

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—SYMPOSIUM ON MINISTERIAL EDUCATION.

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

NO. II.

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THE necessity for human learning as part of a man's preparation for the gospel ministry is not now, and never has been, an open question among the great body of Christians. The fanatical notion that learning is ever a hindrance, or the lack of it ever a help to the preacher, finds no sanction in Scripture. Nor can it derive any support from the history of the Church. The great Protestant Reformation was largely the result of the revival of learning. All the eminent reformers were college-bred men. Luther was no mean scholar, and his power with the common people was not hindered but helped, by his book knowledge and his ability to make books. In our own time, men who have boasted of preaching by the Spirit, and spoken contemptuously of learning as a foil to set off their spiritual gifts, have been careful to use what little knowledge they had, and their power would have been proportionately increased if they had possessed more. It may be doubted whether there ever was a denomination of Christians who would license or tolerate, even as a local or lay preacher, an utterly ignorant man.

The only open question, therefore, is *how much* education should be required. The answer must necessarily be various. It cannot be definitely settled except on its lower side. The *maximum* cannot be fixed; and even the *minimum* must be variant, according to circumstances. Moreover, so far as it is settled at all, the question constantly *settles itself*, according to the law of supply and demand. One who falls below the average intelligence of the people to whom he ministers cannot be a successful pastor; nor is there any limit to the

amount of knowledge pertaining to his office, which he may turn to good, practical account, provided his heart, as well as his head, is consecrated to his work. We cannot agree, therefore, with Dr. Curry, in the first article of this Symposium, that "the two callings of the Christian pastor and the theological and biblical scholar are usually incompatible." They are never incompatible in themselves. They play into each other indefinitely. Comparatively few men can become scholars of the highest order; but the incompatibility is not between the scholarship and the pastoral office, but between the scholarship and the capacity of the man. Neither can we agree with Dr. Curry in the intimation that high attainments in scholarship unfit a man "to preach the plain and simple gospel to plain people, or remove him too far from them in modes of thinking, associations and tastes." Many illustrious names occur to invalidate these statements. The two examples he refers to in this connection are singularly unfortunate for his argument. John Wesley was an Oxford-bred man, and Charles Spurgeon who, in spite of his early disadvantages, has made himself an excellent scholar, and at the same time the plainest of plain preachers, has shown his sense of his own early deficiencies by establishing a theological school with a full corps of learned teachers. It is "a little learning," which is "a dangerous thing." It is the *novice*, who is "lifted up with pride and falls into the condemnation of the devil." It is the *sciolist*, who "splits the ears of groundlings with inexplicable noise and dumb show." It is the man of true learning, provided he be also a man of true piety, who is always simple. Dr. Curry's clear style and straight-grained thought are the results of his scholarship. He knows many half-educated men who can beat him as *latinizers*. The question as to how much education is necessary for ministers has been constantly settling itself in this country during the present century, among all denominations of Christians, in the direction of a higher standard. There is a steadily-growing conviction that "it is highly reproachful to religion and dangerous to the Church to intrust the holy ministry to weak and ignorant men." The present method of *completing* a student's education for the ministry (it never was designed nor fitted to cover the whole course of his instruction) by sending him to a theological seminary instead of *apprenticing* him to an approved divine according to the old way, is not an invention, but a growth. It grew out of the old plan, because the old was found to be inadequate. Among its first advocates were those who had profited most by the old way, and had most successfully practiced upon it in the education of others. The private school in the minister's family grew first into the Academy, then into the College with theological instruction as part of its curriculum, and then into the Theological Seminary, with the family, the academy and the college as its feeders.

The new method never was intended to abolish all or any of the real advantages of the old; nor has it abolished them in fact. The professor does not cease to be a minister and a preacher, nor is he precluded from being the counselor and friend of the student because he is relieved of the pastoral care of a congregation. The student is not cut off from contact and sympathy with the life of the churches. He still has his own pastor to encourage and advise him. The location of our seminaries secures abundant opportunities for social intercourse, and, as a rule, the students enjoy them to the full extent of their need. To say nothing of what may be done, and in many cases is done in term time, in the way of missionary work (whether profitably to the doer or not we do not now inquire), the student has nearly half the year in vacations, when he may try his gifts. In the enlarged fields covered by our Home Missionary Boards and other benevolent societies, and in the more liberal support of all aggressive work of the Church, the theological student of to-day has far greater opportunities for practical training than he ever had when the old plan of education was in vogue. If he does not embrace them the fault, if it be a fault, is not with the seminaries, but with himself and with the ecclesiastical bodies to whose jurisdiction he belongs.

It should be observed that the change in our methods of *theological* education does not stand alone, but corresponds with the change which has taken place in the mode of training for other learned professions. Our law schools and medical colleges offer opportunities of both a theoretical and practical kind, beyond anything that used to be offered in the office of a single practitioner. The change in our method of theological education is part of a general advance all along the line. We can no more go back to the old way than we can return to the old mode of traveling by stage coach. Whatever may be its apparent or real defects, we had better recognize the fact that it is a growth out of the dead past, under conditions and forces which are beyond our control, and strive to make that growth more vigorous, symmetrical and fruitful.

What *are* the practical fruits of our present methods? Our answer to this question will greatly depend upon the view we take of the general condition and prospects of the Church, the present power of the pulpit, and the advancement of Christianity in the world. Dr. Sherwood says in his *HISTORY OF THE CROSS*, p. 63—and no doubt many other able and devoted men will agree with him—"that the pulpit has declined in the estimation of the public, and in its saving effects on the world." He thinks this "will not be denied by intelligent men," and proceeds, with great eloquence and force to argue that "this deplorable fact is the outcome of our system of ministerial education." We are constrained to dissent from both his premises and his conclusion. If the state of things were as dark as he appre-

heads it to be, the causes might well be looked for further back than our theological seminaries. But is the case so bad? Has the pulpit declined in its power? Is the preaching of the Gospel losing its effect? Dr. A. A. Hodge, in his answer to Mr. Kidder in the *North American Review* for December, 1883, says: "It is preposterously untrue that the power of Christianity as a living system of faith is visibly declining among the civilized masses of mankind. Never before has Christianity, nominal and real, advanced as during the present century." He proceeds to prove these assertions, so far at least as our own country is concerned, by facts and figures that have not been disputed. He shows that, while the population of the country has increased ninefold, the number of communicants in evangelical Protestant churches has increased twenty-sevenfold. In 1800 there were 3,030 evangelical churches, with 2,651 ministers and 364,872 members; in 1880 there are 97,090 churches, 68,870 ministers and 10,065,963 communicant members. There has been a corresponding and still greater increase in the contributions for benevolent and missionary purposes. From 1820 to 1829 the aggregate contribution for Home Missions alone was \$233,826; from 1860 to 1869 it was \$21,115,719; from 1870 to 1880 it was \$31,272,154.

To this view of Christian progress in our country, it may be safely added that the cause of Missions in heathen lands has made greater advance in the past fifty years than in any two centuries since the days of the apostles; and in all these respects the increase has been in a steady geometric ratio up to the present time. Now, of course, we do not claim these results as the fruits of our theological seminaries alone; but they certainly do show that our present methods have not impaired the power of the pulpit nor hindered the progress of Christianity. Our seminaries have been, as the facts abundantly prove, the great nurseries of the missionary spirit.

