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REVIEW SECTION.

I.—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. I.

BY BISHOP A. CLEVELAND COXE.

It may be assumed that the question we are called to discuss is presumptive evidence that it is not gratuitously raised. In this country nobody would have thought of such an inquiry, save as a mere paradox, in the days before the War. Since that epoch, a new state of society has been created; the world itself has been new-fashioned; a new literature has been made and a new generation has come into the forefront, intoxicated with its inheritance and firmly convinced that it is much wiser than its fathers, while it forgets that it was the fathers who have created all it so boastfully calls its own.

Nor is this spirit of our times peculiar to America. It is the spirit of the age in Europe, as well; nay, fresh movements in India even among the Brahmins, whether for good or ill, belong to the same class. We must include all Asia in the claim, not forgetting Japan, nor doubting that there are elements of new life in Syria and Asia Minor. Perhaps there is to be an awakening in Africa, but as yet Egypt does not respond to the genius of universal renovation.

For a long time the pulpit has "stood acknowledged," to quote the "Task: "

"The most important and effectual guard,
Support, and ornament of virtue's cause."

Cowper was a contemporary of Wesley and Whitfield, the apologist of the latter but the satirist of the former, as he was of the cold mechanical preaching these great messengers were sent to

drive out of England, one hopes forever. We owe to the combined forces of both that palmy period of the pulpit in America, which is now suspected to be in decline; but take "the pulpit" as it is popularly accepted in our day, and does anybody imagine that its power and influence are really impaired, in comparison with what it was in the earliest stages of our history as a nation?

Yes, I do not deny that the tokens which suggest the inquiry are real, and force us to recognize what may be a temporary phase, only, of our social character, that our times are impatient of being taught, except by those who flatter them, while yet they are to be credited with a wholesome scorn for those who flatter them from the pulpit. These tokens do not alarm me, because the evangelized world has passed through such stages before. Take the age of Frederick and Voltaire, for example, as it stood confronted with "the foolishness of preaching," but rather with "the preaching of foolishness," by which Germany and France were so conspicuously degraded in that age. Observe the impressions of which Goethe and Schiller were the inheritors, in the next generation. Read the instructive pages of Kahnis and reflect upon the prostrate condition of religious orthodoxy at the moment when the States General were convened in France, to make practical the theories of "philosophers." Where and what was the pulpit then? Under the *Grand Monarque* it was fashionable to frequent the great preachers. But was ever the eloquence of the pulpit so powerless as that which glorified the literature of the period, but produced no impression upon the hearts and conscience of the French people? In the succeeding generation the Jansenists were driven out of France because they were in earnest. Religious fermentation rose to fever heat, but it had nothing to do with godliness. It was occupied with words, not things; and a catastrophe was at hand.

The age in which we live presents two very remarkable features in contrast: (1.) There is a vigor and vitality of religious thought in Christendom never before paralleled in any period. Everywhere the press teems with the product of earnest Christian hearts and minds, and land and sea bear witness to a marvelous Christian activity. Contrast the actual state of the German intellect at this moment with what it was even fifty years since, with respect to the Gospel, and it seems to be life from the dead. Even such writers as Renan prove that France is not incapable of faith, though their effort is undisguised to propagate new doubts and a new sort of unbelief. The Papacy, itself, after setting foot on the human head, pays tribute to the spirit of the age, in permitting some activity to mind, provided it will consent to go back to the Schoolmen and think in the formulas of St. Thomas Aquinas. Christianity everywhere is awake and in earnest, and men cannot be idle if they hate it;

their very listlessness and inability to ignore it, proves it to be something they cannot disdain. But, (2) with all this, our times are marked by an outpouring of blasphemy and by the outbreak of offensive forms of irreligion which are appalling. A frantic impiety among women as well as men, in many parts of our country, is manifested in new and revolting forms; the gathering imposthume of Mormonism threatens our civil existence in certain regions; but more generally, the blank irreligion of millions of our countrymen presents a spectacle which ought to animate all who love the Lord Jesus Christ to compose differences and move upon this stronghold of the evil one in the spirit of primitive Christianity.

Yes, the pulpit has lost much of its power; but to reach these evils the teacher must go out of the pulpit into highways and hedges, in the spirit of John the Baptist. A certain man built a sawmill on the top of the mountain, where strong winds could always be depended on to work his instruments, and it was a demonstrated success so far as the winds and wheels were concerned; the perpendicular motion he secured was all that was promised. The mischief was that nobody could get the saw-logs up there to be converted into planks. And "the pulpit" is, *ex vi termini*, powerless as to the masses, because it stands where those who need it cannot reach it. The times demand the mission of the Baptist once more.

By "the pulpit," however, we must understand what is commonly meant in America by that word: it means the regular preaching of the Word in organized congregations of believing men. Not to wander from the point, this pulpit has declined in power over these very congregations, and the reason *why* is not difficult to discover. Men cannot serve God and mammon. "Their heart goeth after their covetousness," said Ezekiel, accounting for the like phenomenon, in his day. Observe how many are the warnings against this specific sin in Holy Scripture; it is pronounced "Idolatry"; "let it not be once named among you," says the apostle, using like words only of the most shameful vices. Now, we complain of the "secular spirit" of our days; but this, being interpreted, is mammon-worship. We talk of "Materialism," but this, too, means mammon. Observe the excitement and feverish haste and rash adventure of the times. What is it all about? The answer is, "hasting to be rich." And the enormous winnings of some stimulate all to this "accursed hunger" and thirst after gold. The land becomes one gambling hell from Wall Street to the quays of San Francisco. The telegraph wires, the railways, the steamers, are tokens of this vivid vice and force compelling the universe to yield up its treasures and to exchange them, not in any primary sense to feed and clothe the human race, but, first of all, to enrich the prime movers, who have made these wants of the race their dice and counters and cards in playing their gigantic games.

If men engaged in these affairs six days in every seven, consent to go up to the temple on the seventh, we may be sure they carry their tables with them and set them up in the holy place as really as those did of old, who turned the house of prayer into a den of thieves. What power can "the pulpit" have with these? Nothing less than "the whip of small cords" can purge away such dross and squalor. But, you say, these are the vices of cities; nay, the town has infected the country. Everywhere the newspaper becomes the Bible of the people, and everywhere is this same haste to be rich.

Of course, the amusements, the cheap reading, and the mental electricity which have changed the social habits of the masses everywhere, must be taken into the account. What fellowship can Christ have with Belial?

We find, then, the conditions wanting which insure to the pulpit its legitimate operation. A people *not* "willing in the day of Messiah's power" may restrain the Divine Power itself in the manifestation of mercies; as it is written—"He could there do no mighty work . . . (and he marveled) because of their unbelief." The people called Christians are no more "a peculiar people." Supplied with Laodicean plenty, behold the Laodicean spirit! Fond of pleasure, stimulated by every inducement to luxury and excess; almost in spite of their better feelings borne away on the tide of the times, their Bibles are little read and never studied; and hence conscience becomes torpid, if not "seared as with a hot iron." They are incapable of sober self-examination and deep reflection on the "Four Last Things." Strangers to themselves, superficial in repentance and in views of the exceeding sinfulness of sin, rarely distinguishing between their *psychic* and their *pneumatic* natures; hence carnal instead of spiritual; how should they "be filled" since they never "hunger and thirst after righteousness?"

"Like people, like priest." Action and reaction equal. It is hard to say where the primary fault is to be charged, but it is rare to see an exemplary pastor when his people fail to make prayers for him and for his work a part of their Christian life. With due consideration for a multitude of holy and very precious exceptions, for whose influence and example we have reason to praise God, I must think that the character of the Laity (apart from its blessed exceptions also), reflects the character of the Ministry very closely. For, to put it in another way: let us ask what the popular estimate of "the clerical profession" actually is in our times as compared with days gone by? Every "profession" has its quacks and impostors, and allowance is generally made for such. These are but the barnacles and *algæ* that cling to the Ark of the Church and impede her progress, and which cannot be immediately detached. The world itself is fair enough to make allowance for these unhappy characters; and in speaking of

"the pulpit" we need not take vulgar fractions into account. But the world's estimate of the representative class is surely a humiliating one. When they speak of "the profession," they degrade the holy *vocation* wherewith true pastors believe themselves to be called. When the journalist chronicles an "auction sale of pews," as a gauge of the pastor's popularity; when they deal with pulpit "performances" as with those of the play-actor; when they flatter a pulpit "star" in the same breath with the "stars" of the drama; when they direct attention to "sensational" sermons, and praise a preacher in proportion as he spurns the obligations he has voluntarily assumed, and violates the very compact by which he claims a pulpit as his place; when, in short, they never conceive of "the man of God" as in the world but not of it, and as seeking for a "recompense of reward" apart from all worldly emolument, as walking with God and "condemning the world" by his blameless life as well as by the testimony of his preaching; when such is the *pose* given to the preacher by the Press, day after day, week after week, year in and year out, how can it be that the popular estimate of the Christian Ministry should be other than degrading, humiliating in its very patronage, and paralyzing in its praise? Added to this, the professed "reports" of sermons, published on Monday mornings, are commonly caricatures so gross as to furnish excuses for thousands who withdraw themselves from the habits of reputable householders, and are rarely seen in church. "If this is what I should have heard, I am glad I stayed at home." So they speak, and so dismiss all sense of responsibility. The *psychic* mind discerns not spiritual things, and has no sense of duty in such relations. Without reflection, they transfer to "the pulpit" their disgust with, here and there, a man, and wantonly condemn ministrations which, in point of fact, are able, well-studied and well-sustained, and full of meat for really conscientious and healthful appetites.

In the nature of things, the preacher who inhales an atmosphere such as I have described, must be a rare specimen of nature and of grace if he corresponds not, in some degree, with what he finds prescribed to him as his *rôle*. The man of probity he is, but *sanctity* he does not impress, even upon his friends, as the type of his character. Too generally he is credited with reading rather than *study*, and his last sermon is flavored, in the suspicions of many, by his impressions of the last review, if not of the last novel. In short, few suspect him of a profound and holy consciousness that he has a mission to souls, a message from God, a vocation to glorify Christ and save sinners through His Word and Sacraments.

I have been reading the world's image and superscription as it is reflected in its ordinary expressions about the Christian Ministry. God is my witness that I take home to my own heart and conscience,

as a pastor, the world's rebuke, and ask myself, as before God, how far I have contributed to all this by my own walk and conversation. But, as one of many brethren, and no longer young, may I not be allowed to suggest to others better than myself, certain inquiries which will answer the question as to remedy?

Are we not too much *of* the world as well as *in* it? Does the Incarnation of the Everlasting Word daily remind us of our stupendous mission from Him to carry on the work which the Father sent his only-begotten Son into the world to create, and which that same Incarnate God is coming to require in its fruits, first of all of us who are stewards?

Does the tremendous atonement of the Cross daily, hourly, impress on our souls as the heralds and ministers of its divine efficacy, the nature of the disease which such a sacrifice alone could cure? Have we any such view of the depraved human heart, of the enormity of sin, of the degradation of unsanctified human nature, and of the Judgment to which all men are hastening, as animated John the Baptist in his ministry; approaching, in some degree, that of the Lamb of God, devoting Himself for the sins of the whole world?

Are we saturated, as were the primitive Fathers, with Holy Scripture? do we feed upon the words of Inspired Wisdom ourselves, and make the Scriptures, and nothing but the Scriptures, the groundwork of all our teaching; reproving, counseling and comforting in our ministrations to our fellow-men? In short, do we love sinners and seek after souls with passionate devotion to this one idea of the preacher's work and of a faithful pastoral life?

Oh! how happy is he who has the testimony of a good conscience in all these respects before God, with a very light concern about the estimate of men, save as they feel that he is sincere and a lover of their souls. The times demand, I cannot doubt, a revolution in fundamentals; a shaking of dry bones; a reconstruction of primitive unity; a restored and united Catholicity. The pulpit must be supplemented by the voice crying in the wilderness, and we need Muhlenbergs in the high-ways and by-ways of towns. But, so long as Scripture is Scripture, the married priest, the father of a family, the man knit and woven into the social estate of his fellow-men, is the man who must do the normal work in congregations of faithful men, as one with them, though set over them in the Lord. Exceptional ministers and evangelists there should be—Christians who, for missionary work in waste places or among the crowded poor in great marts and cities, are willing to make themselves eunuchs "for the kingdom of heaven's sake," constrained by none other than their baptismal vows and those of their sacred order in the ministry. These exceptions have their high charter from Christ himself; yet "the pulpit" must exist also under His charter in the Christian synagogue,

where God's Word is devoutly read with prayer, and Christian families are trained in "the nurture and admonition of the Lord." Enforced celibacy is the most immoral institution which has been associated with ecclesiastical history, and the most corrupting also in its operation upon the clergy and upon Christian society. But even the *normal* ministry is environed with perils, and perhaps we are only beginning to feel how inevitably degrading this estate becomes when reduced to a *professional* aspect and position. A worldly family may neutralize the most devoted spirit of a true man of God in his influence and power as a preacher of the Word. Great is the power of gifts, comparatively few and feeble, in the pastor who preaches by example and who walks with God, giving, primarily, all diligence to make himself and his family "wholesome examples and patterns to the flock of Christ."

II.—JOHN KNOX AS A PREACHER.

NO. I.

BY WM. M. TAYLOR, D.D., LL.D., NEW YORK.

KNOX did not become a preacher until he had attained the full maturity of his power. Born in 1505, he is found among the incorporated students of the University of Glasgow in 1522, and after his education was finished he seems to have entered the priesthood of the Roman Catholic Church. That office he continued to hold for a considerable time—up, at least, to 1543, for his name is found as notary to an instrument which is dated in that year. His first known appearance on the side of Protestantism was in the beginning of 1546, when he attended George Wishart to Haddington, bearing before him, as a sort of bodyguard to protect him from assault, a large two-handed sword. His proper vocation, however, at this time, was that of a teacher of youth, and to that, at Wishart's solicitation, he returned just before the apprehension of the martyrs. We have no record either of the date or manner of his conversion to the Protestant faith, but certain circumstances lead us to believe that it was due to his study of the writings of Thomas Guillaume, and especially to his intercourse with Wishart. But, though he had been a priest, he did not at once enter on the Protestant ministry: and the manner of his call thereto had not a little to do with the power of his preaching all through life. It may be well, therefore, to begin this sketch with a description of the circumstances which, as it were, bore him into the pulpit.

After the assassination of Cardinal Beaton, which took place about three months subsequent to the burning of Wishart at the stake, the Castle of St. Andrews remained for a season in the hands of the men who had planned and carried out the "removal" of the prelate. It

became thus a place of refuge to all the Protestants, even if they did not all approve of the deed which had given them possession of the stronghold. Knox had nothing whatever to do with the murder of the Cardinal, but for his own safety and that of his pupils, he took refuge in the castle of St. Andrews about Easter, 1547, and there conducted his regular tutorial work with them from day to day. What that was, he has himself described in these words: "Beside their grammar and other humane authors, he read unto them a catechism, an account whereof he caused them to give publicly in the parish church of St. Andrews. He read moreover unto them the Gospel of John, proceeding where he had left off at his departing from Langeddry, where before his residence was, and that lecture he read in the chapel within the castle at a certain hour." These public exercises were regularly attended by a large number of those who were sojourning within the castle, and the result was that Henry Balnaves, a distinguished Scottish jurist, Sir David Lindsay, and others, became convinced that he ought to enter on the office of the ministry, and urged him most earnestly to do so. But he strenuously refused, declaring that "he would not run where God had not called him." They were not, however, to be thus gainsayed, and accordingly they prevailed on John Rough, who was the pastor of the Castle Church, to give to Knox, in the name and on behalf of the church, a public call to the ministry. So, after having preached a sermon on the election of ministers, Rough, in the presence of all the congregation, turned to Knox and said, "Brother, ye shall not be offended, albeit that I speak unto you that which I have in charge, even from all those that are here present, which is this: In the name of God and of His Son Jesus Christ, and in the name of those that presently call you by my mouth, I charge you that ye refuse not this holy vocation, but that, as ye tender the glory of God, the increased Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed by the multitude of labors, that ye take upon you the public office and charge of preaching, even as ye look to avoid God's heavy displeasure, and desire that He shall multiply His graces with you." Then, turning to the congregation, he said, "Was not this your charge to me?" They answered, "It was, and we approve it." The suddenness and solemnity of this call thoroughly unmanned Knox, who burst into a flood of tears and hastened to his closet, where we may well believe that he sought light from God. The result was that he was led to take up that work which he laid down only with his life. Not from the impulse of caprice, or because he desired the position of a preacher, but because he could not otherwise meet the responsibility which God had laid upon him, did he enter upon the office of the preacher. He became a minister, not because he must be something, but because he could not be anything

else, without disobedience to God. He was to do a work for his countrymen not unlike that which Moses did for his kinsmen, and so, like Moses, he was called to it in the full strength of his manhood—for he was now forty-two years of age; and he entered upon it with the full persuasion that necessity was laid upon him, and woe was unto him if he preached not the gospel. That not only made him a preacher, but it also helped very largely to make him such a preacher as he afterwards became.

Not long, however, was he permitted at this time to continue in the work which was thus begun. For in the month of July of that same year, a French fleet invested the castle, whose defenders very soon surrendered, and Knox, being carried off a prisoner to France, was held for nineteen months as a galley slave. After enduring great hardships he was liberated in the early part of 1549, when he went to England, where, under Edward the Sixth, he labored for some years, first in Berwick, then in Newcastle, and finally as a royal chaplain, with a commission which sent him to preach in different parts of the kingdom. But after the accession of Mary Tudor to the throne, it was no longer safe for him to remain in England; so, in the end of 1553, he removed to the Continent; and after spending some time with Calvin in Geneva, he became one of the ministers of a church of English refugees which had been formed in Frankfort-on-the-Maine. But troubles with the High Church portion of the congregation, on which we cannot enter here, led him to return to Geneva, where he was chosen to be one of the pastors of the English Church that had been formed in that city. We mention these particulars because there is no doubt that the experiences through which Knox had passed in these different circumstances, and the wisdom which he had acquired, through converse with some of the greatest of the Reformers both in England and on the Continent, contributed very much to the power of his ultimate ministry in Scotland. With him, everything he had and learned was made to contribute to the pulpit. That was the throne of his peculiar and preeminent power, and the treasures of travel, as well as the accumulations of observation, were made to minister to his efficiency in it.

From the latter part of 1559 till his death in 1572, he continued to labor in Scotland. For the greater portion of that time he was pastor of St. Giles Church, Edinburgh; and it may be interesting to many ministers who complain of overwork to read the record of his stated labors there, at least, for the first few years. He preached twice every Sunday, and three times besides on other days of the week. He met regularly once a week with his elders for the oversight of the flock, and attended weekly the assembly of ministers for what was called "the exercise on the Scriptures." Add to these, that he was frequently appointed to perform in distant parts of the country duties

akin to those of a superintendent, and we can understand how it came that his people gave him a colleague in 1563, to relieve him of some of the duties by which he was oppressed.

Of his sermons only one specimen, printed under his own supervision, remains, for he was too busy a man to write much for the press; and if he had not been called in question by the Privy Council for something which he had said in that discourse, which had wounded the feelings of the young Darnley, who happened to be present on the occasion of its delivery, we should not have had even that from his own pen. For he tells us in the preface to it that "he considered himself rather called of God to instruct the ignorant, comfort the sorrowful, confirm the weak, and rebuke the proud by tongue and living voice, in these most corrupt times, than to compose books for the age to come; and seeing that so much is written (and that by men of most singular condition), and yet so little well observed, he decreed to contain himself within the bounds of that vocation whereunto he felt himself specially called." But, while all that is true, we have in his letters to his old parishioners in Berwick and Newcastle, and in some others of his works, sufficient hints let fall to indicate to us how he prepared for the pulpit, while in the statements of his contemporaries we have one or two very graphic descriptions of the manner in which he preached in it.

He was a diligent student. In one of his letters he describes himself as "sitting at his books" and contemplating Matthew's Gospel by the help of "some most godly expositions, and among the rest Chrysostom." In another he writes: "This day ye know to be the day of my study and prayer to God." And in one of his interviews with Queen Mary he excuses himself for going to her privately when he had occasion to condemn her policy, by alleging that he was not appointed to go to every man in particular, and saying, "Albeit I am here now at your Grace's command; yet cannot I tell what other men shall judge of me—that at this time of day am absent from my book, and waiting upon the court." He made good use, therefore, we may be sure, of that "warm study with deals" that was constructed for him at the expense of the City Council of Edinburgh, and which is still to be seen in his house at the Netherbow.

He had a competent knowledge of Greek. Hebrew he learned after he had passed his fiftieth year and while he sojourned in Geneva; and the mention of Chrysostom and other expositors in the quotation above given shows that he was ready and able to accept light from quarters which are still sealed books to many.

But the fruit of his study was never a fully written out discourse. As we learn from an incidental sentence in his "Faithful Admonition unto the Professors of God's Truth in England," it was his habit to speak from a few notes which were made on the margin of his Bible,

and which remained the sole written memoranda of his discourse. He never wrote his sermons before preaching, and seldom, if ever, except on the occasion above alluded to, wrote them after. Yet they were as carefully premeditated as if they had been written, and he could apparently recall them, almost *verbatim*, for a long time afterwards. Thus we find in some of his addresses to his friends in Berwick, Newcastle, and in England generally, long quotations from discourses which had been delivered years before; and on one occasion, when he had been, as he claimed, mis-reported to Queen Mary, he went over the whole sermon in the presence of the court, and his repetition was declared to be accurate by those who had heard it in the church. This indicates both that he prepared with care and that he remembered with accuracy. He did not speak extemporaneously, in the sense of never having thought upon his subject until he was required to speak; but he had fixed his line of thought beforehand, and there is reason to believe also, in many cases, the very words in which he had determined to express himself. Yet, though he premeditated very carefully, he was able also to introduce what was given to him at the moment; for when Kirkaldy appeared on one occasion in the cathedral with a retinue of armed men, as if to intimidate him, he took occasion to rebuke most sternly that which he regarded as a serious offence on the part of one who had been a companion with him in the galleys of France.

III.—SYMPOSIUM ON ROMANS.

NO. VI.

BY GEORGE R. CROOKS, D.D., DREW THEO. SEMINARY.

THE exposition of the Epistle to the Romans has a history, which, though not in itself decisive of its meaning, yet shows the action of the human mind upon the conclusions drawn from its language by one class of interpreters. However logically coherent the system of doctrine which Augustine derived from this writing of Paul may have been, Augustinianism failed of a full reception by the ancient Church. His irresistible grace and absolute decree were cast aside, and were defended by only a few of the theological leaders of Latin Christianity during the Middle Ages. Augustinianism without particular election and irresistible grace could hardly be called Augustinian, yet this was all the Church would consent to receive. It is true that exposition was subordinated to systematic theology, but, whether good or bad expositors, the Middle Age scholars did not read Augustine's meaning into Paul's great Epistle. To recover the doctrine of grace as against human merit in salvation, the first reformers restored the Augustinian interpretation. Man's dependence was sought to be made complete by the strongest possible affirmation of God's absolute

and irresistible decree. The Latin Church had erred in making salvation largely attainable by human merit, the reformers all the more resolutely affirmed omnipotent grace, in order that human merit should be completely shut out. Luther's *servum arbitrium*, Zwingli's doctrine of Providence, and Calvin's sovereignty of the Divine will, all concurred in the same result. But the human mind rebelled against these conclusions, as it had rebelled against them in the time of Augustine; Melancthon's synergism gave a place to the human will in the process of salvation, and irresistible grace was thus virtually denied. This controversy thrown into the heart of Lutheranism issued at length in the condemnation of Melancthon's synergistic theory, and the affirmation in the Formula of Concord that there are but two efficient causes of conversion, the Holy Spirit and His instrument the Word. Events showed, however, that it was impossible, notwithstanding the suppression of Melancthonianism, to hold the Christian mind in the bonds which had been forged by expositors out of Paul's Epistle. James Arminius, a Professor in the University of Leyden from 1603 to 1609, revived the Melancthonian view. Beginning with a study of the ninth chapter of Romans, he became sensible that his judgment was diverging more and more from the interpretations of Calvin and Beza. He found Holland in good degree prepared for his revolt against the predestinarian exposition of Paul. Then followed the attack on his integrity as a man and a teacher, the Synod of Dort which condemned Episcopius and his associates, with all which, beyond mere mention, this article has nothing to do. But the outcome was the establishment of another exposition of the Epistle to the Romans, which has gathered about itself a multitudinous following and has been felt as a positive theological force in the modern Christian world. This Epistle must, as every other written document, be interpreted on grammatical principles, applied with a constant reference to the purpose of the writer. The magnitude of the following which gives its adherence to any particular exposition is of itself no weight. But it is something to be considered that the Christian world, during the process of fourteen hundred years, as often as it has been tied up in the strong cords of the Augustinian exposition of Romans, has broken away in rebellion. The fact may well be provocative of a re-examination of this important document in which the seeds of doctrines are so richly sown, and an honest questioning of the Augustinian point of view.

An inspection of the writings of Paul shows it to be his constant purpose to set forth the truth that the Divine method of salvation is and always has been, by faith, and the kindred truth that the Gentiles have from the foundation of the world been predestinated to a sharing in this salvation. The thought of the vocation of the Gentiles fills the Apostle's heart, and makes his tongue eloquent. To the Ephesians his word is: "Having made known unto us the mystery of

his will, according to his good pleasure which he has purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ." (Eph. i: 9-12.) To the Colossians he speaks of "the mystery which had been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what are the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." (Col. i: 26-7.) So he tells the Thessalonians that God had from the beginning chosen them to salvation *through sanctification of the Spirit and belief of the truth.* (2 Thess. ii: 13.) God's vocation of the Jews did not therefore exhaust His purpose; His plans had always comprehended the salvation of the Gentiles also. They are not bidden to a second place; but are equally entitled with the Jews to the benefits of redemption. Their salvation was not an afterthought, but was a part of the Divine forethought. Christianity comes therefore to the Gentiles out of the depths of the ages, and they have been equally with the Jews, from the beginning, the objects of the benevolence of God.

If this be so, what of the covenant with Abraham? What of the covenant people, Abraham's children? How is it possible that God shall bless all nations through Abraham's seed, and yet put the covenant people on a level with the Gentile world? To show that the salvation of the covenant people was all the time of faith, and that there is but this one mode in every dispensation and for all men, is very clearly the object of the Epistle to the Romans. The reasoning of Paul, from Chapter iv: 1-3, where he affirms the justification of Abraham by faith, to Chapter ix: 30-31, where he draws his conclusion, to wit: "that the Gentiles who followed not after righteousness have attained to the righteousness of faith, but that Israel had not attained to the law of righteousness because they sought it not by faith," never varies a moment in the prosecution of its purpose.

We who live at this remote distance from the beginnings of Christianity, though we may appreciate the force of Jewish race-pride, yet cannot easily conceive how novel to the Jews must have been the thought that for salvation in Christ all their race privileges availed them nothing. Having for ages believed themselves to be the favored of God, it must have been a terrible shock to be told that they were not God's favorites in any such sense as they imagined, and that for purposes of salvation they were no better than the abominable heathen. In saying this, Paul attacked the prejudices of ages. What were the Fathers, what were Gideon and Samson and Barak, and

David and Isaiah, and the succession of prophets, if they who shared their blood derived from them no inheritance of blessing? To be no better than a common heathen, though he had Abraham for his father, the thought was treason against his race! And Paul was the worst of traitors, inasmuch as he brought the unclean Gentiles into a fellowship with God, equal to theirs. As towards God, he had put the Jews down, which was an offence, and had lifted the Gentiles up, which was a still greater offence. Paul, therefore, as it seems to me, must, by the necessities of the case, have been driven to the maintenance of two propositions: (1) That even among the Jews salvation has always been by faith; and (2) That God has from the beginning predestinated to the blessings of salvation by faith, the Gentiles also.

To the Apostle the latter of these propositions was of supreme importance. It was indispensable to make it plain to the Gentiles that they were not in the kingdom of God by mere sufferance, as the Proselytes in the olden time had become Jews by a tolerant system of naturalization. They were there by the right of God's predestinating purpose, who had always intended to include them in the benefits of redemption through faith in Christ. Hence the glowing language of the Epistle to the Ephesians: "Christ is our peace, who hath made both one and hath broken down the middle wall of partition between us. By revelation he made known to me the mystery, which in other ages was not made known to the sons of men, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."—Eph. iii: 3-6. The whole Epistle to the Ephesians is a song of triumphing joy over the vocation of the Gentiles through the revelation of the once hidden purpose of God. But with what propriety could Paul have indulged in this strain of exultation if there had been no foreordaining of the Gentiles to the blessings of salvation by faith, but only an arbitrary selection of a certain number both of Jews and Gentiles, through the operation of a secret and incomprehensible decree? The Augustinian interpretation of Paul fails to account for the glowing terms in which the Apostle again and again addresses Gentile believers. The proper feeling for him would then have been the sense of awe which is peculiar to Calvin, and which prostrates him before the vision of the inscrutable sovereignty of God. On the contrary, what stirs the soul of Paul is the opening of a wide door which lets in the whole world to a participation in the blessings of salvation by faith. And as the participation of the Gentiles in the benefits of the gospel on the sole condition of faith lies on the surface of his writings, it seems to me that we must go out of our way to find in them a predestining of a specific number of individuals to salvation and of others to perdition. Be sure that this is not the thought which sets the soul of Paul aglow with holy enthusiasm.

If therefore, the analogy of doctrines in the writing of St. Paul may be taken by us as a guide in construing the Epistle to the Romans, it will lead us to some other than the Augustinian Exegesis. And we are entitled to the benefit of the analogy, in ascertaining the sense of the terms that in this discussion may come before us.

The chief problems to be determined in the interpretation of the Epistle are : (1) Whether the language of Ch. vii: 14-25 is descriptive of a regenerate or an unregenerate man. (2) Whether Ch. viii: 28-38 is affirmative of an unconditional election of particular individuals to eternal life. (3) Whether Ch. ix. is an attempted justification of such an unconditional election. The limits of this article will not permit more than a cursory notice of these passages. I have an impression that the ascription of the language of Ch. vii: 14-25 to a regenerate man is not so general now as it once was. Formerly they who resisted it heard themselves called Pelagians. The terms used in Ch. vi: 14 prepare the way for a correct rendering here. "For sin shall not have dominion over you; for ye are not under the law, but under grace." It is a part of Paul's exposition of the scheme of justification by faith to show that through the power of the law no man can overcome sin; for as often as he struggles by the help of the law against sin, he is overthrown. His despair then of rescue through the law hands him over to faith. Therefore he says in v. 14 of Ch. vii: "The law is spiritual," that is, both in its aim and means, but it cannot deliver me, for "I am carnal, sold under sin; FOR that which I do I allow not," &c. Thus the verses to the end of the chapter give the evidence in detail that the subject of the discussion is the bond-slave of sin, and, as is true of every bond-slave, does the will of his master. Paul had said in the chapter preceding: "Sin shall not have dominion over you," but sin has dominion over the person here speaking of himself. Moreover the taking of these words to describe a regenerate person is a contradiction of the whole tenor of the Pauline descriptions of the regenerate. Arminius, who had, in his time, to bear the odium of holding the opinion that Paul is here speaking of an unregenerate person, puts this branch of the argument thus: "I prove that a regenerate man, who is placed under grace, is neither carnal, nor so designated in the Scriptures." In Rom. viii: 9 it is said, "but ye are not in the flesh but in the Spirit." And in the verse preceding it is said, "So then, they that are in the flesh cannot please God; but a regenerate man, one who is placed under grace, pleases God." In Rom. viii: 5 it is said, "they that are after the flesh, do mind the things of the flesh;" but a man under grace "minds the things of the Spirit." In Gal. v: 24 "They that are Christ's have crucified the flesh with the affections and lusts," and they that have crucified the flesh are not carnal. But men who are regenerate and placed under grace are Christ's, and have crucified the flesh.

Therefore, such persons as answer this description are not carnal. In Rom. viii: 14 it is said: "As many as are led by the Spirit of God, they are the sons of God; therefore they (the sons of God) are led by the Spirit of God, but such persons are spiritual." But why multiply words. This once received interpretation of Romans viii. is entirely subversive of the reasoning which runs through the whole of the Epistle, viz., that salvation, in the sense of a victory over sin, is only possible to faith, but that through faith the victory is achieved by the Christian. And Paul goes on to the glowing language of Ch. viii: 15, "Ye have not received the spirit of bondage," that is, ye are no longer carnal, *sold under sin*, which is a description of bondage; "but ye have received the Spirit of adoption whereby we cry, Abba, Father."

