the data are too obscure or too incomplete to insure positive results. In proportion as the student values the Bible, he will be anxious to know all about the authors, the text, the relation and history and teachings of the different books. As the deepest interest and purest motive lead to the profoundest critical inquiry, so everything must minister to bring out the truth. Scripture and history must tell their own story; if it is told for them by dogmatic prepossession, the whole process is vitiated.

So long as the human mind loves the truth and values the Scriptures these critical inquiries cannot cease. Opposition to them makes the impression that faith in the Bible has been lost, and that the true facts are feared. The more earnest the believer, the more imperatively he must insist that the truth, the whole truth, and nothing but the truth shall be taught respecting the Word of God. That what has been honestly

discovered by frank inquiry shall also be taught in the university, is self-evident so long as pure truth is the sole aim.

But even in the university there is another side. Criticism has been abused and has worked disastrous results where it should have been a blessing. It has not always been reverent. Instead of being the minister of truth, it has too often seemed intent only on destroying. Mere theories, which overthrew what many Christians held to be most sacred, have been proclaimed as final demonstrations, when in fact they lasted only till some other equally valid theory drove them from the field. The profound scholarship which makes a man invincible in the truth also makes him extremely cautious respecting doubtful solutions. What crimes, for instance, have been committed in the name of criticism against the New Testament! The subjective whims of critics have been dubbed internal evidences, and theories have been chasing each other until the greatest confusion prevailed. Besides, the critical spirit was cultivated, the mind lived in negations and existed on denials, and no time was left to attain the positive results for whose sake the criticism is valuable. German theological students sometimes come up for examination who can give the various critical theories respecting the Bible, but who have little idea of the actual contents of Scripture. When a theological professor becomes too negative for his work he may be transferred to the philosophical faculty, as was the case with Bender in Berne; or he may himself request to be transferred, as was the case with Wellhausen.

In the universities the professors can fight out the battle of the critical problems. The rule prevails, that if any one does not like the results attained, let him produce something

better. Schools are easily formed in Germany; and men who enter on no original investigations themselves are but too apt to swear by some leader whom they implicitly follow. Theological students who hear conflicting theories by different professors are apt to be bewildered. Sometimes one professor affirms positively in one room what another as positively denies in another room. Some students adopt the view of one professor unconditionally; others remain in doubt and leave the problems for future consideration; and very many, as one of the leading critics of Germany said to the writer, let the professor have his say, and then drop the critical problems as of no concern for them. This critic assured me that the practical effects of criticism are vastly overestimated.

But how about the critical problems before the people? The pulpit in Germany is devoted to edification, not to the discussion of the critical problems. This is true even of pulpits called rationalistic. Even the most liberal sermons contain an amount of biblical exegesis which would surprise the most orthodox American congregation. But the biblical language has not the same meaning as with the orthodox; nor are the characteristic doctrines of orthodoxy found in these sermons. It is universally admitted that the critical problems in the pulpit confuse instead of edifying.

But in public addresses, such as Ziegler's, the circumstances are different. The question arises what the pastor owes to the truth, to his own convictions, to his people, to the Church, to the creed, to the historic development, and to the Bible. These are questions which involve the very character of the minister and the efficiency of his calling, and they may occasion the most painful perplexity. There may be regions where the people do not demand the

consideration of the critical problems; then, of course, the matter is easily settled. But there are also regions where these problems agitate the minds of the people, and where they are discussed, whether or not the pastor desires it. The former arcanum of the schools is now at once popularized, and through the daily press, and lectures, and novels finds its way into the family. Our press respects no secrets; indeed, it places a premium on their exposure. And appeals have actually come from the pew to the pulpit to have more respect for the biblical criticism of the day. What now shall the pastor do in and out of the pulpit respecting these problems?

There are communities in which the preacher who ignores these problems cannot meet the demands made on the pulpit by the culture of the day. His use of Scripture should prove that he has a mind and a heart for the living biblical investigations of the day. Ignorant or prejudiced attacks on criticism, or summary dogmatic solutions of the profoundest problems, will hurt the cause he wants to promote. The Christian pulpit must be the strongest advocate of freedom of inquiry and of the most thorough research. Truthfulness has been pronounced the cardinal homiletic virtue; and if the people lose confidence in the preacher's truthfulness respecting his inner convictions, or the facts pertaining to Scripture, his usefulness will be at an end.

Whatever the disposition of the subject in the pulpit, on other occasions, in lectures, in journals, and in books, the theologian may be required to give a discussion of the critical problems. No less a theologian than Rothe declared that it was impossible for theology to attain certain final critical results and for the Church to continue to cherish views in conflict with these results. "It cannot remain so; the two must come together in truth and

honesty." He held that it was not enough for theology to be free in its criticism, but that it must also make the fixed results of its critical inquiries the possession of the Church. It is evident that if it does not do that it will not perform its duty. Another German writer holds that the whole future of the Church depends on the appropriation of what has been definitely settled by theology.

It ought to be self-evident that before the public the critical problems should be discussed with greatest caution. The spirit of prayer and of humility should banish all desire for a show of learning, or to produce a sensation. The best scholar cannot forget that he is the child of an age that lacks reverence, and tramples on authority. Only those subject to the truth are fit to discuss the fundamentals of truth. Ignorance, bigotry, and intolerance may require the boldest and most emphatic assertion of that freedom which proves all things, and holds fast that which is good. But the Christian liberty of others must likewise be respected. Much of the biblical criticism on the Continent is haughty, with an air of absoluteness and finality which the proofs do not warrant, and with a dogmatic rather than with a truly critical spirit.

It is a most difficult question to determine how far problems which are calculated to unsettle faith should be discussed before a public which cannot possibly investigate those problems for itself. For this the people lack ability, leisure, and the means. The public depend on the statement of others, so that their opinion is formed at second or third hand. Many of the problems cannot possibly receive justice in sermons and addresses; they require long, laborious, and learned research. Elaborate volumes are necessary for adequate discussion; and in public

addresses little more than results and hints at methods are possible.

This makes it evident that the greatest care should be taken not to give as final the mere opinions of schools, or the doubtful results of individual research. The failure to heed this rule has been productive of greatest mischief. Earnest men are anxious to know the truth respecting the most momentous concerns, but they do not want subjective whims to be palmed off on them as the ultimate wisdom. Profound scholarship can wait with the expression of its theories until they are confirmed; or, if they must be expressed, it will proclaim them as what they really are—namely, tentative. God can wait, the truth can wait, the scholar can wait.

Besides the distraction, the confusion, and the perplexity produced by the critical problems, a totally wrong impression respecting their results is produced in many minds. They see only negations, and lose sight of the positive elements of Scripture which are the basis of faith and hope. Critics are so absorbed by negative results that they are apt to forget the positive factors which are left. And it cannot be questioned that exclusive attention to negative criticism is not the best preparation for appreciating the edifying substance of Scripture. Much in criticism is still extremely doubtful; and until many points are settled which are now in dispute, it will be impossible to give anything like a satisfactory account of the definite results of critical inquiry. Criticism itself will yet have to determine what lies within the province and ability of criticism. The negative era of critical inquiry will no doubt be followed by a positive one. But even in the negative stage, when rubbish is removed, and an immovable foundation is sought, it ought not to be forgotten that all destruction is but for the sake of the

construction. While the critical processes are free and most thorough, and most destructive where destruction means truth, still there are unmoved positions. These should be recognized and emphasized. A whole world of spiritual truth has been made all the brighter because the electric light of criticism has been thrown upon it. And all critical inquiries must eventually be promotive of truth, of definiteness, and of peace.

It is our experience in Berlin, that with the most absorbing study of the radical critical problems, there ought also to be the constant culture of the deepest spirituality. When this is done, many students testify that biblical criticism has been an incalculable help to them. They have studied problems which would not permit their minds to rest, and they have attained results on which as a basis they can work in peace and joy to promote a knowledge of the Scriptures and to seek the best interests of the kingdom of God. If some old views have vanished, they have gained others which are more firm and no less precious or fruitful. And what has thus been experienced by students of the critical problems is confirmed by such thorough critics as Prof. Weiss. The process may be difficult, and even attended with mental agony; but, if rightly pursued, it leads through darkness to light, through doubt to faith, and through confusion to peace. For the Church at large such a process will necessarily be slower than for the student; but it will also eventually be the reaper of a precious harvest.

Through the Cause to the Remedy.

THE awakening of European Christians to an appreciation of the actual situation has in many respects been extremely sad. The religious condition on the Continent is worse than they were prepared to believe, worse than seemed possible in the

presence of the Church of Jesus Christ. The wonderful progress of socialism with its avowed materialism and atheism has been the chief factor in this awakening. The Socialists claim one-fifth of the population of Germany, that is, about nine millions. Their past achievements are a mighty impulse to still greater success, and they work with bright hope, with the greatest determination and energy, to gain the victory. It has suddenly burst upon the conservative elements in Europe that the State, the Church, society, and culture are in danger. The imperial chancellor has just spoken in Parliament of the need of preparing for the conflict between the army and the Socialists. What wonder that people are startled out of their lethargy, and try to get at the meaning of present movements and to secure the conditions of future safety.