If we judge of the fruits of our seminaries by individual examples, it is not fair to choose these from the manifest failures. These failures have always been comparatively few. They are due to causes which no method of education can prevent. There were just as many, in proportion, under the old method as there are under the new; while side by side, belonging to the same classes and trained under the same influences, are the noblest examples of able and devoted ministers. We are liable to be deceived as to what constitutes failure or success in the ministry. Only a few in each generation can be eminent above their fellows: it is the rareness of their gifts that makes them eminent. Great injustice is done to the fidelity and influence of average ministers, by constantly comparing them with what the world is pleased to call great preachers. Still greater injustice is done when their patient and quiet work is brought into contrast with the occasional and ephemeral success of half-educated evangelists,

who do not go to the heathen, nor to the destitute portions of the land, but come and go like the harvesters, who travel from the Gulf to the Lakes in the summer time, to reap what the regular husbandmen have sowed and cultivated. To hold up their sporadic work as a reproach to the ordained and settled ministry, or to the institutions in which they are trained, is to take a very superficial view of the facts. "The popular sarcasm which says that it takes a young minister as many years as he spent in the seminary to get rid of the mannerisms of thought and speech and behavior there acquired, and to place himself in the same plane with his people," is not only (as Dr. Curry admits) "*often* unjust," but it is *always* unjust. Is a student more likely to acquire a mannerism from four or five professors, of various gifts, and from attrition with a hundred fellow-students, than he would be in the solitude of a minister's study, with only one example to imitate? If the mannerisms which are the butt of popular sarcasm were acquired in the seminary, would they not adhere to all and be alike in all the graduates? They belong to the man and to his previous training—especially to his home training—and they cling to him through his seminary course, because it is so hard to rub out through the skin that which is born and bred in the bone. We expect a lawyer or a physician to take years in getting over his awkwardness and timidity, and adjusting himself by practice to his work. Is it not unreasonable to expect that a minister shall come from the seminary full-fledged and endowed with the tact and ease which only experience can give? Besides, in spite of the "popular sarcasm," it is notorious that these young and inexperienced men are often more acceptable to vacant churches than those who have gone through the sweating process of the pulpit. Their very freshness creates sympathy and hope in their behalf. This is not altogether discreditable to the churches, and should not be grievous to older ministers.

Our seminaries are human institutions, and therefore imperfect. Their administration is in the hands of fallible men, and therefore liable to defects and mistakes. No one who is familiar with or responsible for their working, regards their methods as stereotyped, ironbound and incapable of improvement. They have been greatly enlarged and improved since their foundation, keeping pace with the demands of the churches, and, with a wise, though still inadequate liberality, in their pecuniary endowment. We look for greater improvement in the future. At the same time, they need to be jealously watched, lest the enemy should sow tares among the wheat.

Our space will allow only a few suggestions as to the direction of these improvements and the vigilance which should accompany them.

1. We venture one observation in regard to the qualifications of professors. Hitherto the great majority of them have been men of large pastoral experience and sympathy with the current life of the

Church, and we trust it will continue to be so. We hope the time will never come when the controlling influence in our seminaries will be in hands of *mere* specialists, whose breadth of vision and of spirit has been sacrificed to deepness. It would not be a bad rule to require that *every* professor shall have filled a pulpit successfully for five or ten years before he assumes a chair; and we think this rule indispensable in the departments of Homiletics, Church Government and Pastoral Theology.

2. But the greatest improvement is to be looked for in the qualifications of students. We should do away with the superstitious and fanatical notion that a divine call to the ministry consists only, or chiefly, in a *desire* to preach the Gospel. It should be understood that the "callings of God" are inseparably connected with His "gifts," and largely indicated by them, and that no young man, and especially no young convert, is qualified to be the exclusive judge in regard to either. If more care were taken as to those who enter our seminaries there would be less ground for complaint against those who come out. No theological training for three years can make amends for illiteracy, coarseness and crookedness in the grain of a man's character, or the want of mental and moral integrity; neither can it impart that subtle common sense which depends so much upon original endowment and early bias. "Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him." Our seminaries cannot do their own work and at the same time the work of the Christian home, the Sabbath-school and the primary school. The door of entrance should be made straight. A rigid examination should enforce the requirement of a due preparation for a theological training. It is folly to admit students who are ignorant of the English Bible and of their mother-tongue. To relegate such for a few years to a school or to private instruction, will not annul any divine call to the ministry, nor will it lessen the amount of a man's future usefulness.

3. The course of instruction should be kept, as it has hitherto been in our best seminaries, broadly Christian rather than sectarian in its spirit and its letter. At the same time it should allow the fullest scope for investigation and inquiry. The place for the formal adoption of a creed is at the end rather than at the beginning of the course. The professor who cannot patiently bear and satisfactorily answer the questions of an earnest student is not fit for his place. And this freedom of inquiry should be allowed, especially in regard both to the meaning and the integrity of the Scriptures. We do not sympathize with the fears of many in respect to what is unfortunately called "the Higher Criticism." If our Bible cannot endure the test of all the side-lights which history and ancient literature and modern science can turn upon it, it is not worth preserving; and the student

whose personal consciousness of the power of God's Word cannot stand the strain of such investigation, is not the stuff out of which to make the minister of the future. Such investigations will go on outside of the seminary whether we like it or not, and the Church cannot afford to hand over this vital subject to her enemies. Of course, *no man should be a professor in this department whose own views are not definitely settled and in full accord with the faith of the Church, whose representative and servant he is*; but his attainments are to be used, not to repress, but to encourage freedom of inquiry. A nervous anxiety on this point reveals not faith, but the want of it. One of the most hopeful indications in our seminaries is the drift of study towards Biblical Theology. It would be a great injustice alike to the living and the dead to intimate that the teaching of theology, in its dogmatic and polemic forms, has not hitherto been biblical in its substance and spirit. But it will be a great gain, and will meet both the wants and the dangers of our times to make it more *distinctively* biblical. Many of the fruits of this branch of study in Germany are very precious. Such books as Weiss' Biblical Theology of the New Testament, and the similar work of Oehler on the Old Testament, are a sufficient answer to the narrow prejudice which condemns everything in Germany as rationalistic in the evil sense of the word. We hope to see this branch of study fully recognized and pursued in all our seminaries.

4. Those who have the oversight of our seminaries, and especially the professors, should be watchful in regard to their prevailing *atmosphere*. Piety is not a thing to be cultivated by mere outward appliances, as one cultivates corn with a hoe. Neither can a student's attainments in this respect be *graded* and reported in figures, as a primary school-teacher grades the recitations of children. God forbid that our seminaries should be degraded to the level of a grammar-school, and the piety of students co-ordinated with the study of arithmetic. There is in all of them enough praying and preaching and religious conference. Still it must be confessed that there is a wide-spread anxiety and even suspicion in regard to the effect of our theological training upon the religious experience of our future ministers. Though this anxiety may often be rashly expressed, it is in itself wholesome, and cannot be safely disregarded. Whenever the atmosphere of a seminary becomes *distinctively* literary, philosophic, or scientific, instead of religious, and especially when its dominant spirit is worldly ambition rather than zeal for Christ and His Gospel, that seminary has become a curse rather than a blessing to the Church. The atmosphere of a seminary takes its hue and tone from the character and influence of the professors. They are not separated from the life of the Church, nor exempt from the practical obligations of ordinary ministers. They are rather set up on a platform where the

light that beats upon them blackens every spot. The relation between them and the students ought always to be something more than that of teacher and scholar. By their example and unconscious influence outside of the lecture-room, they are moulding the character of our future ministers. Let them take heed to themselves as well as to their doctrine. Exempt as they are from the onerous duties of the pastorate, and the intellectual demands of their chairs being no greater than those of ordinary pulpits, let them have a pastoral care over the students by maintaining an intimate and affectionate intercourse with them. This has been and still is done much more largely than it is apparent to them who are without. The sweetest and most helpful memories in the life of multitudes of ministers grow out of their personal friendship with their seminary professors.

The churches do not know how much their pastors are helped and guided by the living counsels of their old teachers, and the recollection of those who have gone to their rest. We hope and pray that the improvements of the future will perpetuate and enlarge these blessed influences.

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## II.—OUR CRIMINALS AND CHRISTIANITY.

NO. II.

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I CONSIDER the cases of John Doe and Richard Roe sufficiently common to be illustrative of some of the worst phases of our penal system. Let us see how the system has wrought on these two lads. They complete their sentences and come out into the world. Richard Roe, the born thief, is no worse than when he went into the jail, and decidedly no better. He has simply by his month in jail increased the circle of his colleagues in crime. John Doe, on the other hand, having been ground under the millstone of retributive justice and deterrent penalty, comes out a determined, bitter, vicious criminal. Even should he be so inclined, he is unfitted to earn an honest livelihood. The Trades Unions will not let him polish his few square inches of leather—the only thing he knows how to do—because he has learned to do it in prison. If by any chance he has a nature that rises above the crushing, grinding life in prison, I had almost said it were better otherwise—for society no longer wants him, and honest labor will not make a place for him. He is forced into a desperate struggle with life—and the odds decidedly against him.