The second question to be determined is, whether Ch. viii: 28-38 affirms an unconditional election of certain individuals to eternal life? The chapter opens with the description of the state of those who have received Christ by faith. They have the Spirit, and by His offices have been made free from the law of sin and death. Through this witnessing Spirit they are assured of their adoption as sons of God: and, being sons, they are also joint heirs with Christ; though if they would be glorified, they must first suffer with Him. But the sufferings of the present time need not distress them; for, though they groan while they are waiting for the redemption of their bodies, they have the Spirit as an inner helper. For this Spirit prays in them and with them, and thus perfects their fellowship with God. Not only so, but all things are made to work together for the good of them that love God, and who, as loving God, are the called according to His purpose of salvation through faith in Christ. Verse 28 describes one class of persons only, and they are they who love God, and therefore are also, as such, the called. Whom He therefore foreknew, as accepting by faith the offer of salvation, He predestinates to be conformed to the image of His Son, calls, justifies, glorifies. Thus the believer need not fear. All that is requisite for him, even to his final glorification with Christ, is embraced in the plan of God. It is with great pleasure that I find Meyer accepting the view, that the foreknowledge of men as believing precedes the divine foreordination: "God has foreknown those who would not oppose to His gracious calling the resistance of unbelief, but would follow its drawing; thereafter He has foreordained them to eternal salvation; and when the time has come for the execution of his saving counsel, has called them." (On Romans, p. 337, American edition.) Foreknowledge and foreordination are here so distinctly separated that they cannot be identified as one act without doing violence to Paul's language. Something must have been foreknown in the objects of God's knowledge here presented; and that, according to the whole course of Pauline thinking, is the acceptance of the Gospel by faith. And on the grounds of

this foreseen faith the foreordination proceeds. It was natural, therefore, that with the thought of the full provision for the final glory of believers, Paul should declare that nothing now can separate them from the love of God in Jesus Christ. This triumphant assertion of confidence in God is a worthy close of the argument.

As to the third question, whether Ch. ix. is an attempted justification of unconditional election to salvation, we think it may be said that the object of the chapter is explicitly stated in the summing up at its end: "The Gentiles, which followed not after righteousness, have attained to the righteousness of faith. But Israel hath not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law" (vs. 31, 32). The vocation of the Gentiles is defended by showing that in rejecting the Israel of mere blood descent, and offering salvation to both Jews and Gentiles on the condition of faith, the truth and justice of God cannot be impugned. Salvation by blood descent has not been the divine plan; in all the dispensations the condition of faith has been required. That salvation is not of blood descent is proved from the cases of Isaac and Jacob and Esau. In these verses, Isaac and Jacob are merely types, and are brought forward to show that not all who are of the blood of Abraham are heirs of the original promise. Even in the line of descent which was to fulfil the promise, God chose which of two branches should form that line. If natural descent alone did not then constitute an heir of the promise, much more does not natural descent constitute a Jew an heir of the promise now. From the beginning God has disregarded some of the lines of descent in determining the heirship; much more may He now disregard the line of descent wholly, and condition salvation on faith. Moreover, Isaac and Jacob are both children of faith: Isaac in his generation, and Jacob in his selection, though the younger, to be the heir. The selection of Jacob to be the heir was contrary to the usages of the time, and would not have been regarded by the parents but for their obedience to God, which was of faith. Isaac and Jacob are, therefore, in some sense, suitable types of God's method of procedure now, whereby He chooses for salvation both from out of Israel and from beyond Israel those only who have faith in Christ.

An illustration must be used appropriately to the point to be illustrated, otherwise it is misused. Standing by itself, a fact which serves for an illustration may suggest a variety of inferences; but selected to make an argument clear, it can be used in that aspect alone which is applicable to the argument. Jacob and Isaac are brought forward as illustrations of a certain law, of salvation by faith, as distinguished from salvation by blood descent; they cannot, therefore, be legitimately adduced as *proofs* of another law—*i. e.*, of an arbitrary choice of men by God to eternal salvation. Being brought

forward as instances of the fact that blood descent alone did not from the beginning constitute an heir of the original promise, they are conclusive against the claim that blood descent now constitutes heirship of the present promise—*i. e.*, of salvation in Christ. Used for this purpose, they are conclusive illustrations.

Nor is the divine procedure unjust. As God would not be turned aside by Moses' prayer, that the people who had fallen into idolatry might be spared, so will He not now be turned aside by the claim of the Jew, that he, being of Abraham's seed, is heaven's favorite. God in the day of Moses strictly adhered to the principles of His government, punishing the guilty, and keeping His mercy for the thousands who feared Him and kept His commandments. So will He now—despite whatever the Jew may say—have mercy on the Gentiles, and save all of both the Jews and Gentiles who come to Him through Christ, by faith.

The example of Pharaoh is adduced for the same purpose. As God reveals His mercy, sovereignly, but yet according to the settled principles of a law of right and wrong, so does He show His wrath sovereignly, by the judicial hardening of a heart already obdurate. Pharaoh, through pride and self-will, resists God, and receives the penalty of his pride and self-will. Neither the mistaken prayer of Moses nor the resistance of Pharaoh turned God aside from the equitable distribution of His mercy and justice. These illustrations must be taken, as the others, in their application to the main purpose of Paul's argument. They are *quoad hoc*, and are applicable no farther. The sudden question of the Jew: "If God's will be supreme, how can man be censured for ill conduct?" is ruled out. Using a comparison found in Jeremiah xviii, Paul applies it to the case in hand. God, when He tells the Israelites through Jeremiah that they are clay in the hands of the potter, yet affirms that His sovereign action is determined by His observation of their conduct, whether it be good, or otherwise. He does not say that, they being the clay and He the potter, He will root them up, or not, just as it pleases Him; but "at what instant I shall speak against a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them."* Paul, therefore, answers the predestinarian Jew by showing from an Old Testament reference, that God, the sovereign potter, treats the human clay according to the dispositions shown by the clay. God's sovereignty will not predestinate the Jew to salvation on the ground of blood descent; nor, if the Jew has failed of salvation, is it because God has predestinated his failure. Therefore the Jew's question, "Why doth God find fault?"

* See Whedon's Commentary *in loco*.

and its implication, that whoever is lost is lost by God's determining and arbitrary decree, are set aside as not pertinent. Paul denies the implication that God's sovereignty determines human destiny by His own arbitrary will, and shows that He exercises sovereignty with a full regard to the merit or demerit of man's conduct. Hence He endures with much long-suffering the vessels of wrath; the long-suffering being the forbearance to smite, in view of man's voluntary persistence in transgression. It is inconceivable that Paul should use an illustration drawn from the Old Testament, and utterly reverse its meaning.

On the whole, then, we may conclude that the Epistle to the Romans can be fairly interpreted in harmony with our conceptions of the equal justice of God to all—to the Jew as well as the Gentile.

IV.—REMINISCENCES OF NEANDER.

NO. III.

BY PHILIP SCHAFF, D.D., NEW YORK.

HIS LAST DAYS AND DEATH.

NEANDER had a frail and delicate constitution. In the last years of his life he became, in a peculiar sense, a theologian of the cross, with painful experience that the *via lucis* is indeed also a *via crucis*. He was doomed, like the illustrious author of the "Paradise Lost," to an almost total loss of sight, long before weakened by incessant study. His faith gave him power to bear this calamity, doubly severe to our historian. To him might be applied what St. Anthony once said to the blind teacher, Didymus of Alexandria: "Let it not trouble thee to be without the eyes with which even flies can see; but rejoice rather that thou hast the eyes that angels see with, for the vision of God and his blessed light."

Not a murmur, not a sound of complaint or discontent, passed over Neander's lips; and in this way the crown was set upon his character by patience and quiet resignation to God's will.

He did not suffer himself to be interrupted in this work by this affliction, and showed in it a rare power of will over opposing nature. Not only did he continue to hold his lectures as before with the most conscientious fidelity, but he went forward unceasingly also in his literary labors with the help of a reader and amanuensis. Nay, even within a few months of his death, he founded, in connection with Dr. Julius Müller, of Halle, and Dr. Nitzsch, of Berlin, a valuable periodical ("*Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben*"), and furnished for it a number of excellent articles, such as a retrospect of the first half of this century—one on the difference between the Hellenic and Christian Ethics, another on the

practical exposition of the Bible—in which he still soared with unabated strength, like an eagle, only a short time before his death.

What his departed friend Schleiermacher had wished for himself in his "Monologues," and afterwards actually received, was granted also to Neander, the privilege namely of dying in the full possession of his mental powers and in the midst of his work. Only eight days before his death, on the occasion of a visit from Gützlauff, who was regarded by many as "the Apostle of the Chinese," he made an address with youthful freshness on the Chinese Mission, and looked hopefully forward to the future triumphs of the kingdom of God, the setting forth of whose growth, under the guidance of the twofold likeness of the mustard-seed and leaven, he considered the great business of his own life.

On the following Monday, the 8th of July, he delivered his last lecture, in the midst of severe pain from an attack of sickness, so that his voice several times failed, and he was scarcely able with the help of students to come down the steps of the rostrum. But, notwithstanding this, immediately after dinner, which he hardly touched, he set himself again to dictating for the last volume of his Church History, which was to describe the close of the Middle Ages and the preparation for the Reformation, until exhausted nature fastened him to his bed.

Then he had his last and severest trial to endure, in ceasing to work for the kingdom of his Divine Master, which had always been his life and joy. Several times he wanted to gather himself up again, and became almost impatient when the physician refused to allow it. But his affectionate sister now reminded him of what he used to say to her in sickness, to engage her submission to medical judgment: "It comes from God—therefore must we suit ourselves to it cheerfully." Calmed at once, and as it were ashamed, he replied: "That is true, dear Hannah, it all comes from God, and we must thank Him for it." So formerly St. Chrysostom, whose life and deeds Neander had delighted to portray, expired in banishment with the exclamation, "God be praised for all!" Still, however, only a few hours before his dissolution, on Saturday afternoon, the "father of modern Church History" once more collected his sinking strength, and taking up the thread of his unfinished work just where he had left off before, dictated an account of the so-called "Friends of God," those remarkable German Mystics of the fourteenth and fifteenth centuries, who helped to prepare the way for the evangelical Reformation.

After this appropriate conclusion of his literary activity, about half-past nine o'clock, he longed for rest, and in a sort of half-dream, as at the end of a toilsome journey, addressed his sister with the significant words: "*I am weary, let us go home!*" When the bed had been put in order for his last slumber, he threw the whole tenderness

and affection of his heart once again into a scarcely audible "Good-night!" He slept for four hours, breathing always more softly and slowly; and with the morning of the Lord's Day, on what is styled in the Church year the Sunday of Refreshing, he awoke in the morning of eternity among the spirits of the just made perfect. There, in the company of the great and good men of past ages, with whom he was so familiar, he rests from his labors, in adoration of Him who was the beginning and end of all history.

His colleague, Dr. Strauss, chaplain of the King of Prussia, and Dr. Krummacher, the celebrated pulpit orator, delivered eloquent and touching addresses at his funeral. The latter chose for his discourse the words of John: "That disciple therefore whom Jesus loved saith unto Peter, It is the Lord." And truly, he was himself a genuine disciple of John, and a forerunner of the Johannean age of love and peace which sooner or later will solve the problem of Christianity.

A LETTER OF NEANDER.

I close this sketch with a letter of Neander in reply to the request for permission to dedicate to his name, as a testimony of gratitude, my *History of the Apostolic Church*. It is no doubt one of his last letters, written when he was nearly blind, with trembling hand, and in almost illegible characters, during the abortive political convulsions which shook Germany in the closing years of his life:

"MY DEAR FRIEND:

"I can only return my hearty thanks for the testimony you publicly offer me of your affectionate remembrance, and for the honor you propose to show me, whilst I desire for you in your work all illumination and strength from on high.

"As regards your Journal, I believe something of it through your kindness has reached me, for which you have my hearty thanks. It is well that you have reminded me of it. I may now easily forget anything, and let it lie unused, as I can read only through other people's eyes, having suffered for two years past from the consequences of a paralysis settled in my own.

"I had intended to send you along with this letter something new of my publications and new editions; but it is now omitted, as it just so happens that all my copies have already been given away. If the good Lord had not visited me with weakness in my eyes, I would have had the pleasure long since of being able to send you a new volume of the Church History as far as the Reformation, and perhaps by this time even the History of the Reformation itself.

"What men called freedom in our poor fatherland, during the mournful year 1848, is something very different from what is sought and meant by the spirit which has been born from the best English piety in your America. It was a conflict here between atheism and Christianity, between vandalism and true civilization. Even many years ago I predicted, that the philosophy of one-sided logic, intellectual fanaticism and self-deification, must lead to this proper consequence of its negations, as by their popularization has now come to pass. Not as though this philosophy alone were in fault; but it was the most strictly consequent scientific expression of the reigning spirit of the age and its tendency. Nor will I deny that there are true wants also at hand in the spirit of the age, and that nothing short of their satisfaction, which the gospel alone has power to secure, can bring any lasting relief. We stand on the brink of an abyss, the downfall of the old

European culture, or else on the confines of a new moral creation, to be ushered in through manifold storms—another grand act in the world-transforming process of Christianity. In the mercy of a long-suffering God we will hope for the last.

“Praying that God’s richest blessing may rest on your family, on your work, and all that pertains to you, I remain

“Affectionately yours,

“A. NEANDER.

“*Berlin, 28th Oct., 1849.*”

V.—THE REVISED LUTHER BIBLE.

BY GEORGE H. SCHODDE, PH.D., PROF. IN CAPITAL UNIVERSITY.

IT is now a little over a year since the Protestant world, with great unanimity and zeal, celebrated the four hundredth anniversary of Luther’s birth. Ever since that day, and just now more deeply than ever, the Church in the land of Luther is occupied in examining the proposed revision of the Reformer’s translation of the Bible, as offered to the scholars and churches of the Fatherland for study and criticism in the so-called *Probe-Bibel*, or Specimen-Bible, published by the Canstein Bible Institute, of Halle, as the result of over two decades of work by some of the leading scholars in the land of Biblical learning. Such a work naturally is entitled to the attention of those Christians also who do not use the version of Luther, even if such attention is given only for the purpose of comparing the work, as to character, method, results, reception, etc., with the revision of the King James version that has been and is being made for the English-speaking nations.

Luther’s translation of the Scriptures is a remarkable work and has a remarkable history. Early in his reformatory work he recognized the necessity of giving to the people the Word of God in their own tongue, and from 1517, the year of the 95 theses and the beginning of the reformation, when he first published a translation of the penitential psalms, down to 1545, the year of his death, when the tenth edition of the entire Bible translation had appeared, the great reformer was, amid all the theological discussions and reorganization of the German churches, engaged in constantly perfecting the work of translation. He himself recognized in the German Bible the great instrument for effecting a reformation of the Church. The character of the version entitled it to this distinction; Luther was the prince of translators. His is not as literal a version as is the English, nor was it his purpose to make it such. His aim was to make it a book for the people, by reproducing and translating the Hebrew and Greek texts into such language that it “could be understood by the farmer behind his plow, and by the maid in the kitchen.” Luther’s efforts were successful to a wonderful degree. The philosopher Hegel says: “The translation which Luther made of the Bible is of inestimable value to the German nation. These have thereby become possessors of a ‘Book of the peo-

ple' such as no Catholic nation has." Without this version the reformation, humanly speaking, would have been an impossibility, and nowhere is the consciousness of this fact more thoroughly understood and appreciated than among the German Christians themselves. It is necessary to remember this in order to understand the character of the revision made, as also its history and reception.

But the religious influence of the Luther translation is fully equaled by its literary importance. It virtually created the modern High German language. In Luther's day and date the spoken and literary dialects of Germany were almost legion, and it was through his masterly German, which came from the very heart of the people, that order and system were introduced into this chaos, and with his translation of the Bible the history of German philology begins its modern phase. The greatest of Germanists, Jacob Grimm, in the introduction to his German grammar, says that on account of its mighty influence Luther's language must be regarded as the foundation of modern German. In a double sense Luther's translation has had a mission that cannot be paralleled by any other modern Bible version. The German people and Church emphatically recognize it as the treasure of the nation, the book of the people, whose language and thought has found an entrance into the innermost recesses of the German heart.

This condition of affairs has had a modifying influence on earlier proposals for revision, as also on the revision that is now before the Church. No one was better aware of the fact that his work was not perfect than was Luther himself. In the work of translation he had the able assistance of Melancthon, Bugenhagen, Jonas, Cruciger, Aurogallus and others, but felt that constant corrections should be made. In answer to the charge that he had erred at times in translating, he says that he is well aware of this fact, and reminds his critics that Jerome had made many mistakes in the Vulgate. Accordingly, we see that every new edition of the Bible brings a number of changes; especially is this the case in the earlier editions. He made so many corrections in the years 1539-41 that he made a special note of it on the title page of later editions.

The number of variations in the German text increased after the reformer's death. Already in this year of his departure, 1545, his pupil, friend and proof-reader, George Rörer, published an edition in which so many changes were made (claimed by the editor to have been Luther's work), especially in Romans and First Corinthians, that a violent controversy arose, it being claimed that these changes had been made in the interest of the Philippists, the peace or compromising party especially between Lutherans and the Reformed. As copyright was an unknown thing in those days, and every publisher did what seemed right in his own eyes, the number of variations increased to a remarkable degree. Not only did the language yield to the develop-

ment of popular usage, but changes and corrections were introduced, according to the wise or unwise notions of the editors. There was not, and never had been, a definitely fixed Luther text, although the last edition published under his supervision was generally considered the standard form.

The work of revising the Luther text is not a modern idea. The famous August Hermann Francke, with Spener, the originator of the pietistic movement in Germany, was probably the first to take a pronounced step in this direction. But in his *Observationes Biblicæ*, published in 1695, in which the necessity and character of such a revision is discussed, he mentions about three hundred corrections which had been proposed by earlier theologians. The movement at that time produced no tangible results, but Francke's spirit entered into the Canstein Bible Institute, of Halle, founded in 1710 by his special friend the Count Canstein. An earnest desire to bring the Word of God into every home of the land prompted this pious nobleman to organize an institute for the purpose of publishing cheap editions of the Bible and of the New Testament. Even to the present day this institute is the greatest and most prosperous of all the German Bible societies, and, true to the spirit of its founders, has been at the head of this revision work, and has also published the Specimen-Bible. When commencing the publication of German Bibles the question naturally arose as to the character of the text to be used. The general principle followed was to use the last edition of Luther as a basis, but to substitute the readings of earlier editions whenever these latter were more in harmony with the original text. In this manner a Luther text was secured that was also as nearly a true translation as possible.

But the need of a revision and not merely of a reproduction of the best Luther text gradually gained ground in the convictions of scholars and religious leaders in Germany. The first impetus to the movement that has now resulted in a revision was given by an article that appeared in 1855 in the *Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben*. The author was a Hamburg pastor, Dr. Mönkeberg, who is yet living to see the fruits of his labors. The matter was made the topic of special consideration at the meetings of the Evangelical Church Council, an annual gathering of conservative theologians and laymen, at the session in Stuttgart in 1857 and at Hamburg in 1858, and was recommended to the Upper Church Consistory of Berlin for further action. At the suggestion of the latter the Evangelical Church Conference, a biennial assembly of representatives of the various German ecclesiastical courts, at the session of 1861 and 1863, held in Eisenach, decided to advocate the project, not indeed in an official manner, but to aid it in other ways, especially by the appointment of suitable men to do the work. The revision was to be based upon the carefully prepared Canstein text of 1857, with

special reference to the last original edition of Luther, and the changes were to be restricted to those which would be necessary and would cause no offence (*nothwendig und unbedenklich*).

In the revision work as such two periods must be kept apart, namely that of the New Testament and that of the Old Testament. In the beginning no provisions were made for the revision of the latter, and it was only when the New Testament was about completed that it was decided to revise the old also. Hence the New Testament committee only was appointed, to work under the direction of the Canstein Bible Institute. The Prussian authorities appointed Professors Nitzsch, Twesten, Beyschlag and Riehm, and, after Nitzsch's illness, Köstlin, the famous biographer of Luther; Saxony selected Pastor Dr. Ahlfeld and Professor Brückner, then in Leipzig; Hannover appointed the great exegete H. A. W. Meyer and Pastor Dr. Niemann; Wurtemberg appointed Pastors Frohmüller and Schröder. The Bavarian Protestant Church did not wish to co-operate, although not hostile to the movement. This committee of ten scholars revised the New Testament in as far as the rendition to the original text was concerned. All matters that referred to the language of the translation were put into the hands of Dr. Frommann, the famous superintendent of the German Museum at Nurnberg, and after Rudolph v. Raumer, the most thorough Germanist of late decades. Undoubtedly no other man living understands the language of Luther and his day as does Dr. Frommann. As the committee was to furnish a revised Luther translation, and not a new translation, the question as to the Greek text settled itself, namely Luther's own Greek text was used, with only such small deviations as were absolutely and indisputably necessary. Luther had used the second or third edition of the Erasmus text, published in 1519, and these revisors were not under the obligation of making their own text as they proceeded, as was the case with the English committee. Accordingly the German New Testament revision is much nearer to the Luther version than is the revised English New Testament to the King James version. The doxology on the Lord's Prayer, the story of the adulterous woman, in John 8, are retained without note or disparagement; even John i: 57, is retained, but with the remark that this verse is not found in the original editions of Luther, but was added later. The work on the various books was divided out to different sub-committees, and the whole committee met for reading and comparison from the 2d to the 16th of October, 1865, and from the 4th to the 16th of April, 1866, in Halle, in the rooms of the Canstein Institute. In regard to the two chief tasks before them, namely the correction of Luther according to the Greek, and the selection of the best rendering from his various editions, the committee decided that for a change in regard to the former two-thirds of the votes of the committee would be necessary, while for

the latter a bare majority would suffice. Every book was read in joint session twice, and a decision at the first reading could be changed again in the second, only if two-thirds of the members voted for doing so. In the year 1867 the whole revised New Testament appeared as a *Probedruck*, and after the suggestions and corrections of church authorities, Bible societies and scholars had been sent in, a third general meeting of the committee was held in the spring of 1868 for final revision. Owing to the conservative and excellent character of the work, the New Testament revision found almost general acceptance, although, of course, some opposition made itself felt. In 1870 it made its appearance in its final shape. The Wurtemberg and the British and Foreign Bible societies have adopted this revised text, with a few unimportant changes, into their editions of the Bible, while the Canstein Institute has not yet done so, waiting for the revision of the Old Testament, which will make some few slight changes yet necessary in the passages of the New cited from the Old.

The extension of the revision also over the Old Testament was again the work of a Stuttgart meeting of the Church Council, namely, in 1869. In the following year the Eisenach Conference organized this part of the revision work, with the understanding that it was to be done in a similar manner and spirit, that had proved so successful in regard to the New. On the 13th of April, 1871, the Old Testament Committee met for the first time, also in Halle. It consisted of seventeen members—namely, Drs. Tholuck, Schlottmann, Riehm, of Halle; Dillmann, Kleinert, of Berlin; Bertheau, of Gottingen; Duesterdieck, of Hanover; Kamphausen, of Bonn; Delitzsch, Sr., Baur, Ahlfeld, of Leipzig; Thenius, of Dresden; Kübel, Kapff, Schröder, of Wurtemberg; Diestel, and Grimm, of Jena. Later, after the death of Tholuck, Thenius and Diestel, and resignation of Dillmann; and later of Ahlfeld, Drs. Hoffmann, Clausen, Kuhn and Grill took part in the work. Ahlfeld, Riehm and Schröder are the only ones who were members of both committees. The Old Testament Committee met altogether eighteen times, generally twice a year, in the spring and fall, each meeting covering eleven days, the last being held on the 7th of October, 1881. Dr. Schlottmann generally presided. The revision included the Apocrypha. The several books were given to sub-committees; then again two readings before the whole committee was the rule, and in general the work was done in the same manner as had been that of the previous committee. Drs. Schröder and Frommann were appointed by the committee as editors of the specimen Bible, and Dr. v. Gebhardt, the excellent New Testament scholar, was selected as proof-reader. In this case Luther's original Hebrew was also used as a basis—namely, the edition of 1494, published at Brescia. The same care and precision that characterized the New Testament

is seen here also. The revised Old Testament is decidedly and distinctly *Luther's* Old Testament yet.

In all there have been in the two Testaments about 5,000 changes made, and the great majority of those are in matters of little importance; so much so, that even a veteran German Bible reader would scarcely notice them. The editors of the *Probe-Bibel* have facilitated the work of examination remarkably, and the example of the "impracticable" Germans might furnish a model for the "practical" Englishmen in the coming revision of the Old Testament. The German revision prints in so-called fat letters—*i. e.*, German italics—all passages where changes have been made by the committees. Then italics alone are used where there is a change based upon the original Hebrew and Greek; where there is simply the substitution of a better rendering from one of Luther's earlier editions, there are two small perpendicular lines, one before and one after the word thus italicized. The reader can thus see at a glance where the changes have been made, what their character is, and how large in number they are. The editor-in-chief, Dr. Schröder, in his exhaustive introduction, shows that, aside of the general instruction given by the Eisènach Conference on the conservative character of the translation, the committee had from the start marked out no general rules and principles to guide them in their work, and in this regard they pursued a different method from that adopted by the English Committee. (See Introduction to Revised N. T.) But, says the editor, in the process of the work, some general principles found avowed or tacit acceptance among the members; and the chief of these are:

(1) As in general all unnecessary changes are to be avoided, so especially are those to be avoided whose object would be to render a passage more literally than Luther did. (2) Whenever a change is to be made, the committee must be convinced not only that Luther's translation is erroneous, but that the proposed revision is correcter. (3) Those passages which in Luther's words have gone over into the liturgies, hymnology, and ascetical literature of the people, are, if at all possible, to be retained. (4) If changes are to be made, there should be consistency in doing so. (5) All changes are to be made in the language and spirit of Luther's version.

An examination of the Specimen-Bible is an interesting study, although a critical estimate could scarcely be made in an English publication. The largest number of corrections are found in the Old Testament, as is quite natural, and here again in such difficult books and passages as Job, Ezechial 40-46, and parts of other prophets. No effort, of course, is made to render the poetical books and paragraphs in rythmical form. In general it must always be remembered that it is still *Luther's* version that is here offered, and that the scholars of Germany, at least equal to the Biblical students of England and

America, have been very careful and cautious in correcting a version that has become dear to the heart of the German Church and Christian.

As to the reception of the new revision, there is and can be no doubt. The time for examination has been extended to the fall of the present year, and then the committee will meet again for the final shaping of the text. At present pastors, teachers, conferences—in short, all who take an interest—and there are many—in the work of revision—have put the committee's work under the critical microscope, and all send in their suggestions. In general a hearty welcome has been extended to the revision. The few who speak against it do so either because it does not go far enough for them, they desiring a revised German Bible, and not a revised Luther version; or because it goes too far, they claiming that no one should touch the sacred treasure of the German Evangelical Church. But even such sober voices as that of Professors Luthardt and Kliefoth are heard against its introduction. In a few years, however, the revision will doubtless be the Bible of the German nation. The whole matter of revision has been in the hands of the ecclesiastical authorities as represented at Eisenach; it has been conducted by the principal Bible Society of the land, with the active co-operation of the other societies; it is the work of a number of leading professors, theologians and pastors of the conservative church, and shows intrinsic merits that recommend it to the acceptance of the German people. From all indications it seems clear that the revision is a success beyond expectation.

VI.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

NO. IV.

BY PRESIDENT E. G. ROBINSON, D.D., OF BROWN UNIVERSITY.

OUR conception of the best method of education for the Christian ministry will depend on our conception of the ministerial function. If we regard the Christian minister as a mere "preacher"—a vocal proclaimer of elementary gospel truths—then the best method of preparing him for his work will be to make him tolerably correct in the use of his mother-tongue—to give him familiarity with the Scriptures in his vernacular, and skill in public speaking. With fair natural endowments, with an education that can be obtained at any good grammar school, and with an earnest Christian spirit, the best way to make a good preacher of him will be to set him at once to preaching. The best way to learn how to preach is to preach. This will do quite as well as to send him to college and the theological seminary.

This has been the way that many well-known evangelists, and some good pastors, have come up to usefulness as simple preachers of the Gospel. And there is no reason to doubt that for generations to come a like class of men will come up through a like kind of training. There are peoples and localities where there is special demand for them; and the number of them will undoubtedly be increased should the need of their services become apparent.

But preaching, in the sense referred to, is evidently not now the only need of either the Church or the world; it is not one of their greatest needs. How shall we provide pastors for organized churches, and missionaries to superintend missionary operations in foreign lands, is the question to be answered in determining what method of education will best fit the great majority of our ministers for the work that awaits them. With them the incomparably larger amount of preaching will not be the reiteration of elementary truths. To more than nineteen-twentieths of their auditors these truths are as familiar as household thoughts. To them preaching cannot mean the announcement of news, of glad tidings, but instruction on the ten thousand duties and relations which these truths always and everywhere imply. And this is equally true of the Christian pastor, and of the overseer of native missionaries in heathen lands. It is careful instruction that the missionary needs, and careful instruction that the churches must have. Useful preaching to the stated Sunday congregations of our day and land must be something more than a mere iteration of well-known truths. Endless iteration of familiar thoughts, however ingeniously varied the iteration may be, wearies into indifference to what is heard. Of course there are thousands of people even in Christian lands to whom the simplest of Christian truths would be news as well as glad tidings. To them the Christian pastor should be ready to preach whenever and wherever he can. To them, also, common sense would say, Let any man preach who can—and they sometimes best can who have not been trained to the harness of the schools. Sad would be the day, should it ever come, when none should be permitted to speak Christ's truth, and in Christ's name, who had not received the trade-mark of the schoolmasters. The man to whom God has in His own way given the power to win a hearing for His Word, is not the man whom any human authority has the right to forbid to speak.

The function of the vast majority of Christian ministers in our day, and specially in our land, is far more comprehensive than that of mere heralds of first truths. The Christian religion is now a living organization, deep-rooted and widespread, recognized in all forms of law, and in all human relations—social, commercial and domestic. The minister of this religion necessarily touches society at a thousand points. Through every one of these points he must aim to make

religion recognized and felt as a controlling power. To do this effectively, he must not only possess the largest possible knowledge of the religion itself, but of the current thoughts and condition of those to whom its truths are addressed; and if he would enforce its truths he must illustrate them in his own person as well as in his words. The greater his knowledge of every kind, both theoretical and practical, the greater, other things being equal, will be his success in his work. Never was it truer than it is to-day, that "the priest's lips should keep knowledge." He who attempts stated ministrations to a regular congregation and is not able to instruct, will speedily find himself without an audience—at least without an audience to whom his ministrations can be of any service. An uninstructed church is a feeble body in any community. It is only from an intelligent and well-compacted Church-life that the saving light of Christianity is rayed out into the surrounding darkness. Without doubt the great majority of modern conversions have their origin in the instructions of the Christian home, and of the Sunday-school, or in the sympathetic emotions of revival movements; but it is from the enlightened and faithful teachings of the pastors that Christian homes and Sunday-schools and revival movements alike derive the impulse that quickens them in their action; and, more than all, it is the pastors alone that can train the converts into established and useful Christians.

Now, it ought to be regarded, it seems to me, as too evident to need argument, that in a reading and thinking age, and amid a restlessly active people, the Christian pastor, for a successful discharge of his duties, will need the highest discipline of both mind and heart of which he is capable, and the amplest resources of knowledge he can possibly accumulate. He is to occupy a position of responsibility that is second to none on earth. Every day, if true to his trust, he not only moulds characters that are to endure forever, but there goes forth from him and his church a power that enters as an integral part into the life of the nation. No man, it seems to me, should be willing to take, or should be permitted to take, such a position who has not made of himself, intellectually and morally, the utmost that his natural endowments and the providence of God have permitted, and has not thereby been made able to teach men. No short, hot-bed process can fit him for it. Such training may fit for the work of an evangelist among the illiterate. But the evangelist, so trained, and attracting throngs for a few weeks, while pastors and Christian laymen are doing their utmost to bring the people to him, would find another task on his hands with one and the same congregation before him for forty or fifty Sundays a year, and for a dozen years in succession. Nor does the occasional advent of some rare genius, who achieves the highest success as a pastor on the slenderest of preparation, prove the needlessness of a more protracted and careful training.

It is not of geniuses that we are speaking, but of the common run of mankind; and from these it is a well-settled law that we can get no more than a rigid and long-continued training enables them to give.

Assuming that education for the ministry is both general and special—is literary and scientific on the one hand, and theological on the other—the question arises whether for the first we can improve on the existing American College, and for the other on the Theological Seminary. Among all the opponents of existing college methods none have ventured to assail them on the ground of their unsuitableness to the needs of candidates for the Christian ministry. On the contrary, they are assailed as being suited only to candidates for the pulpit or the bar. And no one will deny that for giving discipline of mind and a practical knowledge of language as a vehicle of thought, no method of training could be better suited. But to require that every one who would enter the ministry should be a college graduate, would be to the last degree unreasonable. All should depend on age, kind of talents, attainments, and tastes.