The moral and religious condition of the masses is seen to be appalling, and a kind of panic and a species of despair are affecting Christian circles. Already the evil seems to be overwhelming, and yet it is apparently growing. Protestant and Catholic countries are alike in this respect. A Catholic journal recently said: "Berlin is not a Protestant city. Protestantism is nothing but a veneering. The name 'evangelical' is an empty sound to the masses. Ninetenths of the people care not a whit for the Church. Berlin is a free-thinking city." Indeed, the prophecy is ventured that before long the churches will be closed. What is the Protestant answer to this? A Church paper in Berlin does not attempt to deny that the condition is indeed lamentable. But this is its remarkable reply: "Is the condition any better in Catholic cities, say in Vienna, Munich, Rome, Madrid, Lisbon, Paris, and Brussels?"

The appreciation of the situation has intensified the conviction that

something must be done speedily and effectively. Numerous remedies are proposed, and yet the remedy has not been found. Many doctors seem to forget that the times are peculiar, and that a remedy in order to be efficient must be adapted to the peculiar needs of the day. Some say, Preach the old Gospel in the old way; but as that has been done all along, and as the present evils have developed in spite of that preaching, it is not seen just how it is to meet the demands, particularly as those most needing the Gospel do not hear it. Others think that in His own good time God will bring the needed relief, and so they slumber on in indolent indifference.

Earnest and wise Christians, realizing that the times are extraordinary, and require extraordinary efforts, are now intent on discovering the cause of the evils. They know that it is only by the removal of the causes that the evil effects can be prevented. This thorough investigation of the causes of the prevailing immorality and irreligion is among the most hopeful signs of the time. It is at the root that the fruit must be destroyed.

Recently these causes were discussed in a secular German paper. This fact is important, because the secular press in Germany rarely pays attention to religious matters. But so seriously have the Church and religion been weakened that even men of the world are becoming anxious lest they so completely lose their hold on society as to fail to give it that support which it so much needs now. Many want religion, not because they have any regard for God or any hope of heaven, but because they think it needed by the State and the masses. Indeed, it has almost become axiomatic that a nation cannot exist without religion.

As a real progress towards the solution of the religious problems of the day we must note the fact, that

intelligent observers of the times admit that the Church itself is in part, and perhaps largely, to blame for the alienation of the masses. No theory of the sanctity of the Church can shield it from the most thorough scrutiny. To the reality in the Church men now go for their view of its sanctity or corruption. Christians have learned that it is idle to denounce the world outside of the Church, when that world has actually crowded into the Church and crowded out the kingdom of God. They also see that it is foolish to preach at those not reached, the atheistic masses, while the evils facing the pulpit are ignored by the pulpit which faces these evils. Change the Church, has therefore become the cry. Begin at home, remove the causes of evil there, make the Church itself alive and spiritual if it is to quicken the world. It seems a dire judgment that a State Church, with religious teaching in all the schools, receiving the children into religious fellowship after long catechetical instruction, should now be confronted by such atheistic masses.

Both inside and outside of the Church the ordinary sermon is declared to be wholly inadequate to the occasion. It is abstract, when the concrete is demanded; it savors more of the past than it does of adaptation to the present; it may be true, but it lacks reality, actuality; it lacks the timeliness so characteristic of Christ's gospel and of the apostolic epistles; and it fails to meet the living souls of the living present. Not an imaginary, but the actually existing, meal is to be leavened, and to this the leaven must be adapted. That the preaching of the Christian life is especially needed in our realistic age, is self-evident. Practical theology has received a new meaning, namely, a theology that is practised.

Another alleged cause for the

alienation of the masses is the difference in the treatment of the rich and the poor. Rented pews, the special favors shown to wealth and rank, and the failure to preach the responsibility of privilege and the Christian duty of capital, are now reaping their harvest. Somehow the rumor prevails that the Church, or at least the Protestant Church, is the enemy of the poor; and this rumor, however false it may be, works disastrously. Now that Christians are aroused to the situation, the poor and the suffering receive more attention; but the world wonders why the love of Christ did not constrain the Church to do what the dangers of socialism now force it to do for its own safety.

Confessional disputes, internal dissensions, the lack of Christian cooperation in the great work of the day, are also named as potent causes. Strength has been used to destroy brethren which was needed to save the world. Even into religious instruction the partisan spirit has crept. The inculcation of favorite views rather than the promotion of spiritual life has been the aim. In religious education the memory has been exercised, while the heart was untouched, and the mere recital of doctrines was taken as evidence of religion. Hence Socialists have hailed the method of religious instruction as one of the best means for their atheistic aims. It would be difficult to discover a more effective way to create aversion to religion.

The secular journal discussing the causes of irreligion says: "In short, the Church in general has not comprehended the demands made by the times, otherwise the muddy waves of atheism would not suddenly rise in such force from the bottom of society." It has been objected to this criticism that it is one-sided; and the objection is valid. Causes outside of the Church are powerful factors in the flood of materialistic

atheism. In the very name of science, the people have been robbed of God, of their souls, and of immortality. The theoretical materialism in cultured classes has become the practical materialism of the masses. The favored classes have set the example which the Socialists are following in an exaggerated form. Scholarship, capital, rank, position, refinement, all have become intensely selfish. Hence the conviction is rapidly becoming general that the favored classes are the worst, that they are the real fountains of pollution, that the work of regeneration must begin with them, and that when they have been transformed, then there will also be hope for the masses.

Society is a unit. In crime and in purity, in blessing and in cursing, all are somehow involved. Each one has a social as well as a personal responsibility. The causes now working evil are not concentrated in a focus; they are found everywhere, and everywhere they must be recognized and removed. That is the condition of the remedy. The Church and the world, the favored and the poorer classes, capital and labor, the scholarly and the ignorant, all partake of the blame of the existing evils. To and through the causes in the Church, in learned and moneyed circles, among the masses, to the remedy—that is now the calling, and that is now the hope.

The Ultramontane Press in Germany.

THE numerical strength and actual power of this press are astonishing and give some idea of the wonderful activity of Catholicism in Germany, by means of which they hope to bring the land of Luther back to the papacy.

Catholic Austria has only 75 Catholic journals, of which 7 are dailies; Switzerland has 41, of which 3 are dailies; while in Germany, with only one-third of the population Catholic,

there are 401 Catholic journals, 81 dailies, 173 weeklies of a political character, and 147 papers which are not political. Since 1879 there has been an increase of 73 Catholic journals. In this period the increase of large papers appearing six times a week or oftener has been especially large, namely, from 60 to 89. In Prussia alone the increase has been from 27 to 48. There are nearly 200 German Catholic journals which are devoted to specialties, namely, 21 to bibliography and philosophy of literature; 29 to scientific theology and homiletics; 52 to ascetics and missions; 6 to law and politics; 2 to natural science; 3 to philosophy; 27 to pedagogics; 2 to history; 3 to geography and the life of nations; 7 to the history; 13 to church music; 25 to belles-lettres.

This astonishing list includes only the journals which side with the Catholic Centre, the ultramontane political party in Germany. Other papers called Catholic are not included. These journals are under the supervision of the bishop. One of the bishops recently sent a letter

to his clergy urging them to do their utmost for the Catholic press and to use the confessional to have other papers banished from the family. The aim of these journals is to exalt the Pope, to promote the supremacy of the Catholic Church, to recall all the banished orders, particularly the Jesuits, to gain control of the schools, and to destroy Protestantism.

Die Christliche Welt, which gives the above statistics from Catholic sources, calls attention to the demands made by this press on Protestants. And it also shows what Protestants are actually doing to meet these demands. The zeal of Rome is met by indifferentism on the part of Protestantism; the unity of Rome is met by Protestant division; and the concentration of aim under the direction of the bishops and the Jesuits is met by distractions in the Evangelical Church. According to the statement of the Catholics, there are some fifty Jesuits who devote themselves to the various departments of journalistic literature in Germany.

MISCELLANEOUS SECTION.

How to Speak in the Open Air Without Injury to the Voice.

BY PROF. A. S. COATS, ROCHESTER, N. Y.

In the first place, do not speak in the open air. The probabilities are so largely in favor of your doing no one any good by such exercises that you should not run the risk of injury to the voice by so doing.

But if you must, you must, and it may be done with impunity if rightly done. Possibly, we need the old Roman drill-masters, the *Vociferarii*, back to tell us how to do it rightly. Certainly the Greek gentleman who used to take the prizes at the public games for his vocal attainments, and whose "voice was powerful enough to stun the entire audience," must have learned the art of perfec-

tion. But then we are learning that the ancients, both in their singing and speaking, were continually seeking for noise and fury, and so we must soon cease to quote them as models.

Perhaps we may still be permitted to refer to the school habit of Henry Ward Beecher in this connection. "It was," he says, "the habit of my brother Charles and myself and one or two others, to make the night, and even the day, hideous with our voices, as we passed backward and forward through the wood, exploding all the vowels from the bottom to the top of our voices." At least, it is safe to commend two facts in the training of that marvellous voice of his. First, he caught his voice when it was young, and went assid-

uously to work upon it. Secondly, he used it constantly in the open air. We believe that both these facts—early discovery and open air training—must be true of almost every voice that can be successfully used without injury in open-air speaking.

But the halcyon days of youth are passed, and you must still learn “how to speak in the open air without injury to the voice”? Well, then, these suggestions may prove a help to you.

First, remember that your voice, shout you never so loud, will not come back to you.

“I breathed a song into the air;
It fell to the earth, I knew not where.”