It was right perhaps for the officer to arrest John Doe; but, having been arrested and committed to the county jail, he should not have been obliged to wait three months for a trial. Society has no right to keep an innocent man under suspicion for that length of time. It

is an axiom of the law that every man is to be considered innocent until he is proven guilty. It is an outrage upon the personal and constitutional right of the citizen to keep him locked up for an hour beyond the utmost exigencies of the occasion. And here is a wrong that might be remedied. Our present judges are faithful, and I believe are worked harder than any other judges in the world, but there is no reason why there should not be more of them. I can myself think of several excellent lawyers who could be persuaded to accept the office if the people insisted upon their doing so.

But if under our present dilatory administration of justice John Doe must be kept in the county jail for three months, the fact of his constructive innocence, no less than the unwritten law of social ethics, should have given him protection from contamination, and sent him before the court no worse in soul or mind or body because of his imprisonment. Gross absurdity of our civilization, when we protect our youth from the contamination of uncleanness by most rigid laws—save those who are most subject to contamination—the incipient criminal class! These we take by force, as opportunity offers, and lock them up, under conditions that are sure to develop all the uncleanness, all the latent vice that the devil has sown in their hearts. Our county jails are schools of crime, which we pay roundly to support—devil's kinder-gartens! Out upon our boast of philanthropic enterprise, when nearly every county in the land has its moral plague-spot, its pest-house of iniquity, under the very eaves of the churches, where men are perishing while we are at our prayers! My blood boils with indignation when I think of this spot of vantage that we yield to Satan, with hardly a word of protest. It is high time that all who are battling for right against wrong, for heaven against hell, should realize that there is no duty lying nearer them than to rise up, in the power of a combined protest, and destroy this well-fortified outpost of hell! *Let us ring it on a thousand changes, in the name of public economy, in the name of humanity, in the name of Christian charity and duty, in the name of God—DOWN—DOWN WITH THE OLD-FASHIONED COUNTY JAIL!*

Let us review John Doe's case. Having had three months of schooling in the jail he is brought up for trial. The Judge has never seen John Doe before—has, in fact, never heard of him. The indictment is read, ingeniously framed by a young and ambitious district attorney. Witnesses are summoned. There is no very positive evidence in his favor. The law is plain enough; he is technically guilty of the offence charged. Stand up, John Doe, and *be branded as a felon!* You have had a fair trial, lasting just one hour, and under the law you are found guilty. The jury, to be sure, was not a very intelligent one; but they knew enough about evidence to find you guilty. The Judge has done his duty; an example is needed; you shall be

that example. We will punish you more severely than your case warrants, that others may not sin. Perhaps, John Doe, you grow hot with rage at the moral indignity thus put upon you; but this "deterrent theory of punishment," notwithstanding that history has proved its fallacy, is one of the most cherished characteristics of our penal system.

But stop, O learned Judge, before you pass sentence, let me implore you in John Doe's behalf that other witnesses be called. Let not the case be closed till John Doe's grandfathers and grandmothers have been called and heard. Let them come and tell how in such a year there flowed into the blood from whence the prisoner came the subtle moral poison of some criminal connection. Let them tell you how this ancestor or that drowned his will in rum, and bequeathed to John a feeble power of resistance to evil. Let his whole hereditary history be unfolded. Before, O learned Judge, you shall pass a just sentence on this lad, you must go down into the intricate mysteries of psychology and physiology; you must unravel a tangled skein of heredity; you must analyze with more than human knowledge the silent and subtle influences of education and environment that have borne fruit in this lad's life. If you sentence this boy for punishment, only and to "vindicate the outraged majesty of the law," and thus snatch from God his unused prerogative of vengeance, you need heed none of these things. But if you sentence him for *reformation*, you must know all these things—aye, and more: you must, with more than human prescience, be able to tell just how long it will take the spirit of good to overcome the spirit of evil in this boy's heart. If you know this not, how can you justly and wisely fix the date of his restoration to society? I deny that finite wisdom can justly fix any term of imprisonment in advance, that shall insure to society a reasonable prospect that the criminal shall be returned to it reformed. And how absurd it is to make anything less than reformation the object of our dealing with this dangerous criminal class. Shall we make a law saying that rabid dogs, upon biting men, shall be kept in confinement for so many hours or days, and then let loose whether cured or not—to be returned for a similar period of confinement when they have bitten other persons? Shall we say that the homicidal maniac shall, upon killing a man, be locked up in an asylum for just 365 days, to be released whether mad or sane, on the 366th day, perhaps to kill another man on the 367th day? I do not say that crime and insanity are identical; but I say there is a close analogy in the manifestations of both, that can guide us in our application of treatment. Shall I shut my boy up in the closet for twenty-five minutes for telling a lie, and at the end of that time let him out, whether he is penitent or not? But you will say, without a time limit to a sentence, do you not put a dangerous power in the hands of the prison officials, upon whose decision the re-

lease of the prisoner must practically depend? Unquestionably; but if you make a time sentence in the court, after an hour's trial, under circumstances that oftentimes conceal rather than reveal the truth, are you not *more likely* to do an injustice, than when you leave the duration of a sentence to the man who night and day, has an opportunity of studying the criminal under the most favorable auspices?

But, right or wrong, John Doe is sentenced for two years. He goes to prison. He becomes one of a heterogeneous mass of humanity; several races, with their peculiarities; several nationalities, with their idiosyncracies; men of all ages and of all social conditions, some educated in the universities, some the products of the slums; some physically strong, some puny and weak; all temperaments, all degrees of crime are represented, and all *ground together*; and the motive power that turns the merciless machinery is the *contract labor system*. Do not say that this is an exaggeration. Wherever the contract labor system prevails in any State, it is because the prisons are to be made to pay in dollars and cents, whether the men are reformed or not. There is not an honest prison warden anywhere but that has felt many a time that he would like to introduce reforms in prison discipline, but dared not do so lest the interest of the contractor might suffer, and the money profit to the State might be less. But I cannot here enter into argument against the contract labor system in prisons, except in so far as it affects the interests of John Doe. The moment he is in prison the contractor claims him. He finds himself in a new and strange environment. He is not allowed a single day in which to sit down and take his bearings with life. He is hurried at once into a routine of labor that absorbs his energies without arousing his interest. The English are wiser than we are in this respect: they give to each incoming prisoner a pause for thought. In England the prisoner is locked up in his cell alone, with only such labor as he can do there. He is deprived of the society of his fellow-beings. He feels what it is to be an outcast, and he comes to loathe his own companionship. His heart, his soul, his whole being cries out for society, and he longs for the blessed sweat of hard toil to rest upon his brow.

In the prison to which John Doe is sent, shoe-making is the principal industry. Three hundred prisoners are employed on a single contract. They work in great teams—each man being set to do some small part of the work: senselessly feeding a machine to shoe pegs, or cutting out soles and heels, or, as in John Doe's case, polishing edges. There is no thought of teaching him a trade. He does precisely the same thing in precisely the same way, ten hours a day during all the days of his imprisonment. When his sentence expires he is turned out into the world to earn his own living. His capital in the way of a trade is his ability to work in a team, and no team will have him. So, in order that the State treasury may be swollen by surplus earn-

ings from the prison, the prison is run on the contract system; and the contract system is like a cat that toys with a captured mouse: if it lets the mouse run a little way it is only that it may catch it again, since it has paralyzed it and deprived it of its ability to run very far. The one weak spot in the contract labor system that appears in John Doe's case, is the necessity it imposes of massing large bodies of men together on a single contract, in order to make their labor profitable. In New York State the contract system has met the demand of the taxpayers; but crime has increased 33 p. c. in ten years. Our able Superintendent of Prisons showed in his report, that he made last year \$50,000 profit for the State out of the labor of the prisoners; and the press bubbled over with praise of his management, and did not say a word as to how many men had been saved—or how many had been ruined. What we want of our prisons is, to make a profit in *men*, as well as in dollars; and it can be done, too, if the prisons are rightly conducted. A man ought to pay for his living anywhere, in prison or out of it; and a criminal ought to be made to work harder than other men, and be made to pay for his own reformation as well as his own keeping. No matter how much it pays in dollars, the contract convict system is an expensive system, because it does not permit the most potent reformatory influences. It makes \$50,000 for the State in a single year; but it turns criminals loose to prey upon society at a cost to society of \$1,800 a year for each criminal. We have 2,800 prisoners in our state prisons, making a profit of \$50,000 a year, and we have 60,000 members of our criminal population at large, costing the State for their sustenance, police surveillance, expenses of trial, etc., more than \$100,000,000 a year! Can it be said that our penal system pays when it directs its energies toward any other end than that of reducing the criminal class?