But there is a step preceding the going to college which should be taken into account in any comprehensive view of the best method of educating for the ministry. I refer to the practice of selecting young men for the ministry and sending them to college at the expense of the churches, on an exacted pledge that they will become ministers. This does not strike me as wise in itself, or as having proved by its results to be a policy that should be persisted in. Too often the selections are made on the basis of a youthful ardor that gives no safe clew either to natural capacities or to future character. That men have in this way been brought into the ministry who have given amplest evidence of having been divinely called to their work, there can be not the slightest doubt. But that this method has proved wholly inadequate in keeping the ranks of the ministry supplied with men whom the churches wish to employ, is an undisputed and most lamentable fact. That a large number of Christian young men also now go to college of their own motion, paying their own expenses, and failing afterwards to enter the ministry because the churches have not from the outset designated them for that office, is also another lamentable fact. Not unfrequently do some of the highest and ablest Christian young men now graduate from college and decline to enter the ministry because they have somehow come to regard it as the work for those only whom the churches have specially sent to prepare for it. One of the defects, therefore, in our present method of education for the ministry seems to me to lie in the methods of the Education Societies, and in a want of self-consecration on the part of the sons of the wealthy. If the Education Societies would help every Christian young man who desires an education, is worth educating, and needs help, and pastors and churches would keep alive

in the minds of the helped, as well as in the minds of those who pay their own expenses, the inquiry whether God's Spirit does not call them to the work of the ministry, it would be some improvement on present methods.

As to the Theological Seminaries, it cannot be disputed that they have given to the churches of this country a class of ministers who, for extent and strength of influence in determining the moral life of the nation, as well as the spiritual life of Christians, have had no superiors, if indeed equals, in any land of Christendom. To say that the work of the seminaries is susceptible of improvement, is only to admit that their work, like everything else that is human, is not perfect.

Let us glance for a moment at some of the great excellences of their methods, inquiring as we proceed if it be not possible so to use these as to save theological students from the mistakes into which they are sometimes betrayed, and thus unfitted for their real work in life.

First of all, the seminaries aim, and with a good degree of success, to give young ministers an acquaintance with the Scriptures in their original languages. This acquaintance to one whose whole business is to be to press home on the attention of men the teachings of the Scriptures, will be of great value. The acquisition of these languages is not for their own sakes, but as means to other and higher ends. But instruction in these languages is given by experts; by men who have become familiar with all the subtler niceties of them, and who have been selected as professors because of this familiarity. What more natural in the instruction than that the attention of students shall be concentrated on the niceties and finer distinctions rather than on the success and fulness of the thought expressed, and the fitness of the language in expressing it? The result sometimes is, that men whom God never designed to be scholars, and who with attention otherwise directed might have proved useful preachers of the Word, are shriveled into microscopic students of mere language, and wonder in after-years that the Church does not appreciate their scholarship. To hold a class of theological students for half a year or more in a microscopical study of the Gospel of Mark, and only a part of the Gospel at that, and another half-year on an equally minute study of three or four chapters of an epistle of Paul, does not strike me as being the best method of giving one a knowledge of New Testament Greek, or of making one acquainted with the scope and contents of the New Testament Scriptures.

Again, the young minister in the Theological Seminary is made acquainted with the history of the Church, its progress in the earth, and the development of its life and its doctrines. Christianity, as a living organism, can be clearly understood only by knowing something of the history of its growth; and no doctrine now held by the

Church can be so intelligently preached as by him who has traced it from its Genesis throughout its historical development. But while the value of this history to the minister, amid the theological upheavals of our day, is almost invaluable, yet to load down the memory of the theological student with the theories of the Gnostic heretics, or with the names of emperors, popes and councils, is to compel him to bring away from history its useless lumber to the exclusion of many a living germ that might bear richest fruit.

So also, again, Dogmatic Theology—the systemized statement of Christian truths taught in the seminary — gives the young minister a clear view of the correlation of truths with one another, and thus saves him from one-sided and, at times, contradictory presentation of the Gospel. To him who is to be the instructive pastor of a flock, nothing can compensate for the want of this kind of knowledge. But the constant danger is, that systems of doctrine shall be studied as mere mental creations, and not as instinct with the life of generations of earnest Christian men, and shall be dissected with as much coolness and absence of emotion as one would dissect a dead body or take to pieces the parts of a skeleton. Doctrines so treated become mere luggage for the understanding, and never fructify in the heart. Alas that they always remain so for so many professed teachers of the Christian religion!

And, finally, as to the work of the theological seminary, it would seem that no one ought to be as able to deliver the Lord's messages to men effectively in the pulpit, as he who has been intelligently instructed on both the theory and practice of sermon making, and on the actual delivery of his sermons. To this kind of instruction the seminaries give special attention: and yet it is on this point particularly that the critics of the seminary think they discover special evidence of its shortcoming. The sermons of the seminary graduates, it is said, do not reach the hearts of the people. And certainly, no one ever made a good sermon by simply being told how to make it. No teacher can ever impart creative power to his pupil. The most that the professor of sacred rhetoric can do is to prune, to cut off excrescences, to point out deficiencies, and attempt to inspire with a just idea of the sermon as an instrument of conviction and a vehicle of emotion. But, after all, at the best that can be done, there remains the ever-present and almost inevitable danger that the sermon shall be looked at solely as a work of art. The student in the seminary prepares a sermon which he is to read to fellow-students and the professor, knowing that he and his sermon are to run the gauntlet of their criticisms. Unconsciously, almost necessarily, he fashions his sermon as a work of literary art; and chiefly as a work of art it is criticised. What he does in the seminary he is almost certain to do in after years in the pulpit. He works at his sermons as a literary

artist. The critical among his hearers judge his sermons strictly as works of art, while the unlettered class do not appreciate, and are neither instructed nor moved. It is a mistake to say that he has been educated away from the people: it is more just to say that he has been miseducated for his duties. If gifted with fine literary taste he will interest the few, but move none: deficient in literary skill, he will neither move nor interest any, and will speedily drop into obscurity, a clerical failure.

In the simple matter of preparing men to reach the people through the offices of the pulpit, the seminaries might, perhaps, improve on prevailing methods. If the students could by some means be brought, throughout their seminary course, into more frequent and direct contact with assemblies of common people than they now are, putting into public address something of what they are daily acquiring in the lecture-room, the rhetorical and elocutionary results of their training might, perhaps, be more satisfactory than they now are. Practice makes perfect; but it must begin before habits are irresistibly fixed.

But, finally, there is one respect in which, it seems to me, the work of the seminaries could be much more advantageously done than it now is. Manifestly, we have too many seminaries. They can all continue to be maintained only at a great waste of both men and money. Several of those now sustained by single denominations could be consolidated into one, with advantage to all concerned. But more than this: if the seminaries belonging to single sects within a given radius could be thus consolidated, and then all those of the different sects be brought at some common centre into such immediate proximity to one another that the students could attend the lectures of any of the professors in each whom they might find it most profitable to hear, certain good and appreciable benefits might accrue from the change. Among the benefits that might be counted on may be mentioned:

1. A great saving of men, and of money needed for salaries and libraries. All denominations are now suffering from the drafts made on their pulpits for men to fill professors' chairs. Each seminary wants the best men, and insists on having them. The proposed consolidations and neighborhood arrangements would set a very considerable body of able men at liberty to return to the pulpit, and would put much larger collections of books, at great diminution of cost, within the reach of the students.

2. It would bring together as professors, with mutual stimulus, the best scholars and ablest men that the denominations represented could furnish.

3. Established, as the seminaries would be, at the great centres of thought and population, they would be sufficiently numerous, though much fewer than at present, to prevent the accumulation of excessive numbers, and yet would bring together enough to warrant a healthy

enthusiasm, which many of the smaller seminaries, from fewness of students, necessarily lack.

4. While each denomination could make ample provision for instruction in its own distinctive tenets, there would be other departments—such as Hebrew, Old Testament Exegesis, Christian Apologetics, Homiletics, and pastoral duties—in which all could unite, with great saving of expense; or, if there were several professors in each of these departments, students could resort to the one or more whose instructions should prove most profitable; and those without hearers could retire.

5. Should any denomination fear lest some of its students, through too free an interchange of thought, should swerve from its creed, let it remember that the sooner it is freed from one who does not understand its creed, or, understanding, does not heartily accept it, the better. There would very likely be marches and countermarches in the exchange of sects; but such changes had better occur during student life than later. Doubtless also there would be mutual compensations in losses and gains.

6. The intellectual and social intercourse of the young ministers of different sects, purified and nurtured by a common religious spirit, might be expected to go far towards abating that narrow spirit of sectarianism which now ennumbers, cripples, and disgraces our common Christianity. He is to be pitied, who, having seen only the narrow horizon of his own little seminary and of his own little church, thinks he has measured the universe of religious truth. Nothing is so dogmatic as ignorance.

Other advantages from the proposed consolidations and combinations will, of course, occur to the reader: so, also, will many objections. It will be easy to criticise the proposed scheme adversely; but this I must leave to those who are to follow in this interchange of views.

VII.—LEAVES FROM A PREACHER'S NOTE-BOOK.

NO. V.

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

L. *The Grand Messianic Poem of the Old Testament* is contained in the latter 27 chapters of Isaiah—xl.—lxvi.

Rückert, and others after him, divide this sublime poem into 3 books or sections, each ending with a refrain which marks the division: "There is no peace, saith my God, to the wicked," etc. The *middle chapter of the middle section* is the liii., which is one grand presentation of *vicarious atonement*. Thus the very location of this chapter marks the *centrality of this doctrine*. It is also curious to note that the *first five verses* of chapter xl. contain the germ of truth expanded in the entire poem: 1. The Pardon of Iniquity; 2. The Revelation of the Divine glory; and, 3. The Ultimate Results on "all Flesh." Within the compass of this poem a careful, discerning reader will find Christ in His three offices—Prophet, Priest, King; all the great truths of redemption crystalizing about the atonement, and the outline of the whole course of prophecy. Those who would leave the Old Testa-

ment out of our studies have evidently never studied Isaiah. We venture to say, that, as a commentary on the New Testament, no other work can compare with it.

LI. *Versatility is not to be coveted* where it implies a lack of concentration. An anonymous writer has left us a very discriminating comparison of two great British statesmen. He likens Canning's mind to a convex speculum which scattered its rays of light upon all objects; while he likens Brougham's to a concave speculum which concentrated the rays upon one central, burning, focal point.

LII. *The golden pen and the silver tongue* are seldom combined. Thomas F. Marshall, the "Kentucky orator," maintained that fine speaking, writing and conversation depend on a different order of gifts. "A speech cannot be reported, nor an essay spoken. Fox wrote speeches; nobody reads them. Sir James Mackintosh spoke essays; nobody listened. Yet England crowded to hear Fox, and reads Mackintosh. Lord Bolingbroke excelled in all; the ablest orator, finest writer, most elegant drawing-room gentleman in England."

LIII. *Not far from the Kingdom of God.*—Mark xii: 34. 1. In mind—on the point of conviction. 2. In heart—on point of persuasion. 3. In will—on point of decision. Yet here lies the greatest peril. To come so near and then turn away, involves deeper damnation. Nowhere is the Spirit so easily and fatally repelled as at the point where it would require only a grain of sand to turn the scale! *Almost saved is almost lost!* Almost persuasion is almost perdition!

LIV. *Eternal Life is the present possession* of the believer.—John iii: 36; v: 24; vi: 47, etc. He who looks lives; his perfect recovery is *assured*, if not *immediate*. He who was struck with death now lives. He is passed from death unto life, into life. The germs of all the future purity and glory are in him already; and it is now only a question of development. Eternal life is to be judged primarily by *quality*, not *quantity*: the first is a matter of regeneration; the second, of sanctification. The perfect saint is potentially in the penitent sinner, from the instant of his looking unto Jesus.

LV. *The Paradoxes of the Christian life.* Lord Bacon says, in his essay on the "Different Characters of the Christian": "A Christian is one that believes things his reason cannot comprehend, and hopes for things which neither he nor any man alive ever saw; he believes three to be one, and one to be three; a father not to be older than his son, and a son to be equal with his father; he believes himself to be precious in God's sight, and yet loathes himself in his own; he dares not justify himself even in those things wherein he can find no fault with himself, and yet believes that God accepts him in those services wherein he is able to find many faults; he is so ashamed as that he dares not open his mouth before God, and yet comes with boldness to God, and asks him anything he needs; he hath within him both flesh and spirit, and yet he is not a double minded man; he is often led captive by the law of sin, yet it never gets dominion over him; he cannot sin, yet can do nothing without sin; he is so humble as to acknowledge himself to deserve nothing but evil; and yet he believes that God means him all good," etc. This whole essay is so remarkable that even Richard Porson could not comprehend it, and thought Bacon must have fallen into a sudden fit of skepticism or mental aberration.

LVI. *The Bible emphasizes service to Christ.* This is the real teaching of that misunderstood paragraph in Paul's Epistle to the Ephesians, iv: 11-13: "And he gave some, apostles; and some, prophets; and some, pastors and teachers; for the perfecting of the saints, for (unto, or in order to) the work of the ministry (*service, ministrations*), for (in order to) the edifying of the body of Christ." Though the two Greek prepositions are translated by the same English word "for," they are not the same, nor have they the same force. Accordingly the vulgate renders: "*ad consummationem sanctorum, in opus ministerii, in edificandionem corporis Christi.*" The teaching of the passage is plain, that these respective gifts of apostles, proph-

ets, etc., are meant to secure the *perfecting of the saints in serviceableness*. Conybeare and Howson translate thus: "He gave some to be apostles, and some prophets," etc., "for the perfecting of God's people to labor in their appointed service, to build up the body of Christ."

LVII. *The secret of success in reaching men* lies partly in studying the law of adaptation. In watching a wheelwright at his work, I observed how careful he was never to draw his spoke-shave or drive his plane *against the grain*; yet how often in our endeavors to influence men are we careless about the fitness of times, occasions, places, ways and means! We do not make a study of human nature and the particular methods of approach, adapted to each new object of effort, and so we often work *against the grain*.

LVIII. *The highest reward of service* is perhaps the privilege of *having been of service*. Napoleon gave his soldiers, after a famous battle, a simple medal inscribed with the sentence, "*I was there*," and the name of the bloody field; yet money could not buy from his veterans this little memorial of their part in the campaigns of the great warrior. To have been a soldier in the wars of God under the leadership of Jesus, will of itself be honor enough to a redeemed soul. Let us remember Horace's line: "*Ecegi monumentum perennius ære*. I have reared a monument more enduring than brass."

LIX. *The enmity of the carnal mind* may be shown in many ways. (Luke xiv: 18-20; Matt. xxi: 33-39, etc.) 1. *Levity* and *frivolity*: "made light of it." 2. *Neglect*: "one to farm, another to merchandise." 3. *Malignity*: "beating," and "stoning," and "killing" messengers. 4. *False humility*: unbelief, fearing to trust even God's promise. 5. *Pride*: self-righteousness; scorning the wedding garment. 6. *Atheism*: denying any claim of God. "Who is the Lord?" etc.

LX. *Always test argument by common sense*. What is called "metaphysics" is often only a beclouding of a hearer's mind by subtleties that are meant to confuse and bewilder. A certain case at law turned on the resemblance between two car wheels, and Webster and Choate were the opposing counsel. To a common eye, the wheels looked as if made from the same model; but Choate, by a train of hair-splitting reasoning and a profound discourse on the "fixation of points," tried to overwhelm the jury with metaphysics and compel them to conclude, against the evidence of their eyes, that there was really hardly a shadow of essential resemblance. Webster rose to reply. "But, gentlemen of the jury," said he, as he opened wide his great black eyes, and stared at the big twin wheels before him, "*there they are—look at 'em!*" And as he thundered out these words, it was as though one of Jupiter's bolts had struck the earth. That one sentence and look shattered Choate's subtle argument to atoms, and the cunning sophistry on the "fixation of points" dissolved as into air.

LXI. *Many a charitable deed is purposed, but never completed*. Baron Munchausen says that it was so cold, one day in Russia when he began to play a tune on his trumpet, that half of it froze in the instrument before it could get out; and a few months afterward he was startled, in Italy, to hear of a sudden the rest of the tune come pealing forth! What a blessing might come to the world if those who have had benevolent purposes in the past might get thawed out and let us have the rest of the tune!

LXII. *A curious conception of delirium tremens*. A reformed drunkard, who had suffered from four attacks, told me that he was "satisfied that the horrible creatures which surround the victim of *mania a potu* are not mere phantoms of his own imagination, but realities;" and the reason he gave was that "*the uniformity of their character, with different victims, precludes the idea of their being the products simply of a diseased fancy*." He maintains that, if so, they would take different shapes, according to the peculiar temperament and characteristics of the individual. He believes them akin to demoniacal possession.

VIII.—WAS PAUL THE CHIEF OF SINNERS?

Tim. i: 13.

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

ST. PAUL'S mastery of logic and language has never been questioned. If, however, the authors of the late revision are entitled to all the praise that has been given them, the great Apostle's rhetoric falls, at least in one passage, below that of the average schoolboy. He is made to say, according to the Revisers, as well as by King James' Version, that he had been a "blasphemer, and a persecutor, and injurious." (1 Tim. i: 13.)

The distinction between a blasphemer and a persecutor is evident; and Paul had, in his opposition to Christ, notably enacted the rôle of both; but what additional adverse behavior is implied in his having been "injurious" must remain an enigma to those who accept this as a proper translation. To blaspheme the name of the Lord and to persecute Him through His Church imports, one would think, so clearly the idea of injury, that it is quite superfluous for Paul to add after this confession, that he was "injurious." Either this third term, assuming it to be a correct translation, is subjoined as but another expression for both designations previously given, or else it is merely redundant verbiage—an infirmity with which the vigorous and terse style of the Apostle is not ordinarily chargeable.

It certainly adds no new idea and gives no additional force to the acknowledgment of his blasphemy and persecution. Were such a sentence to occur in an uninspired author it would be justly criticized as flat, awkward, meaningless. The Apostle was never guilty of such literary slovenliness. Why the Revisers did him this wrong of putting such language into his pen, is a question, which even at this late day, they are earnestly challenged to answer.

Paul's words are *βλασφημιον και βιόκτην και ύβριστήν*. The latter term is doubtless from the same root as *ύπερ* and means one that is overbearing, contumelious, derisive, insolent. Give the word its proper English equivalent, a despiser, and we have a striking climax. Recalling his former opposition to the Lord Jesus, and recognizing the magnitude of the divine mercy that availed for him, the Apostle confesses that he was a blasphemer—by words he reviled His divine name, and a persecutor—by acts he made havoc of the Church beyond measure, and a despiser—in his heart he held Jesus in derision. His enmity to Christ culminated in scorn and contempt. Luther, and the recent German Revisers, apprehended the correct meaning of *ύβριστής* and by rendering it "Schmäher," they have faithfully reproduced the Apostle's elegant and strong rhetoric.

This rendering serves likewise to solve another difficulty that has arisen from the context of this passage. While magnifying the mercy that saved him, Paul is led to call himself the chief of sinners. All manner of exegetical ingenuity has been applied to this expression in order to show that the Apostle did not mean what he said. Yet such was the terrible realization of the unparalleled gravity of his offending, that he offers two extraordinary reasons for the fact of his having experienced mercy under circumstances that were without parallel. The first reason was his ignorance of the full import of his bitter and contumelious opposition to Christ. And the second was that in him as chief (*πρωτω*, the same term is repeated, leaving the sense unmistakable) God's boundless grace (*την άπασαν μακροθυμιαν*) might exhibit itself for the comfort of future peni-

tents. Should sinners thereafter in turning to God fear that the heinousness of their guilt put them beyond the pale of divine mercy, the example of Paul, who was the foremost sinner known, would save them from despair. If he could experience forgiveness, there must be hope for all. This is undeniably the Apostle's logic (vss. 12-16).

But how can a man, who has maintained a pharisaic strictness of life, who was confessedly free from the grosser crimes of murder, uncleanness, drunkenness and the like, justly pronounce himself the chief of sinners? That problem is solved by the designation *ὀβριστῆς* which the Apostle applies to himself. Our gauge of sin differs from that of the Divine Judge. With us, the injury done to a fellow-man, or the outward effects on one's self, determines the gravity of sin; with God, the attitude of man's heart toward the revelation of Himself. The perfection of God's revelation is Jesus Christ, who is the image of the invisible God. When, now, Paul realized who it was that he had so violently withstood, and what was involved in blaspheming, persecuting and despising the Holy One, he felt that he stood in the front rank of sinners. Enmity reaches its supreme bitterness in contempt. We can endure to be reviled, we can submit to violence, wrong, persecution, but what noble mind can bear to be despised? That is the outermost stage of malevolence and that is what Paul confesses himself guilty of toward the Son of God. He had held Him in derision. In his hatred of the Crucified he had gone the full length. Of all the ungodly he stood *πρωτός*, and as *πρωτός* he obtained mercy.

Had our translators been just to the designations with which the grand renewed man characterizes his former state, there would never have been any occasion for the unjust charge that has been often made against his extravagant and exaggerated self-accusation of being the chief of sinners.

PAUL AT CORINTH.

WHEN Paul came to Corinth he had to encounter a philosophic skepticism as arrogant, a materialism as intense, and an aestheticism as exacting as any modern minister is tempted to accommodate or indulge. His course was to take no notice of these things, and to attempt no adaptation to them. He resorted to no "excellency of speech or of wisdom;" that is, to no oratorical embellishments or philosophic subtleties—declaring to the Corinthians simply the testimony of God. I determined, said he, not to know anything among you save Jesus Christ and him crucified; and I was with you in weakness and in fear, and in much trembling; and my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. Paul's description of what his preaching was not, would (from a favorable source) be accepted by many modern pulpits as a brilliant ideal of what preaching should be in these remarkably similar days. And yet, the Lord stood by him one night, in the midst of his weakness and fear and much trembling, and said: Be not afraid, but speak and hold not thy peace, for I am with thee. "For I am with thee." Is that the secret of pulpit power? Or is it getting posted and accomplished in the latest phases of philosophic discussion?—*W. C. Conant*

SERMONIC SECTION.

THE POWER OF THE HOLY SCRIPTURES.

By J. A. BROADUS, D.D. [BAPTIST],
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And from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ.—2 TIM. iii: 15.

WHATEVER we may say, it is to be admitted that there are wide and potent differences among the races of mankind. The Galatians who received Paul so joyfully, with such impulsive affection, and a few years afterwards had turned away from him, were the same Gauls whom Cicero described not long before, the same as the Gallic races of mankind to-day, impulsive and changeable; and no small part of what we prize most in our civilization is to be discerned in our German forefathers, as Tacitus describes them in a beautiful little treatise he wrote about the manners, customs and character of the Germans. And then many other elements of our civilization, the things that contribute most to make our life desirable, come to us from the great classic nations of antiquity. Grecian philosophy, Grecian art, Grecian poetry and eloquence, have made their mark on all that we delight in; and Roman law and the Roman genius for government have much to do with what is best in our law and government. And yet, when you have made allowance for all these, ample and cordial allowance for race characteristics, and for the effect of all that is Grecian and all that is Roman, who can deny that a large part of what we prize most and enjoy most in our life of to-day has not been explained from any of those sources—that it comes from the Bible, that it comes from Christianity? There are many men who think they are so re-

fined, now that they have gotten above Christianity, and yet it is Christianity that gave them the said refinement. Now, if that is true, it ought never to be out of place nor beyond our sympathies to speak of the Bible—the Bible that has done so much for all that we like best in our homes, and our social life, and our public institutions—the Bible that has been the comfort and joy of many of those we have loved best in other days—the Bible that is the brightest hope of many of us for time and for eternity—the Bible that gives the only well-founded hope for mortal, and yet immortal man, in regard to the great future.

“Thou hast known the holy Scriptures.” That did not mean the same thing for Timothy, exactly, as for us. It meant our Old Testament; for of course when Timothy was a child the New Testament was not yet in existence. How do I know that it meant our Old Testament? How do I know that our Old Testament is a book of Divine origin? Is there any way to prove that, which is not dependent upon scholarship, which can be easily stated?—apart, I mean, from its internal evidence of its own inspiration, wisdom, power, and blessing. I know it in this way. The term “Scripture” or “Scriptures,” was a technical term, just as it is among us. When a man among the Jews spoke of “the Scripture,” when Jesus said, “The Scripture cannot be broken,” everybody understood that it meant a certain well-known and well-defined collection of sacred writings known to all their hearers. Jesus and His Apostles have testified that they are divine. Now do I know that they were? Yes; I know from outside sources, very varied and ample. I know from the great Jewish historian and scholar,

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

Josephus, who expressed himself very distinctly as to the sacred books of the Jews, and declares that no man would venture to add to the number or to take away from them. I know from the Jewish writings of a later period, embodying their traditions of the New Testament time and of earlier times, including the Talmud, in which the collection of sacred writings is precisely our Hebrew Old Testament, neither more nor less. I know from Christian writers of the second century, and of the third century, who made it a speciality in Palestine itself to ascertain what were the sacred books of the Jews in the time of Christ, and who definitely stated the result to be our Old Testament. Now I am not pinning my faith to the Jews and saying that these books were divine because the Jews thought so. I am trying to ascertain what books they were which Jesus and the Apostles declared to be divine, and I learn beyond a doubt that the Jews who heard them understood without fail and without exception that it meant precisely what we call the Old Testament. And there is a clear statement of the matter, which cannot be gainsaid and which leaves no occasion for doubt. A man may say, "Well, I see a good many things in the Old Testament that I don't see any use in, that I don't see the good of, some things that I object to." But hold! The founder of Christianity and His inspired Apostles have spoken about them, and whether you understand everything in the Old Testament or not, they have declared that the Scripture cannot be broken; that all Scripture is given by inspiration of God, and is profitable; that the holy Scriptures (the Old Testament) are able to make wise unto salvation through faith which is in Christ Jesus.

There is a great deal of wisdom in this world. It is wonderful that mankind, considering how foolish they are, should be so wise; and oh! it is wonderful that mankind, considering how wise they are, should be so foolish. There is a great deal of wisdom in the

world; wisdom that commands the admiration of all who are fitted to appreciate it. Men are so wise about their business affairs! Just look at the great business schemes and the grand business combinations! How easily men discern the new openings for business which new inventions and discoveries offer to them! How clearly we ordinary people see, after a while, what some extraordinary man saw years before, and seized upon it and made himself one of the great business men of the time by his wisdom! I was reading, only yesterday, the life of Sir Moses Montefiore, embracing something of the life of the first great English Rothschild, and was reminded how wise those men were in understanding their times in the beginning of the century, during the Napoleonic wars, in seeing deeper into the probabilities than great statesmen saw. There is a great deal of wisdom in the world; and this makes it all the sadder to think how few, comparatively, seem to be wise unto salvation. Nay, these wonderful human endowments and energies of ours seem even to be directed toward wisdom unto sin. Men take their splendid powers and prostitute them in the service of wickedness. The longing to know evil is so intense in human nature! What is the early story in the dim light of the first history of mankind? We do not know much about it. We can ask a thousand questions about it that no one can answer. But this much we see clearly: A fair woman in a beautiful garden, gazing upon a tree and its fruit, and the thought suggested that it is a tree to be desired, to make one wise; eat of that, and they will be independent of God, they will be themselves as God, knowing good and evil for themselves—good and evil—and not having to ask Him for guidance. She takes and eats, and gives to her husband, and he eats—in flat, bold defiance of the great Father's prohibition. And their eyes were opened—opened unto sin, opened unto shame. And ever since—why, it is just wonderful to watch your own children and see how early they show a keen relish for knowing about

wrong things; how they will get off with some villainous servant or off with some bad schoolmate, and get themselves told a lot of things that it would be so much better for them never to hear of. They do so want to know the bad things! The growing boys are so curious about places that are characteristically places of evil. Wise unto sin! There are a great many things it is better never to know. There are things about which ignorance is bliss; yea, and ignorance is wisdom. There are things of which those who know least are the wisest people, and those who know most are the most foolish people. It is a matter to be thankful for, and in a good sense proud of, if a man can say, that as to the popular forms of outbreking vice he never knew anything about them; that he never entered a place of debauchery; that he does not know the names of the instruments of gaming; that he does not know the taste of intoxicating liquors. Happy the man who can humbly declare to a friend such blessed ignorance, such wise ignorance as that.

While men are so busy in being wise unto sin, how desirable, surely, that we should be wise unto salvation. My friends, let us wake up a little. We sleep, we dream along through life. We say, "O yes, yes, I believe that there is another life, a future." "You believe it is eternal?" "Yes, I believe it is an eternal life." "And you believe in God?" "Yes, I believe in God." "And you believe in Jesus Christ?" "Well, yes; I suppose that is all so." And yet, living in this brief, fleeting, uncertain life, in this strange world, and admitting all these things to be true, and not wise unto salvation, and not praying to be wise unto salvation!

"The holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." That is the way in which they do it—*through faith which is in Christ Jesus*: for the holy Scriptures of the Old Testament are never half understood except as they are seen in the light of Christ Jesus. They all pointed forward to Christ Jesus; they all found their fulfil-

ment, the key of their interpretation, in Christ Jesus. The Old Testament history is not merely a history of some wandering patriarchs and of a strange, wayward people of wonderful powers and wonderful propensities to evil. It is not merely a history of Israel. The Old Testament is a history of redemption, of God's mightiness and mercies, and of a chosen nation, all along toward the promised, long-looked-for time when God's Son should come to be the Savior of mankind. And we cannot understand the Old Testament, except we read it in its bearing upon Christ, as fulfilled in Him.

I remember once a neighboring professor sent us invitations to his house for a summer evening, saying that he had a century plant which seemed about to bloom, and asking us to come and watch with them till it blossomed. It was a delightful occasion, you may fancy. With music and conversation we passed on through the pleasant summer evening hours, on till past midnight. Then we gathered around and gazed upon the plain, wonderful thing that had lived longer than any of us had lived, and now, for the first time, was about to blossom for the admiration of beholders. And oh! I think sometimes that Jesus Christ was the blossoming Century Plant, the beauteous Millennium Flower. All the long story of Israel meant Him; and if you do find many things in the Old Testament that you do not see the meaning of, remember that they all pointed forward toward Him. Then, besides, the Scriptures not only have to be understood through Him, but they make us wise unto salvation only through faith in Him; because if we do not believe what the Scriptures say concerning Him, how can they have their full power over us? They have a certain power, just as the moon when it is eclipsed, yet has some light shining upon it, reflected from the atmosphere of the earth, so the people, who do not themselves believe in the Scriptures, and do not believe in Christ Jesus with living faith, get much benefit reflected from the Christian people around them,

and the Christian homes in which they grew up, and the Christian atmosphere they breathe; but they never get the full benefit which the Bible is able to give, except through personal faith in Christ Jesus. Ah! that dark lie in the garden would never have brought its baneful results for our race of mortals, if she had not believed it. A lie rejected is a lie powerless; a lie believed is ruin. And so truth rejected cannot have its full effect upon us. How can we get the benefit of the Scripture if we do not believe in Him who is the centre and the heart and the essence and the life of Scripture, even Christ Jesus?

There is another line of thought here: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Happy Timothy! His mother and his grandmother had shown an unfeigned faith, to which the Apostle himself testified. From a child they had trained him to know the holy Scriptures; and in his early youth he had met the blessed Apostle and learned from him the faith which is in Christ Jesus, and thus had become wise unto salvation. Happy Timothy! Happy every growing child that has devout people around to point it toward the knowledge of God's Word. My friends, we who are growing old, what do we live for in this world, but for the young who are growing up around us? What would be the use of life to us, if it were not in the hope of making the life of those whom God hath given us, and those who spring up under our view, brighter and better and purer and worthier? And we ought not to think it a small matter to train the growing children—in our homes, in the Sunday-school, as we meet them in society, wherever we can reach them with influence—to know the holy Scriptures. You are not doing enough if you merely tell your children sometimes, "You ought to read the Bible." and perhaps scold a little because the child does not read the Bible; that is not half enough. Ah! we ought to set the child the ex-

ample of reading the Bible, as some of us neglect to do. We ought to make the children see, by our own daily assiduity, our own living interest, that we believe in reading the Bible and get good out of it. We ought to *talk* about what is in the Bible; we ought to point out to the child this or the other portion that is suited to his age and character and wants. We ought to talk to the child about what he is reading, to show him the application of this or that text to his daily life. Out of the abundance of a heart that is full of the knowledge of God's Word, our mouth ought to speak often in the conversation of the family, so as to make the child feel that the Bible has gone into our soul, and that it shows itself in the glance of our eye and in the tone of our voice and in the tenor of our life. Are there many of us that do that? Dear children! There come times when our hearts grow soft and tender toward them, and we feel that we could die for them if that would do them any good; and yet here is something by which we could promote their highest, noblest, eternal welfare, and—we do not have the time! Happy Timothy, who, ere he became grown, learned the faith which is in Christ Jesus. Happy every one who from a child has known the holy Scripture, has learned early—and, God be thanked, the earlier the better—to give the young heart to Christ Jesus and dedicate the young life to His blessed service, and now is going on, trying to persuade others to love and serve Him too. Ah! there are many who from a child have known the holy Scriptures, and they are passing on into mature life; they are wise about a great many earthly things, and some of them are gray-headed and wrinkled, and some of them tottering toward the end—not yet, oh, not yet wise unto salvation through faith which is in Christ Jesus! There are many peculiar circumstances about growing old: the parents gone, long ago; may be the brothers and sisters all gone, and one stands alone, like some pine smitten of the lightning in the field—alone of what was once the

family circle; and the friends of youth most of them gone, alas! and some of them estranged, and others so far away; new things growing up, like the bushes growing around an old pine tree, that are not akin to it; new features, new interests, new pursuits; and he who grows old finds it hard to interest himself in these things and feel the spring and buoyancy and the sweetness of life as he felt it in other days. Alas for a man who from a child has known the holy Scriptures, and now is growing old, and has not become wise unto salvation! Alas for a man who can bear, like Atlas, the burdens of the world's affairs in the maturity of his strength and his wisdom, and who is neglecting to be wise unto salvation! Ah! if I speak to any one such person in middle life, or growing old, might I persuade him to say this day, out of an honest and humble heart, "O Jesus, of whom my mother taught me in my childhood, take me now to be Thine!"