So will your voice. When speaking in an inclosed space, you naturally and properly seek to “fill the room” with sound; but when the heavens constitute the roof of your audience-room, and the horizon its walls, this cannot be done. You may well listen to the voice you are producing, noting its key, volume and strength, but you must not expect its reverberations to return to you again, nor strive to make the sound so loud that they may.

Again, though you may not receive any aid from the old Roman *Vociferarii*, whose system of voice-training happily perished with them, yet a certain tribe of monkeys can teach you a trick worth knowing. Says Dr. Carpenter in his *Physics*: “In the howling monkeys of America there are several pouches opening from the larynx, which seem designed to increase the volume of tone that issues from it—one of them is excavated in the hyoid bone itself. Although these monkeys are of inconsiderable size, yet their voices are louder than the roaring of lions, and are distinctly audible at the distance of two miles, and when a number of them are congregated together, the effect is terrific.”

“Oh, for these pouches just above the larynx!” Yes, but you have

similar sound-augmenters. Not as large, possibly, as those provided for these lower masters of vocal gymnastics, but still reasonably large, and capable through use of great enlargement. Use them. By all means use them. You have no need of a sounding-board over your head to augment the volume of sound, if you will but use the sounding-boards you carry around with you in your head and throat. Use them. Open the mouth wide where width may be of some service, in the back part of it, not in front. Imagine a large space at the root of the tongue—room enough to hold a good-sized apple. Thinking the thing is so, will help to make it so. Speak from full lungs, with the larynx directly over the wind-pipe. Make the sound well back in the mouth, and then throw it well out over the audience. Avoid high keys, if you wish to produce powerful tones. Do not scream. Do not get into a panic for fear that everybody is not hearing you. If you do, you will feel a constriction just under the jaw, and then it is all up with you.

Finally, rest your voice while speaking by the use of what variety in quality, force and movement the exigencies of your audience-room concede you. This is not great, to be sure, for the voice must be kept reasonably full and strong on every word from the beginning to the end of your address. Your rate of voice movement must be more deliberate than it need be in an inclosed space, still it need not be the same continuously. Less change of pitch is admissible than when speaking under normal conditions; still some variety may be obtained in this particular, and so of all the other vocal elements that go to make up a spoken address. Use natural, not artificial, tones. Be sincere. Sincerity in utterance necessitates variety in utterance. Speak to the people, do not declaim before them. Stop when

you get through—before, if you feel that you are injuring your voice.

Who are the Enemies of the Saloon?

BY REV. WATSON J. YOUNG, PROSPECT, PA.

Apropos of the present *Symposium* in the Review section of the HOMILETIC, it might be well first of all to answer the question: Who are the enemies of the saloon? Not the man who is engaged in the manufacture or sale of intoxicants. His *money* is there, and he will not fight against his own purse. Not the man who by vote, or influence, gives aid and comfort to the saloon, directly or otherwise. Not the man who, by his patronage, aids in building up the saloon. Not the man who advises that the law of God shall be broken, in order that the saloon may be enabled to sell wine and beer on the Sabbath. Not the man who would throw around the saloon the protection of the law, and entrench it in High License, and in a certain factitious respectability, arising from its standing before the law. And not the man who makes an alliance

with the saloon for the sake of office or emoluments; or the man who depends in whole, or in part, upon the blood-stained wages of the saloon for his support.

The saloon claims all these as friends, and the claim is just. And the true enemies of the saloon will wage a more successful war without waiting for the assistance or advice of its friends. Union between the enemies of the saloon and its friends is impracticable and undesirable.

Who, then, are the enemies of the saloon? They are those who recognize the gravity of the situation, and the constant danger to our country from the rum power. They are those who have enlisted to destroy, and not to permit or license, the saloon. They are those who by voice and influence, and vote, are doing what they can to break down the rum power, and save their fellow-men. They are those who recognize that their duty to God and their country is above party, above wealth, above political influence, above friendship. The saloon recognizes them as enemies, and the recognition is just.

PREACHERS EXCHANGING VIEWS.

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

The Most Remarkable Donation Party I Ever Had—Its Profit and Loss.

It was a little over a year ago. I had just come to this field in answer to a call to the pastorate. The manse, newly erected, received the finishing touches the day we moved into it. About two weeks later, on opening the door in answer to a loud ringing of the door-bell one evening, the people poured in with bundles in their arms, and boxes under their arms, and sacks on their shoulders, and smiles on their faces. They deposited their loads upon and around the dining-table. They refused to take off their "things,"

but handed the "Mistress of the Manse" a purse, and requested us to put on our hats and follow them. We did so, and were led to a neighbor's house, where we spent a delightful evening, and enjoyed a repast of good things for the "inner man." On our return we took account and found we had about \$60 in flour, sugar, coffee, tea, and such other things as did not require immediate consumption. But the best of it is, the donation party has continued ever since, not *en masse*, but individually. They fill our carriage as we visit among them, and when they call at the manse the

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"Mistress," before taking their hats or coats, must pay a visit to the pantry to relieve them of something that encumbers them and enriches us. But this is not the whole of the profit. The cheer and encouragement that it gives to the occupants of the manse, and the realization, on the part of the people, of the Scripture, "It is more blessed to give than to receive," is certainly great gain. This in no way interferes with the payment of the salary as promised. The loss—NOTHING.

G.

Another.

In the year 1866, I found a community that was without any religious services. My time, during the winter, had been employed in holding revival meetings in the church of which I was pastor. This left me the month of March in which to hold meetings in the place referred to. The weather was stormy, and the roads were rough, and I was advised by many not to make the effort, as it had always proved a failure when attempted in preceding years. We commenced the meeting. After a week of work one old brother came to me and said that he felt it his duty to say that in case I expected pay for my services, I would be disappointed, as the people in that neighborhood never supported the Gospel, and this was the cause of the failures of the past. We remained. God blessed the effort. Nearly thirty were converted, and a church society was formed of thirty-one members. A brother who had been converted called for a donation party. It was held in the school-house. They contributed \$117; of this, \$70 were in cash.

Profits—The erection of a house of worship. Prompt payment of the pastor's salary long before the year closed. One young man was converted, attended college and served for years as a missionary in India.

About one-half of those who joined the society at that time have since died happy, Christian deaths. A church has been supported now for twenty-five years, and is still at work. R. C. S.

An Odd Funeral Custom.

THE brief article of Rev. J. T. Gladhill in the March issue of the REVIEW, concerning the keeping on of hats during funerals, leads me to say that it seems to be the general custom in this eastern part of Pennsylvania; chiefly in the rural districts. I have seen the same irreverent act, however, in two of the largest churches in this city, on the occasion of funerals. To all inquiries as to why this is done, the invariable answer is, "custom." But that is not satisfactory. An additional fact is, that the act is practised only by the male relatives, or connections, of the deceased. Why only these?

Another queer custom, to which I was a stranger before locating in this place, is the habit of having the immediate family of the deceased occupy the room in which the casket is placed, when the funeral services are held at the house. A more mournful sight can scarcely be imagined than this. And yet it is not without its ludicrous feature; for there are the male relatives, and every mother's son of them, from the youngest boy to the oldest man, has his hat firmly placed on his head!

Mr. Gladhill has accomplished a great deal towards abolishing an irreverent, as well as a foolish, custom, if he has succeeded in having the hats taken off the heads of male mourners at a church funeral service! EASTON, PA. C. R. T.

Funeral Sermons.

WILL some of the experienced brethren be kind enough to state a few good reasons (if there are any) why a "regular" sermon should be preached at funerals, even though

the services take place at a church. Does any one think that the immediate family are in a condition on an occasion of that nature, to listen patiently to anything but a few words of condolence and spiritual comfort? If not, what rules of propriety will allow the minister to detain them while he addresses "those who never come to church at other times"? I trust that some of the readers of the REVIEW will express themselves on this important subject, as I would not like to take a decided stand before becoming acquainted with the views of older and more experienced ministers.

* * * *

Was Paul Married?

SOME time ago, I had the privilege of hearing the famous lecture, by George Wendling, Senator from Illinois, on "Saul of Tarsus," in which he affirms that St. Paul was a married man. His argument in favor of his affirmation, he based on the ground that St. Paul was a member

of the Jewish Sanhedrim, and that none but married men could belong to that honorable body. I never studied the classics; have always been limited in my privileges, hence would humbly and modestly inquire where can I find the authority for such a statement?

A READER OF THE H. R.

Minister vs. Christian.

Apropos of the forcible Editorial Note in the January number of the REVIEW, on "Public and Private Character," a story is told of Father Gosner of Berlin, that on one occasion he asked a Minister of State how, with a free conscience, he could have taken the Lord's Supper on Sunday and have gone out and fought a duel on Monday. The minister answered, that he had done the first act as a Christian, and the other as a Minister of State. "But," said Gosner, "suppose, your Excellency, that the devil should come to-night to fetch the Minister of State, where will the Christian be?" C. G. M.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Gambling Curse.

They lay themselves down upon clothes laid to pledge.—Amos, ii:8.