But to return to John Doe. He falls into his place and goes doggedly to work. His labor is for gain—not for his gain, but for another's gain. He has no control over the product of his labor, no share in its profits. The State looms up in his mind as a gigantic monster, urging him on with whip and goad to the utmost of his strength—for what? That he may be reformed? *No!* but that his strength and flesh and blood may yield as much as possible to the pockets of the taxpayer! The only expense that the State goes to for his moral improvement, is to supply a single chaplain, who is allowed to preach to him once a week, and to give to eighteen hundred men such portions of spiritual consolation and instruction as the prior claims of the contractor on their time will allow.

John Doe comes out of prison unreformed. His treatment has not fulfilled the demands of our first proposition in penology. He is maddened with a sense of the injustice done to him. There has been in his case a violation of the principle that all men are entitled to an

equality of justice under the law. He remembers Richard Roe. He comes out of prison stunted, his individuality undeveloped—a mere rivet dropped out of a machine. His condition is the result of the treatment he has received in a Christian land, under a government that has the name of God in its constitution. His treatment, it seems to me, has not been in harmony with the principles of our civilization. John Doe knows that, and spurns the pretensions of society to a high Christian philanthropy. It is the work of the Gospel, in its application to social laws, to develop the highest capacities of a man's individuality, to educate him, to lead him upward to God. It has been, and is, the work of the penal system in this Christian land, to crush out the individuality of the man, and bring him into the blasting uniformity of felony. The penal system that should make reformation the goal of its endeavor, has wrought its work on John Doe, and made him a criminal!

As a frequent product of our penal system, stand up, John Doe, and be measured by the standards of social life that we have set for ourselves. Here is our belief in a God of mercy, of justice, of love. While believing in this God, we have given you an unjust sentence, have mercilessly made you a victim to a fancied need of society—sacrificed two of the best years of your life to the fallacy of deterrent penalty. By our system of prison labor, dominated by the most sordid spirit of greed, we have unfitted you to earn an honest living, and so robbed you of a priceless possession. We have branded you as a felon, and given you nothing by way of compensation. Outraged justice in your person has been vindicated! Now we would have done with you. We would bid you get out of our sight, but we know you will not obey us. You are here to stay—as a criminal! Not one John Doe, but a thousand John Does, breaking into our houses, robbing on the highways, burning and pillaging and murdering—a dreadful menace to us all—returning our vengeance upon you a thousand fold!

I have sketched one of a thousand cases that reveal themselves as the outcome of our prevailing penal system. How can we make the system better? The answer is a plain one in the abstract: it is to bring the fundamental proposition laid down at the beginning of this paper, into harmony with the principles that dominate our national civilization. We are to give the John Doe's of society only such sentences as shall justly mete out the penalty to the need of reformation. No human wisdom can determine the length of such a sentence in advance. We are to take our criminals in hand, because of their past, to train them in relation to their future—holding out every chance and hope of usefulness to them. In this there will be punishment for them; but we do not put it there; our only thought is reformation. In New York State we have begun to do this in the Elmira Reform-

atory, the most splendid penological experiment of the century. In Ohio, the indefinite sentence has been generally adopted. In several countries of Europe it is in partial vogue. But it will be many years before we can make such a revolution in our whole penal system. What shall we do with the institutions as they are? What are the pressing needs in prison reform?

1. Abolish the county jail, except as a house of detention for those awaiting trial.

2. Increase the number of Judges, and recast our whole system of judicial circuits, so that no man will, under ordinary circumstances, have to wait longer than ten days for trial.

3. Insist upon the entire separation of prisoners awaiting trial.

4. Let no prisoners be sentenced to demoralizing idleness in the county jails; but establish a system of district workhouses, where no man who is sentenced by a court of law, whether for a long or a short term, shall eat a second meal till he has earned it.

5. Insist that the sanitary condition of all our jails and prisons be brought to the highest standard of perfection.

6. Take the prisons out of politics—and this, perhaps, should have come first of all.

7. Let the labor in our prisons be for discipline rather than profit—making a prisoner support himself because it is his duty as a man, rather than because it is a part of his punishment as a felon.

8. Insist that every facility for moral and spiritual and educational training shall be in our prisons.

9. Insist that prisoners shall learn a whole trade while in prison and have a share in their surplus earnings above their cost of support.

While making these needed reforms in our present system, we may go on towards the adoption of the indeterminate sentence, applying it experimentally at first, studying the safeguards that are necessary to its fuller application, but never losing sight of the principle, as the only one that can radically reform our penal system itself.

There is, I believe, the possibility of reformation in every criminal. I never look into the face of a prisoner, no matter how much the manhood's strength and hope have been crushed out of him, but I say to myself, "*There is a man in you.*" Can we find any higher work than this: to search for and develop the germ of uprightness in the hearts of men. God has given this blessed task to His servants to do. After all we have done and said; after all we have pondered, and reasoned and wrought, we have only to come back for guidance to His words and learn to "Be not overcome of evil, but to overcome evil with good." We must protect ourselves from our enemies, and sternly prevent their doing wrong; but the moment we acknowledge them as our enemies, there come ringing down the ages the words of the Master: "Love your enemies, . . . do good to them that hate you."

To all who are proud that American civilization is Christian civilization, my plea is: In His name who *saved us*, according to the principles of His life who redeemed us, and according to the example of His life who died for us, let us mould our penal system from its foundation to its cap-stone. Let us tear down from the gates of our penal establishments the old legend, "Who enters here leaves hope behind," and make it a magnificent temple, over the portal of which shall be written the words, "Salvation, redemption, reformation for every man"; and let no criminal, when once convicted, go out thence till his heart has learned the true meaning of those words, and his life has begun to crystalize them into a vital force that makes for righteousness.

### III.—REMINISCENCES OF NEANDER.

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

NO. I.

AMONG the world-renowned men, who during the summer of 1850 were gathered in quick succession to the dead, stands conspicuous Dr. Augustus Neander, the greatest theologian of the nineteenth century; next to Schleiermacher, and superior even to him as a regenerator of practical religion among the students of Germany. True, he had occupied no ministerial post, like Sir Robert Peel; had won no laurels of victory, like President Taylor; had adorned no throne, like Louis Philippe; and in the loud tumult of worldly life his voice was not heard. But from his solitary study, Neander has exercised an influence quite as far-reaching as that of any of his companions in time and death; an influence whose action was only more deep and beneficent by being inward and spiritual, and the force of which will continue to be felt without interruption as long as theologians and ministers of the Gospel shall be trained for their heaven-appointed work. Though political history knows nothing of the quiet, humble scholar, in Berlin, his name shines but the more illustriously for this in the records of the kingdom of God, which outlasts all earthly governments, and sets at defiance even the gates of hell. Though no monument should be raised to him of brass or marble, a far better and more imperishable memorial is already secured to him in the grateful hearts of thousands who have been his hearers or readers, or who in coming time shall draw from his works a knowledge of the sorrows and joys, the conflicts and triumphs, the all-pervading and transforming heaven-like nature of the Church of Jesus Christ, as well as from his life the priceless doctrine, that all true spiritual and moral greatness roots itself in simplicity, humility and love.