And alas, that there are so many even in our own country, which delights to call itself Christian, who from childhood have not known the holy Scriptures; that in this, which is in some respects the brightest land of earth, and in some respects the foremost nation of earth, there are some children who do not know the looks of the outside of a Bible! They are growing up in homes where no Bible was ever seen; and there are plenty of such homes. Ought it not to be a pleasure to us to try to spread the Bible among our fellow-men? One will say, many copies are destroyed and many copies are slighted. Certainly: not every venture in business pays. There has to be a head in every establishment, for loss as well as for profits. There are many blossoms on the tree that bring no fruit, and many seeds fall into the ground that spring not up; but that does not prevent us from planting nor hinder us from gathering. Grant that some copies will perish, and many copies will be slighted: yet scatter the Bible, and many will read it, and not a few who, by the blessing of God's grace, will thereby become wise unto salvation.

It is hard sometimes to tell what is the greatest privilege of earthly life, but it does seem to me that just the greatest privilege of earthly life is to give to some fellow-creature the blessed Word of God, and then to try, by loving speech and living example, to bring home to the heart and conscience of those whom we can reach, the truths it contains. If we do love the Bible ourselves (and many of us do), then ought not such to delight in scattering the Bible among others? If some of us know too well that we are but poor sticks of Christians at best, and that we do not love the Bible as we ought, and do not live by it as we ought, yet ought we not to feel, "Now here is something that I can do; here is something that I *will* do. I do not treat the Bible rightly myself, but I will be glad to give the Bible to every one, high and low, rich and poor, in all the lands, in all the world, whom I can help." O that it may be true of your children and mine, of your classes and mine, of your acquaintance and mine, that we have done them some good in bringing them to a knowledge of the holy Scriptures, and that they have all been brought, by God's grace, to the blessedness of being wise unto salvation.

THE PERFECT PEACE.

By CHARLES H. PARKHURST, D. D., IN MADISON SQUARE PRESBYTERIAN CHURCH, NEW YORK.

Thou wilt keep him in perfect peace, whose mind is stayed on thee.—Isa. xxvi: 3.

WHEN David celebrates the goodness of his divine Shepherd he says, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures." Pasturage we think of as a place of feeding for the flock. David thinks of it also as the flock's place of resting: "He maketh me to *lie down* in green pastures. . . . We are the sheep of his pasture." David had tended the flocks amidst the green of Bethlehem. In this quaint way, and by this easy symbolism, he tells us that his own spirit is tired and longs for quiet. "He maketh me to lie down in green pas-

tures." The picture presents itself in a few quiet touches before our own eye, or at least before our hearts.

This impulse that leads us to cradle ourselves in the gentleness of God and let ourselves be stayed upon His upholding arms of strength, is something to be thought about and to be enjoyed. There is a passive side in all deep and earnest living that deserves our regard. The John who has told us the deepest story of Christ, and given us the longest, far-away glimpses into the future, is the John who leaned upon the bosom of his Lord. It may be that the rapid respiration and quick pulse of our times hide from us, in part, the rich meaning and wealthy possibilities of merely resting in the Lord, mere quiet waiting on the Lord, not attempting anything, not even trying to hold fast to the Lord, but only letting ourselves be taken hold of and stayed upon Him—being cared for and tended and nurtured by the ministering Spirit of God, as a tired child yields itself trustingly and clingingly to its mother's embrace. There are wants that are not met by preaching that is urgent, or by preaching that is nutritive. We want also that the Lord's house should be to us a place where our spirits find repose. Our need is, as well, of ministrations that are sedative. You come in, a good many of you, from another week of distraction and burden-carrying. Here, on the Lord's day and in His courts, at least, you have no desire to work. You do not care much to think, which is well-nigh the hardest of all hard work. It may be that working the mind is as foreign to the purposes of consecrated time as working the body is: at any rate, there are numbers among you, certainly, that are in no mood to hear anything that is either cogent or stimulating, and who would like nothing so well as to enjoy, for just a little, the sense of simply resting in the hollow of God's great fatherly hand, and feeling nothing else so much as that you are being taken care of. One of our pleasantest recollections of childhood is, that it was a time when we were confident of being well taken

care of. We took no thought for food but to eat it when it was set before us, no thought for raiment but to wear it when it was gotten ready for us. We went to sleep without any anxiety: no distraction came into our dreams; we did not spend our dream-hours in carrying impossible burdens up interminable hills. It was but a moment from Good-night to Good-morning, and the new day always blossomed out in original freshness and primitive sparkle. And that really makes out a good deal of the heavenliness of childhood; and heavenliness is not a word that in this connection has been used by us unadvisedly. A great deal of the heaven idea really lies in precisely that sense of being abundantly cared for. We call it peace, comfort, quiet, rest, satisfaction; but with all this variety of names, about all that any of them denotes is just this sense of being nicely taken care of—stayed upon him—along with the delicious quietness of mind that follows from it.

I have no ambition for our service this morning other than that it should meet this want, so widely felt and so infrequently recognized and answered in the ministrations of the sanctuary. Quite likely we shall not go away nerved to any great or new exertion, except as rest is always a well-spring of energy and prelude to effort. You know it was from sleep that the Lord himself awoke to work the majestic miracle of the staying of the storm and the stilling of the sea. It is as probable we shall go away without having learned anything new; but there are other things of moment in this world beside lessons and ideas. Some of the passages from the Holy Word that we treasure most highly are those that we can read without intellect, feeling itself called upon to bear much of any share in the reading—what we may call quiet retreats, nooks of Scripture where the spirit simply lets itself be played upon as the wind listeth; like this twenty-third Psalm, where David lets us see the sheep simply couching themselves among the luxuriance of green that was given, as well,

to be their nourishment. So it is my trust that the moments we spend together over God's Word this morning may be a season in which we shall let ourselves be lifted into the quiet enjoyment of holy time and holy place, and in which we shall feel ourselves supported and stayed upon the gracious strength of God's fatherly arm reached forth beneath.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee." Our conceptions of heaven are moulded largely from present experience, so that by observing the manner in which we conceive of the life to come we can argue down with ease and perfect surety to what are our most deeply and secretly cherished desires here and now. We take our present unsatisfied desires, conceive of them as satisfied, postpone that satisfaction to the future, and name it Heaven. And it is because there is in us such a sense of disquiet and unrest that the words *rest* and *sleep* play so large a part in the hymnology, the Scripture, and the profane anticipations of the great future. The poor man expects that somehow he is going to be rich; the tired man expects there to be at rest; the anxious man expects at last to be kept in perfect peace. The reasoning is good; the instinct is trustworthy. The special criticism to be passed upon it is that it rather overworks the element of postponement, that it conjugates or inflects heaven only in the future tense, that it makes no provision for heaven here. There is nothing in the Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a *place* till *after* it is a *temper*. The ground for any expectation that we may have of entering into heaven is the present sense of heaven's entrance into us—which lends large meaning to the words of our text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." To you, tired and distressed ones, that brings heaven close by; heaven considered as a temper, I mean heaven considered as quietness, composure,

undistractedness of mind. It is not that we do not love to work. We would want to put off heaven just as long as we could, if we did not expect to be busy as soon as we got there. It is not work, as work, but is work as something which grinds and wrenches us, pressure that distracts us, responsibility that bends us down, a galling sense of inadequacy. We do not any of us mind the work; that is not what hurts and galls, and we could live and thrive under it and get along with it, if we could only have the feeling of a divine staying power come down upon us and lying as a kind of soft and genial atmosphere around among the businesses, griefs and perplexities of every day, an atmosphere that our cares and anxieties can float in and be buoyed up by. To sum it all up in a word, we want to feel, you and I, that we are being taken care of. It is a simple way of putting it, but it appears to go to the end of the entire matter. There is no man of us so strong, so active, or so confident but that he would like to feel that there is some one upon whom he can lay his cares and so leave off being troubled and strained by them. We know we can carry any load that may be piled upon us if only we can depend upon somebody to carry us; for in carrying us it will be he really that will carry the load that is piled on us. However old we may be, there are certain respects in which we never leave off feeling exactly as the children feel. We read those gentle words of our Lord in the sixth chapter of Matthew—and it is the gentlenesses of the Lord that, like quiet strains in music and like peaceful aspects in nature, touch us most deeply—we read those words of our Lord: "Behold the fowls of the air. . . Consider the lilies of the field." Do not be anxious, saying, "What shall we eat? What shall we put on? Your Heavenly Father knoweth that ye have need of all these things." Well, however impracticable all of that may seem to a man who spends ten hours in hard work every day in pursuit of food, clothes and shelter, yet the chapter always ful-

fills to us its intended mission when we read it, and reminds us again of the desire that all men have to be ministered to by some one that is competent, and cared for by some one who holds us in the embrace of his affectionate interest. The idea of a fatherly Providence chimes in with our desires, to the degree that we have learned to know what our desires really are. There is no spirit so strong or self-sufficient but finds very comforting that invitation of the Savior: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I have noticed that auditors always listen with very intent ears to all such gracious overtures from the Lord. They touch the heart in that secret closet where its deepest longings are treasured, and silently and sometimes tearfully thought over.

And this letting of ourselves down upon the support of God, with all that peace that belongs and goes with it, is facilitated by thinking of God in His fatherliness and His motherliness. The quietude of our younger years was due more than we suspected at the time to the fact that we had a father and a mother to go to when we were in trouble. They used always to help us, in some way, out of our little difficulties. When the child comes in from outside, the first question he is likely to ask is, "Where's mother?" He may not want her for anything particular, but he wants to know she is there. Having father and mother under the same roof makes the child sleep more quietly at night. And so among the larger difficulties that throng and swarm around us as we move along into older years, there is nothing we need so much as to feel that there is some one that stands to us in exactly the same relation now as father and mother used to stand to us years ago. That is the first idea of God we want to have formed in us when we are little, and it is the last idea we want to have of Him as we move out and up into the place prepared for us in the Father's house on high. The first recorded sentence—have you thought of it?—the first recorded sentence, that

Jesus spoke, called God His father, and His last recorded sentence on the cross called God His father. I have wondered sometimes whether perhaps this relation that exists here between father and child is not for the sake of helping us all to understand how God is affected toward us, and in what wise and tender strength His arms are stretched out toward us in guidance and protection. It may be that there is no relation existent between God and man that is not quietly hinted at in the relation between a father and his boy. Christianity as an idea begins with thinking of God in the same way that a true son thinks of his father. Christianity as a life begins with feeling and acting toward God as a true son feels and acts toward his father. The prayer that we pray more than any other, the prayer that Christ taught us to pray, begins with "Our Father." Christ's prayers were regularly addressed to God as His father. That chapter in Matthew that encourages us not to be anxious and not to over-work ourselves for food and clothes, says to us in the same relation: "Your father knoweth that you have need of all these things. Your heavenly father feedeth the fowls of the air, are ye not much better than they?" And the sustaining power of this father-idea is, that it sets us down on the same side of things where God is. We are not alone any longer, as the Lord himself says, "I am not alone, but I and the father that sent me." Where there is the filial sentiment, father and son almost blend into identity. "I and the father are one," said the Lord. Perhaps that disputed passage means more in heavenly things than it does in human things: I do not know. I know that a little fly, creeping across the window-pane, looks to be a monstrous bird as soon as our mistaken eyes locate it in the air instead of on the glass. However that may be, we have gotten into a great, broad place as soon as we feel, with a deep, strong feeling, that God's fatherliness reaches clear around us, that the loving kindness of our heavenly Father never falls

out of parallelism with the line of the best human fatherliness prolonged. We will remember that father is father, whether written with a little *f* or a capital. Heathenism thinks of God as a natural enemy. Christianity thinks of God as a natural friend, and has been trying for eighteen centuries already to erase the heathen idea, and has not succeeded in rubbing it all out yet, even among men that say, "Our father, who art in heaven." We can read across from finite to infinite without altering our alphabet. Safe thinking here is like the plant, which begins in a little way, at the ground, and works up. Home life is the first step in the Christian life. Home interprets heaven. Home is heaven for beginners.

I wish that all the little people here, when they try to think about God, would begin by thinking of their own father, and remember that what your father is to you in a man's way, God is to you in a great and heavenly way. That is the first and best lesson, my little hearers, that you can learn, either at home, in the Sunday-school, or in the church. Nor would I have the children in any way afraid of God. Although your father is so much older and stronger than you, that by no means makes you afraid of him. He stoops down and with his strong arms picks you up, the wee thing you are; and it is exactly because he is large and strong and has a great hand that will wrap itself clear around your little fist, that you are not afraid in the least when he gathers you up and tosses you in the air. Nor would you be any more afraid of God, if you could see Him. He once did make himself in the form of a man, and called himself Jesus, and the little children were not afraid of Him, and He took them in His arms and put His hands upon them and blessed them. Now I want that your little children should think of your Father in heaven in that way, so far as His love and care are concerned. He is so much like your father here that the one name, Father, answers for them both, you see. And, if God is your father, and you are

true and obedient, and loving to Him, then you are God's little son or daughter, as the case may be, and you can come to Him in prayer and tell Him all your wants, very much as you snuggle up to your father here, and tell him of this thing, that, and the other, that you would like. And then if you get the things that you ask God for, I am sure that as loving children of His you will not forget to thank Him for them. And if you do not get them, you will understand that on the whole it is better for you not to have them; otherwise of course you would have gotten them. And then if you should die one of these days (little children do die sometimes), you will not need to be in the least disturbed by it, for it will be only going away for a little while from the one father you have here to the other Father there. You will never be left alone, dear children; you will always be taken care of.

And now, my older hearers, this is only a very simple way of telling the whole matter. Our entire life, in all its experience, becomes simplified, eased, quieted, not to say beautified, when, with all our weight, we let ourselves rest down upon God's fatherliness, sustained by that benign, encircling love that never proves neglectful, that power that never falls short of its purpose. If indeed we can keep ourselves in this way stayed upon God, it will serve to soften the disappointments of life, so that we shall not get so badly worn and bruised against them. It will make us feel that not so much depends upon our plans, and therefore it is neither so harmful to others, nor so fatal to us, if they are thwarted. A good deal of ultimate success is built out of preliminary failure. We sail at a good many different angles on the voyage, but on reaching the haven I expect we shall find it the shortest course, really, upon which we could have run. A straight line is not always the quickest path in life, any more than it is upon the sea. The pendulum swings backward as well as forward, but every beat carries the pointer on the dial quietly and steadily toward the hour.

Keeping ourselves in this way stayed upon God will help us not to be anxious about the effects waiting to be accomplished in the world, or about the meagre share we are individually permitted to have in procuring those effects. We become worn and distressed by our responsibilities. The world appears to progress very slowly; there is not much to show for the effort we severally expend. There is a half-concealed despair even in the very way we try to comfort ourselves. It is our habit, you know, to say that all we can do is to do the best we can, and then leave the rest to the Lord. We begin with ourselves, you notice, and leave the rest to God. How much more in accord with the spirit of our religion it would be to reverse the order: leave it all with the Lord, and then do the best we can. We are working for Him, not He for us. To be anxious is a sort of concealed form of atheism. We shall never do so much, nor be so really confident in doing it, as when we feel that it is a little of it our work in the second instance, because it is all of it God's work in the first instance. This is the only means by which we can move with any degree of certainty and comfort through the distresses and bitternesses of life. The religion of our blessed Scriptures is the only expedient ever discovered for getting along with sorrow, without either being hardened or consumed by it. The bird will endure any violence of storm if only the wing of the mother bird be extended over it and gathered about it. "I will cry unto thee," said David, "when my heart is overwhelmed. Lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle forever; I will trust in the covert of thy wings." We know God, and therefore we believe. "I know whom I have believed," said Paul. The faith we have in His dealings rests upon the knowledge we have of Him. Comfort, therefore, widens, as knowledge deepens. In our sorrow we shall, as children of God, be quieted by remembering that if we could see

things exactly as He sees them, we should want events ordered precisely as He has ordered them; and if we are true sons and daughters of God, then we can trust Him for all the future. We shall never be orphaned. He will always be to us both father and mother. His fatherhood extends everywhere; His love never wears out. God is in His entirety in every minimum of time and every minimum of space. Though the child were to wake up in China or in the star Alcione, he would know no fear, nor think of being lost, if on waking he found his little hand clasped in the great palm of his father. So David sings in the shepherd Psalm: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Dear Father, make us all to be Thy children. We *are* Thy children now: make us to *feel* that we are Thy children. Help us to realize the wealth and fullness of Thy fatherhood and motherhood, that we may be quieted in every disappointment, have Thy comfort ministered to us in all our distresses, feel Thy sympathy folding itself around us when we are burdened, and a sweet sense of Thy fatherly nearness fulfilled in us, when our tired eye at nightfall looks its last love-look upon the faces bent over us, and we feel the tightening, lingering clasp of the hands that are vanishing.

AGAINST THE BEAST.

BY RUDOLPH KÖGEL, D.D., CHIEF COURT-PREACHER IN BERLIN, GERMANY.*

And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.—Rev. xi: 7; xiii: 4-5, 16-17.

AND when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them. And they worshiped the dragon because he gave his authority unto

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the beast; and they worshiped the beast, saying, Who is like unto the beast? And who is able to war with him? And there was given unto him a mouth, speaking great things and blasphemies; and there was given to him authority to continue forty and two months. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name.

Four stern powers at war against God's kingdom are described to us in forcible imagery by the Revelation of St. John: the dragon which is Satan; Babylon, the Church turned worldly; the False Prophet, the embodiment of all anti-Christian doctrine; and the Beast, the Pagan power of the world, with its defamation of God, and its inhumanizing influence on mankind. Do not the exigencies of the day also contribute to the interpretation of the prophetic book with which the New Testament closes? On the other hand, does not this book shed light on the present juncture of affairs—a light which is sometimes appalling, and sometimes encouraging? Which, then, is the image and superscription of the present time? What o'clock has it struck in the Kingdom of God?

The congregation began their worship with the hymn, "My soul, be on thy guard!" The sermon will repeat it; let every one present take it to heart.

ARISE TO ARMS AGAINST THE BEAST!

While we ask:

I. *Against which foe? Behold! The beast preparing for the fight.*

We ask:

II. *With which weapons shall we fight? And behold! Now, as ever, the weapon of faith is stronger than all that can oppose Him.*

Teach us, Lord, to watch, to pray, to fight, to conquer. Amen.

I. Among the foes which attack the Church of the Lord, either alternately

or in solid phalanx, the present age is exposed particularly to one—the Beast, which at times comes up from the earth, and again rises out of the sea, but who always derives his power and authority from the bottomless pit; which sometimes arms himself with demoniac force, and again adorns himself with demoniac wisdom, but who nevertheless is, and always remains, a beast, combining in himself antagonism to God and humanity. Keeping these things in view, let us consider the signs of the times!

For several years past the first characteristic that strikes us among certain representatives of natural science is their predilection, and predetermination, whenever man desires to raise his brow nobly and freely to heaven, in his hopes and recollections, to thrust it violently back again upon the earth, and to expel and dissonate him from all thoughts of God's image, as a notion of disordered intellects, and in place of it they father upon, and repeat to him, a family history that substitutes for the free and conscious act of a personal God, an ultimate fortuitous, or necessary, I know not what, of dust and matter; they supplant the God who created "everything after his kind" by the myth of the universal, original cell; and in place of "have dominion over every living thing," they represent the animal world as man's appropriate and only home, of which no part is his domain. Now Paul, in his epistle to the Romans, has mentioned this among the symptoms of heathenism, reckoning it as a departure from the knowledge of that which "is manifest," and at the same time, a punishment, so that having become "vain in their reasonings, their senseless heart was darkened, and they change the glory of the incorruptible God for the likeness of an image of four-footed beasts and creeping things." Behold in modern heathenism man making himself an ape, and, even through the midst of baptized Christianity, the doctrine noised abroad that human history does not emanate from God, in no sense has its source in God; that, in fact, in the sense of a conflict

for moral freedom, there can be no history of any kind, not to mention the possibility of a sacred history. Nothing is left but natural history, and that includes only three pages: following the title, under which the name of the author is wanting, there stands on the first legible page an animal; on the second, a man; on the third, death. Ancient heathenism was only a departure from universal revelation by means of nature and conscience; but modern paganism is apostacy from the perfect revelation of God in His Son. This is heathenism more mischievous, more difficult of cure! Hold fast, O man, to what thou hast, and what thou art in moral conviction, in order that no animalized wisdom, and no false prophet, rob you of the crown of your personality, which descended to you from God, and flashes back to God.

The tree is known by its fruit. That deed of violence having an object by which man is disinherited and hounded back, as if he were a presumptuous upstart from the rank and file of his dumb and more modest animal kindred, unmasks and avenges itself in the facts of the statistics of brutality. What is meant by these words? It is a report of all those transgressions and crimes which are the outburst and visible evidence of all that is untamed, savage, and brutal in man. A scholar, within the walls of his study, ambitious to increase his fame, claims to have discovered that the triune, holy, living, personal God is of no consequence; there is nothing but Nature. That eternity, a judgment, responsibility, a resurrection and future life, are of no consequence; there is only this side. The matter of a revelation of God's will in the Ten Commandments, and the redeeming mercy of an Atoner, are of no consequence; nothing is important but a struggle for existence according to the laws of selfishness and strength. Not redemption, but self-reliance, is the watchword. Smiling in satisfaction, in having at last completed his great document, which is to depose and disinherit mankind, and simplify the entire

plan of the universe, our scholar is about to lay down his pen—he needs repose—when tumultuous voices come clamoring, a cry rings up from the street: "Thanks to thee! We stand on the same platform; we also no longer believe in God, or a judgment, or an eternity, and all our petty, obsolete considerations and prejudices have fallen. The wit and wisdom we are on the way to translate into decisive deeds: 'A brute for a brute, or even brute against brute;' next to the last is murder, and our last is suicide." Why should that learned thinker, high up in his study, be startled at the brutalities now to follow, since he takes for granted, and clearly states, that animal nature is the cradle and the original stock of mankind?

Ye human souls, a brute has no power to elevate nor to degrade itself; that is why it is a brute and no more than nature; man, however, designed for God's child and Christ's co-laborer, must, if he is determined not to follow his calling, fall deep and ever deeper, until he sinks beneath the brute. There certainly never has been a period when the word Humanity has been so much preached and praised as in ours; but a figure of speech is not yet a fact. Christianity, in truth, has so little conflict with the rights and duties indicated by that word humanity, that it, the rather, was first to make the word a truth through Him who answered the Pharisee's question, "Who, then, is my neighbor?" with the great parable of the Good Samaritan, beginning with the words, "There was a man;" through Him before whose love and mercy our Passion-history cries out: "Behold the Man!" through Him by whom a new order of things arose, so that there is no longer bond nor free, male nor female, Greek nor Scythian, but all are one in Christ Jesus, one redeemed, regenerated, baptized humanity. In order to be humane, humanity has need of the Son of Man, who is the Son of God. Niebuhr, the great historian, said: "Without divinity—that is, without the Divine nature—humanity falls into bes-

tiality." Of late, an opposing voice has ventured to assert boldly that "The animal is really to be envied; it has, at least, the one advantage of being ignorant of that complication which is termed religion!" Once more, ye shall know the tree by its fruits. When, in the preceding century, France was inscribing the word Humanity on all her banners, and always with new embellishment, she began with dethroning God, and ended by murdering her king. The guillotine—that was her fraternity! Do not say, "But that was last century." Last year, we ourselves beheld the beast erect himself over the abyss in two frightful attempts at assassination; the grinning monster sunk its claws into our flesh, and even dared to strike at the head of our State. No longer interpose: "But that was last year!" Only last week, within our own city, a five-year-old child was no longer safe alone at play; the bestiality of a savage—you know how—throttles and takes away its life. That is the sign of the Beast.

II. It is time that we leave off boasting, and awake and lay hand on our weapons, and startle the beast back to his dismal hole.

The Scripture indicates three weapons to be used in the conflict against the beast, when it exclaims: "*Here is the patience and the faith of the saints.*" From these words we derive *Strictness of Discipline, the Simplicity of the Cross, the Power of Prayer.*

Discipline! Those who are appointed to stand on guard, in Church and State, in school or the home, are to keep watch and not dream; to fight and not be afraid. Only the hireling flees. The commander does not carry his sword for naught. How often, in the covetousness and infatuation of their wickedness, the wicked deport themselves as if opposing a dam and bars to temptation were actually an attack on liberty, and as if there were a right to commit wrong! Discipline and testify against everything that is evil. Let no one in a place of trust ever permit anything to be threatened or flattered away

from him! But the discipline must begin at our own hearts. Pride makes devilish; the golden calf, idolatrous, insubordination; intemperate; sensuality; brutish. Ye men, feed not a single passion. Passion, no matter of what name, is always a beast of prey, which may kill at one spring. Be ye as warriors intent on one device; let the wicked and wickedness be to you nothing but a roar; be not daunted by the battle of the one, nor intimidated by the clamor of the other. And ye women, I appeal to you also; help us in the fight! In the east of Europe, degenerate women have recently come forward and given evident proof that the poet has not exaggerated when he said, A woman bereft of humanity unites in herself the serpent and the hyena. But ye, if ye are disciples of Christ, pray and work, propitiate and purify, serve and nurse, so that, being meek, plain, gentle, chaste, true Germans as wives and mothers, sisters and daughters, ye may, in spite of your weakness, become, through God's grace, a protecting power to your loved ones, so that the beast stealing up from the bottomless pit may never build an anti-Christian throne out of the ruins of thy hearth. They were also a weak people whom the Lord looked upon to comfort, when He said: "Behold I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy." And why? "Because your names are written in heaven."

The Simplicity of the Cross—a second infallible weapon to conquer the beast. Furnished with bat wings, and emitting poisonous breath, the dragon darts his talons at the hero, so reads the legend; when lo! the monster is terrified, totters back, not from the drawn sword, no, but before the protecting sign of the Cross that hovers in front of the knight. Dispense with the image and leave the legend; but that cross—foolishness in the eyes of all cultivated Greeks, an offense in the eyes of all worldly-minded Jews and their proselytes—that cross on which our Redeemer once hung under the anguish of

the twenty-second Psalm: "Bulls and dogs have beset me round; they gaped upon me with their mouths as a ravenous and roaring lion;" that cross, so magnetic in its weakness, so attractive in the "form of a servant;" in its death-solitude, a banner for all nations; the cross which consecrates our baptism, blesses our Lord's Supper, comforts our death-beds; the cross, that heart and crown of our entire sacred history; with this sign, and no other, can ye conquer the beast, O congregation of the Lord! Where, however, a cross from God's hand enters a household, either in the form of a disease or a loss, but always as some trial, He does not intend that it should enter alone. Then it would be far too heavy, far too dark. The Lord himself comes with the cross, lest the invalid may lose courage, and the nurse not have due patience. Where selfishness has been growing, He has come to plant faith, and love and holy calm. And verily, over that household, where the cross is not regarded purely as a calamity, which one must haste to get rid of, but where it is recognized and appreciated as a warning to abandon sin; over a house where the inmates learn beneath the cross how to pray for, realize, and keep fast hold on that peace which the earth can neither give nor take away; where, in this manner, a personal cross is constantly merged, more and more, into the great one at Golgotha; against such a house the beast has no power! You have heard how the Revelation speaks of a *mark* which all those who worship the beast or his image shall receive in their foreheads and in their hands. As galley-slaves are branded with a mark, they, too, will be recognized by the sign of their serfdom to the beast. How blessed, on the other hand, are those of whom the prophet Ezekiel speaks (Chap. ix.) as wearing quite another mark, to be bestowed on such as at least "sigh" and "cry," where they cannot help against the abominations "that were done in their city," a mark by which they were to be identified and saved. Are ye not eager to have the name of the

Redeemer be the sign of salvation on your foreheads?

Where there is sighing over wickedness and yearning for the good, there we find *true prayer*, the third and last weapon against the beast. This Sabbath to-day is called "Rogate," pray. Pray in the name of Jesus for the office of the preacher, for the king and his house, for our nation and its future. The *possibility* of prayer being heard? Ps. xciv: 9: "He that planted the ear, shall he not hear? He that formed the eye, shall he not see?" And the *certainly* of prayer being heard? Luke xi: 13: "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Those who pray are co-laborers and helpers of God: "If ye abide in me, and my word abide in you," Jesus says in his figure of the vine (John xv: 7), "ask whatsoever ye will, and it shall be done unto you." "It is impossible but that occasions of stumbling should come; but woe unto him through whom they come." They that be with us are more than they that be with them. It is just the Revelation of John which shows that the prayers of many angels in heaven are mingled with the prayers of the saints, and that the censer thus filled and cast upon the earth is followed by thunders and voices, and lightnings and an earthquake. Therefore, let us ever watch, beseech and pray, for the need, the fear and danger draw nearer, nearer with each day. Amen.

THE ATTRACTIONS OF THE CHRISTIAN MINISTRY.

BY REV. THEODORE F. BURNHAM, SOUTH AMENIA, N. Y.

And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.—
1 Tim. i: 12.

It was a wise proverb that the King of Israel quoted to a boastful Syrian invader, when he said, "Let not him that girdeth on his harness boast himself as he that putteth it off." Our text is not

the boastful exultation of an *untried* soldier, but rather the calm, joyful expression of the gratitude of a *veteran*. He had faced the angry eyes of those who at Damascus regarded him as a heretic, because he had seen more light than they. In their synagogues he boldly proclaimed that Jesus is the Son of God, until conspiracy against his life made it wisdom to preserve it for greater usefulness through flight. The hardships of prison life in Cæsarea, Philippi and Rome he knew from painful personal experience. The stormy sea, with the perils of shipwreck, had not been able to deter him from joyful service in his dangerous vocation. As the slaves of his day were branded on the body with marks to show their ownership, the apostle could prove that he was the bond-servant of Jesus Christ by the marks which he bore in his body—marks left by the stripes cruelly laid thereon, and scars left by the stones that were showered upon him at Lystra until he was supposed to be dead. He who here boasts in thankful spirit for the privilege of laboring in the Christian ministry, was not merely a veteran who had seen hard service, but a man whose labors had enabled him to see much of the world by extensive travel and by close and long-continued contact with men and the institutions of his time. He had preached in Jerusalem, in Athens, and in Rome. His feet, shod with the preparation of the gospel of peace, had pressed the soil of Europe and of Asia, in almost every part of importance, responsive to Greek or Roman tongue. The estimate which a man of such experiences puts upon his vocation, after a trial covering about thirty years, is worthy of careful consideration. Paul was thankful for the privilege of these thirty years in the ministry of God's dear Son. Let us consider some of the attractions of the Christian ministry:

It is not forgotten that earnest, scholarly and religious men are needed in *all* the ministries of human life. Although the bar is thronged and our courts crowded with hosts of attorneys

and counselors, the number of upright, faithful men, who can be entrusted with the care of the substance of the widow and the orphan, is none too large. The medical profession, too, is crowded, but has room enough yet for studious and skillful men; and the Christian physician has most valuable opportunities to minister to both body and soul. Journalism can find ample use for clean men who are true, whose brains are active, and who dare to do the right. The Christian scholar in politics may yet enable us to see the line that divides statesmanship from partisanship, and contribute to our needed greater stability of government. Physical science needs broad men who can use other instruments than the microscope in studying the Cosmos placed before our vision. Literature needs a class of men to do the work that many ministers would do were they not called to other tasks. Until men cease to speculate upon the question whether 2 and 3 are always and everywhere 5 when added, we must have cool, large-headed, sincere men at work in the departments of philosophical thought. Business interests will not suffer if many more men of letters grace the marts of trade; while the various branches of applied science are yearly demanding more and more of our educated youth. All these are "vocations": men are called of God to them; but that vocation of which we speak to-day differs from all other vocations. Motives that are proper to consider in one case, in trying to discern the voice of God, are out of place in the other. Our aim is to set forth the glorious privilege of serving in the ministry, that the ear of our consecrated youth in course of preparation for usefulness may be inclined to catch whatever voice of a divine origin may sound within hearts wishing to serve God in their generation. We cannot bring thirty years of apostolic labor to justify an appeal from personal experience, but over a third of that period has given sufficient grounds to justify a hearty approval of the apostolic boast, and to-day I thank Christ Jesus our Lord, who

hath enabled me, for that he counted me faithful, putting me into the ministry. We may, perhaps, best set forth our theme by an examination of the grounds of our satisfaction and joy in the ministry of Jesus Christ. These may be set forth as the three following:

1. The Characteristics of the Gospel.
2. The Charms of the work itself.
3. The Crown set before us.

I. THE CHARACTERISTICS OF THE GOSPEL. Confidence in the quality of the goods offered is essential in mercantile transactions. No less is the necessity of confidence in the vastly more important truths of the religion that we offer men. Paul had zeal and joy in his work because he knew he was presenting a religion which is the outcome of

1. *A divine revelation.* God has spoken. The voice on Sinai has never been hushed. The Sermon on the Mount sets forth a kingdom of heaven, which natural religions—lights from Asia, or Arabia—blush to behold. Paul went forth, not with a *Bible*, but with *the word of God*. Then, another characteristic of the Gospel that gave him zeal and joy is the fact that the Gospel is

2. *A system of Divine Power:* not a philosophy, a guess, a theory to be entertained; but a life, a present working of a divine energy in the soul. The Holy Ghost, working by miracles when God sees fit, but by *greater* works than these in the ordinary progress of the kingdom. Men are enlightened as to sin, righteousness, and judgment by this silent, secret work in the human heart. Thus are we born again; sanctified; thus is the Church made to live on, age after age, amid the crash of national life, amid changes of external order, and in spite of internal disloyalty, heresy and schism. Again,

3. *The remedial character of the Gospel* gives zeal and joy to those who preach it. We see that by its power, blood of men and of beasts, cruelly shed "to make a Roman holiday," flowed sinfully thus no more. Before its spirit, step by step, slavery retreats into darkness, woman rises under its uplifting power to be the counterpart of man,

the prison cell is made more wholesome, physically and morally, by its touch, and a thousand forms of the philanthropic endeavor catch their inspiration from the spirit and teachings of the Founder of our faith. Furthermore,

4. *The historic connections of Christianity* have given and now give impulse to zeal and joy to those who are set for its defence. This thing was not done in a corner. Nineveh and Babylon have perished, but the records of their life square with the Word of God, where contacts are alleged in the holy oracles. The Moabite stone, the bricks and cylinders of Assyria, to-day confound the would-be unbeliever, and confirm the faith of the children of God. Damascus is where Abraham left it, and Tyre is what the seer of old declared it *should* become. Christianity is no beggar in the world of thought, asking for recognition, but a system rooted firmly in the soil of human history, and bearing fruits of which its adherents need never speak with hesitation.