WHEN pool-selling was licensed in the State of New York, some four years since, it was on the plea of improving the breed of horses, elevating the moral tone of the race-track, and driving out its least desirable patrons. In view of which plea the recent comments of Chief-Inspector Byrnes are very suggestive. He declares that among the most noted managers of "the turf" in the neighborhood of the metropolis are men whose hands are red with the blood of their fellows, and men steeped in crime of every other description; that almost every race is conducted fraudulently, in the interests of the book-making frater-

nity; that the most utterly degraded men and women are the most conspicuous patrons of the race-track; and that the gambling spirit, begotten and fostered by horse-racing, is the cause of untold misery and crime. By it lives are wrecked and homes ruined. Such a statement coming from such an authority may well be received and heeded. Nor let it be forgotten that the recognition of this detestable and ruinous business as legitimate is unquestionably one of the occasions, if not the great occasion, of the present demoralization. No State can afford to become, in any guise, the patron of what is essentially wrong; or throw about it the arm of its protection; and this, it seems to us, is the real end, if not the intent, of its license.

A Just Principle.

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.—Ex. xxi: 29.

THE number of railway casualties in the United States during 1890 was very greatly in excess of that of either of the three years just preceding. In 1887 the number of persons killed was 656; in 1888, 667; in 1889, 492; but in 1890 it mounted to 806. In 1887 the number of persons injured was 1,946; in 1888, 2,204; in 1889, 1,772; while in 1890, it was 2,812. Of the killed, the number of passengers was 59 per cent. greater in 1890 than in 1889, there being 108 in 1889, and 172 in 1890; while the number of employes killed was over 70 per cent. greater in 1890 than in 1889. As those accidents in which the largest

number of lives were lost were directly traceable to negligence, the application of some severe discipline is needed. Great corporations must not shield culpable employes, else they themselves become culpable. Such corporations must use all diligence to secure morally, as well as physically, competent employes. Negligence in this particular is back of the negligence of the underling, and in very large measure ought to be held to a strict account for any injury ensuing thereupon. Whether the responsibility falls on the shoulders of the Board of Directors, is a question yet to be decided by the Courts. It is to be hoped that, whatever its decision, it will make clear just where responsibility attaches. Such decision will be in the direction of a larger protection of the public from danger, and a less uncertain recovery of damages after loss.

EDITORIAL NOTES.

Prizes.

WITH a view to increasing still further the interest in our Sermonic Section, and rendering it more attractive and helpful to our readers than it has been in the past, we offer a prize, payable in the publications of this firm, of \$10 for the best, and \$5 for the second best, Outline Sermon in each of the following departments: Communion, Funeral, Revival, and Textual and Topical; the Textual and Topical to be of a different class from the three first mentioned.

The following conditions must be strictly complied with: 1. All outlines must be submitted before August 1, 1891. 2. Each must be distinctly classified by the writer and headed "For the Prize." 3. No outline must exceed five hundred words in length. 4. All competing outlines shall be at the disposal of the Editors, to be published or not, as they may deem best. 5. Each outline must be signed by a pseudonym;

the correct name, denomination and post-office address, with the pseudonym, to be given, in an accompanying sealed envelope. These envelopes will not be opened until after decision has been rendered, thus assuring perfect fairness in the awarding of the prizes.

The Church and the Schools.

THE Church and the School go hand in hand in the work of helping to make a worthy citizenship. The labors of preacher and of teacher are, or ought to be, mutually complementary. The tendency of a distinctively, so-called, religious instruction is to foster either a hot-headed fanaticism, or an imbecile mysticism. The tendency of a purely secular education is to develop a cute rascality. There must be a due observance of the laws of proportion in the cultivation of the spiritual and intellectual, or the result of the educational process will be deformity.

What ought our various churches to do with the scholars in ecclesiastical relation with them who are in our public schools? Ought they to content themselves with devoting an hour of each Sabbath to the work of instructing such in religious things? Is it to be expected that one hour of such instruction as is given to hundreds of children upon the first day of the week will prove a sufficient offset to thirty hours of non-religious, not to say irreligious, instruction during the rest of the week? Or ought the religious care of children during the week-days to be left to their parents? How many parents are utterly incapacitated for such responsibility, if not upon moral grounds, then by reason of the pressure of other occupations! We believe that the contact between each church and the children connected with it ought to be far closer than it is, and most heartily commend to the careful consideration of our readers the following communication from a prominent Lutheran pastor in this city, the Rev. G. U. Wenner, who has sent, at our request, the method adopted by him in attempting to solve the problem before us. There seems to be no good reason why the plan should not work well in many another church:

"In lieu of the parochial school, and for the purpose of supplementing the instruction of the Sunday-school, we have introduced a system of religious instruction on week-days from 4 to 5 in the afternoon. There are three younger grades, comprising children respectively from 6 to 8, 8 to 10, and 10 to 13 years of age, besides the catechumens, who are thirteen years of age and over. The subjects taught are the Biblical Stories, the Catechism, Hymns, and the Liturgy. Each class has special instruction twice a week, and there is a general meeting for all the classes on Saturday morning from 9 to 10, which is devoted to singing. The parents highly approve of the plan, the children consider it a privilege to come, and the exercises are a delight for all who take part.

"The results are, better attendance and better lessons at Sunday-school, and an increased and more intelligent participation of the children in the services of the church. For the pastor, the results are, a better personal acquaintance with the children and a more intelligent interest in their welfare."

That "Inalienable Right,"

SUCH our Constitution calls the right to life, liberty, and the pursuit of happiness. All rights are conditioned upon the agent's relation to law. A murderer forfeits his right to "life"; a thief his right to "liberty"; any criminal his right to "the pursuit of happiness." All others are entitled to the constant and watchful oversight of the government; their protection in every right, and their defence from every wrong. In this claim even the smallest child is included: and that State or Nation is guilty of the grossest dereliction, which, whether by direct encouragement of evil or careless inattention to threatening danger, suffers the loss of a single life. A week since, in the city of Brooklyn, a truckman missed from his truck a five-gallon can of whiskey. He reported the matter to the police of the nearest precinct. With a diligence that never characterized them in the search for violators of our liquor laws, they set about looking for the thief. After an hour or so they found the can in a vacant lot, and, beside it, two little boys of about eight years of age, one dead from alcoholism, the other unconscious and likely to die. The dead boy was soon identified as one who was found some months since in the gutter completely intoxicated, having drunk the beer for which he had been sent by his parents, and which had been dealt out to him in a saloon near by. Where does the responsibility for that thirst which resulted in his death lie? Where, if not in a system by which such things are made possible, a system that

has virtually become the ward of the nation, the system of a protected liquor traffic. Endangered child-life cries aloud for Prohibition; as does every interest, material, intellectual, moral, spiritual, social, in our land and the world.

The Second National Temperance Congress.

ALL enemies of the saloon are invited to unite in a National Temperance Congress, on August 5th and 6th, 1891, in the Auditorium of the National Prohibition Park, Staten Island, New York. It is hoped that all Temperance organizations, local, State, and National, of whatever character, and all Churches and Sunday-schools, of whatever denomination, from every part of our land, will be represented. Speakers of eminent ability have been secured, representing varying views, but a common hostility to the traffic that "lies at the centre of all political and social mischief," and it is hoped that the issue of the Congress will be, not simply a better understanding of relative positions between those who do not yet see eye to eye, but also a more complete combination of forces and concentration of effort against the common enemy. Every person who desires the overthrow of the saloon will be welcomed at the Congress as a member.

Pastoral Visitation.

"I don't make any regular pastoral visits, for it is a mere farce to ring the bell, inquire for Mrs. Jones, and be thankful if she is not at home, leave a card and go on. But I visit the poor, the sick, the troubled and the desolate. I believe it wise to leave the decent old sheep to look after themselves, and run after 'the lost sheep of the house of Israel.'"

These sentences, uttered by the Rev. William Lloyd, at the recent meeting of the New York and Brooklyn Association of Congregational Churches, suggest a topic upon which we invite an exchange of views by our readers. The commu-

nications should be brief and to the point, stating facts of experience, and not simply "guesses at truth."

It is our conviction that even "the decent old sheep" need, not only the pasturage of the Sabbath, but the oversight of the week-day. How a pastor should take pleasure in failing to find one of his own flock "at home," is beyond our power to comprehend. If the satisfaction is mutual, we are the more mystified. If "pastoral visitation" be a mere formality, the less there is of it the better; but if it be the expression of a personal interest in the spiritual well-being of each and every member of the flock, it will inevitably result in the widening of influence, and the development of power. We are in full accord with the earnest words of the eminently successful pastor, whose pen has given us the article in our Review Section, on "The Grasp of the Pastor's Hand," and commend its careful perusal to our many readers.

Conciliatory.

It is a noteworthy tribute to the value of our school system, and an equally noteworthy indication of the increasing liberalism of the occupant of the Papal chair, that is to be found in his recent letter, and the attitude to be maintained by the Church toward our Common Schools. The position is therein strongly maintained, that parochial schools are to be set up only where they can give facilities of education equal, or superior, to those afforded by the existing public schools. It is argued, and rightly, that, where the latter show to better advantage than the former, Catholic parents will send their children to them, even though in opposition to the will of their priests, and so there will result a weakening, if not a complete severance, of the hold of the Church upon them. It remains to be seen what will be the effects of this communication from the Vatican. It is to be hoped that it will command the considerate attention and action of the representatives of the Papacy on this side the water, as it most certainly does the respect of those who have the well-being of our nation at heart.

BLUE MONDAY.