#### HIS LIFE.

The outward history of Neander may be told in a few words, as

his whole life was spent in the study and lecture-room. Born at Göttingen on the 17th of January, in the year 1789, of Jewish parents (his original name was *David Mendel* \*), baptized in his seventeenth year (February 15, 1806), under the significant name of Neander (Newman), and henceforward devoted with heart and soul to the Christian faith and the study of divinity; educated in the gymnasium at Hamburg and the universities of Halle and Göttingen, which he called Philistopolis, he made his public appearance (1811), as theological teacher at Heidelberg, and already, in the 22d year of his age, by his work on Julian the Apostate, settled his vocation to become the historian of the Christian religion. Soon after (1812), he received, at Schleiermacher's suggestion, a call as Professor of Church History to the newly-founded University of Berlin, which, through him, Schleiermacher, de Wette, Marheineke, Tholuck, Hengstenberg, Fichte, Hegel, Böckh, Lachmann, Ritter, Ranke, and other celebrated names in all departments of learning, sprang forward with unexampled growth, and rose to be the metropolis of German learning. From this centre proceeded the regeneration of theology and of the German nationality. Here he labored as a lecturer and writer, by doctrine and by example, till his death on the 14th of July, 1850, only now and then breaking the uniformity of his existence by a vacation trip, in company with his sister, or with some student, for the benefit of his feeble health and to consult rare books and unpublished manuscripts in the libraries at Vienna, Munich, or elsewhere. On these journeys he usually had with him a trunk full of church fathers for a little reading on the way.

#### HIS TRAINING.

Behind this simple frame-work of his existence lay hid a rich spiritual life. It must be exceedingly interesting to follow its gradual development on to full maturity, especially his conversion to Christianity, and the different influences which led him to his peculiar theological standpoint. Among those would have to be named before all the study of Plato, which kindled in him also, as formerly in Justin Martyr, in the Alexandrian Fathers, and in St. Augustin, an "incredible fire" of enthusiasm for the ideals of truth, beauty and goodness. His fellow-student in the academical college at Hamburg, William Neumann, whose name he adopted in the Greek form at his baptism,

\* His father was a common Jewish peddler and usurer, but his mother, Esther, a pious Jewess, and related to the philosopher, Moses Mendelssohn, of Berlin, and the Medical Counselor, Dr. Stieglitz, of Hanover. Soon after the birth of David, her youngest child, she separated from her husband, and removed with her five children to Hamburg. Neander ever afterwards regarded this city as his original home, and sent to it a contribution of 1,000 Prussian dollars for the relief of the sufferers of the great fire in 1842. The new name which he assumed at his baptism, in 1806, was Johann August Wilhelm Neander, from his teacher, *Johann Gurlitt*, and his friends, *August Vanhagen von Ense*, and *Wilhelm Neumann*, who assisted as sponsors. His brothers and sisters, and finally also his mother, followed him from the synagogue to the Christian Church. Two of his brothers died insane. His sister Hannah proved a guardian angel to him.

wrote of him in 1806: "Plato is his ideal and never-ceasing war-cry. He sits day and night over him, and there are few who receive him so fully and with such purity of soul. Upon the world round about him he looks with profound contempt."

The law of Moses and the philosophy of Plato were the two school-masters who led him to Christ, and qualified him to view Christianity as the fulfilment of all the nobler desires and aspirations of the Jewish and Gentile world.

Besides this, we must mention his early contact with the romantic school of the two brothers Schlegel, Tieck and Novalis, which revived the poetry and religion of the middle ages in opposition to the cold and dreary skepticism of the times.

Finally, we must not forget the stimulating influence of Schleiermacher, who, by his animated "Discourses on Religion," like a priest in the outer court of nature, conducted so many of the noblest and most gifted youth of Germany out of the dry heath of the then dominant Rationalism to the threshold of Revelation. To this German Plato, his teacher in Halle and his colleague for many years afterwards in Berlin, Neander stood indebted, as he himself cheerfully acknowledged, for manifold quickening impulses, and he continued also most reverentially attached to him through life, although he differed from him materially in weighty points, for he had a much stronger sense of sin, and no sympathy with pantheism, and was more positive and realistic in his religious convictions.

The fermentation produced in his mind by these various influences is reflected in an essay from his pen which he addressed to a pastor in Hamburg before his baptism, and which was first published by Dr. Kling in 1851 (Ullmann's "Studien und Kritiken").

Unfortunately no life of this great and good man has been published yet. The task was intrusted to one of his pupils (Dr. Schneider), but he has not found leisure to carry it out. There are, however, contributions, such as Neander's Letters to the poet Chamisso from his youth; Krabbe's *Charakteristik*, 1852; Ullmann's admirable Preface to the third edition of Neander's Church History; the *Erinnerungen an Neander*, by one of his faithful pupils, Prof. Jacobi of Halle (1882), and an appreciative article of Dr. Uhlhorn in the revised edition of Herzog's *Encyclopædia*, vol. X., pp. 447-457.

#### NEANDER'S APPEARANCE.

In his outward appearance, to begin with what struck every one in an unusual degree, Neander was a perfect original—we might say, one of the rarest natural curiosities. Even his clothing—a well-worn coat of ancient cut (we never knew him to wear a dress-coat); jack-boots reaching above the knees; a white cravat carelessly tied, often on one side of the neck, or behind it; an old-fashioned hat set aslant on the back of his head, presented an oddity which seemed to

mock the elegant refinement of Berlin, and yet was greeted respectfully by everybody who knew him, from the king to the loungee at the street corner. His absolute freedom from all that belongs to the show of vanity, and his indifference to all outward things, gave occasion to ludicrous anecdotes; as, for instance, that he walked once through the streets with a broom under his arm, instead of an umbrella; that he took a brush out of his pocket in the lecture-room, instead of his notebook; that, being lost in the streets, he called to a cabman to take him home, and was surprised that he did not know the number of the house, saying: "My good man, I thought you knew it, as you are a droschky driver." When the tailor brought him a new pair of pantaloons, he put them on the wrong way, and cut off one leg as superfluous. On one occasion he set off for the university in his night-gown, but was happily fetched back by his sister, or amanuensis. On another occasion, having once got with one foot into the gutter, he hobbled along the whole length of the street in this predicament; and as soon as he reached home, he sent for a physician to cure him of his imaginary lameness. *Se non è vero, è ben trovato.*

He was of a slender bodily frame, of middling size, with strongly marked Jewish, though at the same time most benevolent and good-natured features; the eyes, deeply seated and full of fire, were overshadowed as with a roof by an unusually strong, bushy pair of eyebrows. Thus he sat in his solitary study in the Markgrafen Strasse, surrounded with the spirits of church fathers, schoolmen, mystics, and reformers, whose works lay on all sides in learned disorder—against the walls, on the floor, on tables and chairs—so that visitors could scarcely find a place on an old-fashioned sofa for sitting down; while the way out into the dining-room, and into the decently furnished parlor of his sister, led over the printed monuments of bygone ages.

#### NEANDER IN THE LECTURE-ROOM.

Still more odd, if possible, was the appearance of the good man on the rostrum. As he could hardly have found the way by himself, and must have been put in danger by the moving crowd of vehicles and men, a student accompanied him to the university building as far as the reading-room, where the professors and private teachers are accustomed to entertain themselves during recess. From this he proceeded alone into his lecture-room, which was quite close at hand, shooting in sideways; seized, first of all, a couple of goose quills, which must be regularly laid upon the desk beforehand, to keep his fingers employed, and then began his lecture, without any other help than that of some illegible notices and citations: standing, but constantly changing the position of his feet; bent forward, frequently sinking his head behind the desk to discharge a morbid flow of spittle, and then again throwing it on high, especially when roused to polemic zeal—at times threatening even to overturn the rostrum—but all the

while spinning forth from his mind a train of ideas with intense earnestness, or unfolding the development of a doctrine, or the spiritual character of a great man or theological school, with loving sympathy and purest regard for truth, justice, and charity. The whole scene was so strange and eccentric that one who heard him for the first time could hardly contain himself for astonishment, and had no power at all to follow him with the pen. And yet the earnestness, the dignity, the enthusiasm of the eccentric professor, the extraordinary learning and profound thought that flowed in an incessant stream from his mind and heart, restrained all laughter—nay, his personal aspect itself had always, even on the first acquaintance, something that inspired reverence and at the same time called forth confidence and love. In a short time, moreover, one grew accustomed to his strange exterior, the comical form vanished before its own solid contents, and served only to make them the object of higher admiration. For Neander all this was perfectly natural, without the remotest thought of effect. Altogether, indeed, there never was, perhaps, a man more free from affectation and ostentation.