Last and not least among the characteristics of Christianity which give zeal and joy to those who proclaim it, is

5. *Its power to satisfy the wants of the human soul.* The current philosophy known to St. Paul had clear vision of the depravity of the human heart, but failed to find the needed remedy. That virtue came by a force exterior to the human will, was felt by Plato and Socrates; but how to solve the problem of human guilt was left until, to quote the almost prophetic words of Plato, "until some one—either a God, or some *inspired man*—teach us our moral and religious duties, and, as Pallas in Homer did to Diomedes, remove the darkness from our eyes." The Light of the world has come; the Divine Man has appeared; and of His fullness have we received: delivered from the power of darkness, translated into the kingdom of God's dear Son, we rejoice in God with joy unspeakable and full of glory, having passed from death unto life. We ask no higher honor than to be humble servants of Him who is the Prince of Life. St. Paul knew all this from personal

experience. He knew the sweetness of a life of prayer, of humble trust, of faith in God, of love to God and man. These things, which, among others, are characteristics of the Gospel of Jesus Christ, gave zest to apostolic labor and joy in the service of the divine Master. They are *our* confidence to-day. We firmly believe that we have a divine revelation. We see on every hand the remedial workings of the Gospel. We can easily trace the solid historic grounds of Christianity, and we know by experience the satisfying effects upon our own souls, and hear the glad testimony of others who have found what makes and only makes life worth living. We pass to consider

II. THE ATTRACTIONS OF THE WORK ITSELF. Preparatory to our work, the opportunity of sitting for three years at the feet of such men as the Alexanders, Charles Hodge, Prof. Skinner, President Adams, Henry B. Smith and others equally great and good, is to catch a glow of enthusiasm from contact with great minds and great hearts that ever gives buoyancy to our spirit of work. The first charm of the work we notice is

1. *Our contact with good men.* In religious and charitable work, much of our time is spent in contact and converse with the excellent of the earth. It is no mean vocation that gives a minister almost daily association with elders, deacons, vestrymen, or stewards of the Church of Christ. 'Tis true that we deal with sinful and degraded men by virtue of our office, but it is generally assumed by them that we are not of them. Low jesting and profanity are suspended in the presence of a clergyman, or apologized for, if spoken thoughtlessly in his hearing. We are not tempted in *many* ways, as are others; and while especially called to bind up the bruises which sin has made, our ears are not greeted with many of the enticing solicitations that are addressed to men in secular pursuits. We observe further that

2. *The affectionate regard in which we are held by our people* is worthy of attention here. There are exceptions, of

course, for some ministers are unlovable, and some congregations are unloving; but, as a rule, worthy, zealous and discreet servants of Jesus Christ have ties binding them to human hearts tender and strong as those of kindred are, that make such service a joy, and such vocation a high calling of God. Another charm of the work lies in

3. *The opportunity afforded for the growth of character.* The need of preaching upon character forces the study of self upon us; our constant need of prayer in our work leads to an intimacy with God that makes heart culture an imperative duty; the right conception of our mission as a Man of God and an ambassador for God contributes to our motives for holy living. Our study of the writings of the saints of all ages, and above all, our daily rumination in the green pastures of God's Word affords opportunity for the cultivation of character, which the pious layman almost envies as he finds himself engrossed with the perishing things of earth, and forced to meet the insincerity and cunning that too often mar the intercourse of men engaged in the struggles of commercial life. Another charm is found in

4. *The opportunities afforded in the ministry for the cultivation of scholarship.* A spur to thorough intellectual work due to his professional standing, will beget a zeal that will broaden and deepen the scholarship of those apt to teach in pulpit and in study. The great majority of preachers must lead a rural life. Few men are invited to or fitted for the grinding toil of a city pastorate until a rural charge has given him time to mature his educational studies and lay broad and solid foundations of character and pulpit power. Nature opens her heart to the majority of ministers, and the things learned therefrom are not the luxuries of a retired life, but materials to enhance the usefulness of a Christian scholar; sermons grow better in form, sweeter in tone, and fuller in content, and our opinions come to have more weight from our attainments in those branches of divine activity

that we almost deify by the term Nature. There is a personal charm in bidding welcome to the first bluebird of spring-time, in listening to the love-songs of warbling choirs in orchard trees, that must be felt to be appreciated, and that stimulates a man to go further than his college course in the study of natural history. To brush aside the snow, and have the trailing arbutus smile forth its sweetness upon you, is a truer pleasure than to catch the smile of Fashion's votary in scenes of gaiety and social indulgence. To trace the orderly procession of hepatica, bloodroot, violet, and a host of other marvels of divine beauty that so frequently challenge one's attention and admiration, is an inspiration to thought, an impulse to study, and a means of coming nearer to the Hand that hath in wisdom made them all. The freedom from the distractions of city life affords strong stimulus to round out in their fullness the outlines of astronomy once learned in academy or college halls. To see the things unseen by the multitude, to revel in the glories of the stellar heavens, to call the stars by name, is no difficult task. Nor need these things tax one's time more than the numerous calls and incidents of city life tax the time and energies of the city pastor.

Then add to the characteristics of the Gospel, as a ground of zeal and joy in the work of the ministry, the charms of the *work* itself, and we can see the reasonableness of the gratitude and exultation of Paul. The contact with good men, the affectionate regard in which the worthy pastor is held, the opportunities for growth in character and in scholarship, are no mean prospects to set before those worthily seeking the holy office.

III. Having endeavored to set forth the characteristics of the Gospel and the charms of the work itself as grounds of satisfaction and joy in the work of the ministry, we add briefly the final consideration: The *Crown* set before us. The work of the Christian ministry is not completed on earth. Until we have presented every man saved through our

humble instrumentality, perfect in Christ Jesus before the throne of God, we are not to be mustered out of the service in which we have enlisted. Our joy and our crown will be found in the pleasure of beholding redeemed souls beginning a sinless, endless and blissful eternity, in whose salvation God has appointed us as instruments. Paltry, then, will appear any achievement that has not reference to the glory of God and the good of souls. We shall not attempt to portray the possibilities of the after service intimated by our Lord when speaking of sitting upon thrones and judging the tribes of Israel in the world to come, nor speculate upon the possibilities of ministries to worlds yet unredeemed, needing succor, if such there be, after the great work of redemption upon our earth shall have been completed. Enough has been said, possibly, to enable a candid youth, willing to listen to the call of God for his service, to see that the ministry of the Son of God has attractions second to no other calling, in the light of its relations to the two worlds of time and eternity.

Allow me to conclude with a few words of fraternal exhortation as to the claims of this work and the kind of men that are required in it. And need I say that, first of all, men are wanted of an unworldly spirit. The spirit that was in Agassiz when he said "I have no time to make money," is that needed in the ministry of reconciliation. Men of Christlike temper are also needed. This does not mean soft-mannered men, who never rise to the dignity of courage in moral conflict. The apostle John—a son of Thunder—was a man breathing the atmosphere of love with every inspiration. The pulpit has no place for men of glaring infirmities of temper, or serious lack of the winsomeness of holy affection. God is love, and the children of God should resemble their Father; nor can we win men to His service, save as we draw them by the cords of love.

Again, the ministry needed calls for men of good common sense, and a good stock of it. We need men in the church

that would be respected for their *business* qualities had they chosen a secular pursuit; and no part of the curriculum of a candidate is more valuable than that which some of us considered a hardship when we earned our way in contact with men in the affairs of secular life. If I may be allowed a personal allusion, I may say I do not hesitate to place on equal footing, as a preparation for the ministry, the nine years devoted to business after leaving the public school, and the course of academic, collegiate and theological study that, later, covered about an equal period.

Finally, the times demand in the Christian ministry, men of solid learning. No rash disputer of this world, flinging firebrands at the truths of physical science, and yet men who know how to discern between pleasing hypotheses and things known and proven. Can this superficial age—superficial because the field of learning is so broad—can this age of materialism and secularism supply men of unworldly spirit, of Christlike temper, of good sense and sound learning? It can, for the reason apparent in the text. The *Lord himself* enables—endunamizes, to Anglicize freely the Greek—empowers men for His work. We are but *earthen* vessels; we cry daily, *Who* is sufficient for these things? And when we are weak, then are we strong in the power of a divine assistance given in answer to prayer. The power of an ideal faithfully pursued will, by God's help, transform us into vessels fit for the Master's use. Over a half million of strangers come yearly to our shores; our native population grows with the steady march of time. The places of the soldiers called to headquarters must be filled. We must spare many able men from our pulpits for college work and the religious press. A hungry world, whose hunger can only be satisfied with the Bread of Life, calls loudly for fresh toilers under the best of Masters. The first thirty years of this University* gave twenty-seven per

cent. of its students to the Church of Christ. Every student here ought to be a faithful follower of Jesus Christ; and every educated Christian young man ought to inquire of the Lord, in the light of the needs of the work, in the light of one's own providential circumstances, in the light that comes in answer to prayer, whether it be the Lord's will that he enter the ministry of reconciliation. Then, when the Master calls, let the response be quick: Here am I; send me. Then in life, in the hour of death, and in the ages of eternity, one may join with Paul, and say, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

THE CHRISTIAN LIFE.

BY WAYLAND HOYT, D.D. [BAPTIST],
PHILADELPHIA.

Put off the old man . . . and be ye renewed in the spirit of your mind, and put on the new man, etc.—Eph. iv: 23.

"DECEMBER 31. Sabbath night. I am here alone. These are the last hours of the last Sabbath of 1848. A year of wonders in the political world, and an important year to me. I do not say that I have not sinned or come short of duty; but I can say that I have not for a day consciously resisted the right, or willingly done evil. I have, indeed, had inadequate views of Christ's work; His cross has been regarded as an objective fact; and I have not dealt with Him as my personal Savior as I ought; but light comes. I shall be perfect in Christ." In such words as these, one of Scotland's noblest souls, Dr. Norman McLeod, writes at Glasgow of his struggle with and victory over an old nature. It is a Pauline idea. "The old man is corrupt according to the deceitful lusts," but the new man, after God, "is created in righteousness and true holiness."

Reports from Egypt tell us that Gen. Gordon has fallen by treachery. His has been a romantic life in its military features, but he is most interesting to

* Preached on the day of Prayer for Colleges, before the University of the City of New York.

us as a fearless Christian, in court and camp, in palace or on battle field. He teaches us that the way to be trusted is to be a Christian. Call him "queer, fanatic, and crank," if you please; but see in him a noble manhood. Of "Imitation of Christ," by a Kempis, he said: "This is my book. Though I cannot realize a hundredth part of this perfection, I strive for it." Now let us look at the processes or methods of the Christian life. They are three: a putting *off*, a putting *in*, and a putting *on*.

1. Put off the old man. There is a unity of Christian experience. Some deny the unity of the human race, but the universal susceptibility to the Gospel of Christ, and the similarity of experience of renewed souls is an unequivocal argument to show that we are made of "one blood." The low-browed Hottentot from among the dregs of humanity, as we say, realizes the painful conflict between sin and holiness. When a converted pagan confessed to having "two souls," he repeated the confession of Paul, who found a law in his members and another law in his mind. It is easy to deny this, to carry one's head high and avoid gross sins; but who would have his motives told—his secret thoughts and dreams exposed to view? If left to ourselves we might repeat the baseness of Pilate and Judas. These are stern facts, but biblical. We are to put off the old man as we undress ourselves and throw aside garments. We are to mortify our members; put away wrath and anger, as well as fornication and uncleanness. It is not easy. Mr. Spurgeon once showed me a collection of caricatures which his astounding and victorious ministry has elicited from his critics, but not a word of complaint escaped his lips—only laughter. Our severe judgments often arise from ignorance. A young man I know of, on a comfortable salary, was misjudged because he wore clothing that was plain even to shabbiness. At his death it was found that his earnings were mostly devoted to the support of a mother and brother across the sea. Ill temper is to be subdued. You are

not to say, "It is my nature." It is, and therefore crucify this easily besetting sin, and do not palliate it. Yield not, but take hold in earnest; as a colored man said to a lazy, shirking, fellow-workman, "If you expect to go to heaven, take hold and *lift!*"

2. We are to put *in*: "renewed in the spirit." We are to open our heart to the Holy Spirit. You plant an unsightly bulb in the soil. Under the warm sun and gentle dew it drops off its rough integuments, and blooms out a fragrant flower. The Spirit is like the sunshine. Welcome His influence into the heart.

3. Put *on*. *How* put on Christ? Copy His modes of thought and feeling and action. The artist puts on Raphael as he sits, day after day, reproducing form, color and expression. We cultivate humility by imitating Christ—not by calling ourselves names; invincible integrity by resisting Satan, as did our Lord when offered the world if He would worship him; patience, by condescending to bear with the slow, as did He who out of fishermen made apostles, and made it His meat to do the will of His heavenly Father. Thus may we, even, hope at length to stand before Him without wrinkle in the beatific glory of God.

Finally, notice three errors which are hindrances to God's method of our Christian development:

1. Some try to put *on*, without having put *off*. They try to love, and yet retain a grudge in their hearts; to be benignant and malign at once. They have not the love of God that drives out the love of sin. Dr. Chalmers' sermon on "The Expulsive Power of a New Affection" is said to have been suggested by the action of stage horses one hot day. They desired to go slow and avoid heat and weariness, but the pain of the whip expelled the love of ease.

2. Some put *off*, but do not put *in*. They do not seem to have received the Holy Ghost in their hearts.

3. Some who put *off*, neither put on nor put in. Theirs' is a religion not of inspirations, but of prohibitions.

"Don't" is their word. How much better the method of the text.

What shall we say of him who does not put off the old, does not put in, and does not put on the new? He trusts in himself alone. Suffer this one solemn query: "If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

THE GIFT OF THE SPIRIT.

BY REV. H. L. THOMPSON, AT GRACE
M. E. CHURCH, BROOKLYN.

If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?—Luke xi: 13.

THE qualities of the prayer-spirit commended by our Lord are simplicity and earnestness. No word describes the Lord's Prayer in its attitude, scope and spirit, better than simplicity. It is brief, comprehensive, inimitable, and gathers up the world's multitudinous needs. The incident of the importunate friend emphasizes the same urgency of desire. Oriental hospitality is proverbial. Here, however, is one who would not heed the appeal, even of a friend, and who only yielded, ungraciously, because of the annoyance created by the clamorous and continuous request. The argument is this: if such an appeal was finally successful with such a reluctant giver, how much more readily may we secure the best gift from One who is never tardy, never unwilling, but who waits to give and is more ready than parental love ever is to bestow good on the children of its care. Four central principles underlie this passage—in fact, underlie the Bible and all religion in the world.

1. Man has a capacity for God as truly as the stomach for food. God is as imperative a necessity to our spiritual nature as is bread for the body. This is axiomatic. Otherwise religion is a myth, the Bible a fable, and the Church of Christ has lost its function. Man's nature is plastic and permeable enough to take in God. This capacity is man's greatest glory. It is not in what art has

accomplished in the world—poetry, eloquence, or cunning invention; it is not in perfecting of government or the progress of civilization, so called, that we find man's greatness and glory, so much as it is in this haunting sense of God which attends him everywhere, and which characterizes humanity in every diversity of condition. The philosopher in his closet, the artisan at his bench, the sailor at the masthead far at sea, and the lonely Arab in the solitude of the desert—all have this capacity for God, and, in varying degrees, a yearning for Him.

2. Man has a distinct need of God impressed upon him. The body is disquiet, if food be withheld. The soul is restless without God. One may have shelter, raiment, and all his lower needs gratified; he may have his ambition and higher tastes pleased, but after all he is not content without God. A little child may be amused awhile with toys, pictures and sweetmeats, away from its mother, but soon you hear its footsteps and its pleading voice as it cries, "Mamma."

Though enriched with wealth and surrounded by pleasure, we are, indeed, orphaned so long as we are "without God in the world." Feeling this loneliness, we are led to cry, "Give me thyself; I am tired and weary without thee."

3. The Fatherhood of God is a pledge and guarantee that these deepest yearnings of man's nature will be gratified. In its last analysis His relationship to us is paternal, and as it is the impulse and law of human fatherhood to give to childhood what will promote its welfare, so we have a right to infer that God will as a father, and because He is a Father, give us His best gifts. A judicious parent prefers for his son character rather than fame, genius or wealth. God also desires, above all things, our sanctification.

4. God gives the Holy Spirit to the eager, ardent, persistent, importunate soul. Did you ever think how generally men get what they really want most and strenuously seek for in life? One

cares for nothing but for physical development; he becomes an athlete. Another bends all his energies to study he becomes a scholar. A third is supremely engrossed in money-getting; he becomes rich. As we narrow the field of effort and say, "This one thing I do," success crowns our toil. It is amazing how much one little head can carry when one does nothing but acquire knowledge, and how much one man may pile up of money who does nothing else. Do you thus seek with all your heart for this gift? It is given to those who ask for it, not to those who are seeking for lower good. Do you really WANT it? Honestly and earnestly asking, you shall receive. You must long for the Holy Spirit more than the hungry and thirsty long for food and water; more anxiously than the storm-tossed sailor longs for the port. With this spirit you may be sure of an answer, and as much more sure as God is better than the best human parent.

Some one here may say, "This is for Christians, not for me." But God waits for your return. The bleak winds of winter are now sweeping along the avenue. Supposing you, a prodigal son, were standing to-night in hunger and rags before a brightly-lighted mansion, once your home. You are in the dark and cold. You feel the biting blast, as well as a consuming hunger, but you long still more for a father's pardon and a mother's love. You finally climb the stoop. He comes at your call, and once more a father's arms are about you. You are forgiven and restored. He was willing; he was waiting! So now and here you may find that God's promises never fail. The mountains may depart, the hills be removed, the ocean leave its bounds, the heavens may roll together as a scroll, and the stars fall from the firmament, but God's fatherhood and forgiving grace remain eternally the same. Come to Him through Jesus Christ. Come now, this moment, and so prove that His willingness is infinitely beyond that of earthly parents in giving good gifts unto their children.

"WHY DO WE SIT STILL?"

Jer. viii:14.

BY REV. HORACE WALKER, PALATINE BRIDGE, N. Y.

INTRODUCTION: This is the wondering exclamation of the prophet when he sees his people threatened with destruction and they strangely indifferent. If they had been frenzied and panic-struck, rushing about in fruitless, aimless effort, like people when their homes are burning, he could understand it. But now when death threatens, this inaction and indifference are simply imbecile—how *could* they sit still? The application of this subject may be anticipated. Are there not those to whose reason and conscience it might be better to leave the text than the sermon? To many in every congregation, continuing as they are and where they are, they know to mean misery and death. What more pressing question than that of the text—"Why do we sit still?" As a rational being you should give a reason for your inaction; as an accountable being you must.

"Why do you sit still?"

I. *Certainly not because there is nothing to be done.*

(1) You have a conscience that will not for one moment admit such an excuse. Such an explanation of inactivity will not answer for an immortal being, before whom is not only this world, but the next—a God, a judgment, a heaven, a hell, a life and state to be prepared for. The whole work of life is before you; the chief end of your being unregarded while you sit still. If the work of your salvation is ever to be done at all you are to do it. Others may look for it, but they cannot work it out. Angels can rejoice over you repenting, but they cannot repent for you. Even God can't save you if you refuse to move when He calls. As sinners under the law, there *is* something to be done—really only *one thing* to be done.

One of the Arctic exploring expeditions was hemmed in by the long Arctic winter. They remained inactive while the ice closed in upon their doomed

vessel; their provisions began to fail, and the horrors of perpetual night and cold and suffering stared them in the face. Should they sit still, with no shelter and with hundreds of miles of treacherous ice and dangerous sea between them and safety? It was death to remain any longer; and was not the doing of anything except what would speed their going sheer madness? So you, with the wintry chill settling on your affections, and icy indifference closing up your way to the haven of safety—your Savior's breast—are acting the part of a madman in sitting still. You have everything yet to do, and the time is short. "Why do you sit still?"

2. *Certainly not because what you must do is becoming any easier by delay.*

Have you gained anything by the delay of the last year—the last ten years—the last twenty? Has it not been the other way? Evil influences have been strengthening their hold while you have waited. Your power to move has become paralyzed by the very sitting still, which fails to exercise your spiritual capabilities. But you have *not* been sitting still—you have been *drifting* away from God.

3. *You do not sit still because there is hope of gaining anything by it, nor because God has put any obstacle in your way.*

Read the Bible through and see how He hedges up the way of death and makes plain the way of salvation. His call is ever, "Turn ye, turn ye, for why will ye die?" God cannot be charged with the crime of not caring for your soul; neither can angels or good men. Wicked men and devils are simply a warning in their character and doom against the folly of sitting still; and they cannot hinder if you are in earnest to move towards God. The *greatest* obstacle in the way of any man's salvation is his own will. *Will* not is the greatest *cannot* in the way of any one's salvation—"Why *will* you sit still?"

II. 1. *Is it because you have so much time that you can afford to delay?* God gives you all the time you have, and He

won't give any man a useless surplus, more than he absolutely needs to work out his own salvation and help to do God's work in the world. If then you had *years* where you have *days*, could this be a reason for sitting still when God calls you to flee for your life? You will need every moment of time you have, or will ever have, to get ready for the Judgment day. You have already lost too much time. Let *this* day pass with what God and your own conscience now demand to be done, and you have done what a creature can to provoke the Creator to cut off *to-morrow* from you. You *cannot, dare not* say you are sitting still because you have time enough yet. You know not what a day may bring forth.

2. *Is it because there is so little at hazard that you sit still?*

God's estimate of what is at stake is, "What shall it profit a man if he gain the whole world and lose his own soul?" His estimate of the value of your soul is what He was willing to *pay* for it. God the Father must not spare Christ; God the Son must not draw back from the cross; God the Holy Spirit must make His grand work the task of moving men's consciences; and yet you can sit still unconcerned at the nakedness of your own soul as though it were of small account. If your life or property were threatened you would not act so; and you are *lost* unless you flee to Christ! "Why do you sit still?"

CONCLUSION.—1. Nothing else will do. (a) Time is passing every moment, and time is your opportunity to be saved. (b) The books that shall be opened are recording the deeds of your life constantly. (c) The good providence of God, in the riches of His goodness and mercy to you, is passing. *You* may sit still, but the consequences of your doing so will hasten. (d) The great white throne, and Him that sitteth thereon, is drawing nearer. The Judgment comes just as rapidly as though you were preparing for it. If you were perfectly ready, or utterly past all feeling, you might sit still, but as you are, "Why do you sit still?"

ELIJAH IN THE WILDERNESS.

By REV. C. H. SPURGEON, LONDON,
ENGLAND.

He requested for himself that he might die.

—1 Kings xix: 4.

I. ELIJAH'S WEAKNESS.—1. He was a man of like passions with us. He failed in the point wherein he was strongest, as Abraham, Moses, Job, Peter and others have done. 2. He suffered from a terrible reaction. Those who go up go down. 3. He suffered grievous disappointment, for Ahab was still under Jezebel's sway, and she was seeking his life. He was weary with the excitement of Carmel and his run by the side of Ahab's chariot. 5. His wish was folly: "O Lord, take away my life." He fled from death, and yet prayed for death! He was never to die. How unwise are our prayers when our spirits sink. 6. His reason for the wish was untrue.

II. God's tenderness to him. 1. He allowed him to sleep. This was better than medicine, or inward rebuke, or spiritual instruction. 2. He fed him with food convenient and miraculously nourishing. 3. He made him perceive angelic care: "An angel touched him." 4. He allowed him to tell his grief (v. 10). This is often the readiest relief. He stated his case, and in doing so eased his mind. 5. He revealed Himself and His ways. The wind, earthquake, fire, and still small voice were voices from God. 6. He told him good news: "Yet I have left me seven thousand in Israel." His sense of loneliness was thus removed. 7. He gave him more to do—to anoint others, by whom the Lord's purposes of chastisement and instruction should be carried on. Let us learn some useful lessons.

1. It is seldom right to pray to die. We may not destroy our own lives, nor ask the Lord to do so. 2. For the sinner it is never right to seek to die; for death to him is hell! 3. For the saint it is allowable only within bounds. 4. When we do wish to die, the reason must not be impatient, petulant, proud, insolent. 5. We have no idea of what is in store

for us in this life. We may yet see the cause prosper and ourselves successful. 6. In any case, let us trust in the Lord and do good, and we need not be afraid!

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**THEMES AND TEXTS OF RECENT
LEADING SERMONS.**

1. The Continual Burning. "The fire shall ever be burning upon the altar; it shall never go out."—Lev. vi: 13. Joseph Parker, D.D., London.
2. The Duties of the Employer. "Boaz came from Bethlehem, and said unto the reapers, The Lord be with you," etc.—Ruth. ii: 4. Rev. Geo. E. Reed, Brooklyn, N. Y.
3. The Little Things that Bring Great Blessings. "If the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"—2 Kings v: 13. Rev. Geo. E. Martin, St. Louis.
4. Eternal Enjoyment. "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."—Ps. xvi: 11. John H. Barrows, D.D., Chicago.
5. Confidence in Fear. "In the fear of the Lord is strong confidence."—Prov. xiv: 26. C. S. Robinson, D.D., New York.
6. Cords and Cart Ropes. "Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope."—Isa. v: 18. Rev. C. H. Spurgeon, London.
7. The Religious Training of the Young. "All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. liv: 13. John Hall, D.D., New York.
8. The Impossible Possible. "The things which are impossible with men are possible with God." Luke xviii: 27. A. T. Pierson, D.D.,* Philadelphia.
9. Regeneration: its Nature, and its Divine Author. "Nicodemus answered and said unto him, How can these things be?"—John iii: 9. T. L. Cuyler, D.D., Brooklyn.
10. Evolution from Thought to Life. "If ye know these things, happy are ye if ye do them."—John xiii: 17. Rev. David Swing, Chicago.
11. The Revelation of Divine Things. "Behold, I see the heavens opened, and the Son of man standing on the right hand of God."—Acts vii: 56. Charles H. Parkhurst, D.D., New York.
12. Religion is for Men. "Men and brethren, . . . to you is the word of this salvation sent."—Acts xiii: 26. C. L. Thompson, D.D., Kansas City.
13. The Benignant and the Malignant Eye. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" etc.—Gal. iii: 1. J. B. Thomas, D.D., Brooklyn, N. Y.
14. Spirituous vs. Spiritual Exhilaration. "And be not drunk with wine, wherein is excess; but be filled with the Spirit."—Eph. v: 18. A. T. Pierson, D.D., Philadelphia.
15. The Decay of Commercial Honor. " whatsoever things are honest . . . if there be any virtue, and if there be any praise, think on these things."—Phil. iv: 8. Rev. W. D. Roberts, D.D., Philadelphia.

* In the April number the text on "The Power of a Look" should be Isa. xlv: 22, not xiv: 22.—Ed.

16. Profit and Loss. "And without all contradiction the less is blessed of the better."—Heb. vii: 7. C. S. Robinson, D.D., New York.
17. The Commander of the Faithful. "Looking unto Jesus the author and finisher of our faith."—Heb. xii: 2. Alexander Maclaren, D.D., Manchester, England.
18. The Sure Triumph of Christianity. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," etc.—Rev. xi: 15. John R. Paxton, D.D., New York.

SUGGESTIVE THEMES.

1. Half-way Measures with Sin. ("And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes."—Gen. xxxvii: 29.)
2. Restlessness Hindering the Truth. ("Now therefore stand still, that I may reason with you before the Lord of all the righteous acts of the Lord, which he did to you and to your fathers."—1 Sam. xii: 7.)
3. The Influence of the Young upon the Young. ("But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him."—1 Kings xii: 8.)
4. The Brightest Things Suffer an Eclipse. ("The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."—Joel ii: 31.)
5. The Basis of Intimate and Holy Fellowship. ("Can two walk together, except they be agreed?"—Amos iii: 3.)
6. Not Developed but Created. ("Know ye not that he is God: it is he that made us, and not we ourselves."—Ps. c: 3. ["Doubtless thou art our Father," though Darwin be "ignorant of us," and Huxley "acknowledge us not.")
7. A Rare Experience. ("My soul breaketh for the longing that it hath unto thy judgment at all times."—Psalms cxix: 20.)
8. Opposites United in God's Service. ("Fire, and hail; snow, and vapor; stormy wind fulfilling his word," etc.—Ps. cxlviii: 8.)
9. The Fool's Answer. ("And how dieth the wise man? as the fool."—Eccl. ii: 16.)
10. The Danger of Careless Words. ("Surely the serpent will bite without enchantment; and a babbler is no better."—Eccl. x: 11.)
11. Self-Assurance Instead of Character. ("We have eaten and drunk in thy presence. . . I tell you, I know you not whence ye are: depart," etc.—Luke xiii: 26, 27.)
12. Every Gethsemane has its Angel. ("And there appeared an angel unto him [to Christ in the garden] from heaven, strengthening him."—Luke xxii: 43.)
13. The Power Behind the Word. ("The words that I speak unto you . . . are life."—John vi: 63.)
14. Great Minds Always Calm. ("And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself."—John xx: 7.)
15. The Soul's Wonder Days. ("I knew a man . . . caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter."—2 Cor. xii: 2, 4.)
16. Direct Communion with God and Christ, a Joy of Heaven. ("And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."—Rev. xxi: 22.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

May 6.—**COMPPELLING THEM TO COME IN.**—Luke xiv: 23.

THE URGENCY OF THE GOSPEL INVITATION TO SINNERS: "*Compel them to come in.*"

1. The Gospel message itself is one of infinite seriousness and supreme urgency. It is from God, and tells us about all we know of God, and makes known our relations to God and the duties we owe Him. It is a Gospel of tremendous realities: sin, grace, death, judgment, eternity—Christ, pardon, salvation—all these facts of supreme interest to us, all these doctrines of Divine significance, are embraced in this wondrous message. Nothing short of infinite urgency could have called forth from the God of the universe the message of pardon and life to "sinners doomed to die." No other message that ever fell on the ear of man or angel is so weighty, so solemn, so urgent in its tone and requirements. Its thunders

reverberate from Sinai; its melting and beseeching strains roll down the centuries from Calvary. To hear that message is to hear the awful voice of Jehovah speaking as the Sovereign, the Lawgiver, the Judge of the universe. To hear that voice is to hear the groans and pleadings and intercessions of the Son of God in behalf of lying sinners. The simple message of the Gospel, therefore, in its entirety, as revealed to man in the Scriptures, places him under the pressure of a very great responsibility and urgency. Supreme Authority commands him instantly to submit himself to God. Omnipotent Love invites with all the attractions of Heaven. Eternity flashes its light on every step in life. Death warns against delay. The glories of heaven and the woes of hell admonish. All these considerations unite their force to compel sinners to come in.

2. The Gospel *ministry* is God's own

ordained agency to "compel" sinners to come in and be saved. Every true gospel sermon has in it the force and urgency of a thousand solemn and affecting arguments and appeals to compel attention, submission, fleeing "from the wrath to come." Now, then, we are ambassadors for Christ, as though *God did beseech you by us*; we pray you in Christ's stead, be ye reconciled to God." So authoritative, so constant, so many and powerful are the arguments, entreaties, appeals, invitations and warnings of the "ambassadors for Christ," that only a heart of adamant, only a "conscience seared as with a hot iron," can resist them.

3. The whole trend of *Providence* and of the *Holy Spirit's agency*, is to "compel" sinners to accept and obey the Gospel. The force of this trend at times—as in sickness, in affliction, in trials, in the near prospect of death, in revival seasons, in the hour of personal conviction of sin—is well-nigh, if not absolutely, irresistible.