[THE number of communications received in response to our offer of prizes, in connection with this department of the December number of the REVIEW, has been so large that we have not been able to render our decision as yet. It will be given in our next number, and the prizes forwarded in accordance with the directions of the recipients.—Eds.]

The Meanest Parishioner.

Introductory.—I took charge of four congregations at a salary of \$300. I was compelled to purchase a horse for \$125, and paid \$100 rent, thus leaving \$75, with such perquisites as marriages and donations might bring, to support myself, wife and child.

Occasion.—I had served probably two months, when an elder of one of the congregations came to borrow the young and high-spirited horse. Very reluctantly the horse was loaned to him on condition of being carefully handled. As afterward ascertained, the elder re-loaned the animal to a son of his, who took him to a race-course and gave him a three-mile heat. The horse, overheated, took cold, and a sudden inflammation of the lungs set in, from which he died in the elder's stable.

Meanness.—The elder never even apologized, much less offered a remuneration, and seemed to think that Providence had thus ordered it, to keep his minister more humble and dependent.

Climax of Meanness.—The elder's subscription for my support was ten dollars, and when he was asked by the deacons to pay it he actually handed in a bill of ten dollars for doctoring the minister's horse that died, a borrowed horse, in his stable. Against all remonstrances, he persisted and thus paid his subscription. He was, however, so magnanimous as not to charge anything for burying the horse. P.

THE writer, then pastor of a country church, was called to go a number of miles out of his parish to marry one of his parishioners. He hired a horse and carriage and spent all day and received five dollars.

The affair was considered "grand." Gifts of \$500 and \$1,000 in checks, and an abundance of gold and silver ware attested the wealth of the parties.

After the ceremony, the usual marriage certificate was given. The couple were not satisfied, and they were informed that whenever they procured another and more satisfactory certificate it would be filled out, but that a more costly certificate than that given the poorest parishioner could not be furnished, for the pastor treated all alike.

In a short time the bridegroom came with one of those cheap "gilt edged" affairs, and it was filled out.

He then said: "Give me \$1.50 for the certificate. I bought it and paid that amount." The five dollars were then handed to him with the remark: "Here is the whole fee. We will have no trouble." He received it and offered the change, but after all put it in his pocket and went home satisfied. *One day's work, horse and carriage hire, one certificate, and a photograph.*

Is that mean enough? HAPPY PASTOR.

A GENTLEMAN of means, not a Christian, nor a regular attendant of the church, after hearing the pastor preach several times, sent a note to an officer of the church, saying that he was pleased with the preaching, and that he wished the enclosed check to be given to the pastor. The pastor very gratefully received the check and spent the money, but, to his astonishment, at the end of the year the treasurer had deducted the amount from the salary. The pastor got the check, but who got the present? R.

General Clerical Anecdotes.

HE FELT BAD.—We had begun pastoral work in an Eastern city, where the rum traffic was strongly entrenched. One evening we learned from a daily paper that the proprietor of a saloon had quarrelled with his wife, and, taking a heavy mug, had dealt a death blow upon her head. The following day we were summoned to attend the funeral. The crowd of spectators, the sight of the bruised face, the frantic mourners, were all that one so unused to ministerial duties could bear. At length we were placed in a carriage with relatives of the husband, and the procession began to move. On asking the reason for the circuitous course, we were told that it was for the purpose of passing the city prison, that the incarcerated husband might view the procession as it passed. We thought it time for something charitable to be said, and so remarked, to one of the relatives, that we were informed the husband felt bad. "Yes," she replied, "he is troubled with malaria." Procession moves on. CEPHAS.

HENDIADYS.—A local preacher, a widower, on my circuit, is always talking as if he wanted another wife. He also forgets sometimes where to place his aspirates.

He was praying in prayer-meeting the other night, and said: "We know, O Lord, since Thou hast spared our lives, Thou hast spared us for some wise hens."

"I wonder," said a wag afterwards, "what old hen it is he has been spared for?"

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INDEX TO VOL. XXI.

January to June, 1891.

	PAGE.		PAGE.
General Index.....	571	Index to Helps and Hints.....	575
General Reference.....	571	Index to Living Issues for Pulpit Treat- ment.....	575
Index of Authors.....	571	Index to Prayer-Meeting Service.....	575
Index of Subjects.....	572	Index to Preachers Exchanging Views.....	576
Index of Minor Articles.....	574	Textual Index.....	576
Index to Editorial Notes.....	574		
Index to European Department.....	574		

GENERAL REFERENCE.

	PAGE.		PAGE.
Ascension Day and Pentecost.....	454	Living Issues for Pulpit Treatment.....	91; 189; 285; 380; 477; 566
Blue Monday.....	97; 193; 290; 385; 481; 570	Prayer-Meeting Service.....	67; 159; 257; 356; 449; 545
Easter Selections.....	261	Preachers Exchanging Views.....	88; 185; 283; 377; 474;
Editorial Notes.....	94; 191; 288; 384; 479; 567	Sermonic.....	40; 132; 227; 325; 416; 514
European Department.....	78; 169; 268; 367; 461; 555	Suggestive Themes.....	61; 154; 252; 351; 444; 541
Exegetical and Expository Section.....	72; 163; 264; 361; 457; 550	Themes and Texts of Recent Sermons.....	60; 154; 251; 351; 443; 540
Helps and Hints, Textual and Topical.....	62; 155; 252; 352; 444; 541		

INDEX OF AUTHORS.

	PAGE.		PAGE.
Alden, Edmund K., D.D., Sins Open and Hidden, Travelling to the Judgment..	348	mentimania, 311; No. VII., An Ancient Bible Commentary.....	402
Alsop, Reese F., D.D., The Courage of Jesus.....	431	Crafts, Rev. Wilbur F., Is Sabbath Observ- ance Advancing or Declining? 378; John Stuart Mill on Sunday Amuse- ments.....	375
Andrews, Pres. E. Benjamin, Constructive Conduct.....	500	Crosby, Howard, D.D., The Scarlet Harlot, 76; A Symposium—On What Line May All the Enemies of the Saloon Unita- ly do Battle? 114; New Exegeses Re- quired by New Discoveries.....	267; 460
Babeock, Rev. J. O., The Completed Man.	153	Curry, Rev. E. E., The Unity of the Early Church.....	250
Bacon, Leonard W., D.D., A Lesson of Fi- delity.....	537	Cuyler, Theodore L., D.D., The Power of the Pastor's Hand-Grasp.....	491
Bashford, Pres. J. W., D.D., Revivals.....	342	Cusack, Miss M. F. (the Nun of Kenmare), The Confessional.....	470
Bottome, Mrs. Margaret, Women in the Church—A Symposium.....	505	Davis, Wesley R., D.D., The Body of Christ, 143; Why the Pillars of Hiram were Crowned with Lilies.....	325
Bowman, S. L., D.D., S.T.D., Sight and Faith.....	227	Deems, Charles F., D.D., LL.D., The First National Temperance Congress, 30; Hereditary and Christian Doctrine.....	106
Brand, James, D.D., The Greatness and Littleness of Man.....	341	Dobbs, E. W., D.D., "Crowned with Glory and Honor".....	167
Brown, Mrs. A. R., Women in the Church— A Symposium.....	508	DuBoise, Rev. Hampden C., The Great Com- mission.....	152
Campbell, Rev. James M., The Trans- formed Christ.....	523	Ellinwood, F. F., D.D., The Present Rela- tions of the False Religions to Christi- anity.....	291
Chambers, Talbot W., D.D., Studies in the Psalter, No. XXV., The Forty-sixth Psalm; 52; No. XXVI., One Hundred and Thirty-second Psalm, 163; No. XXVII., One Hundred and Thirty- ninth Psalm, 294; No. XXVIII., One Hundred and Fourth Psalm, 361; No. XXIX., One Hundred and Tenth Psalm, 457; No. XXX.....	550	Esenwein, Rev. J. Berg, Showers of Bless- ing.....	441
Clomer, Rev. J. S., The Enemy of Right- eousness Confronted by the Spirit of the Lord.....	251	Farrar, F. W., D.D., F.R.S., Gordon: Saint and Soldier.....	416
Coats, Prof. A. S., How to Make the Voice Strong, Flexible and Clear.....	281	Fernald, Rev. James C., The Renewal of All Things.....	56
Cobern, Rev. Camden M., Ph.D., Egyptol- ogy, No. VI., Bibliolatory and Monu-			