#### HOME LIFE.

All these singularities of his outward appearance indicated that he was a stranger on this earth, and that he was formed wholly for the kingdom of the ideas. His ignorance of worldly life and business; his freedom from all the temptations of sensuality and vanity; his superiority to much that, for others, forms an indispensable need; his indifference towards the material side of existence, fitted him for his purely inward calling and for undisturbed communion with the quiet spirit-world of the past. He was an eunuch from his mother's womb, and consecrating this gift to the Lord, he became also an eunuch for the kingdom of God's sake. (Matt. xix: 12.) He belonged to the exceptions, for whom the life of celibacy is a moral duty, and the means of greater activity and success, as it was for Paul and Barnabas. A lady friend once jokingly suggested a companion to him; he looked perplexed, and asked: "How could I find time for courting?" An American pro-slavery divine created considerable merriment at Neander's dinner-table when he asked him whether he would be willing by marriage to give practical proof of his doctrine of equality which he so emphatically asserted.

#### HANNCHEN NEANDER.

Instead of a wife, however, God had given him a true female companion in the person of a similarly unmarried sister, who sacrificed a youthful attachment for his sake, followed him from Judaism to Christianity, assumed the care of his modest wants with the most tender devotion, attended him almost daily in his walks *unter den Linden* and in the *Thiergarten*, kept him informed about the latest German

and English novels, and with kind hospitality entertained his numerous friends and pupils.

Sister Hannah, or Hannechen, was also, indeed, highly peculiar; intellectual withal, not wanting in genuine wit and literary culture, but at the same time a good housekeeper and altogether a very sensible, practical person, supplying thus her brother's defect. When she brought him his breakfast or a glass of water, he knew that he must be hungry or thirsty; when she gave him medicine, he took it like a child; when she provided for him a new suit he put it on, unless she forgot to take away the old one. The peaceful and innocent living together of this original pair, called the "Neander children," had in it something uncommonly touching, and no one could mistake the wise hand of Providence in their connection, for the accomplishment of the great spiritual work to which Neander, had been predestinated.

Miss Hannah Neander survived her brother a few years. I saw her last on a visit to Berlin in 1854, sitting before his bust, indulging in reminiscences of their happy life, and longing to join him in the better world. It was a most affecting interview. A few weeks afterwards her mortal remains were laid beside those of her brother in the Jerusalem Cemetery of Berlin, to rest till the day of resurrection.

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#### IV.—A SYMPOSIUM ON ROMANS.

NO. IV.

BY TALBOT W. CHAMBERS, D.D., NEW YORK.

WE learn from the Gospel of Luke, that after a whole night spent in prayer, our Lord chose twelve disciples whom He named Apostles. These were taken from secular callings, and, after due training, were sent forth as heralds of the Cross. With the exception of Judas, they proved to be eminently qualified for the work, and are spoken of as the foundation upon which the Church was built. But after His ascension, the Lord Jesus called another to the service, who spoke of himself as "one born out of due time." He was a man of careful and thorough training in the schools, as well as of remarkable endowments in mind and heart and temperament; and in the width of his field of action, the varied character of his services, and the reach of his personal influence, he accomplished more for Christ and the world than all the rest of the apostolic college. The most permanent form of his activity—that by which he became best known in subsequent ages—was the series of epistles which he wrote under divine inspiration to the various churches with which he had been connected, or to individuals identified in office or character with the Lord's cause. These epistles, although bearing unmistakably the stamp of their author, yet vary greatly in topics, style and tone, according to the circumstances of those to whom they were addressed. The earliest—

those to the Thessalonians—seek to encourage and direct converts just escaped from severe trial. Those to the Corinthians correct disorders and refute errors which had arisen in the contact of believers with a cultivated, but unusually depraved community. The letter to the Galatians is a burst of indignant feeling at some who sought to overturn the Gospel by denying its fundamental tenet. From his prison at Rome he wrote to Ephesus and Colosse epistles full of Christology and its practical applications, and to Philippi and Philemon warm outpourings of Christian affection mingled with wise practical counsels. The pastoral epistles (to Timothy and Titus) are sufficiently characterized by this title, which they have borne for ages.

Widely different from all these is the epistle which heads the list in the ordinary arrangement of the Bible. It was addressed to the church in the world's capitol, the Eternal City; and it is by far the most didactic of Paul's writings: treating of the central points of the Christian system, and with such completeness and symmetry as to resemble a treatise rather than a letter. There is nothing in it that is local or limited or temporary. Instead of passionate appeal or burning invective, there is a calm and lucid discussion of fundamental principles, an orderly progress from well-established premisses to conclusions of the highest importance and of universal application. It is not, indeed, justly called "a system of Theology," "a complete statement of religious truth"—although this has been said by so profound and accurate a scholar as Professor Shedd. For Theology proper is not treated of at any length; neither are the Christological statements to be compared in fullness or force with those of the Epistle to the Colossians, nor is there as much of Eschatology as is given in Paul's other writings. The main force of the apostle is expended upon Anthropology and Soteriology, which are set forth as they are nowhere else in the Bible. But these central truths are in vital relation with all the rest of the system, which, of course, shares more or less in the illumination they receive from the apostle's vigorous treatment. It is not surprising, therefore, that Coleridge should have called the epistle "the most profound work in existence," and that Tholuck should have seen in it "a Christian philosophy of universal history." This, indeed, was the common opinion in former ages, especially since the Reformation, when Luther pronounced it the chief book of the New Testament, and the purest gospel.

Of late, however, a different opinion has been expressed, even by some in orthodox communions.\* Objection has been made to the

\*And not of late only, for more than fifty years ago Archbishop Whately said: "Still Paul may be said to stand, in his works, as he did in person while on earth, in the front of the battle, to bear the chief brunt of assailants from the enemy's side, and to be treacherously stabbed by false friends on his own; degraded and vilified by one class of heretics, perverted and misinterpreted by another, and too often most unduly neglected by those who are regarded as orthodox. And still do his works stand, and ever will stand as a mighty bulwark of the Christian faith." (Essay on some of the difficulties in the writings of St. Paul.)

high value set upon this epistle as a norm of doctrine, as if this derogated from the supreme authority due to Christ. The idea of a progress of doctrine in the New Testament is deprecated as an analogy drawn from the experience of human teachers, where it is appropriate enough, but wholly inadmissible in a case where the incarnate Word has spoken. It is further insisted that the argument of the epistle, being addressed mainly to the Jews and designed to refute their errors, was excellent in its day, but is no longer useful in the same way; and that the result of the prominence given to his teachings is to give some color to the charge that the Church's "faith is Paulinism rather than Christianity." Systematic, logical and argumentative teaching has supplanted the figurative, authoritative and practical method pursued by Christ; and stress has been laid upon *credenda* rather than *agenda*. And the degeneracy thus caused is such as to call for a new Luther to restore the One Master, Christ, to His rightful position. All this, we insist, is a manifest and frightful error. Revelation was gradual all through the Old Testament: why should it not be in the New? Moreover, our Lord expressly said to the twelve: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth." It was impossible that the facts of redemption could be co-ordinated and systematized until they had actually occurred. When the death of our Lord, His resurrection, His ascension, and the outpouring on Pentecost had taken place, "all the truth" could be seen in its full scope and wide relations. And we have it—especially that which concerns the sacrifice of Christ and its abiding and manifold efficacy—in a way in which it could not have been apprehended in the days of His flesh. This fact in no degree lessens our obligations to the Great Teacher. What is taught by His apostles was first taught them by the Spirit whom He sent, and sent for this very purpose. In every case the authority goes back to Him who is in the bosom of the Father, and who alone can reveal Him or His will. And to affirm the contrary is really, under the mask of deference, to impeach the authority of Christ, and put human wisdom in place of divine. So too in regard to the Jewish problems discussed and settled by the apostle. In the first place, these discussions have a permanent value in explaining and determining the relation between the Old Testament and the New. Surely no one can undervalue this, who considers that two-thirds of the Revelation which God made to man is contained in the Hebrew Scriptures, and that the later writings, so far from displacing the earlier, depend upon them, and in union with them make up an integral and self-consistent whole. But, in the next place, the questions at issue in the church at Rome and elsewhere, although in form local and limited, in fact were of universal and perpetual interest; and they are handled by the apostle always in the