4. The teaching of the parable, of which the text is a part, points to something *special* in the manner or spirit of dealing with sinners. "*Go out into the highways and hedges* and compel them to come in." Do not wait for dying sinners to seek the gospel—seek them. Do not wait to build churches and gather them in—go, with the Bible, and with Christ in your heart, to the ignorant, the degraded, non-church-going masses, and try upon them the sovereign remedy; put your entreaties, put Christ, between them and perdition. Use spiritual violence even with those who will not listen—"pulling them out of the fire."

May 13. — RELIGION IN BUSINESS. — Rom. xii: 11.

This apostolic injunction has a wide application. While generally understood as referring to what we call secular business in distinction from religious, yet, in spirit, if not in letter, it applies to the whole work of life; we are not to be idle, nor slothful, nor half-hearted in what we undertake; but are

required to "do with our might whatsoever our hands find to do"; to "work while the day lasts." Consider

1. That, as a rule, all men have the *capacity* for business of some kind, and the *opportunity* to develop it and use it to some good purpose. It is a "talent" which few men lack. There is no provision in nature, or providence, or grace, for an idler anywhere, in the Church or in the world, or in any walk in life. No man, be his position or wealth what it may, can shirk work; the responsibility is laid upon him. There is not an idle or unoccupied angel or saint in heaven. And, surely, on this theatre of redemption, with such infinite interests at stake, amidst a world of activities, physical, spiritual and moral—life so short, and so much to do, and the grave so nigh—there is no place for drones; there is enough to make every hand busy, and every heart astir. God will hold every man to strict account for the talents entrusted to him.

2. God leaves with men the *choice of work*. He puts no compulsion upon any one. And many, we know, "mistake their calling." There are many men engaged in secular business who ought to be in the ministry, and some in the ministry who ought not to be there. And multitudes waste their time, talents, energies, on mere frivolities or trifles, frittering life away to no real or good purpose. It is a very solemn thing to *choose the business of one's life!* We have but *one* life to live, and everlasting consequences hang upon it, both to ourselves and to others. And the thought should give the utmost earnestness, as well as the right direction, to all our "business" life. "What is worth doing at all, is worth doing well." Thousands of Christians disgrace their profession by the slack, careless, slothful way they do business. They are not in **EARNEST** in their calling. They do not put heart, pluck, conscience, religion, into it.

3. *False views* as to the relations of religion to business extensively prevail and work incalculable mischief. The two are practically separated wide

as the poles. Trade, commerce, farming, the professions, other than that of the ministry, are regarded as purely secular, worldly, and as having nothing to do with religion or the service of Christ. They are not consecrated by prayer. God's blessing on them is not sought. The principles and obligations of Christianity are not supposed to apply here. The sphere, the spirit, the purpose, are entirely unlike. But this is all wrong. To engage in and carry on any business in a right spirit and on right principles and for God's glory, is to serve God, just as really, and perhaps as usefully, as to engage in the work of the ministry, or go out and work as a missionary, or teach in the Sunday-school. *There is no such thing as separating business from God and religion.* O, if the principles, the spirit and aims of the Christian religion, were once put into the *business* of the world what a revolution would be achieved! What a vast accession of power there would be to the cause of Christ! Pray God for a Pentecostal baptism on all our "business" men, and business interests, that they may be consecrated to the work and glory of Christ's kingdom.

May 20. — FREE SALVATION. — Rev. xxii: 17.

1. Note by whom this invitation is made: "I, Jesus, have sent mine angel to testify unto you these things in the churches." The invitation, therefore, comes from the highest authority—the Lord Jesus Christ. He is able to make it good. Note

2. The blessing offered: "The water of life." Not that water of which if a man drink he shall thirst again, but that "LIVING WATER, of which if a man drink he shall NEVER thirst, but it shall be in him a well of water springing up into everlasting life." This figurative language is designed to express all that is included in the term salvation: pardon, sanctification, adoption, peace of conscience, joy in the Holy Ghost in this life, and glory immortal in the next.

3. Note the extent, or universality, of

the invitation: "Whosoever will"; be he Jew or Gentile, bond or free, rich or poor, young or old—whatever be his station, condition or character—"whosoever will, let him take the water of life freely." No class, no individual, is therefore omitted. The divine and glorious invitation is meant for each and every soul in the wide world; and if any perish in their sins, it will not be because he received no invitation to life—was excluded from salvation by the purpose or providence of God. Note

4. The condition on which this infinite gift is proffered: FREELY. It is "without money and without price." "To the poor the gospel is preached." All the riches of Christ's love in this life and the endless glories of heaven beyond the grave, are conditioned on the acceptance of this invitation. Did language ever convey to a creature of God the offer of a greater, freer, diviner blessing? It is indeed a fitting message to ring out on the dull ears, and press home on the thirsty souls of this perishing world: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk, without money and without price. The Spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY."

APPLICATION: What power there is in the doctrine of a FREE SALVATION, seized upon and fully appreciated and pressed home on the hearts and consciences of sinners, to win them to Christ!

How overwhelming the thought that untold millions of redeemed sinners are going down to death and hell, with "the glorious gospel of the blessed God" sounding its invitations in their ears and pressing its blessings on their acceptance!

May 27. — THE FINAL SEPARATION. — Matt. xxv: 31-46.

In this world good and evil are mixed. The righteous, and the wicked mingle together in every walk in life. We can

not draw the lines between the saint and the sinner, the church and the world. And this state of things will continue until the judgment day; then there will be a sifting, a final separation. The sentence of acquittal upon the righteous, and of condemnation upon the wicked, in that awful day, by the Lord Jesus Christ, will separate them as by "a great gulf fixed," which none can pass. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv: 34) will be the benignant welcome given to the righteous, while upon the wicked He will pass the dreadful sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv: 41.)

1. This separation is sure to take place. It is inevitable. The day is fixed. The Judge is appointed. The lines of separation are already being drawn. "It is appointed unto men once to die, and afterward the judgment."

2. The line of separation will not fall just where man's judgment would place

it. Many outside the pale of the visible Church will be found on the right side of the Judge; and many within the Church will be disowned there. "Depart!" "I never knew you!" will sound the death-knell of many a hope.

3. The division will come home to very many in the final day. Parents and children, husbands and wives, friends and neighbors, communicants in the same church, members of the same Sunday-school, will there part for ever—one to life, and the other to death eternal. O what separations, what farewells, what rending of ties there will be at the judgment!

4. We should live with that awful scene in near and constant view. On which side of that broad and eternally separating line shall we stand? Our children, our dear friends, those with whom we have mingled daily—which of them, and how many of them, will be separated from us forever?

There is a practical thought of tremendous weight in this subject, and we ought to bring it home to our hearts and feel its full force in our lives.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The Unselfishness of Love.

It is said that "*charity begins at home.*" For meanness of moral statement but one other maxim compares with this, viz.: "Honesty is the best policy." Ah! is it not *selfishness* that "begins at home" and *stays* there? Christian duty knows no local limits or restraints. It spontaneously seeks out the remotest object, most distant, most destitute. The stream does not tarry at its source; it no sooner finds outlet in the spring than it flows unresting toward the sea. It does not spread itself out into one vast pool in the immediate neighborhood; that would be stagnation. It moves on, extending farther, expanding

wider, margining its course with greenness, till it can flow no more; and is broadest and deepest at its mouth, where it blends with the father of waters. And if you would look for the broadest, deepest, grandest charity and spirituality, you must look for it farthest from home, where it expends itself upon the most distant, remote, neglected objects. Because "Foreign Missions" does this, it comes into closest sympathy with the heart of God.

Charity begins at home? Think of love, that reigning spirit about the throne of God, going out as the blessed sunshine goes, upon quivering lines of light, carrying blessings to the farthest

object, solicitous to bless in proportion as its object is most uncared for, and blessing the nearest only on its way to the remotest. If charity does begin at home, it *only begins there*.

Yes, these benighted millions can offer us no recompense for bidding them to this Gospel feast. He who gives casts his bread seed on the waters, to find it only after many days. He may never get back a dollar, nor see, in this life, any adequate result. Yet, so far from being a reason why we should withhold, this is rather a reason why we should *give*. Aside from the *command*, "Go, . . . preach to every creature," this work makes the mightier appeal because it can promise no recompense—has no grip upon human selfishness. Christ died for men because they could neither help themselves nor do anything to repay Him. So it is a ground for preaching to the heathen, that they can offer us no recompense!

Observe, however, there is implied no *waste* of life, labor, or money—waste is wrong. But no recompense may ever come to *you* in this life, for gifts or for labors to evangelize the pagan world. Our ancestors were *savages* when, a few centuries ago, Augustine went to the British Isles. Had no one labored for them in a disinterested spirit, we should not have occupied to-day this high elevation of intellectual, moral and spiritual life. No! missions *ultimately pay*—even in this life, in the elevation of men; and so they appeal to philanthropy as well as to piety. But in either case it is to disinterested and unselfish natures that the appeal comes with mightiest force, for the pay may come only to future generations.

Foreign missions are therefore closely related to the development of the individual life. Descartes claimed to have found in the pineal gland, in a spot scarce larger than a pea, and which a pin's point paralyzes, the secret of animal vitality. The soul has its vital point, and it lies in its ruling purpose; here lies the key to all the complexities and perplexities of our spiritual being. Where unselfish benevolence has come

to be the ruling impulse, the highest type of manhood is reached; and so, in proportion as one approaches this, there is real Christliness of character.

PART II

MISSIONARY THEMES, TEXTS, ETC.

Missionary maps are an almost indispensable necessity for a missionary meeting of any sort; and not only *one general map* (which can now be got for a few dollars of the A. B. C. F. M., or Presbyterian Board, etc.), but maps of *separate fields*, which can be drawn by our own church members. I made the appeal at each of the monthly concerts, for a map of the country to be considered at the next; and in each case some one volunteered to make it, till I had a complete set. This plan had these advantages: 1. Without cost. 2. Somebody contributed work. 3. Consequently, got interested. 4. Maps not made obscure by too much detail. 5. Made uniform in size, so as to be hung like shades on a common frame. 6. New stations or details could be added from time to time. I advise everybody to try the plan.

The Kingdom of God moves with mighty strides. Every day now is *critical*, every event is *pivotal*. The dominant powers of earth are to-day both Protestant and Christian.

A **new classification** is suggested, of nominal disciples: Mission, anti-mission, and *omission* Christians. The last class is believed to embrace the great bulk of church members.

The double call to missions. The Master says, Go, preach the gospel to every creature; and while Christ is saying "Go, preach," the man of Macedonia is crying "Come, help."

Foreign Missions constitute the *grand colossal* enterprise of the Church. It in no way differs from Home Missions, either in impulse or spirit, nor essentially in method. It differs only in the *character of its field*—being entirely uncultivated. Home-mission work is largely strengthening things that remain and are ready to die; Foreign,

planting the seeds of all holy life in positively barren soil.

1. The enterprise may be looked at as such and on its own merits; *i. e.*, as to the *proposition*.

2. In its fruits, on the workers and the field worked; *i. e.*, as to *progress*.

3. In the sanction God puts upon it; *i. e.* as to *promise* and *providence*.

Sir Bartle Frere, speaking of the indirect results of Christianity, says:

1. It imparts dignity to labor.
2. It gives sanctity to marriage.
3. It teaches the brotherhood of man.

Consequently, where it *does not* convert, it checks; where it does not renew it refines, and where it does not sanctify it subdues.

PART III.

MONTHLY BULLETIN.

AFRICA.—A letter from Zanzibar reveals still existing horrors in the slave-trade. It says: "On November 28, off Pemba, a dhow was boarded and captured, and found to contain 169 *bona fide* slaves, besides thirty passengers or slave owners. The slaves had had nothing to eat for five days, and nothing to drink for three days. They were in a most pitiable state—merely living skeletons, with bones almost through their skins. They were trying, poor wretches! to quench their thirst under the burning sun by drinking the salt water. Four children died immediately after the capture. The dhow contained people of all ages, from children at the breast to old men and women. They were all nearly naked; some had a few dirty rags. Many could not stand. Altogether it was a frightful sight."

SYRIA.—Deep spiritual interest in the college at Beirut, constant increase in attendance on religious meetings, and at a recent prayer service *forty young men* declared themselves as on the Lord's side.

INDIA.—Sir Richard Temple, late Governor of Bombay, says that "of all the departments he ever administered, he has seen none more efficient than that of missions; of all the hundreds of thousands of officers he commanded, he has never seen a better body of men

than the missionaries; that he has never known a department where the results were more commensurate with expenditures; and that, if we demand corroborative evidence in addition to statistics and reports, all the main facts upon which we base our subscriptions are as certain as any financial, commercial, political or administrative facts whatever."

CHINA.—Rev. Mr. Macgregor, speaking at Edinburgh, showed clearly that the war between France and China has from the missionary standpoint, been a calamity; and he dreads the consequences, whether France or China should be victorious. According to latest accounts mission work is suspended in Formosa, and the female missionaries have left for the mainland. Rev. Messrs. Nevius, Corbett and others, however, have again been permitted to receive hundreds to the folds of the Church. Chefoo alone reports 366 accessions on profession of faith.

"I have read the New Testament," said Li Hung Chang to a representative of our Government, "and I have been watching all these years to see whether I could discover in the policy and conduct of these so-called Christian powers any trace of the admirable teachings of the Founder of Christianity. I am compelled to say that I have *never discovered any such trace* until I found it in the *anti-opium clause* in the treaty which the United States Government has been pleased to make with China."

—In the city of Sannui, which contains 250,000 souls and is eighty miles southwest from Canton, the Presbyterian Board has had a station for fourteen years. Near by the mission was a spacious building used as a temple. Some suggestion was made that this might be secured for a chapel; but the leading men said that it would never be leased, though 10,000 taels (about \$15,000) a year were paid for it. Three years later these very men came and *offered their temple for \$20 a year, on a lease of twenty years*. It is now the meeting-place of the Church, under the care of the native pastor, Lai-Potsün.

JAPAN.—A remarkable preaching service was held in Tokio in October, in the largest theatre. The building was packed, and hundreds unable to obtain admission. The audiences estimated at 4,500 to 6,000; preaching mostly by native Japanese pastors, and the people listened for four hours each day. The *Mail* says: "The large attendance, the earnest attention, with so little dissent or interruption, in so public and free a place, give evidence of a marked advance in public sentiment in favor of Christianity within the space of one short year, since the public preaching services in the *Meiji Kwaido* were made the scene of an unpleasant episode on account of violent opposition."

—Fukuzawa, the distinguished teacher, author and editor of Japan, does not profess to be a Christian, yet his utterances are having great influence, and the *Japan Mail* declares his article the most important event since the opening of Japan. Two of his sons are at Oberlin College, and have become Christians.

COREA.—Dr. Allen apparently saved the life of Min Yong Ik, nephew of the King, and head of the embassy which visited this country; and has been, by these services, raised to a position of great influence. When all the foreigners were compelled to flee, the military forces of the King were placed on guard around his house, and accompanied him on his visits to his patients. *The Government now proposes to provide him with a hospital for his work.* The Prince, whose life he has saved, said to him recently: "Our people cannot believe that you came from America; they insist that you must have dropped from heaven for this special crisis." When Dr. Allen was called to Min Yong Ik, he found thirteen native surgeons trying to staunch his wounds by filling them with wax. They looked on with amazement while he tied the arteries and sewed up the gaping wounds. Thus rapidly was effected a revolution in the medical treatment of the kingdom, while the introduction of the Gospel was greatly furthered.

ILLUSTRATION OF THEMES.

By JAMES M. LUDLOW, D. D.

No. III.

Conscience.

THE DIGNITY OF CONSCIENCE. Said Kant, "Two things fill me with awe: the starry heavens and the sense of moral responsibility in man."

Said Quinet: "Space is the temple, conscience the inner sanctuary of God."

Says Bancroft, speaking of Roger Williams: "High honors are justly awarded to those who advance the bounds of human knowledge, but a moral principle has a much wider and nearer influence on human happiness."

Upon the tombstone of Mary Lyon, the sainted founder of Mount Holyoke Seminary, is this memorable sentence from her own pen: "There is nothing in the universe that I fear, except that I may not know all my duty, or may fail to do it."

Sir Henry Lawrence requested that these words should be put upon his monument: "Here lies Henry Lawrence who tried to do his duty!"

It is the common conviction of mankind that the JUDGMENT OF CONSCIENCE IS THE JUDGMENT OF GOD.

The Egyptians represented the judgment before Osiris as conducted by the soul of the departed, who in order to exonerate himself must declare his own uprightness; the conscience reviewing the life must be able to say: "I have not afflicted any. I have not told falsehoods. I have not made the laboring man do more than his task. I have not been idle. I have not murdered. I have not committed fraud. I have not injured the images of the gods. I have not taken scraps of the bandages of the dead. I have not committed adultery. I have not cheated by false weights. I have not caught the sacred birds." Similarly the wicked soul was compelled to uncover the guilty records of his own conscience. The same idea was expressed by the representation of Anubis weighing the heart of the deceased in the scales of justice.

STRONG CONSCIENTIOUSNESS IMPARTS

HEROISM. Said Sir Henry Vane before his execution: "I leave my life as a seal to the justness of the quarrel. Ten thousand deaths rather than defile the chastity of my conscience."

Marshal de Vieilleville, in the reign of Henry II. of France, found his name in a royal patent as one who was entitled to receive a share of the goods once belonging to the persecuted Huguenots. His portion was estimated to yield twenty thousand crowns every four months. Driving his dagger through his name on the list, he exclaimed: "For twenty thousand crowns to incur the curses of a multitude of women and children who will die in the poorhouse! . . . this would be to plunge ourselves into perdition at too cheap a rate."

Azeglio, the prime minister of Sardinia, preceding Cavour, was denied the last Sacrament of the Church, because his conscience would not allow him to recant his political utterances regarding the unity and liberty of Italy. But the brave man conquered even his own ancestral and life-long belief, through the strength of that sacrament in the heart—a good conscience, the true presence of Christ.

When Bestorigif, a Russian revolutionist, was condemned to death, in 1826, the Czar, moved by his heroic character, said, "I would pardon you, Sir, if I thought you would be loyal." "No," replied the hero,—"that is just what we complain of, that the Emperor can do everything."

When Papinian, the Roman counselor, was ordered by Caracalla to write a justification of the Emperor's murder of his brother Gaeta, he dared to reply: "It is easier to commit than to justify a parricide."

Spinoza was offered a goodly professorship at Heidelberg upon condition of not offending any belief of his patron, but declined, not being willing to have any other rein upon his thoughts than that held by his own conscientious regard for the truth. When Louis XIV. offered the philosopher a handsome pension if he would simply dedicate one of his works to his French Majesty,

he refused, lest it should seem to indicate that he had higher regard for Louis than he really felt. With him the inner sense of honor, which is honesty, was more fascinating than any external parade of honor which the world could give.

AN EVIL CONSCIENCE BRINGS COWARDICE. The ghost of Clarence speaking to Richmond:

"To-morrow in the battle think on me,
And fall thy edgeless sword."

A tailor who was being burned by order of King Henry II. of France, fixed his eyes upon the wretched monarch and would not take them off. Though the guards turned his body about, he moved his head still in the direction of the king, who fled from the spot, carrying with him the vision of the martyr's face—to see it again at the judgment.

CONSCIENCE NOT SUFFICIENT for the entire government of life.

During the French Revolution the tribunals were ordered to have no law or processes of trial, beyond those "of their own conscience, enlightened by patriotism, to the end that the Republic might triumph, and its enemies perish." But no laws, not even Star Chamber processes, were ever more cruelly unjust than these Courts of the Public Conscience.

Nicholas wrote to Clarendon, in 1647: "The House of Commons hath again voted the settlement of Presbytery, with liberty for tender consciences, which is the back door to let in all sects and heresies. The Socinians now begin to appear in great numbers under the title of Rationalists; and there are a sect of women lately come from foreign parts, and lodged in Southwark, called Quakers, who swell, shiver and shake, and when they come to themselves (for in all the time of their fits Mahomet's ghost converses with them) they begin to preach what hath been delivered to them by the spirit."

VARIATIONS IN CONSCIENCE. Lycurgus thought it right to legalize theft, as it stimulated courage and alertness in attack and defence; thus making public virtue an outgrowth of private vice.

Contrast New York trade maxims with those of the Parsees, who declared that the worst of all crimes was to buy grain and hold it until it became dear. Or with the business conscience of the Ephesians: A tablet recently discovered in the ruins of the Temple of Diana, and which anciently adorned the walls of that splendid edifice, tells that Dion, the son of Diopeithes, introduced to the Council a resolution, which was carried, granting perpetual citizenship to Agthocles, son of Hegemon of Rhodes, and to his descendants, because, having arrived at Ephesus with 1,400 measures of wheat, and found the market extravagantly high, he refused to take advantage of "the corner" in it, and insisted upon selling it at the ordinary price.

The Athenians cursed the memory of him who slew the rebels before the altar of the Furies; but had no rebuke for him who slew those that gave themselves up, relying upon the promise of being spared. Macaulay said of Pitt that he would ruin his country, but would not stoop to pilfer from her. Wat Tyler's horde, when entering London, drowned a man who had dared to steal a silver cup.

EVASION OF CONSCIENCE. Archbishop Sancroft could not conscientiously recognize the Royal Supremacy of William and Mary, and declared that it would be sacrilege to confer on such a "schismatic" as Burnet the character of Bishop. Yet he issued a commission confirming the authority of any three of his suffragans who should be willing to invest the new Bishop at the command of the new King.

When the land breeze blows at Malaga, it is said to so excite the nerves as to be regarded as an extenuating circumstance of all crimes committed during its prevalence. Visitors have observed that the land breeze is a popular one with certain classes; who use neuralgia as a plaster to an aching conscience.

Herod commanded that the work of the Temple should be given, in the specifications, on the basis of the ell-measure, but that it should be executed on a much larger scale. For this he gave

the excuse that there must be no danger of robbing the sacred building. A different interpretation of his motive was discovered by the workmen, who were paid on the ell-basis according to the specifications and not according to their work.

Of certain indulgences of doubtful propriety the Talmud says: "It is permitted because Israel had not abstained therefrom, and it is better that they should do that which is permitted than that which is forbidden."

Sextus Pompeius found both Octavius and Antony on his ship at the same time, and was urged to seize the opportunity of making away with both these, his worst and most powerful enemies, at one blow. He replied with dignity, "Such treachery would not befit Pompeius;" but also said "Would that the Admiral would do this thing without my orders!"

DEGRADATION OF CONSCIENCE. Juvenal, in common with the mass of the Roman people, felt more outraged by the public singing and acting of Nero than they did by his murders.

The tyrants of Rome felt somewhat of the common scorn for those who take advantage of children and persecute minors. But, when their cupidity or hatred led them, they would decree to the youth the robe of manhood, and, having enrolled the name among the adult population, would rob or murder him at pleasure.

A Telegu proverb calls a debauched conscience "a tongue without nerves, moving all ways." The Chinese say that it is "a fleshy but pupilless eye."

THE AYRES DOCTRINE OF RELATIVE PRONOUNS.

BY D. H. WHEELER, D. D., PRESIDENT OF ALLEGHENY COLLEGE.

MR. AYRES is, in my judgment, quite wrong in his estimate of the propriety and importance of employing *that* as the restrictive and *who* and *which* as the co-ordinating relative pronouns. English, written in his manner, is less idiomatic than the English of present good use. His reformed English would be

a little more biblical, but it is generally believed that the present English is best for pulpit use. The chief fault of some unsuccessful preachers is that they are too archaic; it is better to speak to the people in their own tongue. The examples given by Mr. A. of sentences made ambiguous by the use of *who* and *which* are nearly all imperfect sentences. I will set down a few of them, and suggest better forms.

1. These are the master's rules who must be obeyed.
2. These are the rules of the master that must be obeyed.
3. These are the master's rules which must be obeyed.
4. I met the watchman *who* showed me the way.
5. "On the ground floor of the hotel there are three parlors which are never used." Does this mean, Three of the parlors on the ground floor are not used, or does it mean, The three parlors on the ground floor are not used?
6. "He had commuted the sentence of the Circassian officers *who* had conspired against Arabi Bey and his fellow-ministers—a proceeding which [that] naturally incensed the so-called Egyptian party."
7. "Agents of the Turkish Government are trying to close the Protestant schools in Asia Minor *which* are conducted by missionaries from the United States."

Write these seven sentences as follows (making two of number 5), and the result will be present English.

1. These are the master's rules, *and* he must be obeyed.
2. These rules of the master must be obeyed.
3. The master's rules must be obeyed.
4. I met the watchman *and* he showed me the way
5. There are three parlors on the ground floor, *and* they are never used.
6. Three of the parlors on the ground floor are never used.
7. He had commuted the sentence of the Circassian officers convicted of conspiring against Arabi Bey and his fellow-ministers, *and* this proceeding naturally incensed the so-called Egyptian party.
8. In Asia Minor, agents of the Turkish Government are trying to close the Protestant schools conducted by missionaries from the United States.

It will be observed that 2, 3, 6 and 8

have no connection at all, and that 1, 4, 5 and 7 employ *and* as the connection. These examples will show what I mean when I say:

I. That present English employs relative pronouns as little as possible. Three substitutes for relative clauses appear: (1) The reduction of the sentence to one without any *ado*, as in number 3. Needless and confusing relative clauses abound in careless writings. (2) The use of *and* in place of the ambiguous relative. (3) The flat construction of the adjective—making it follow the noun without an intervening and mischief-making relative, as in 7 (officers convicted). I do not mean that these devices are of modern invention, only that we moderns employ them. There are other grammatical devices of like character. Mr. Ayres himself gives one of them at the end of his article. (4) "One he could find fault with"—postponing the preposition to the end of the clause. It is old and will never wear out. (5) Another device is that of boldly dropping the relative and leaving subject and object cheek-by-jowl: "The cat you do much dislike." (6) A sixth device is that of chopping up long sentences into two or more pieces. As I am not making a grammar I will stop here. The effect of the use of these devices is plainly visible in the best English of our time. An expert writer easily composes without using relative pronouns. I have recently gone over several English books, recently published, in search of a rule for the use of relative pronouns. I have found several rules: the first is, Use relative pronouns as little as possible. A good book to examine for this rule is that of Professor Sayce on the "Science of Language." In some chapters I have found that several consecutive pages are constructed without a single relative pronoun in them all. In a lower grade of composition I should expect to find, at least, a hundred relatives in the same space. Some writers seldom construct a sentence without using a *that* a *which*, or a *who*. A second rule may be stated as follows:

II. Present English employs the relative *that* only in idiomatic phrases. There are a few formulas with the relative *that* imbedded in them, and these formulas are still employed in moderate measure. One of them is *all that*; for example, "All that we know." Even in this class of cases other formulas are coming into use, as, for example, "the sum of our knowledge," "we know only that," "all our knowledge"—the last expression being the best and most consistent with our general method of handling grammatical tools. I refer here, of course, to "best use," which is the well-established law of language. I know how easy it would be to collect from good writers a mass of examples to justify a different practice. There is, probably, no good writer without faults, and a rule for selection of alternative locutions has necessarily a certain flexibility. The tendency to discharge *that* from service as a relative is clearly indicated in writers on grammatical subjects; and for this reason I have referred to Professor Sayce's practice. I believe, however, that the tendency is observable in all good writing of our generation. There are two old limitations of the use of *that* relatively. (a) It cannot be used after a preposition. Mr. Ayres cannot substitute in *that* for in *whom*. It is for this reason that he specially admires the privilege of closing a clause with a preposition, writing *that* [which] we live in, rather than "in which we live." (b) The relative *that* is not allowed to follow the demonstrative *that*, as in, "He said he said that that man that that boy saw was not that man that that boy thought that he saw." I hope Mr. Ayres does not consider such a sentence as this good English; and yet he has, in his correction of Cobbett's grammar, made some sentences very like this pedantic monstrosity.

The evidence for (b) is complete enough. We all dislike a succession of *thats*; they offend the ear, and they attract attention from the thought to the clothes the thought has on. We therefore avoid using two *thats* in immediate succession.

As for authority, I turn to Mætzner's English Grammar and find the following statements: "The modern language takes offence at the employment of *that* after the demonstrative *that*." "*That* gives place to *which* after a demonstrative *that*." "In the present position of the language *that* has been importantly limited by *who*, *whom*. I quote from the English translation of Metzner's great work, London, 1874, vol. III., pages 510-517. The translator's English, if I may use a French idiom, leaves something to be desired in matters of ease and perspicuity. But it is intelligible to a grammarian.

The suggestions of Mr. Ayres are exactly in the wrong direction, in my opinion. He proposes to go back to the over-much *that*ing of a former generation. English written in his fashion would be more biblical than the English of our day, solely through abundant use of relative pronouns; for he does not claim that the Bible of 1611 observes his rule. Indeed, a reformer of grammar could hardly condemn anything in more forcible terms than these. They [the revisers of 1611] used *that*, together with the other relatives, in a hap-hazard sort of way, that greatly mars their diction. But their imitable biblicalness is that "they used that much more than it is generally used nowadays." It is a strong notion that the abundance of *thats* is a merit even though the relative *that* be deprived of some of its rights and hap-hazard regius. As for idiomatic merit, I must believe that the current idiom of best use should be followed. I have pointed out how the ambiguity of some sentences given by Mr. Ayres may be removed by following present practice. Other sentences given by him have no ambiguity. For example: "An ambitious man *whom* you can serve will often aid you to rise"; "the rich despise those who flatter too much." It is easy to force an ambiguity into the average good sentence in any modern tongue. *Ellipsis* is a large factor in good writing; sentences are compelled to do each other's work. The real meaning of

any proposition in a paragraph must be collected from the context. It is a pedantic occupation, sterile and unpractical, to set single sentences in the pillory because they do not completely and exhaustively quantify their subjects or predicates. If a critic wishes to prove an author ambiguous in his statements, let such critic quote the whole of the accused statements.

One of Goldsmith's fine lines seems to have created an unnecessary doubt in the mind of Mr. Ayres. The doubt annoyed him when he revised Cobbett's excellent English, and it seems to be still weighing upon his mind. When Goldsmith wrote, "And fools who came to scoff remained to pray," he probably did not dream that an anxious soul in another generation would carefully inquire whether *all* the fools *who* came to scoff remained to pray, or only *some* of

them. I am afraid that Goldsmith really did not know about this; and I am confident that the doubt will never seriously lessen any man's chance of salvation. I hope Mr. Ayres will stop fretting about it.

In building my own sentences in this essay I have not used the relatives *that, who, which, whose, whom*. I have no special admiration for my own sentences; but if this paper is intelligible it will prove to my readers that English can be written without relative pronouns. I do not advise that it be so written, only that relatives be sparingly employed, *that* being used only in idiomatic formulas. If I have expressed myself clearly, my success will prove, I think, that the tendency in present English is towards the disuse of the pronominal connectives commonly called relatives.

PREACHERS EXCHANGING VIEWS.

That writer serves his reader best, not who gives, but who suggests, the most thought.—THOMAS.

Plagiarism.

THERE has been a good deal said and written on this subject, and there is occasion for further remarks upon it. I was lately informed, upon reliable authority, of two instances of plagiarism, under the following circumstances: During the year 1883, the First Congregational Church, of Oswego, N. Y., was without a pastor. Several candidates were heard, two of whom preached the same sermon! It was evident to those possessing good memories, that there was no mistake as to the fact that both of the candidates used a sermon which was not their own. So far as it appears, neither of them was ever aware of the striking coincidence. Evidently both of them sought to produce the impression that they were able preachers, and would meet the demands of a pulpit, the pastor of which would receive \$2,000 salary. They did more than their "level best" to secure the coveted position. Both of them, however, failed to win the prize. Now, it is very astonishing to me, that any man will run the risk of being detected in the business of using other men's sermons,

while appearing as a candidate for a vacant pulpit. No one can plagiarize to any great extent, even while in the capacity of a pastor, without detection. He thereby hazards his reputation as a thinker and an honest man, to a very dangerous degree; for he is likely to have hearers, in his own church and congregation, who will, sooner or later, discover the deception that he practises. But the danger is increased the moment a man appears as a candidate for a vacant pastorate; for, according to the modern style of securing pastors, several candidates are generally heard before a selection is made, and, as in the case referred to, there is a possibility that some other candidate may have the same sermon. In such an event two men are detected as plagiarists. It would not be thought at all strange if such a thing were to occur in England, where sermons are bought as commonly as men buy books; but it is hoped that the day may be far distant when we shall think as little of our own brains as do our British cousins. If we "borrow" a sermon, let us do as Rev. E. Dean, of Auburn, N. Y., once

did, when he was about to preach. Said he, "Brethren, I am going to preach one of Elder Leonard's sermons." Afterwards some told him to give them more of Mr. Leonard's sermons!

C. H. WETHERBE.

"A Tale that is Told."

In the April REVIEW (p. 356) we published a criticism by Rev. C. W. Wilder on our rendering of Ps. xc: 9, in the Jan. number. Mr. Wilder complains that, in our abbreviation of the introductory part of his paper, we did him injustice, and writes:

"That your readers may know just what I did attempt, do me the justice to ask them to strike out of the article as published, all of the first paragraph after 'forgotten,' and in place of the first sentence of the second paragraph, substitute the following: Is this the thought that was in the mind of the translators when they so rendered it? I think not," etc.