	PAGE.		PAGE.
Flint, Rev. J. W., Successful Prayer.....	384	Mills, Rev. B. Fay, The Evangelist and his Work.....	123
Frazer, Rev. W. J., The Christian in God's Armory.....	434	Moxom, Philip S., D.D., The Christian's Foes.....	343
Geiger, Rev. L. D., Sowing and Reaping.....	350	Murphy, Rev. A. A., Homiletic Advantages of a Trip to the Holy Land.....	86
Giffin, C. M., D.D., Waiting for Jesus.....	50	Patton, Pres. Francis L., D.D., Christian Perfection.....	345
Gracey, J. T., D.D., The Unknown Quantity in Christ.....	247	Peck, J. O., D.D., The Keys of Hell and of Death.....	539
Greenwood, Miss Elizabeth W., Women in the Church—A Symposium.....	512	Pierce, Rev. William H., The Lamb of God.....	56
Gregory, D. S., D.D., The Divine Authority of the Scriptures <i>versus</i> Traditionalism, 99; The Divine Authority of the Scriptures <i>versus</i> Rationalistic Criticism.....	203	Pierson, A. T., D.D., Helps and Hints, Textual and Topical, 62; 155; 252; 352; 444; 541; A Plea for Bible Study, 218; Hope as a Power in Moulding Character.....	421
Griffis, William Elliott, D.D., Why I Wrote Certain Sermons.....	182	Potter, Rt. Rev. H. C., D.D., LL.D., Revival Agencies; their Uses and Perils.....	331
Hall, John, D.D., LL.D., "Live Churches," 18; Pastoral Visiting.....	224	Rankin, Pres. J. E., LL.D., Buddhism and Christianity.....	132
Hallock, Rev. G. B. F., Communion Texts and Themes.....	472	Raymond, Pres. Bradford P., D.D., LL.D., Salvation by Grace.....	535
Hinman, Rev. Willis S., Why I am a Disciple and Preacher of Jesus Christ.....	250	Remensnyder, J. B., D.D., Liturgical Tendencies and the Service of the Reformation.....	305
Hoyt, Wayland, D.D., Prayer-Meeting Service.....	67; 159; 277; 356; 449; 545	Robinette, J. J., D.D., The Christian for the Times.....	434
Hunt, Prof. T. W., Ph.D., LL.D., The Ethical Spirit of Chaucer's Writings, 213; Cynewulf's Trilogy of Christian Song.....	496	Scherer, Rev. W. D. J., Our Responsibility for the Existence of Intemperance.....	435
Huntington, Rt. Rev. F. D., D.D., Applied Christianity the True Socialism.....	300	Schodde, Prof. George H., Ph.D., Easter Selections.....	261
Ignatius, Rev. Father, O.S.B. (Rev. Joseph Leicester Lyne), Missionary Work among the Masses.....	178	Spurgeon, Rev. C. H., The Man Who Shall Never See Death.....	145
Isley, Rev. W. H., Service of Song and Bible Reading.....	59	Stevens, Prof. William Arnold, The Conquering Light.....	364
Keyser, Rev. L. S., Strangers or Members of the Household.....	150	Storrs, Richard S., D.D., The Religion Man Needs.....	237
Knox, Charles E., D.D., Biblical Homilies, 3; To What Extent Can the Scriptures be Used.....	23	Stuckenberg, J. H. W., D.D., European Department.....	78; 169; 268; 367; 461; 554
Lang, John Marshall, D.D., Compassion for the Multitude.....	514	Terhune, Mrs. E. P., Women in the Church—A Symposium.....	510
Lanphear, O. T., D.D., Bearing the Yoke.....	251	Thomas, Jesse B., D.D., Glorifying in the Cross.....	52
Leech, S. V., D.D., The Ministerial Watchman.....	240	Thrall, Rev. W. G., Gossip.....	58
Leonard, Rev. William A., D.D., LL.D., The Light of the World.....	146	Thwing, Edward P., D.D., The Acceleration of God's Movements.....	244
Ludlow, James M., D.D., Sherman: A Typical Hero.....	433	Waffle, Rev. E. A., Twenty Antitheses for Preachers.....	87
McCosh, James, D.D., LL.D., Federation of the Churches.....	396	Warfield, Prof. Benjamin B., D.D., The Present Problem of Inspiration.....	410
McLane, W. W., Ph.D., D.D., A Scientific Study of Christianity.....	196	Wilkinson, William C., D.D., Cardinal Newman, 3; Hints for the Prayer-Meeting, 88; Canon Liddon.....	387; 483
Maclaren, Alexander, D.D., The Perfect Law and Its Doers, 40; For the Sake of the Name, 138; Blessed and Tragic Unconsciousness, 232; The Secret of Being Kept, 247; Youth and Age and the Command for Both, 336; What the Sight of the Risen Christ Makes Life and Death.....	518	Witherspoon, T. D., D.D., LL.D., Christ as the Rain, 54; "The Gospel to Them that are Dead".....	319
		Wolf, Prof. E. J., D.D., The Conscience Seared with a Hot Iron.....	553
		Wright, Rev. William, LL.D., Spiritual Weapons.....	148
		Wylie, Rev. A. McElroy, Christian Stewardship.....	56
		Young, Rev. Watson J., Who are the Enemies of the Saloon.....	564

INDEX OF SUBJECTS.

	PAGE.		PAGE.
Antitheses, Twenty, for Preachers, Rev. E. A. Waffle.....	87	Chaucer's Writings, The Ethical Spirit of, Prof. T. W. Hunt, Ph.D., LL.D.....	213
Applied Christianity the True Socialism, Rt. Rev. F. D. Huntington, D.D.....	300	Christ as the Rain, T. D. Witherspoon, D.D., LL.D.....	54
Armory, God's, The Christian in, Rev. W. J. Frazer.....	438	Christ, The Transformed, Rev. James M. Campbell.....	523
Bible Study, A Plea for, A. T. Pierson, D.D.....	218	Christ, The Unknown Quantity in, J. T. Gracey, D.D.....	247
Blessing, Showers of, Rev. J. Berg Esenwein.....	441	Christian for the Times, The, J. J. Robinette, D.D.....	434
Body of Christ, The, Wesley R. Davis, D.D.....	143	Christianity, A Scientific Study of, William W. McLane, Ph.D., D.D.....	195
Buddhism and Christianity, Pres. J. E. Rankin, LL.D.....	132	Churches, Federation of the, James McCosh, D.D., LL.D.....	396
		Churches, Live, John Hall, D.D., LL.D.....	18

PAGE.
his 123
an's 343
ages 86
tian 345
d of 539
hod. 56
nts, 352;
218;
rac- 421
Re-ils- 331
and 132
D., 535
den-ition. 306
for 434
lity 435
ster 261
hall 145
or 364
fan 237
De-61; 554
rch 510
the 52
... 58
gra- 244
for 87
The 410
nal-er-57; 483
as-em 319
ace 553
ual 148
w- 56
ne- 564
PAGE.
of, 213
D., 54
M. 523
T. 247
jb- 434
am 195
[c- 396
... 18

PAGE.
Coming of our Lord, The Second, John Hall, D.D., LL.D. 46
Commission, The Great, Rev. Hampden C. DuBose 152
Communion Texts and Themes, Rev. Gerard B. F. Hallock 472
Conduct, Constructive, Pres. E. Benjamin Andrews, LL.D. 500
Confessional, The, M. F. Cusack (the Nun of Kenmare) 470
Congress, First National Temperance, Charles F. Deems, D.D., LL.D. 30
Cross, Glorifying in the, Prof. J. B. Thomas, D.D. 52
"Crowned with Glory and Honor," C. E. W. Dobbs, D.D. 167
Cynewulf's Trilogy of Christian Song, Prof. T. W. Hunt, Ph.D., LL.D. 496
Death, The Man Who Shall Never See, Rev. C. H. Spurgeon 145
Disciple and Preacher of Jesus Christ, Why I am a, Rev. Willis S. Hinman 250
Early Church, The Unity of the, Rev. E. E. Curry 250
Egyptology, Rev. Camden M. Cobern, Ph.D. No. VI. Bibliolatory and Monumentumania, 311; No. VII. An Ancient Egyptian Bible Commentary 402
Enemy of Righteousness Confronted by the Spirit of the Lord, The, Rev. J. S. Clomer 251
Evangelist and his Work, The, Rev. B. Fay Mills 123
Exegesis Required by New Discoveries, New, Howard Crosby, D.D. 207; 460
False Religions, The Present Relations of Christianity to, F. F. Ellinwood, D.D. 291
Fidelity, A Lesson of, L. W. Bacon, D.D. 537
Foes, The Christian's, Philip S. Moxom, D.D. 313
Giving, The Law of, Edward B. Coe, D.D. 526
Gordon; Saint and Soldier, F. W. Farrar, D.D., F.R.S. 416
Gospel to Them that are Dead, The, T. D. Witherspoon, D.D., LL.D. 219
Gossip, Rev. W. G. Thrall 58
Greatness and Littleness of Man, The, James Brand, D.D. 341
Hand-Grasp, The Power of the Pastor's, Theodore L. Cuyler, D.D. 401
Harlot, The Scarlet, Howard Crosby, D.D. 76
Heredity and Christian Doctrine, Charles F. Deems, D.D., LL.D. 106
Hiram, Why the Pillars of, were Crowned with Lilies, Wesley R. Davis, D.D. 325
Holy Land, A Trip to the, Homiletic Advantages of, Rev. A. A. Murphy 86
Homiletics, Biblical, Charles E. Knox, D.D. 23
Hope as a Power in Moulding Character, A. T. Pierson, D.D. 421
Inspiration, The Present Problem of, Prof. B. B. Warfield, D.D. 410
Intemperance in the Land, Our Responsibility for the Existence of, Rev. W. D. J. Scherer 435
Jesus, The Courage of, Reese F. Alsop, D.D. 431
Jesus, Waiting For, C. M. Giffin, D.D. 50
Kept, The Secret of Being, A. T. Pierson, D.D. 246
Keys of Hell and of Death, The, J. O. Peck, D.D. 539
Knowledge, Imperfect, Completed, William J. Harsha, D.D. 531
Lamb of God, The, Rev. William H. Pierce 57
Law, The Perfect, and its Doers, Alexander Maclaren, D.D. 40
Liddon, Canon, William C. Wilkinson, D.D. 483
387;