light of great principles. It is easy to ask, who cares about circumcision now? but to settle the point as to its origin, meaning, and force, is to settle the entire question of ritual and all external things whatever, in relation to man's acceptance with God. There is scarcely a point touched upon in the entire epistle which does not run back to ultimate truths. For example, no one now needs to be informed whether he should eat meat that has been offered in an idolatrous temple; but it is of very great interest to every man to know the grounds upon which the apostle solved that question, and thus learn what place the *Adiaphora* have in Christian ethics, and to what extent Christian liberty is limited by circumstances.

But the chief theme of the treatise is one that directly touches every member of the race, that underlies all Christian experience, and that gives tone and character to every gospel sermon. Its interest and value are the same now that they were eighteen centuries ago. It comes home equally to the learned and the ignorant, the moral and the immoral, to the nominal Christian, the Mohammedan, the Buddhist, the Parsee, the South Sea Islander. It answers the all-important question, which, sooner or later, in one shape or another, comes up in every man's mind, How shall a man be just with God? The solution of this otherwise hopeless problem lies in the brief formula, salvation by grace through faith, not through the law. The apostle begins by showing the universal need of this salvation, because all men are sinners. Then he unfolds the power of God's grace as that which both justifies and sanctifies; so that sinners are not only accounted righteous but also made righteous—two things which are held distinct, yet inseparable. This is followed by a statement of God's eternal providence, setting forth His sovereignty in relation alike to individuals and to nations, and at the same time insisting upon human responsibility in accepting or rejecting the Gospel. On the basis of the wonderful scheme of grace thus evolved, he founds stringent exhortations to all relative duties and a solution of various ethical questions, concluding with messages and greetings appropriate to a letter.

In the discussion of these topics the apostle shows himself to be a close observer, a profound thinker, and a cogent reasoner. What can be more complete and conclusive than the great premiss of his argument, contained in the first two chapters? How convincingly is his charge made out, that both Jews and Gentiles are all under sin! His indictment of the Roman world of his day has again and again been acknowledged by candid or conscience-stricken heathen of our own day, as a just portraiture of their own moral state.\*

\*The accomplished missionary, Dr. Jacob Chamberlain, of Vellore, India, told the writer that once, when he publicly recited the first chapter of *Romans*, one of the heathen audience insisted that the missionaries must have written that chapter after their arrival in India, for otherwise they could not have described the existing state of things so exactly.

Nor does he judge them by a standard of which they have no knowledge, but appeals to the law written on the heart, and upon this founds his sentence of condemnation. The guilt of the Jews, on the other hand, is established from their own Scriptures, whose testimony was to them, of course, final. It follows, therefore, that every mouth is stopped, and all the world is guilty before God. This being the case, there is no hope for man in himself. His own righteousness is an impossibility, an absurdity.

Yet there is a salvation. There is a divine righteousness provided for man, but it is received by faith alone, and therefore is wholly gratuitous. The apostle asserts this, and then cites in confirmation the words of David and the experience of Abraham as convincing evidence of the universal and indispensable necessity of faith as the means of justification. After dwelling for a moment upon the peace, and joy and hope of the salvation thus appropriated, the writer proceeds to one of the grandest generalizations conceivable; one that takes in the beginning, and the middle, and the end of all human history. All the sin, sorrow and death that exist are traced up to the one natural head of the race, Adam; and all the righteousness, and joy, and life that man can attain, are traced up to the other spiritual head, Christ. Despite all differences as to details of the passage among even orthodox exegetes, the main outlines of this wondrous parallel are incontestable. The two personages sustain a certain and universal relation. Adam's sin blasted the whole human family; Christ's righteousness redressed the evil, and gained for His people more than Adam lost. Did any other human writer ever sweep so vast an horizon in a single short paragraph? And yet from age to age the cuckoo song is repeated: that Paul is a Rabbinic thinker and uses Rabbinical arguments—that is, that he is narrow in his views, a bigot for prejudice, fanciful in interpretation, and hair-splitting in casuistry. Nothing can be farther from the truth. A gulf as deep as Gehenna divides Paul from the Kabbalists. He never sticks fast in the letter, nor soars into imaginary symbolism. He does not magnify trifles, or give up substance in pursuit of form. Nor is his reasoning sophistical or barren, but fair, manly and conclusive. He discusses the highest topics man can consider, and in a tone and with a weight proportioned to their importance. He is an intense patriot, yet derogates nothing from the claims of the Gentiles. He argues from the Old Testament, but as fairly and sensibly as does the Lord in whom he believed. Everything in matter and manner and spirit is large and comprehensive—in keeping with the magnificent fullness and grace of the salvation he has to set forth.

But gratuitous salvation might seem to open the door to boundless license; a charge which continues to be urged even in our own day. Hence there follows an argument to show that the system of

grace not only favors but requires and ensures a growing holiness in all its subjects. The very nature of the case leads believers to live unto God and die unto sin. This is not to be understood to the disparagement of the law, for that, as the expression of God's will, is itself supremely excellent. But it cannot make holy; its tendency in sinful man is rather to excite and exasperate sin. This failure sets in vivid contrast the glory and blessedness of a free life in the Spirit by which the flesh is subdued, afflictions are sanctified, and the weakest believer becomes more than conqueror. The final certainty of this result is expressed in a strain of lofty and impassioned utterance than which, according to Erasmus, "Cicero never said anything more eloquent."

Still there was a sad exception to the universality of the salvation thus described, in the unbelief of the Jews. The apostle explains this lamentable truth by a reference to the divine sovereignty. God has mercy upon whom He will, and no sinful creature can ever bring his Maker under obligations to him. That any are saved is due only to God's electing grace; that any are lost is due only to their sin. The Jews stumbled and fell, because they would not submit themselves to the righteousness of God. Still their rejection is not total nor final. There is, there always has been, a remnant according to the election of grace. And, moreover, a day is coming when the natural branches of the olive tree once lopped off shall be grafted in again, and this shall be as life from the dead. The fulness of the Gentiles shall come in, and so all Israel shall be saved. In view of this consummation and the way in which it is to be reached, the writer breaks out into an exuberant doxology, the sublimest apostrophe to be found in the pages of inspiration itself.

Here come in the *agenda*, incidentally and subordinately, as they must do in every scheme which does not turn religion into an ethical system. The apostle treats of individual, relative, social and civil duties, as well as of the true nature and limits of Christian liberty, with precision and force. But the remarkable thing is not the nature of the precepts. The chief rules of ethics have been the same in all ages, and Christianity is noted not so much for new views of moral duties as for its furnishing a new spring of action which governs the life and makes it a continual offering to God. In this epistle the apostle first lays the foundation in the *credenda* and then on the basis of the wondrous grace shown in the whole provision for man's spiritual need urges the consecration of heart and life to the Lord. A holy walk is not presented as the consideration by which heaven is gained, but rather as the necessary outcome of a genuine faith and a hearty and cheerful return for the "mercies of God." The Christian does not work for wages, but gladly consecrates the life he lives in the flesh to the glory of that Savior who loved him and gave Himself for him. If

he lives, he lives unto the Lord; if he dies, he dies unto the Lord, so that living or dying he is the Lord's.