"West Medford, Mass." "C. W. WILDER.

This criticism, or suggestion, by Mr. Wilder has the merit of novelty. It has called forth quite a number of responses, all of which confirm our view of the text. We have space for only two of these responses:

THRICE "TOLD" "TALE."

"Mr. Wilder would have the 'tale' of years (Ps. xc: 9) like the 'tale' of bricks (Ex. viii: 8, 18); not a 'thought,' 'sigh,' 'breath,' 'whisper,' or 'story,' but a 'numbering,' or 'counting.' Is this likely? Had the Psalmist written in *English*, it might well be: for Webster, Worcester, Hooker and Milton are all agreed that the English word 'tale' may mean 'count' or 'number.' But when we turn to the *Hebrew* and to the Websters and Worcester's of the Hebrew—Gesenius, Young *et al*—is this the 'tale' that is told?

"Had Moses, who before wrote of the 'tale of bricks,' had this 'tale' of counting in mind, would he not have used the 'token' (תֹּכֵן) (Ex. v: 18) or the 'math koneth' (מִתְכַנֶּת) of v. 8, or perhaps the 'mispar' (מִסְפָּר) of 1 Chron. ix: 28—all which 'tell' that kind of a 'tale.' But could he, in any case, have used the 'hegeh' (הֶגֶה), v. 9? Does not that word tell another 'tale'? Does it not in root and branch mean 'murmuring,' 'muttering,' 'moaning,' and 'meditating'? Does it anywhere mean, 'numbering' or 'counting'?

"Whether, then, we take it as a 'tale' of the mouth or of the mind, how strongly it expresses the shortness of life! How striking the meaning if 'thought' is preferred! Thought outruns the tongue as the sun the snail. Then, is there not

progress? A thousand years 'as yesterday;' 'a night watch.' The sons of men as 'a sleep,' 'as grass.' Their days 'pass away;' their years—'a thought.' (See Conant.)

"Perhaps King James' translators may have had that 'tale of bricks' in mind; but 'dead men tell no tales.' But had Moses? I doubt it.

"SAMUEL STRONG.

"Churchville, Pa."

"Your correspondent suggests a new rendering for the word 'tale' in Ps. xc: 9: 'We spend our years as a tale that is told.' Allow me to reply, that had he looked in Young's Analytical Concordance, under the word, he would have discovered that such a rendering is clearly inadmissible. The word in Ps. xc: 9 is the Hebrew *hegeh*, which, according to Robinson's Gesenius Lex. is correctly rendered 'tale,' or, as in the margin, 'a thought'; while the word rendered 'tale' in Ex. viii: 8, 18, is another word entirely, *math koneth*, which does mean a reckoning by count. My curiosity was a little aroused, and I compared the Septuagint and Vulgate with the Hebrew, and found that another figure was employed: 'Our years pass away like those of a spider,' which preserves the same idea of brevity.

"Lena, Ill."

"J. HOWARD STOUGH.

Spring Sermons on the Sabbath to Head off Summer Desecration of it.

What could be better for an Easter theme than this: "The Christian Sabbath as a world-wide proof of Christ's Resurrection, and the Resurrection as a guide to the mode and spirit of Sabbath Observance?" What could be more timely than to prevent some of the Sabbath desecration in May and the Summer—and this Summer promises to out-Herod all previous ones in its assaults on the Sacred Day—by devoting a part of each week in April to the subject, having it considered in pulpit, prayer-meeting and Sabbath-school, in its manifold phases?—*A New York Pastor.*

The Scrap Cabinet.

Two shelves in my work-table bookcase, 4 1-2 inches apart, filled with manilla envelopes, 3-4x4x10 inches in size. These envelopes have one end painted with varnish mixed with number and when dry varnished. They are indexed with large and small "caps." The first envelope of a letter having the larger "cap," and all the small "caps,"

A B Sub-in-
e. g., AB, AC-D, BA, BE-I, BL-O.

dexing is done by using No. 6 envelopes open at the end. A small pasteboard point glued to the bottom of the envelopes, extending 1-4 of an inch, helps in moving the envelopes. Fold the scraps a little shorter than the envelopes. I like this arrangement better than any I have seen. Have tried it six years. It will hold programmes, pamphlets, tracts, letters, odds and ends, not too bulky, one wishes to have conveniently near. With the aid of small cards (1 1-4x3) it makes a splendid Index Rerum. I can make better envelopes than I can buy, and at one-fifth

the cost. One quire heaviest manilla paper, 85 cents; mucilage, 5 cents; and a wooden block for a form (size of an envelope), 10 cents, will make over a hundred. No flaps are needed. I make them as I need them and as I rest. I have seven feet—over 100—of these envelopes, and \$40 would not buy the volumes published, the printed matter of which my “scraps” will duplicate, since I began collecting. Talmage, Spurgeon, Gibson, Lorrimer, Swing, and others have contributed, gratis, whole volumes. The envelopes look like small books. W.

EDITORIAL SECTION.

SERMONIC CRITICISM.

A minister ought to calculate his sermon as an astrologer does his almanac, to the meridian of the place and people where he lives.—PALMER.

Manners in the Pulpit.

“WHERE’S your spittoon?” said a minister who sat beside me in my pulpit. The congregation were singing the last verse of a hymn after which he was to lead them in prayer. There were a good deal of haste and some anxiety in the question, to which I slowly replied “We have none.” “What do you do with your saliva?” said he, with his mouth full. “We swallow it,” was the curt answer. “I can’t—I’m chewing.” “Then you had better use your handkerchief,” said I. He had too much decency to spit on the carpet in full view of the assembly, and so he carefully folded up the contents of his mouth in a white cambric and putting it into his pocket rose to continue the worship of God.

Now, whether it is right for a man to chew tobacco anywhere, is a question we will not discuss; but we are decidedly of the opinion that a minister has no more right to chew the weed in the pulpit than he has to eat apples in the same place. “What, have ye not houses to eat in?”

A minister, widely known in the church, who hates tobacco as he hates sin, sat beside me at an installation ser-

vice, in which he was to preach the sermon; and while another brother was reading the Scriptures, he was busily employed cleaning his nails with a pocket-knife, lifting up his eyes with a devout expression every time he threw away the scraping from him. His nails, which were very long and seemed to be carefully cultivated, certainly needed cleaning, but we are decidedly of opinion that the pulpit is not the place for such an operation. Long nails are never the mark of a gentleman; but if a minister will wear this vulgar decoration, let him attend to them before he enters the house of God. An old college professor, who was a model of propriety, used to say to my class, whenever he saw any of us attending to his personal appearance, “Young gentlemen, you are requested to make your toilet in *your own* room.” There ought to be connected with every pulpit, especially in the country where the minister must ride or walk some distance to his appointments, a retiring room, where he may leave his hat and coat and overshoes, wash his hands and brush his hair and, if need be, twist the ends of his moustache. The pulpit, in the presence of the congregation, is not

the place in which the preacher should either dress or undress himself. If there is no retiring room he had better leave his hat and overcoat at the foot of the pulpit steps. It would involve no concession to ritualism or even to episcopacy if every minister of every denomination were required to wear a pulpit robe; and the plainest congregation would soon recognize it as a mark of decency and propriety. It would prevent all attention to the preacher's dress on the part of the congregation, and put a stop to the display of gold chains and cutaway coats, with which some young men show their independence, and at the same time infuse the influence of their ministrations. If any one thinks these are trifling matters, not worthy of attention, he only shows his ignorance of human nature, and his failure to appreciate Shakspeare's observation that "the apparel oft bespeaks the man."

Aside from the question of dress, the whole subject of pulpit manners deserves the attention especially of young ministers. Coarseness and vulgarity in speech or behaviour always injure a minister's influence. No matter what may be the general character of the congregation, he should always be a *gentleman*, and the people should recognize him as a gentleman. There is a subtle relation between manners and morals, and the minister ought to be an ensample to the flock in both. The common notion that there is a wide difference between the demands and needs of a plain congregation and those of a refined people in regard to the culture and deportment of a pastor, is a profound mistake. The most illiterate people know when a minister talks slang and bad grammar and acts like a boor in the pulpit, and they are neither flattered nor edified by it. Foppery is disgusting anywhere. A minister whose object is to *show* his refinement in dress, speech, or behaviour, always makes himself ridiculous, and his reward is the contempt of all sensible people, whether he ministers to the rude or the refined, in a great city or in the back-

woods. But the way to avoid a vice is not to run into the opposite extreme. The cure for foppery in the pulpit is not slovenliness, nor frivolity, nor rudeness. If ministers were more careful of their manners in the sacred desk there would be more decency and order in the pews, and the proverb "like people like priest" would be verified in the cheerful solemnity and devout attention of all our worshiping assemblies. It will do every minister good frequently to read over, in the Second Book of the Task, Cowper's graphic description of the clerical coxcomb, and of the storyteller and jester in the pulpit, as he contrasts these performers with the good preacher, who is

"Simple, grave, sincere :

In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impressed
Himself as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes—
A messenger of grace to guilty men."

HENRY J. VAN DYKE.

Brooklyn, N. Y.

Graded Preaching.

Prof. R. D. Hitchcock's remark in a recent address that "the sort of preaching that suits the farmers of Pennsylvania will not do for the street Arabs of New York," is undoubtedly correct. Preachers must adapt their style to meet the habits of thought among their auditors. As the Doctor puts it the statement is beyond criticism. The Pennsylvania farmers, especially the Presbyterians, whose catechism and creed have been the pabulum for generations, or the Moravians, whose personal heart-searching enters into the earliest education of the child, would not be edified with preaching which was limited to the "principles of the doctrine of Christ," but would demand that their spiritual teacher lead them on toward perfection. (Heb. vi: 1.) On the other hand, it would be "casting pearls before swine" to offer street Arabs anything beyond the plainest appeals to conscience for the first du-

ties, and the simplest story of the Divine love for their incipient faith. Besides, there are thoughts that are commonplace to the well-read farmer that could not be expressed in the limited vocabulary of ignorant denizens of the slums. Illustrations from nature, which would be grand and confirmatory to the one, would be utterly unintelligible to the other.

We are, therefore, surprised to find Prof. Hitchcock's statement criticized on the ground that as the one Gospel is suitable for all, one simple method will prove of equal universal acceptance.

Still there is a practical suggestion in the fault-finding. We, perhaps, over-estimate the intelligence of our educated congregations, and under-estimate the appreciation of the deeper spiritual truths among the lower masses. The roots of conscience are deep in the worst people, the knowledge of sin and want is vivid and keen; so that they oftentimes feel even more than the cultivated can understand of the meaning of Law and Grace. A sermon, however simple in style, which grapples the moral nature of the lowest, will be intensely interesting and impressive to the highest; for, after all, we do not differ so much in intelligence and culture as we are alike as members of a sin-ruined race. We have recently listened to a series of addresses given by an evangelist. One given to a crowd of mission children was very impressive; those following to Christian people in a neighboring church were heavy and comparatively fruitless. At the suggestion of a pastor, the evangelist brought his *mission style* into the aristocratic pulpit with tremendous effect. The Gospel, illustrated from common life, and pressed home with unpremeditated earnestness, swayed hearts beneath silk and broadcloth, as it did those beneath buttonless jackets.

A college president, inviting a young city clergyman to preach in the college chapel, requested him to repeat a "talk" he had heard him give to a group gathered in a school-house among the mountains, where they had

met during the summer vacation. The president was wise, and knew that literary style and philosophic measures were not the best, the most practical, even for the young philosophers and literators of the college.

Christ's method was the best. It was all simple enough for the common people, yet profound enough for Rabbi and Stoic. But he is a master of the preacher's art who can be simple in his greatness of learning, and great-thoughted in his simplicity of utterance.

Muscular Christianity.

This term has come of late into quite common use, and yet its precise meaning is not defined or well understood. As the Magnus Apollo of that school in the Church to which the phrase is so frequently applied, the late Charles Kingsley declared it had only two possible meanings, one of which was useless and irreverent, and the other untrue and immoral. The religion of the early Christians was passive and feminine. The Monastic system was at once a proof and an aggravation of this. Alongside with feminine virtues they practised feminine vices.

Against this utter abnegation of manhood the first reaction was mediæval chivalry. Afterwards came the Reformation, which asserted the rights of manhood, the sanctity of wedded life, and by increased study of the Old Testament, which attaches a higher value than the New, to the material virtues, made it impossible to re-establish monasticism in England.

As to the second meaning of the term, some regarded the possession of a high physical organization, as absolving a man from the practice of moral virtues. As the doctrine of every red Indian and of every savage tyrant, it was not new, but it is not the doctrine of a Christian gentleman.

Prominent historical illustrations may be found in Rev. George Walker, who by his spirit sustained the famishing garrison of Derry, and fought under William III. at the Boyne. In heart and

action, Pope Julius was a thorough soldier, who converted his tiara into a helmet, and his crosier into a sword. During our Civil War, Bishop Polk and others of the clergy, doffed the cassock and donned the tunic; doubtless in the belief that thus they proved themselves successors of the Apostle, who drew a sword and cut off the ear of Malchus.

A READER.

Brooklyn, N. Y.

Technical References

should be made very sparingly in the pulpit, and only by those who are thoroughly conversant with the subjects involved. Rev. Dr. — has the reputation of being very learned outside the line of his own profession. He recently made reference to certain physiological laws which suggested to him a line of

exceedingly practical spiritual analogies. The application was very skilfully and impressively wrought out. The display of his knowledge cost him, however, one listener. A young medical student had been very regular in attendance, and had become greatly impressed with the Rev. Doctor's ordinary preaching. He was at the time in the crisis of the debate between his own unbelief and the evidences of the faith. Coming from the church that morning he remarked, "I had come to regard Dr. — as about infallible in statement and argument; but this time he has spoiled it all. My oracle is gone. He knows nothing about the laws of the human body to which he referred so glibly; and I suspect that he knows as little about the laws of the soul." The young man has not heard him since.

HINTS AT THE MEANING OF TEXTS.

It is falling in love with our own mistaken ideas that makes fools and beggars; of half mankind.—E. YOUNG.

Christian Culture.

"GODLINESS WITH CONTENTMENT."

Fret not thyself because of evil doers, etc.—

Ps. xxxvii: 1.

- I. The irreparable past.
- II. The inexorable present.
- III. The inevitable future.

"Trust no *future*, howe'er pleasant,
Let the dead *past* bury its dead;
Act, act in the living *present*,
The heart within, and God o'erhead."

Rev. John Brown, Haddington, a household name in Scotland, said: "No doubt I have met with trials as well as others, yet so kind has God been to me that I think if He were to give me as many years to come as I have already lived in this world, I should not desire one single circumstance in my lot changed, except that I wish I had less sin. It might be written on my coffin, 'Here lies one of the wards of Providence, who early wanted both father and mother, yet never missed them.'"

"Three-fold the stride of Time from first to last,
Arrow swift the Present sweepeth,
Loitering slow the Future creepeth,
And motionless forever stands the Past."

"Impatience, fret howe'er she may,
Cannot speed the tardy goer;
Doubt and fear, that cause delay,
Cannot make the swift one slower.
And no spell repentance knows,
Can wake the still one from repose."

SHEEP-LINGS.

John xxi: 15-17. A liberal translation of the three commands our Lord gave to Peter, respecting the care of the Church would be: 1. Feed my *little lambs*. 2. Shepherd the *sheep*. 3. Feed my *sheep-lings*, a word not found, perhaps in English lexicons, but indicating animals too large to be regarded as lambs, and not yet mature enough to be classed among the old sheep; full-grown, but not fully versed in even sheep-wisdom. In applying this language practically a clergyman divided his people into *children*, *adults*, and *men-lings*, an inelegant, but expressive, word for young people who wear long coats and long dresses, but who are still untrained in the ways of the world, ignorant of Scripture, and strangers to the meaning of their own impulses. It would seem as if our Lord recognized

this three-fold division of every pastor's flock. Perhaps we would be strictly Scriptural if we put between the Sunday-school and what we call church, a "Young People's Department;" a department for special training in "layman's theology," in methods of church work, in precepts for practical Christian conduct in business and society. As yet, neither our Bible Classes, following the regular Sabbath-school lessons, nor our Young People's Prayer Meetings, fill this ideal. Here is definite work which comes under, not merely the general superintendence, but the immediate labor of the pastor. It would be well if, as the morning service is given to the promiscuous audience—the sheep—and the afternoon to the lambskins in the school, every Sabbath evening should be devoted to the young adults.

What a field is here for the preacher! and what material he has for it! Never before was there such a massing at the preacher's hand of the splendid results of Biblical scholarship. The Orient is pouring the light of Scripture confirmation through geographical and archaeological researches. Every minister realizes this. The young men in our Seminaries are being wonderfully equipped for their work. Why should not the young layman feel something of this inspiriting influence? Why should not the young women be trained to appreciate and enjoy this sort of study? We believe that every minister with ordinary ability could quadruple his influence by the organization of classes for such instruction. It is at just this line we can erect the strongest defenses of the faith for the next generation.

Revival Service.

DELAY OF CONVERSION.

To-day if ye will hear his voice harden not your hearts.—Ps. xciv : 7.

"If ye will hear" the warning voice of facts you will not, dare not put off the day of repentance! They give terrible emphasis to the monitions of God's Word and Spirit. Nowhere have we

seen the evils of delay so strongly and alarmingly set forth, in the light of faith, as in a sermon by the late Dr. Spencer.

"An accurate examination into the periods of life of those who give evidence of conversion when they first turned to Christ furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes rapidly as the years roll on. Make up a congregation of 1,000 Christians. Divide them into five classes according to the ages at which they became Christians. Place in the

1st class those converted under 20 years of age;

2d class those converted between 20 and 30;

3d class those converted between 30 and 40;

4th class those converted between 40 and 50;

5th class those converted between 50 and 60;

Then count each of the five classes separately. Of the 1,000 Christians there were hopefully converted under 20 years, 548; between 20 and 30 years, 337; between 30 and 40 years, 86; between 40 and 50 years, 15; between 50 and 60 years, 30.

But you ask "Why stop at 60?" Ah, well then! if you will have a 6th class, here it is: between 60 and 70 years, 1. Just *one* out of 1,000 Christians converted over 60 years! What a lesson on delay! What an awful lesson!

Once made an examination of this sort in respect to 253 hopeful converts which came under my own observation. Of this number there were converted under 20, 138; between 20 and 30, 85; between 30 and 40, 22; between 40 and 50, 4; between 50 and 60, 3; between 60 and 70, 1. Beyond 70, not one! What a lesson on the delay of conversion! What an awful lesson."

Four Great Things.

(By R. S. MACARTHUR, D. D.)

I. A GREAT PREACHER. Judges ii: 1-5. He is here called "an angel of the Lord." He is also said to "come up from Gilgal to Bochim." Who was this preacher? Not simply a prophet with an extraordinary commission; not Phineas, the high priest; not an angel in the usual meaning of the term. He is the angel of the covenant; it was he who appeared to Moses in the burning bush; to Joshua as captain of the Lord's host! Here we find the Lord Jesus Christ. Two proofs: 1. He does not use the formula of delegated authority; 2. He claims to have brought them up out of Egypt. Who but God could make this claim? Joshua's warning had been unheard. The true Joshua now will preach. Wonderful preacher! Who dare refuse His voice? He preaches still.

II. A GREAT CONGREGATION. Look at 4th verse: "All the children of Israel." It was fitting that so great a preacher should have so great a congregation. Great congregations are desirable when properly secured. Still many of this Great Preacher's greatest truths when

he was upon the earth, were preached to audiences of one or two. Two disciples on the way to Emmaus. Preach Jesus to audiences great or small.

III. A GREAT SERMON. As compared with the sermon on the mount, this one was short. Length not measure of greatness. That is the best which brings forth best fruit. 1. He recounts His providences. 2. He emphasizes His promises. 3. His expectations. 4. His warning against disobedience. Solemn truths; appli-

cable to-day. Play with sin and you shall perish by sin. All history is proof. You cannot escape this law. It is universal as gravitation; it is eternal as God.

IV. A GREAT RESULT. 1. They lifted up their voice in confession. 2. They offered up sacrifices to God. Jehovah-Jesus still preaches. We should weep for our sins. The great sacrifice has been offered. We have only to give ourselves to God with broken and contrite hearts. This sacrifice He will not despise.

LIVING ISSUES FOR PULPIT TREATMENT.

What can laws do without morals?—FRANKLIN.

The Fearful Growth of Immorality.*

Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. xiv:34.

THE space at our command will confine us to a brief and incomplete review of so broad a field. We will first glance at the subject of

INTEMPERANCE.

Between 1871 and 1879 there was a very slight decrease in the consumption of beer and brandy in Germany; but late reports show that a decided increase has again set in, and 1883 is credited with 6 per cent. more liquor consumed than in 1882. "*Germany drinks more than four times as much beer, and three times as much brandy, as France.*" Statistics prove that enough spirituous liquor is consumed in Germany to give each man, woman and child 8·8 quarts yearly, or 20 drinks weekly, or 3 drinks daily. Comparing the whiskey-drinking capacity of the Germans with that of other peoples, in Norway each person averages 3 quarts yearly; in France, 3·25 quarts; in England, 5·3 quarts; in Holland, 8·8 quarts; in Sweden, 9·7 quarts; in Russia, 14 quarts, and in Denmark, 15·8 quarts. So that the Germans are emphatically not a nation of sober beer-drinkers, but consume more spirituous liquors than the Norwegians, the French, or the English, and as much as the notorious Hollanders; and are beaten only

by the Russians and the Danes, who are brandy-drinkers purely.

The total amount of spirituous liquors consumed in Germany yearly is about 44,000,000 gallons, valued at 221,000,000 marks (\$50,830,000).

RELATION OF DRUNKENNESS TO CRIME.

The study of Intemperance leads logically to the subject of Crime, and the increase of the former is sure to show a corresponding increase of the latter. The statistics in France and Germany, in which the growth in the use of ardent spirits is marked, as well as in the United States, show the vital connection between drunkenness, crime and insanity. Alcohol insanity in France is said to be at the present time five times greater than it was twenty years ago. In England, in 1857, the number of drunken criminals, per 100,000 of the population, was 402; in 1875 it arose to 849. In Massachusetts, between 1860 and 1879, crimes from drunkenness rose from 6,334 to 16,211. The prison authorities in Germany give it as their opinion that three-fourths of the criminals under their care became such through strong drink. Of the male patients in German insane asylums, 28 per cent. are drunkards. "And half the expense of pauperism is traced to the beer-house."

But let us confine ourselves to Germany. Beginning with Prussia, we find in the eight old provinces that crimes (against property, persons, and public order) increased in these six years from 88,203 to 145,587 cases—a growth of 65 per cent. Recently there have been

* We are indebted for most of the facts and statistics given in this paper to the third edition (1882) of von Oettingen's "Moral Statistik," a high authority; to a paper of great value in the *Bib. Sacra* for January, by Prof. Hugh M. Scott, of Chicago; and also to our Berlin Correspondent, Dr. Stuckenbergh.

some signs of improvement; and still, between 1874 and 1882, criminals increased in Prussia 10 per cent. There is one criminal to every 3,849 of the population. In ten years the costs of punishing legal offences have doubled. In Saxony, between 1860 and 1877, the number of convicted criminals increased from 9,363 to 19,354; during the last seven years increased nearly 100 per cent. In Bavaria crime increased from 1872-77, from 258,210 cases to 395,769. In Württemberg, during the same years, the number of convicted criminals increased about 83 per cent.

SUICIDES.

The increasing number of suicides, all over the civilized world, is one of the most significant signs of the times, and in no country is it more marked than in Germany. Saxony, its heart and centre, shows the rankest growth of self-murder, until in cities like Leipsic and Dresden, we find ourselves upon the mountain-peaks of death from despair. The following table will illustrate this:

	Ann'l	Per
	Average.	Mill.
1874-8....Ireland	94,	or 17
1871-5....Scotland	115,	" 34
1874-8....Italy	1,052,	" 38
1873-7....England and Wales.....	1,685,	" 69
1873-7....Austria	2,781,	" 130
1874-8....Prussia	3,921,	" 152
1874-8....France	5,850,	" 160
1873-6....Württemberg	303,	" 169
1874-8....Baden	269,	" 177
1874-8....Thuringia	209,	" 305
1874-8....Saxony.....	939,	" 338

Or, grouping according to nationalities, we find Germany at the head, with 150-165 suicides per million; Scandinavia, 128-130; France, 116-120; and, notwithstanding the present alarming prevalence of self-destruction in Germany, it is on the *increase*. During the period given, the rate of suicide in Ireland fell from 99 to 93 per million. Scotland is about stationary. England shows a slight rise, from 1,592 to 1,764, or 4 per million in 25 years. France has increased from 5,617 to 6,434, or from 110 to 160 per million, between 1855 and 1879. But in Prussia the growth is much more rapid. It rose in the same period from 3,490 to 4,881, a gain of 1,391 in a

population of 27,000,000. And the last part of this period shows the most rapid growth; for, between 1855 and 1865, the rate of increase was 18 per million, but between 1874 and 1879 the rate ran up to 44 per million!

PROSTITUTION.

The sins which undermine the family and sap the morals of the nation have grown to such huge proportions that we stand aghast. We can only group a few facts in the briefest space. Illegitimate births annually: Turkey, 700,000. Italy rose from 1867-9 from 16,789 to 47,956. Massachusetts had 200 in 1860, and now 800 a year. Bastardy is growing five times as fast as population! Prussia, from 1865-78, begot 1,007,017 children out of wedlock. The German Empire during 1872-9 produced 1,171,957 bastards, or 146,495 a year—i. e., 8-60 of all births were unlawful. In 1879 the rate was 8-62. But the census of 1882 sets the illegitimate births at 164,457, or over one-ninth of the whole. The most corrupt parts of the empire are Württemberg, which had 11-31 per cent. in 1878, but improved to 8-51 in 1879; Saxony, 13-41, reduced to 12-39 in 1879; and Bavaria, in which the previous average (1865-78) of 15-30 fell to 12-39 in 1879. About 27,000 unknown children are sent annually—nearly half the birth-rate of the city—from Paris to 18,000 nurses in the suburbs, who farm such babies. During a single generation (1824-53) 885,980 children were exposed in France.

Hereditary wickedness and organic criminality find their darkest illustration in the growing crime of prostitution, as statistics abundantly show. "France was the first since Caligula to license prostitution, and the result has shown that sin made lawful is sin excused." "Paris has 45,500 prostitutes, with 204 brothels. But the mistresses and demi-monde of all grades cannot be reckoned. Some say there are 100,000 immoral women in the gay capital." "New York is said to have about 600 brothels, with over 10,000 inmates." "London has over 5,000 bawdy-houses

and brothels, besides 40,000 girls who live alone. One-fourth of arrested persons are fallen women. There is one harlot in London for every seven women!" The official number of prostitutes in Berlin in 1871 was 16,000. Since then the city has grown very rapidly, but the social evil has grown twice as fast as the population. "As marriages decrease, harlots increase, and run a deadly parallel with increasing suicide. In 1845 there were 600 lewd women under police oversight; in 1875, 2,241; in 1879, 2,767; in 1880, 3,033. But who

can estimate the number of women whose secret immoralities cannot be reckoned? Eighteen thousand street-walkers were arrested in 1878. Compared with Berlin, the prostitution of Paris and London is stationary. Hamburg is, if possible, even worse than Berlin. It has over 186 brothels and about 5,000 prostitutes. Leipsic, Dresden, Magdeburg, and other centres, are said to be little below Berlin and Hamburg in impurity. These cities, growing abnormally, seem like plague-spots poisoning the land."

EDITORIAL NOTES.

Rev. C. H. Spurgeon.

THE deep interest everywhere felt in the life and work of this eminent servant of God gives rise to deep solicitude in regard to his health, which, it is generally known, became so much impaired a few months since from overwork as to compel him again to suspend his work and take refuge in the south of France. In a letter just received from him, thankfully acknowledging the reception of a draft from his publishers in this country (Funk & Wagnalls), he adds: "I left home very ill, but I am already better." Referring to the unfinished volume of his great work, "The Treasury of David," he writes: "Vol. VII. and all else must wait till I recover. But there will be no more delay than I can help; be sure of that." He had also engaged to write a series of papers for THE HOMILETIC REVIEW, concerning which he writes: "I will prepare the articles for H. R. as soon as the mind can move; but the machinery cannot move till the steam gets up." The Christian world will rejoice at the prospect of his speedy recovery.

Pleasant Letters.

"I do not know how THE HOMILETIC REVIEW affects others, but to me it is so full of suggestiveness, that when I rise from reading it there are sermons on the tips of my fingers, sermons in my mouth, sermons on my eyebrows; head full and heart full of sermons. While I appropriate nothing of other preachers' materials, THE HOMILETIC REVIEW points out new gold mines where we can dig for ourselves.

"T. DE WITT TALMAGE.

"Brooklyn, March 27, '85."

"THE HOMILETIC REVIEW shows the ideal of preaching, warns against dangers, and presents varied and broad illustrations of the form of effort made by representative laborers. I can commend it as a useful and suggestive book to ministers. "JOHN HALL, D.D.

"New York, April 4, '85."

Symposium on Prohibition.

We will publish in our June number the second paper in the Symposium, "Ought Prohibition to be made a Political Question?"

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

BIBLICAL.

The Doctrine of the Forgiveness of Sin in the O. T. Rev. Mr. Mosapp (Theologische Studien aus Württemberg. 1. Heft). The author holds that, according to the usually accepted view, God is represented in both the O. and N. T. as merciful and longsuffering, full of grace and truth. Although righteously indignant at sin, He gra-

duously refrains from punishing the transgressor when he abandons his opposition to God and ceases to do evil. The prophets in particular proclaim the readiness of God to forgive sin. On this point Isa. 1: 10-20 is specially significant. Wellhausen, however, deprives the passage of its force by translating verse 18 thus: "If your sins are as scarlet, shall they be considered white as snow? If they are red like crimson,

shall they be regarded as wool?" Wellhausen's comment is: "This passage does not proclaim forgiveness, but solely righteous retribution." This translation, the writer declares, can only be maintained by severing the verse from its connection. In the original there is nothing to indicate that a question is asked. Were a question intended it would surely be indicated, since the significance of the entire passage depends on this verse. The above rendering might, however, occasion dispute respecting the common view of God's gracious forgiveness of sin according to the O. T., were there no other passages establishing it. But in iv: 4 we read of the Lord as washing away the filth of the daughters of Zion, and purging the blood of Jerusalem; and in vi: 7 the Lord says to the prophet, after placing the live coal on his lips: "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." And in Micah vii: 19 we have this declaration: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." The conclusion is: "Accordingly the O. T. doctrine of the free, forgiving grace of God is by no means shaken by the above translation of Isa. i: 18; and since so many other passages establish this doctrine we do not see why it is not taught by that one also."

Judas Iscariot. Rev. Mr. Boy gives an interesting discussion of the betrayer of Jesus, and attempts to solve the riddles in his character and course by a careful examination of the various passages of Scripture which refer to him. "He is a serious warning to us not to fall as he fell. We shall always have to think of him with deep sorrow. There is something tragic in his life, which moves us the more deeply because, through faithlessness, he destroyed that blessed communion with Christ to which he was called. . . . The Evangelists in their accounts of him have also aimed to give expression to the deepest sorrow respecting this lost child. In the list of the twelve they always mention him last and give him the sad designation, 'who also betrayed him.' It is not an empty phrase when John vi: 71 describes the future betrayer as 'being one of the twelve,' a fact which every one no doubt knew; but it is an expression of deep regret that even among the most intimate friends of Jesus there was a devil (70). Not a syllable was uttered by the Evangelists to express their abhorrence of this disciple; but they felt deep sympathy for him, and with a trembling hand they recorded his betrayal." The much-discussed question, why did Jesus choose him as a disciple? is answered as follows: "He wanted to choose only such as had not sat at the feet of the unscriptural scribes, but had themselves searched the Scriptures; had sought Him, and believed that in Him only was salvation to be found. He wanted to choose only simple, chaste persons who loved the truth and were receptive for salvation. Judas He also selected to share

with him sorrow and joy, and to train him to become a living member of His community. The problem is not properly presented when it is asked; Why did Jesus, who, by virtue of His Divinity, must have known that Judas would become a betrayer, select him as a disciple? Jesus indeed knew the heart of Judas, and recognized it as pure, receptive, and loving Him. As omniscient God, however, who knows what will happen in the most distant future, Jesus does not stand before Judas; but it is the same Jesus who, having put aside his Godhead ("seiner Gottheit entkleidet"), moved on earth as a personality unfolding his powers. Every moral relation between Jesus and Judas would have been destroyed, if from the first He had seen in Judas the one who would betray Him. Besides, at that time Judas had, of course, no intention of becoming faithless to his Master; and Jesus received him as a true, sincere disciple, who gave himself to Him with the full intensity of his love." With this view John vi: 64 is not in conflict, since "from the beginning" there evidently refers not to the time of the call of Judas to the discipleship, but to the fact that at the beginning of his unfaithfulness Jesus knew it. What led him to betray Jesus? There can be no doubt that the process of estrangement from his Master was a gradual one. After their call all the disciples needed training, and all received it from their Master—Judas alone excepted. Peculiarly adapted to become the treasurer of the little band, the purse was entrusted to him. His love of money became a snare in which he was caught at last; but avarice alone does not explain his betrayal. Neander says: "We shall have to suppose that for some time Judas sustained to the Lord a relation different from that of the other disciples." The writer thinks that the crisis in the relation of Judas to Jesus came at the time indicated in John vi: the occasion when a decision for or against Christ became necessary (67). All but Judas were true to Him. Jesus knew his heart and pronounced him a devil. This estrangement from Christ, the failure to find in Him such a Messiah as he expected, together with his avarice, explain the betrayal. Jesus saw how evil was progressing in the heart of Judas, and at last He reveals the resolution of Judas to betray Him. When he beholds the fruit of his deed, he yields to despair. Weiss says: "The accomplished deed always makes a very different impression from that which is only planned." Suicide seems to be the only thing left. "He finds no means of escape from the labyrinth of hell in which he has lost himself. Of the money which burns in his hand he has had enough. Since nobody wants it, he throws it into the Temple, thinking that there it may find some good use. From the depth of his soul he now hates what he once loved. But he does not return to Jesus, does not confess his sin, and asks not to be restored. Why not? He cannot. Repentance has become impossible to him."