PAGE.
Light, The Conquering, Prof. William Arnold Stevens 364
Liturgical Tendencies and the Service of the Reformation, J. B. Remensnyder, D.D. 305
Man, The Completed, Rev. J. O. Babcock 153
Masses, Missionary Work among the, Rev. Joseph Leycester Lyne (Father Ignatius) 178
Movements, God's, The Acceleration of, E. P. Thwing, D.D. 244
Multitude, Compassion for the, John Marshall Lang, D.D. 514
Name, For the Sake of The, Alexander Maclaren, D.D. 138
Newman, Cardinal, William C. Wilkinson, D.D. 3
Paul's Review and Preview, Rev. A. C. Dixon 533
Perfection, Christian, Pres. Francis L. Patton, D.D. 345
Prayer-Meeting, Hints towards Maxims for the Conduct of the, William C. Wilkinson, D.D. 88
Prayer, Successful, Rev. J. W. Flint 443
Public Schools, The, Rev. C. H. Morgan, Ph.D. 529
Pulpits, College, Prof. J. O. Murray, D.D. 117
Reformation, Lessons of the, J. B. Remensnyder, D.D. 45
Religion Man Needs, The, Richard S. Storrs, D.D. 237
Renewal of All Things, The, Rev. James C. Fernald 56
Revival Agencies; their Uses and Perils, Rt. Rev. H. C. Potter, D.D., LL.D. 331
Revivals, Pres. J. W. Bashford, D.D. 342
Risen Christ, What the Sight of the, Makes Life and Death, Alexander Maclaren, D.D. 518
Sabbath Observance Advancing or Declining, Is? Rev. W. F. Crafts 278
Saloon, On What Line May all the Enemies of, Unitedly do Battle? Howard Crosby, D.D. 114
Salvation by Grace, Pres. Bradford P. Raymond, D.D., LL.D. 535
Scriptures, The Divine Authority of the, versus Rationalistic Criticism, D. S. Gregory, D.D. 203
Scriptures, The Divine Authority of the, versus Traditionalism, D. S. Gregory, D.D. 99
Sermons, Why I Wrote Certain, William E. Griffis, D.D. 182
Sherman, a Typical Hero, J. M. Ludlow, D.D. 433
Sight and Faith, S. L. Bowman, D.D., S.T.D. 227
Sins, Open and Hidden, Travelling to the Judgment, Edmund K. Alden, D.D. 182
Song, Service of, and Bible Reading, Rev. W. H. Ilsley 59
Sowing and Reaping, Rev. L. D. Geiger 350
Stewardship, Christian, Rev. A. McElroy Wylie 56
Strangers, or Members of the Household, Rev. L. S. Keyser 150
Studies in the Psalter, Talbot W. Chambers, D.D., No. XXV. The Forty-sixth Psalm, 72; No. XXVI. The One Hundred and Thirty-second Psalm, 163; No. XXVII. The One Hundred and Thirty-ninth Psalm, 294; No. XXVIII. The One Hundred and Fourth Psalm, 361; No. XXIX. The One Hundred and Tenth Psalm, 457; No. XXX. 550
Sunday Amusements, John Stuart Mill on, Rev. W. F. Crafts 375
Tree and the Chaff, The, Alexander Maclaren, D.D. 426
Unconsciousness, Blessed and Tragic, Alexander Maclaren, D.D. 232

	PAGE.		PAGE.
Visiting, Pastoral, John Hall, D.D., LL.D.	224	Women in the Church—A Symposium, Mrs. Margaret Bottomo, 503; Mrs. A. H. Brown, 508; Mrs. E. P. Terhune, 510; Miss Elizabeth W. Greenwood.....	512
Voice Strong, Flexible and Clear, How to Make the Prof. A. S. Coats.....	251	Yoke, Bearing the, O. T. Lanphear, D.D.....	251
Watchman, The Ministerial, S. V. Leech, D.D.....	240	Youth and Age and the Commands for Both, Alexander MacLaren, D.D.....	336
Weapons, Spiritual, William Wright, D.D.	148		
World, The Light of the, Rt. Rev. William A. Leonard, D.D., LL.D.....	146		

INDEX OF MINOR ARTICLES.

	PAGE.		PAGE.
Antitheses for Preachers.....	87	Jews, The Russian.....	383
Biblical Study—Examinations.....	384	License, Pro and Con. of.....	192
Character, Private and Public.....	94	Masses, Missionary Work among the.....	178
Christian Socialism.....	94	Middleman and Over-production.....	383
Coffee Houses for our Cities.....	285	Millionaire and Tramp.....	286
College Pulpits and College Bible Study.....	288	Ministers and Sunday Trains.....	288
Conscience, The, Seared with a Hot Iron.....	553	Our Soldier Dead.....	384
Copyright, International.....	96	Peabody Dwellings in London.....	380
Crosby, Howard.....	479	Press, A Daily—A Possible Step Forward.....	478
Darkest England.....	91	Prizes.....	567
"Darkest England," The Authorship of.....	191	Recognition, A Questionable.....	480
Evangelization of Cities.....	53	Regions Beyond Also, The.....	480
Evil for Evil.....	481	Religion and Politics.....	95
Forgiveness in the Church.....	95	Responsibility, Locating.....	384
Gambling Curse, The.....	506	Sabbath Observance Advancing or Declining, Is?.....	278
God-speed from England.....	479	Sermons, Why I Wrote Certain.....	182
Holy Land, A Trip to the, Homiletic Advantages of.....	86	Shadow, The Cause of the.....	385
Immigration and Naturalization.....	477	Sunday Amusements, John Stuart Mill on.....	375
Indian Question, The, Solve Now.....	189	Voice Strong, Flexible and Clear, How to Make the.....	281
Inherent Right vs. Common Law Right.....	289	Way Out, The.....	
Jew and Christian.....	192	World's Fair, Sunday Opening of the.....	382

EDITORIAL NOTES.

	PAGE.		PAGE.
Biblical Study—Examinations.....	384	Jew and Christian.....	192
Character, Private and Public.....	94	License, Pro and Con. of.....	192
Christian Socialism.....	94	Ministers and Sunday Trains.....	288
College Pulpits and College Bible Study.....	288	Our Soldier Dead.....	384
Conciliatory.....	569	Prizes.....	567
Congress, Second National Temperance, The.....	569	Recognition, A Questionable.....	480
Copyright, International.....	96	Regions Beyond Also, The.....	480
Crosby, Howard.....	479	Religion and Politics.....	95
"Darkest England," The Authorship of.....	191	Responsibility, Locating.....	384
Evil for Evil.....	481	Right, That Inalienable.....	568
Forgiveness in the Church.....	95	Schools, The Church and the.....	567
Inherent Right vs. Common Law Right.....	289	Shadow, The Cause of the.....	385
		Visitation, Pastoral.....	569

EUROPEAN DEPARTMENT.

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	PAGE.		PAGE.
Atheism in a Cemetery.....	465	New Year, Greetings for the.....	78
Church and the Masses, The.....	85	Notes.....	81; 176; 373
Court Preachers in Berlin, The.....	83	Pessimism Optimistic.....	554
Criticism, Biblical, in Public Addresses.....	535	Philosophy, Problems in.....	274
France, Social Problems in.....	173	Progressive Theology in Germany.....	271
Fruit and Seed.....	178	Prussia and the Catholics.....	368
Hymns, Socialistic.....	169	Religion, Criticism, Science.....	367
Inspiration, The Doctrine of.....	461	Religion in the U. S., German Views of.....	469
Is it True?.....	169	Remedy, Through the Cause to the.....	559
Intellect and Christian Experience, The.....	468	Theology and Life.....	466
Leopold von Ranke.....	370	Thoughts for the Times.....	289
Literary Statistics, German.....	273	Total Abstinence on the Continent.....	462
Living Themes.....	170	Transitions, The Epoch of.....	79
Naturalism.....	171	Ultramontane Press, The, in Germany.....	561
		Universities, French.....	276

HELPS AND HINTS, TEXTUAL AND TOPICAL.

	PAGE.		PAGE.
Accommodation to the World, Unconscious	253	Jesus is Able to Do, What	352
Affliction, A Sermon on	354	Love, The Lamentation of	541
Almost Persuaded	352	Mammon, The Use of	448
Believer, The, God's Agent	253	Nation, A Sermon for the	355
Bible, How We Came to Have the	355	"Natural Law in the Spiritual World," A Series of Sermons on	353
Bible, The Appeal to the	448	Panoply, The Christian	446
Brute Intelligence and Human Perversity	158	Pastor, Joining a	159
Charity, The Nature of	252	Paul's Ministry, The Keynote of	254
Child, The Holy	447	Plan in Our Lives, God's	253
Children, Duty of to Parents	157	Poverty, The Philosophy of Permutated	158
Children, Sermon to the	355; 448	Prayer-Meeting Talk, A	354
Church, The Parable of the	256	Preaching, A Lesson on	61
Communion as a Preparation for Service	65	Presence, The Unrecognized	65
Communion Service, A	353	Presence, The Power of a	445
Contrast, The Example of	355	Procrastination	156
Disciple, The	447	Refuge, A Poor	157
Dispositions, A Lesson on	155	Resurrection of Christ, The, a Divine Declaration of His Sonship	543
Do Your Duty	447	Reward, They Have Their	443
Eccentricity, Christian	157	Riches, The True	255
Edificatory, The Law of	256	Search the Scriptures	447
Edification and Evangelization	544	Self-Rule, The Greatness of	254
Esther	544	Shepherd and the Fisher, The	156
Fearfully and Wonderfully Made	445	Skepticism, A Practical Cure for	545
Firm a Willing Mind	62	Sorrow, Relation of, to Service	61
Freedom, Man Was Born for	448	Standard-Bearer, The	444
Funeral Sermon	256	Stand for God, Taking	254
Gentleman, The True	255	Stumbling-Block, The	542
Ghost, Holy, The Power of the	65	Temple, The Spiritual	158
Government, Justice the Sirength of	356	Things Unseen and Eternal	157
Harvest, Law of the	353	Total Abstinence Sermon, A	157
Homiletic Hints	256	Word a Temple, The	255
Humblest, Work of the	159	Word of God, The	354
Individualism in Redemption	64	Word, The Power of the	158
Inquirers, The Three	155	World, The Christian's Relation to the	543
Intellect, Latent	448		

HOLIDAY SERVICES.

ASCENSION DAY AND PENTECOST.

(Selections from the German.)

PROF. GEORGE H. SCHODDE, PH.D.

	PAGE.
Ascension Day a Festival of Faith	454
Ascension Day, Sermon Skeleton on the Gospel Lesson for	454
Pentecost, Sermon Skeleton on the Gospel Lesson for	455
Pentecostal Thoughts	456

EASTER SELECTIONS.

(From the German.)

PROF. GEORGE H. SCHODDE, PH.D.

	PAGE.
Christ our Paschal Lamb	262
Easter Comfort	262
Easter Joy	261
Grave of the Lord, Signs and Wonders at	262
How Can the Easter Season Become a Blessing to Us?	262
Resurrection The, the Chief Doctrine of Christian Faith	263

LIVING ISSUES FOR PULPIT TREATMENT.

	PAGE.
Coffee Houses for Our Cities	285
Darkest England	91
Evangelization of Cities	93
Gambling Curse, The	366
God-speed from England	479
Immigration and Naturalization	477
Indian Question, The, Solve now	189

	PAGE.
Jews, The Russian	383
Middleman and Over-Production, The	383
Millionaire and Tramp	286
Peabody Dwellings in London	380
Press, A Daily—A Possible Step Forward	478
Principle, A Just	567
Way Out, The	92
World's Fair, Sunday Opening of the	382

PRAYER-MEETING SERVICE.

	PAGE.		PAGE.
Bad Belief	160	Grace, Growing in	70
Blessing, The Right Use of	161	Help, Supernatural and Natural	258
Comforted, The Mourning	450	Hereafter, A Glimpse of the	257
Conscience, Truths About	259	Imperative, The Absolute	71
Crosses, The Meaning of the Three	68	Inability	549
Debtors, Not, to the Flesh	547	Leaven, The	449
Fulness, His	159	Loved Much, For She	548

	PAGE.		PAGE.
New Year, The, How to Make a Happy One.....	67	Question, A Pertinent.....	257
Pearl, The Great.....	545	Resurrection, The Promise of.....	360
Prayer, The Effectual.....	160	Thoughts, Loose and Wandering.....	453
Prayer, Secret.....	452	Tribulation, Truths about.....	259
Priest, The Great High.....	359	Visitation, The Day of.....	357
		Work, To Every Man His.....	69

PREACHERS EXCHANGING VIEWS.

	PAGE.		PAGE.
Another Answer.....	186	Minister vs. Christian.....	566
Assistant, The Eclipsed.....	186	Ministry, Call to the.....	475
Bulletin-Board Pulpits.....	474	Mission Chapel, What to Do with a.....	188; 379
Children's Services.....	186	"O Thou that Hearest Prayer!".....	378
Donation Party, My.....	283	Paul, Married, Was?.....	566
Donation Party, The Most Remarkable, I Ever Had.....	564	Personal Preaching.....	377
First Year's Sermon Work, How to Lighten the Burden of the.....	90	Prayer-Meeting, New Methods I have tried in the.....	476
Following the Preacher.....	91	Prayer-Meeting, Rejuvenating the.....	284
Funeral Custom, Changing a.....	284	Rest Days, Two.....	188
Funeral Custom, An Odd.....	565	Sore Throat.....	476
Funeral Sermons.....	565	Sunday "Church Funerals".....	90
Funeral Service, in Church or Dwelling?.....	187	Temptation, Not into.....	379
Huntsman, The Preacher as a.....	378; 475	Theme-Book, Keep a.....	187
Hackneys Them, Not Unless the Preacher.....	89	Wants Light.....	188
Indifferentism.....	185	What Can be Done.....	89
Light Wanted.....	476	What is the "666"?.....	188

TEXTUAL INDEX.

	PAGE.		PAGE.		PAGE.
Gen. xlii : 21.....	434	xlii : 33.....	449	iv : 32, 33.....	250
Ex xx : 12.....	157	xlii : 45, 46.....	545	ix : 6.....	434
xxxiii : 7-9.....	240	xvi : 12.....	160	xii : 1-11.....	258
xxxiv : 21.....	447	xxiv : 12.....	253	xx : 21.....	254
xxxiv : 29.....	232	xxviii : 18-20.....	152	Rom. i : 4.....	543
Deut. xxviii : 65.....	383	xxviii : 20.....	360	iv : 16.....	535
xxx : 10-13.....	529	Mark iv : 41.....	247	viii : 12.....	547
Judges xvi : 20.....	233	viii : 38.....	46	xii : 2.....	543
1 Kings vii : 22.....	325	ix : 24.....	443	1 Cor. i : 12.....	159
xiii : 18, 19.....	336	ix : 35-37.....	329	viii : 6.....	159
2 Kings iii : 11.....	159	xii : 34.....	352	xiii : 12.....	531
Job xxiv : 4.....	363	xiii : 34.....	69	xv : 12.....	256
Ps. i : 1.....	426	xiv : 7.....	158	xv : 6.....	518
viii : 3-5.....	341	xvi : 14-20.....	454	xvi : 13.....	433
xvi : 11.....	445	Luke ii : 32.....	146	2 Cor. iv : 2.....	237
xlvi.....	72	iii : 10-14.....	331	v : 16.....	523
lx : 4.....	444	iv : 39.....	161	viii : 12.....	62
xc : 15.....	354	vii : 47.....	548	x : 4.....	148
civ.....	361	viii : 40.....	50	Gal. v : 11.....	542
cx.....	457	ix : 13.....	549	vi : 4.....	52
cxi.....	550	ix : 46-56.....	155	vi : 7, 8.....	350
cxii.....	550	ix : 57-60.....	155	Eph. i : 22, 23.....	143
cxxxii.....	163	xiii : 34, 35.....	541	ii : 19.....	150
cxxxix.....	361	xiv : 18.....	260	vi : 10-18.....	438
cxli.....	445	xv : 19.....	257	vi : 10-17.....	446
cxlii.....	355	xviii : 31, 32.....	431	vi : 11-14.....	254
Prov. xiv : 30.....	254	xix : 17.....	357	Phil. iii : 8.....	416
xvi : 32.....	356	xix : 44.....	56	iii : 13.....	345
xvii : 15.....	356	xx : 38.....	256	Col. ii : 10.....	153
xviii : 21.....	58	xxiv : 50-53.....	454	iii : 11.....	252
xx : 1.....	157	John i : 1.....	354	1 Tim. ii : 13-15.....	256
xxv : 4.....	64	i : 5.....	364	v : 24.....	348
xxvi : 23.....	64	i : 16.....	159	2 Tim. iv : 6-8.....	533
Cant. ii : 15.....	355	i : 29.....	57	Heb. ii : 9.....	167
Isa. i : 3.....	158	iii : 7.....	71	iii : 1.....	353
xxv : 4.....	285	v : 6.....	257	iv : 14-16.....	358
xxxii : 18.....	380	v : 39.....	255	xiii : 21.....	253
lix : 19.....	251	vi : 12.....	67	1 Pet. i : 13.....	421
lxvi : 8.....	344	viii : 51-53.....	145	i : 13.....	453
Lam. iii : 27.....	251	x : 10.....	132	ii : 5.....	158
Ezek. xxxvi : 26.....	441	xii : 24, 25.....	353	iii : 8.....	255
xxxvi : 37.....	382	xiii : 15.....	429	2 Pet. iii : 18.....	70
Hosea vi : 3.....	54	xiv : 23-31.....	559	James i : 25.....	40
Micah vi : 8.....	286	xvii : 17.....	158	iv : 15.....	253
Hab. iii : 2.....	342	xix : 5.....	250	v : 16-18.....	166
Matt. iii : 1, 2.....	331	xix : 18.....	68	3 John 7.....	138
v : 4.....	451	xx : 29.....	227	Jude 20, 21.....	246
vi : 6.....	452	xxi : 3.....	537	Rev. i : 18.....	539
vi : 19.....	255	xxi : 18, 19.....	336	ii : 10.....	529
ix : 36.....	514	Acts iii : 6.....	526	xxi : 5.....	56
x : 36.....	343	iv : 27.....	447		
xi : 28-30.....	447				