ETHICAL.

To the numerous books on Ethics which have recently appeared, another small volume has just been added: *Moral Questions (Sittliche Fragen)*, by Dr. R. Kittel, of Stuttgart. He discusses the three fundamental problems: Is the will free? What is conscience? What is the highest law of conscience, or the ultimate end to be sought? His standpoint is Christian, but in the discussion he considers many of the prevalent philosophical views, especially those of Kant, Schopenhauer, and Lotze, with a preference for the latter. He vigorously opposes materialism and pessimism. Recognizing the freedom of the will as the basis of all morality, he subjects it to careful investigation, and regards the evidence for its acceptance as ample. In our choices, as well as in our consciousness of guilt, we postulate this freedom; indeed, without it they would be inexplicable. "Whoever denies freedom and yet claims to promote knowledge and morality, and to have a share in the highest blessings of mankind, claims something to which he has no right. In that very claim he admits indirectly and unconsciously the truth of our inner experience, that of our freedom included. . . . Where there is no freedom there is no responsibility, no moral approval or disapproval, and no ethical conceptions in the strict sense." If everything is of necessity just what it is, then what reason can there be for pronouncing one deed good and another bad? The essence of conscience consists not in this or that view of right and wrong, for this depends largely on training and the opinions prevalent among a people; but in the consciousness of duty—in the necessity implied in the word *ought*. There is in man an unconditional requirement that the good be sought and be made the aim of life. "Conscience is the voice of God, breathed by God himself into man's moral spirit, and making him conscious of his moral destiny." The conception of the highest good the author finds in the N. T. For the individual, considered by himself only, the highest good is the blessedness of a good conscience, the enjoyment of the good for its own sake. Virtue, properly appreciated, is its own reward. But the individual is a member of a great organism—the human family. Viewed in relation to humanity at large, the highest good is the kingdom of God. In promoting it there is moral effort, and the results are moral, but also religious. In this kingdom morality and religion are most intimately united, and God himself is enjoyed. The highest morality is connected with God in its twofold relation; namely, to God and to man. "True morality consists in the freely-chosen unity of the human with the divine will, in which unity the human personality has made the divine will and God's cause its own will and its own cause." While all morality must be based on God, it is only where the love of God in Christ has been revealed that man has the proper hope and inspiration for the realization of the highest good.

LIBERAL TENDENCIES.

So far as organized, these are united in what is called the "Protestant Association." It emphasizes the Reformation against Romanism, and claims all the liberty advocated by the reformers, but refuses to be bound by the doctrines then advocated. It has much sympathy with Unitarianism in America. Sometimes it is denominated rationalism, but it differs from the old rationalistic movement of last century, in that it lays more stress on religious life. Its doctrinal status cannot well be given, because it opposes creeds, tolerates great diversity of views, and depreciates the dogmatic elements. Among its recent declarations are statements which are calculated to shield it from the charge of welcoming all the negative tendencies. Although it is in the State Church, the more orthodox—especially the "Friends of Positive Union," the strongest party in the Prussian Church—does not want it to be recognized by the State. Hence the members of the Association do their utmost to hinder their claim to the Christian name and to the privileges of the State Church. Recently it made the following declaration: "Protestant freedom in doctrine is not doctrinal arbitrariness, but it is limited by the limits of Christianity; not by the various so-called fundamental facts, but by the one fundamental truth of Christianity. This foundation is *not dogmatic, but religious and moral*. It is the Christianity of Christ, the Gospel of love, and of the sonship of the believer as not merely taught by Christ, but also personally represented in Him." The stress, it is claimed, should be laid on the spirit, not the letter, and the mind of Christ is pronounced the essential thing. A speaker at a meeting of the Association, said: "Is religion mere doctrine? Is it even first of all and pre-eminently doctrine? Is it not, above all, a new life—the life of the soul in God? And does not more belong to life than mere conception, mere abstract doctrine? Is not religion mainly a feeling of the nearness of God?"

Among the emotions, love is emphasized. Efforts are made to exalt religion as a relation of the heart to God. Religion is pronounced the fundamental relation of the human soul to the universal Spirit—to God. It is both receptive and productive. A paper of this Association declares that religion, as a relation of one living being to another, says *Thou*; for a person only can address another. The religious man, therefore, prays. "The oft-repeated statement, that religion to-day has significance only in that it trains the illiterate to morality, is, to the religious man, blasphemy; to him faith is not a substitute for a motive that ought to be taken from better established knowledge, but it is the only powerful, pure and unalloyed source of morality, not merely for the masses, but for every one."

The same writer opposes all efforts to form a new religion from a mixture of Christianity with Buddhism and Mohammedanism, as proposed by some latitudinarians, and claims that

Christianity alone can in reality be the religion of the world. While doctrine is depreciated, faith, especially in the sense of trust in God, is advocated. Thus, a decidedly liberal paper says: "Only through the Spirit, by means of faith, can we seize God, think the thought that He is, and apprehend the certainty that He reigns. . . . They are evil times, the worst of our lives, when we have not God and have lost a knowledge of Him. . . . But only those have a knowledge of Him who are pure in heart. In order to find God, to hear His voice, with its greetings of peace, we must lay aside all that is earthly and common. Only to His children does the Highest reveal himself; from the ordinary earthly eye He is hid."

From one of the organs of the Association I take the following "Confession of a Layman," which no doubt gives the faith of many, so far as it can be formulated at all: "I believe in God, the Father, the Almighty maker of the world, who in love and wisdom determines the destiny of each human being, in infinite mercy pardons the penitent, raises the fallen, comforts the sorrowing, and instructs the ignorant.

"I believe in Jesus Christ, whom I honor as the abiding religious pattern for humanity, as God's Son, such as He revealed himself to his fellow-men in unattainable magnanimity of soul by His virtues and doctrines. I believe in the Holy Ghost, who is experienced by noble enlightened men, and is communicated to other human beings; I believe in the Word of God, which reveals itself to believing hearts in joyful and sad hours; in nature as well as in life. I believe in a holy Church of God, scattered from the beginning among all people of the world; in an earthly kingdom of God, to be sought by means of righteousness, labor and benevolence. I believe in a blissful eternal life raised above time and space, sorrow and death, and based on our communion with God."

The strength of the Liberals in the State Church of Prussia, estimated by the recent election of members to the General Synod, cannot be very great. Fifty-six are Friends of Positive Union; fifty, Confessional Lutherans; thirty-eight belong to the Middle Party, and only six are Liberals; and all these are from a single province, which, however, sends three or four times as many of the other tendencies. The Liberals attribute the progress of the Friends of Positive Union to the fact that the Court favors them. The five Court-preachers of Berlin belong to the latter party, and their influence at Court and in official circles is very great. This party has developed great activity in all departments of Christian work, but especially in the effort to bring the gospel to the neglected masses. Although Church and State are united, the latter does not provide proper spiritual food for the multitudes in the large cities. While the centre of Berlin is well provided with churches, in the newer parts there are instances where fifty thou-

sand souls or more belong to a single parish, with one church and perhaps two preachers. It was lately stated in the Prussian Legislature that around the centre of Berlin there are eight hundred thousand souls, with twenty churches and thirty preachers. In order to reach these people with the gospel voluntary efforts are needed, and these have been put forth most vigorously by the Friends of Positive Union; and hence they are gaining in influence and power in this city. The liberals in religion complain of the neglect of the masses, and the stress they now place on emotion in piety and a trust in God has brought them nearer the people; but they, of course, do not have the religious influence of the more biblical preachers. Nor are they as active. The liberals rather regard it as their mission to promote liberty in the Church, and to harmonize religion and culture, science and faith.

HOLLAND.

Those who imagine that rationalism has prevailed chiefly in the Lutheran Church of Germany need but look at the Calvinistic Churches of Switzerland and Holland to be convinced of their error. From the latter country we have an interesting statement respecting the liberal tendency by one who has been prominent in the movement. At the Protestant (liberal) Diet at Amsterdam Rev. Hugenholtz, pastor of the Free Church in that city, preached the sermon, in which he gave anything but a hopeful picture of the liberal prospects. (*Deutsches Protestantenblatt*, Feb. 7.) He deploras the feeling of loneliness which prevailed in the assembly, and said: "Sad and cast down as we are, we come here to get strength and comfort." While the liberal movement was inaugurated twenty years ago with youthful vigor and hopefulness, the speaker now felt called on to give an explanation of the prevalent depression and disunion. "What a contrast between then and now! At that time the new movement celebrated its joyful entry into the Netherlands; everywhere, in city and country, there was a hearty interest in the religious questions it proposed, and a lively activity in carrying on the war it made on the traditional doctrines and in promoting a free religion of the heart; in church and in assemblies, in public debates and in private conversation, questions respecting the reliability of the accounts of miracles, respecting the correct view of Christ's person and work, and respecting the validity of the new views in general, were discussed. Now, although not forgetting the nucleus of faithful and sympathizing friends, many have pushed these questions aside as antiquated; others ignore them as not worthy of discussion." When the movement began they expected soon to overthrow confessionalism, indifference and impiety, he says. But while the orthodox views were mercilessly attacked, the religious life and the claims of piety were too much overlooked. In the meanwhile the churchly reaction grew; in-

difference also increased, and many who once sympathized with them and cheerfully helped the work of destruction, or had rejoiced in seeing others destroy, now turn their backs on the cause. Among those faithful to the liberal tendency there is anything but unity of doctrine and harmony of purpose. "The more or less dogmatic natures among us speak of their God in symbols of poetic fancy (how could they, how could any of us, do otherwise?), but they use these symbols so easily, and with such certainty, as if they were literally true, and speak of their personal God and their Father in heaven in so plastic a way, that it looks as if the symbols had become a kind of dogma for them. The ethical natures find their God at first—yes, at all times, only within themselves; they build their religious faith on the basis of their moral self-consciousness, of their inner inspiration, and say with noble confidence, 'I give myself with blind faith to the Holy One, of whom nothing can rob me.' The skeptical natures dare not ascribe a single attribute to their God and have nothing to say of Him, except that He is the Unknowable, but the Unknowable One, before whom they bow with so much reverence and confidence, that the practice of their lives condemns their theoretical doubts as false. Others, among whom I reckon myself, cannot be classed with any of these; but, penetrated most deeply with the conviction of the unspeakableness of the Divine Being, they catch with reverential longing and holy fear all the beams and sparks of the divine life which shine upon them—first from their own moral experience, then also from the inexhaustibly rich world of nature and history, science and art, without

ever going so far as to form a sharply-defined notion of God. All this must be so; it cannot be otherwise. Our strength lies in this individualism; but there also lies our weakness. For, while we permit each one to use his own language and respect every sincere conviction, it sometimes costs an effort to speak and work together, because we cannot understand one another's speech." In the doctrine concerning Christ there is a similar diversity. Into their Churches they receive all who want to promote the free development of religious life, no matter to what Church they belonged, or whether they belonged to any. Hence the most diverse elements, with the most conflicting views, have entered the Free Church. Looking at the rising generation, the speaker complains that among the young there are so few liberals, while the number turning to orthodoxy is large. "Is it any wonder if the question anxiously rises to our lips: After us who shall speak for free religion and continue the work to which we, though weak, have devoted our lives? Shall the work at last prove a failure?" This is followed by an appeal to be energetic and united: "The stream of churchly reaction is growing more and more, the towers of Catholic churches are rising in this province (Friesland); yes, in our whole fatherland, in continually increasing numbers, often reared with great splendor; and, what is worst of all, among our own number not a few, full of fear in view of the dangers of freedom, withdraw to the haven of safety." In their views concerning the practical work of the Church there is as great diversity as in doctrine. This inside view of liberalism is highly significant.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

By J. M. SHERWOOD.

UNITED STATES.

Books.

A. C. Armstrong & Son. "John Knox," by Wm; M. Taylor, D.D., LL.D., author of "Limitations of Life"; with steel portrait. This does not claim to be an original life of the great Scottish Reformer. The narrative has been constructed from Laing's complete edition of Knox's works, McCrie's Memoir of him, and various other authorities named in the Preface. The work is admirably done, and the result is a brief popular memoir of this wonderful man.

Congregational Sunday School and Publishing Society send us three volumes of the series of "Normal Studies for Sunday School Teachers," viz.: "Primer of Christian Evidence" by R. A. Redford, M.A., LL.B., Prof. in New College, London; "The Young Teacher," by William. H. Groser, B. Sc., London; and "The Bible, the Sunday-school Text Book," by Alfred Holorn, M.A., London. These works were prepared under the direction of the International Normal

Committee. The publishers, as usual, show good taste and judgment in the mechanical part of the books.—"The Historical Value of the first Eleven Chapters of Genesis, with some Discussion of the New Criticism;" by Rev. D. N. Beach, with Introduction by Edwin B. Webb, D.D. Same publishers. The author does not present this little work as an exhaustive or adequate handling of a great subject, but because it lays bare some of the roots of the present agitation respecting Old Testament criticism and does it in brief space and with cogent reasoning. The "New Criticism," as here employed, refers, not to the critical spirit which prosecutes its investigations of the Old Testament in the light of an authentic New Testament, but the criticism which either denies miracles, or has no just conception regarding them; and having thus no fair hold upon even the New Testament, it passes to the Old, hopelessly prejudiced against the supernatural in it. We agree with Dr. Webb, as expressed in the In-

roduction, that the author has given us "a most timely, worthy little book: modest, comprehensive, compact and suggestive."—"On Horseback in Cappadocia," by Rev. J. O. Barrows. Same publishers. The author was a missionary of the American Board in Turkey for nine years, and is thoroughly acquainted with the habits and customs of the Turkish people. His book is a vivid and trustworthy description of an actual journey made by him from Casarea and return. It presents a realistic picture of Turkish and of missionary life in Asia Minor, and is withal a charming book of travel in a region not often visited by Americans.

Grim, Heath & Co. (Boston). "Outlines of the Philosophy of Religion"; "Outlines of Metaphysic," by Hermann Lotze. Translated and edited by George I. Ladd, Professor of Philosophy in Yale College. It is proposed by the editor and publishers of these two volumes, if sufficient encouragement be given, to follow them with others on Moral Philosophy, "Outlines of Psychology," of "Aesthetics," and of "Logic." Much interest is felt among a considerable number of readers and students in this country, in the various philosophical and religious views of this eminent German philosopher. But until very recently all his important published works have been inaccessible to every one unable to cope with voluminous philosophical German. But last year a translation of his volumes on *Logic* and *Metaphysic* appeared in England. These volumes, however, are not only large, but technical and difficult to master. Hence Prof. Ladd proposes to translate and edit several, if not all, of those little books called "Outlines," which have been given to the public in Germany since the death of their lamented author. These "Outlines" cover the entire ground of Lotze's teaching in the university upon the subjects of *Logic*, *Metaphysic*, *Philosophy of Nature*, *Psychology*, *Aesthetics*, *Moral Philosophy*, *Philosophy of Religion*, and *History of German Philosophy* since Kant. The "Outlines" consist of the dictated portions of his latest lectures as formulated by Lotze himself, and give, therefore, what may be considered the final opinions of this eminent teacher of philosophy upon a wide range of subjects. They have met with no little favor in Germany.

Robert Carter & Brothers. "Return, O Shulamite," and other sermons preached in 1884, by C. H. Spurgeon. The volume contains 17 characteristic discourses of this world-renowned London preacher.—"The Children's Portion," by Alexander McLeod, D.D. Same publishers. It is the practice of this renowned and most excellent English preacher, as he informs us in the Preface to this beautiful book—beautiful in its exterior, and beautiful and sweet in its spirit and teachings—to give from ten to fifteen minutes of the morning service on Sabbath to the instruction of the children present. In that brief space a children's hymn is sung and a children's sermon preached. The sermon is the "portion"

announced in the title of the book. The sermons are given here substantially as they were preached; and they are models in their way—simple, varied, fresh, affectionate, and full of illustrations drawn from a wide field of observation and reading. We are glad to learn that the practice of bringing in a little sermon for the children during the ordinary service, is extending in England. We wish it were general in this country. Who can think of the immense number of children throughout our churches, who come up to the public service Sunday after Sunday, with eager hope of finding something to interest their young souls, only to go away disappointed, and not devoutly pray that such a practice may speedily obtain among us.

Harper & Brothers. "Home Studies in Nature," by Mary Treat. Illustrated. A charming book, made up of papers contributed to "Harper's Magazine," the "Atlantic Monthly," and the "American Naturalist." The author treats, in a very familiar and graceful manner, "Our Familiar Birds," our "Winter Birds," the "Birds of Florida," the "Curious Habits of Spiders and Wasps," and "The Flora of Florida." The book is the fruit of close and patient observation, and of great delicacy of perception, and skill and accuracy in describing Nature in the several forms here presented. The illustrations aid the reader in understanding and appreciating the fair author's portraiture of some of Nature's beauties and wonders. The study of such a book, especially on the part of the young, cannot fail to interest and improve a thoughtful mind, and beget an enthusiasm in the study of Nature's ways.

Palmer & Hughes. "The Beloved Physician, Walter C. Palmer, M.D.," by Rev. George Hughes; with an Introduction by F. G. Hubbard, D.D. The subject of this memoir was somewhat prominent before the religious public for many years on account of the views he held in the matter of "sanctification" and the zeal with which he advocated them in the "Guide to Holiness," which he edited, and also in the meetings which he held at his house for the purpose. While not accepting his peculiar views, and believing that the doctrine of complete sanctification, which he taught, often leads to presumptuous and self-righteous complacency, yet we doubt not the sincerity of his piety, or the purity and devotedness of his life. A very considerable number, we doubt not, will welcome this book, either from sympathy with the tenets which it teaches, or to make themselves acquainted with the man about whom so much has been said and written.

William Briggs [Toronto, Canada]. "The Methodist Pulpit," by Rev. S. G. Phillips, M.A. The volume contains twenty sermons, by as many of the leading living ministers of the "United Methodist Church" in Canada. The sermons possess varying degrees of merit, but as a whole the volume is highly creditable to the pulpit talent of the Church it represents.

The themes, for the most part, are well chosen, and they are treated with ability, and with an eye to the present modes of thought and conditions of religious life.—“Studies in the Gospel according to St. John,” by Rev. J. C. Jones, author of “Studies in St. Matthew,” “Studies in the Acts,” etc. Same publishers. The book contains sixteen chapters or sermons treating of the leading topics of John’s Gospel. It is sound in its exposition of Scripture truth, and evangelical in spirit. While it expresses no new views, it presents the old doctrines of the orthodox faith in a clear, consistent and strong light.

Periodicals.

Methodist Review (Bi-monthly), March. “The Franco-Chinese Imbroglío,” by Erastus Wentworth, D.D., is a very readable article based on three separate books, which appeared last year, on this subject; one by the late Capt. Norman, of the 90th Light Infantry (Bengal); one by a Major-General in the Imperial Chinese Army, and the other giving the history of France in Tonkin down to 1883. All sides of the perplexing question involved in the present strife going on in the far East are thus presented. And from such data, presumed to be reliable, the writer gives us an intelligent and connected account of the whole affair, the real merits of which are but little understood, even in our most intelligent circles.

Lutheran Quarterly (Jan.) We note as among its readable papers, “Christ and the Theology of His Day,” by Prof. George H. Schodde; “Morals in the Meshes of the Brain,” by Prof. W. H. Wynn, of Iowa State College; “The Influence of Beneficiary Education Upon the Character of the Ministry,” by Rev. Charles E. Hay, of Allentown, Pa.

The New Englander (March). Among the leading papers of this number is, “A Sketch of the Life and Services of the late S. Wells Williams, D.D.,” by Henry Blodget, Peking, China. It was fitting that the associate of this distinguished missionary in China and his intimate friend, should pay this deserved tribute to his memory. Williams was a remarkable man. His long residence in China and rare personal qualities, gave him great influence in that kingdom, both with the Government and the people. He understood the language, history and characteristics of that strange people probably better than any other man of his day. Sent out in 1832 to take charge of the mission press at Canton, the only Protestant missionaries he found in China proper were Morrison, Bridgman and Abel. His labors were unbounded. Work after work appeared from his prolific pen, and finally a complete Dictionary of the Chinese language in 1874. His “Middle Kingdom” is a monument of patient labor, and is worth all other modern works on China in the way of accurate and trustworthy information. It takes high rank abroad, as well as at home. He held the office of Secretary of Legation from our country

for years, and in the absence of a resident minister, which often occurred, he acted as *Chargé d’Affaires*. His services were held in the highest esteem by our Government. The securing of the clause respecting the toleration of Christianity in the American treaty with China was almost entirely due to his exertions. For some years past he has been Professor of the Chinese Language and Literature in Yale College.

The Popular Science Monthly (March). “Medical Expert Testimony,” by Frank Hastings Hamilton, M.D. This paper has been called forth by the severe criticisms which have been made in the daily press, and occasionally in the medical journals, in reference to the testimony of medical experts. The paper aims to vindicate the profession from the charge of venality and incapacity, and to show how exceedingly difficult it is to give testimony, in the class of cases in which their opinion is invoked—usually a nice question of mental capacity and moral responsibility—respecting which honest and capable experts may differ in judgment. The Doctor makes a good point in showing that the arguments employed will apply with equal force to expert testimony in any other department of medicine or of science. At a time when “expert testimony” is so often put in requisition in our courts of justice, this article will be read with interest.

The North American Review (April) has for its leading paper “A Study of Prison Management,” by Charles Dudley Warner, which is both timely and interesting. The writer claims that our failure in the handling of criminals with reference to their reformation is mainly due to the fact that we have considered the problem as a physical one, and not psychological. The aim has been to improve prisons and the physical condition and environment of prisoners. The effort has been directed by sentiment rather than upon principles of economy and a study of human nature. Mr Warner asserts that the revolt in the public mind against what is called the “coddling” system, is justified by facts and results. His proposition is, that there is very little difference between our worst State-prisons and our best, so far as the reformatory effects produced upon the criminal class is concerned. And to prove this, he cites as a prison of the old type the one at Wethersfield, Conn., and of the modern type, the new State-prison at Cranston, R. I., a new, handsome, granite building, with all “modern improvements.” He notices at length and highly commends the Reformatory at Elmira, considering it, in its mode of treatment, and the results, the model penal institution of the country; and yet we believe this same Reformatory is at present under “investigation” for alleged abuses by a Committee of the Legislature of New York.

Andover Review (April). The chief articles in the number are, “Social Problems in the Pulpit” and “The Moral Purpose of the Later American Novel.” The first contains the initial of

a series of Sermons by Newman Smyth, D.D., addressed to "Workingmen" on the Labor Question, preached from the pulpit of the First or Centre Church of New Haven, and a separate paper by Prof. Wm. J. Tucker, of Andover Seminary, in relation to these Sermons of Dr. Smyth, incidentally discussing the relation of labor to the Christian Church, and highly commending this effort of the New Haven pastor, and the skill and force and genuineness of purpose which characterize it. "The Moral Purpose of the Later American Novel," by Prof. Charles F. Richardson, is an intelligent and discriminating discussion of this interesting subject, and will repay a careful reading.

Unitarian Review (April). The leading, and by far the ablest article in the number, is the one on "The Apostle Paul," by Rev. A. P. Peabody, D.D. As might be expected, coming from such a source, the paper is an admirable one, in spirit, in argument, and in its conclusions. The writer gives first the reasons for believing that the thirteen Epistles commonly ascribed to Paul were written by him beyond a doubt. He then proceeds to show that "Paul holds towards Christianity a position second only to that of its Founder. The Galilean apostles were not sufficiently broad to take in the meaning and spirit of their Master's teachings. They were so thoroughly Jews in thought, habit, feeling, training, and hereditary prejudice, that nothing short of a miraculous change of their identity could have detached them from their ancestral faith. To them, the Jewish law and ritual were the most august things on earth, and the interior shrine of their temple was the vestibule of heaven. A reformed, but not a transformed, Judaism was the utmost of which they were capable." But Paul was fitted, by birth and natural gifts and training, to be the champion of the Cross. And his wonderful career, from his conversion to his martyrdom, is traced with a glowing, appreciative and eloquent pen.

Christian Thought (March-April). All the articles, four in number, in this issue, are entitled to attention. They are: "The Theistic Argument from Man," by Bishop Harris of Michigan, being the Anniversary Discourse in behalf of the American Institute of Philosophy; "The Law of Correlation is as Applicable to Moral Forces as to Physical," by William H. Platt, D.D., LL.D., Rochester, N. Y.; "Where is the Land of Goshen?" by F. Cope Whitehouse, A.M., Member of the Council of the Society of Biblical Archaeology; "The Hittites: a Study in Biblical Geography and Antiquities," by Rev. James F. Riggs, son of Dr. Riggs, of Constantinople. "The British Quarterly Review" (Jan.) had an interesting paper on the same subject. *Christian Thought* is doing a valuable service to Religion and Philosophy in evoking and giving to the public so many contributions of this character.

GREAT BRITAIN.

The Contemporary Review (March). The papers that will attract most attention in the last num-

ber of this able Review is a critique on "Professor Drummond's New Scientific Gospel," by R. A. Watson; "George Elliot," by Richard N. Hutton; "The Mahdi and British India," by Sir Richard Temple. *The Fortnightly Review* (March) has also an article on George Elliot's Life as related in her Letters and Journals, edited by her husband. The tone and criticism of the two writers differ vastly. The critic of Drummond's book is very severe, while admitting its ability: "We shall take leave to call Professor Drummond's theory neither science nor theology, but a bastard Calvinism, of which Scotland ought to be ashamed, and the sturdiest Arminian may well say 'The old is better.' Certainly the Calvinism of John Calvin is a vast deal better. For where is Christ in this religion?" Recent and current events in the Soudan will secure wide and earnest attention to the views of Sir Richard Temple. The main point he discusses is the effect on the Eastern mind of the fall of Khartoum and the death of Gordon. He earnestly advocates the vindication of the English arms in the Soudan and the severe punishment of the Mahdi and his followers as necessary to the maintenance of quiet and subjection in India.

Fortnightly Review (March). The papers that will attract English readers in particular are, "The Problem of Empire"; 1. Imperial Federation, by J. A. Farrer; 2. The Federation League, by Arthur Mills; "England's Place in India"; 1. An Indian Thesis, by Sir Lepel Griffin; 2. Ideas About India—the Future of Self-Government, by Wilfrid Scawen Blunt; "The Bank of England," by Henry May. The rise, progress and position of the Bank of England are here traced by a familiar and competent hand. We quote his closing words: "In spite of the gradual abolition of their monopoly, in spite of the curtailment of their exclusive privileges, and in spite of all consequent competition, the 'governor and company' have never failed to lead the van of the banking progress of the kingdom, and to maintain their proud position as the first banking institution in the world. Bill-brokers may occasionally grumble at the late revival of an old rule restricting the periods of advances to six weeks before the dividend time, and customers may occasionally smile or fume at the traces of red-tapeism which still linger in the establishment; but no one can look back, as I do, over a period of forty years, without fully appreciating the value of the important and beneficial changes and improvements which have lately been effected in every department of the Bank for the purpose of facilitating the transaction of business and studying the convenience of the public, or without feeling an increased veneration and respect for 'the old lady in Threadneedle Street.'"

British Quarterly Review (Jan.). "The Psalter." The aim of this ably written article is to present certain aspects of the Psalter as a whole, seen by the light of modern thought and apart from

its ordinary pulpit uses. Passing over all Jewish literature on the Psalms and all attempts to assign author or time to each, content to take the Psalter as it now stands, finally edited for the use of the Hebrew Church, the writer proceeds to consider certain points which may be of special interest to us in these days:

"We find in the Psalter a book of lyrics, mainly devotional, handed down to us from an antiquity to which Pascal is as the hour which has just struck, and Thomas à Kempis as yesterday; we recognize it as most human in tone and thought and experience; but the tones and the thoughts are not of one, and this perplexes us. We put out our hand as to a friend, and it is not grasped, but rather touched here and there, as by various members of a crowd, none of whom we can recognize, to none of whom we can affix a name, or can ever assign a definite shape. Is the voice that moves us that of David, that strange mixture of affection and fierceness, of boundless passion and boundless penitence? What says the latest and one of the ablest writers on the question? 'Only a very small number of the Psalms can reasonably be ascribed to David.' Is the voice that of Asaph, the temple singer, who seems—could we but separate his Psalms from the rest—to have been oppressed with a skepticism as profound as that of Pascal, and to have worked his way back to faith? But who was Asaph, and what is he but a name? One man, or two, or more? The sacred lyrics of the Hebrew people then—that is how we are to think of them. And first of their outward structure." The writer passes from the form to the substance of these poems, and illustrates his several points by citations from the Psalms, using Mr. Cheyne's new rendering, and closes by pointing out the great religious lesson of the Psalter taken as a whole.

The Nineteenth Century (Jan.) "Will Russia Conquer India?" by Armenius Vambéry. Coming from so distinguished a source, this exceedingly able and well-posted paper cannot fail to make a profound impression. The writer first describes, as concisely as possible, the course of the Russian conquests in Central Asia, and then addresses himself to the question whether the policy of Russia has already reached its final end, or whether, drawn on by circumstances, it will push further south, and not pause until it shall have reached the briny waters of the Indian Ocean, and extended the gigantic possessions of the Russian Empire from the shores of the Arctic Ocean to Cape Komorin. Many considerations are urged which go to show that this is Vambéry's opinion. "If the State of Russia, whilst raising itself from the modest position of the Grand Duchy of Moscow to the exalted one of the autocratic empire over more than half of Asia, was able to swallow and safely digest the most varied and heterogeneous ethnic elements, who will dare make the assertion that Russia will in future cease her activity in this direction, and will not add anew the Djemshidid,

Hezars, Parsivans, Afghans, Behludjes, and Hindostanis to the already existing ethnic kaleidoscope? I rather think that an assertion to the contrary, based upon the assumption of Russia's moderation and abstemiousness and the already too large extent of her possessions, would, in the present case, be all the more unjustifiable, as, without referring to the law of nature and the elementary conditions of the Russian policy of state, of which I have spoken above, it is, under the present circumstances, a question of certain political schemes in which Russia is now too far embarked to be able either to stand still or to recede without having accomplished her object." The events which have transpired in Afghanistan since this paper was published, and the present attitude of Russia and England, tend certainly to confirm the conclusions of this sagacious writer.

Edinburgh Review (Jan.) "Recent Discoveries in the Roman Forum." No less than five new works have appeared in London and Leipzig on Rome during the last two or three years, and they are made the basis of this elaborate and highly interesting article, which gives a very intelligent *resumé* of modern excavations and discoveries in the Eternal City. The zealous researches of Signori Baccelli and Lanciani, although sorely impeded by the extortionate prices demanded by private owners and the harpy-like propensities of the workmen whom they employ, enable the writer to reconstruct descriptively the aspect of the Forum as it stood when Cicero declaimed from its Rostra, and before the great displacements made by Julius Cæsar to obtain an area for his famous basilica, greatly enlarged afterwards by Augustus. The history of the Forum is in a measure the history of ancient Rome. No passage of history is so rich in massacres as the last age of the republic, no spot so deeply steeped in human butcheries as the Forum. It is as if all the scattered lightning of the proscription lists, wherever they might strike, converged hither at last. Thus the Lacus Servilius, near the corner of the Tuscan Vicus, became the morgue (*spoliarium*) of the victims of Sulla. Here the gladiatorial exhibitions were witnessed by the populace of the city. Here were the Roman Tribunals. It became in time crowded with statuary, a mere Valhalla, where "the dead crowded out the living, and could no longer hold the increasing collection. The *triumviri capitales*, whose tribunal was at the Mænicus Column, the Pretor himself, who held court (both of them *sub-Jove*) at the lower end of the Forum, were elbowed out of their chairs by the bronze and marble, and at last a sweep was made by authority of all save those erected by express decree of S.P.Q.R." Here also was the Arch of Fabius, and various other Arches, and the Temples of Castor, Cæsar, etc.; every face of the Forum, indeed, was crowned with public buildings. The last discovery made, "The Cloisters of the Vestals," is a very notable find.