Thus the doctrinal and the practical parts of the epistle are all of one piece and cohere together in indissoluble union. They show that truth is in order to godliness. Creed is not sacrificed to commandment, nor commandment to creed, but the two coalesce in a vital connection. The edifice of Christian character is built upon immovable foundations of doctrine. And on the other hand dogma, instead of being a bundle of dry and withered sticks, is a living tree like that of the Apocalypse which bears twelve manner of fruits and yields its fruit every month.

It is no wonder then that this epistle has in every age been the theme of comment and argumentation. It deals with such fundamental questions, it treats them in a style so profound and masterly, it comes home so close to the deepest needs of man's nature, its scope is so vast, taking in as it does the entire race in all its history from the beginning to the end, its bearing upon the nature, perfections and counsel of the infinite mind is so direct, that men could not afford to pass it by. Sometimes the author amid the crowd of critics has had the fate ascribed by Warburton to Job of having his brains sucked out by owls, but the long line of expositors, beginning in the Nicene age and coming down to this present, includes the names of the most distinguished intellects the church has to show. And in every period of trial or of peril this book has always come to the front. Its masculine theology, its lofty tone, its searching analysis, its comprehensive sweep, its uncompromising fidelity to truth, its deference to the written word, its reverence, its sympathy, and its purity, compelled the admiration of the scholar and the faith of the believer. There are depths in it which no human mind is able to trace, yet on its surface lie truths which feed the soul and strengthen the purpose even of beginners in the school of Christ. Philosophical theories come and go, tastes change, there are fashions in speculation as in other things, but the ultimate relations of man and God, especially of sinful man and a holy God are the same in all ages, and nowhere in all the world are they set forth so clearly and systematically and profoundly as in the Epistle to the Romans. And no man who faithfully studies its pages will ever become a sciolist in philosophy, a quack in education, a crank in the pulbit, or a heretic in religion.

## V.—CONDITIONS OF PULPIT POWER.

NO. II.

BY PROF. WILLIAM CLEAVER WILKINSON.

It is perhaps time now that I should give some idea of what I mean by Pulpit Power. I do not mean popularity. Popularity is no measure of power in a preacher. As a general rule, a preacher, other things being equal, wins popularity in an inverse, rather than in a direct, ratio to the true power that he exerts. Your popularity means that you please the people. You lead them only in appearance, not at all in reality. You go before them in the path where they already wanted to go. They applaud you because you say what they desire to hear. Say what they need to hear, and their applause will wait. Popularity has a numerous following. Power often stands alone. The popular preacher has the majority with him now. The powerful preacher has his majority by and by. The powerful preacher is Luther alone in the Council at Worms. The popular preacher need not, in fact, he must not, believe too strongly in preaching. But to have power in preaching it is indispensable that a preacher believe in preaching.

But a preacher may believe in preaching without having any very clear conception of what preaching is. Such a preacher, however, notwithstanding his faith, cannot be a powerful preacher. I lay it down accordingly as the second condition of pulpit power that the preacher should have a sharp and clear conscious conception of what preaching is. I do not say a right conception. I say now simply a conception—a good, definite, positive conception of some sort; a conception that is at least vivid and conscious, if it be a wrong conception. Such a distinct conception of what preaching is, I believe to be at this particular time a much-needed condition of pulpit power. There is, if I mistake not, in many ministers' thinking, a good deal of vagueness at precisely this point. But vagueness here is weakness, and it is for this reason, I am persuaded, that we so frequently see a good minister, a minister who has a perfectly genuine and a profound faith in preaching, yet fulfilling a ministry not attended with indications of real pulpit power. It is not faith, it is clear conception, that is wanting.

Now there is one element in preaching as to which vagueness of conception is, happily, impossible. No one can possibly be in the fog about the fact that preaching is speaking. The element of talk that enters into preaching is too plain for anybody to miss. Beyond this, however, there is abundant chance for uncertainty of thought. To be sure, people generally further agree that preaching ought to be of a religious nature. That preaching is religious discourse, would be

about as sharp a definition of preaching as many a preacher could give. But evidently "religious discourse" is a very vague description. Preaching may be very indistinctly conceived under so general a definition as that. The vivid conception that generates power, demands for itself some intenser, some more aggressive expression. Preaching must have an aim beyond itself. Preaching for the sake of preaching, a sermon for the sake of a sermon, is not saved from being imbecile by being religious. Not the subject, but the object, of your discourse constitutes your discourse what it is. Here is the point at which perfect sharpness and clearness of conception are necessary, in order to power in preaching. Something, indeed, more than sharpness and clearness of conception are necessary, in order to the truest and highest power. But without at least so much, preaching is inevitably condemned to feebleness.

Few ministers perhaps consciously preach with a mere view to supplying a certain amount of preaching. But unconsciously some ministers do this. They may do it with a degree of honest faith, too, that good will come of their preaching. And good does come of it. Such preaching has some real power. But the power falls infinitely short of what the power of preaching ought to be. Its object is not sharply enough conceived.

There are ministers who more or less consciously aim at making themselves acceptable to their hearers. They mean upon the whole to preach the gospel, but at all events they wish to satisfy the average expectation. This object, the aim to be "acceptable" preachers, dares hardly define itself too clearly to self-consciousness. But it is not the less real for being unconfessed. It creates a double motive, which makes everything doubtful. You sometimes seem to recognize in such preachers the authentic voice of an apostle. At other times, you can discern only the timid appeal of a candidate for your favor. The power of preaching like this is subject to much tare. There lacks the condition of a single motive. The preacher does not conceive distinctly enough what preaching should be.

When a preacher proposes to himself the saving of men as the one object of his preaching, he makes a great advance toward that simplicity and clearness of conception which is so essential a condition of pulpit power. I do not say that he quite reaches thus the true limit where simplicity and clearness are at their greatest. But he has made a long stride in advance. The saving of men, however, is still too uncertain a term to be a good goal. It gives too much play to that infirmity of our nature, the fondness for indulging our individual will. We are too much at liberty to conceive as we choose, what it is to save men. Our conception is liable to waver, and we then suffer the loss of power that wavering conception always entails. One of the admirable things in Mr. Beecher's "Yale Lectures on Preaching" was the dis-

closure which the lecturer makes in them of his idea of preaching. This idea has the merit of great simplicity and perfect clearness. Therein lies the secret of the power which Mr. Beecher's preaching so long exerted. He had an aim, a sharp, clear, single, conscious aim. Toward that aim his whole pulpit career steadily drove. He made no deviations, no circuits, that were not intended to help his arrival at the goal. The goal was never out of his sight. The vagaries with which, while it was yet a matter of serious concern to the general public what he taught, Mr. Beecher used to be charged, are all of them reduced to consistency when you know what his idea of preaching was. Mr. Beecher says that his idea of preaching was that the preacher should aim at "reconstructed manhood." You may observe that the general notion of "saving men" is specialized and interpreted here into something more individual and definite. "Reconstructed manhood" was Mr. Beecher's conception of the aim of preaching. His whole pulpit career was a continuous effort to realize this idea. His voluminous record of sermons might be read in the light of this disclosure, and reconciled into entire consistency with itself. He always consistently sought to make men over—to bring them back to their own highest ideal—to reconstruct in them their ruined manhood. And this intensely vivid conception of his aim, tenaciously adhered to, is what gave Mr. Beecher his pulpit power.

But a preacher may have a sharp and clear conscious conception of what preaching is, without having yet fulfilled the most fruitful condition of pulpit power. I proceed to lay it down as the third condition of power for the pulpit that the preacher should have the *right* conception of what preaching is. Mere definiteness and firmness of conception, as to the object of preaching, ensures to the preacher a considerable accession of power. But he must have his definite and firm conception *right*, if he would exert his just measure of power in preaching—much more if he would have the quality of his power pure.

Now there is, as I hold, just one right conception of what preaching should be. This one right conception of preaching Mr. Beecher never reached. Mr. Beecher's mistake lay in making what properly was but a certain result of preaching constitute the aim of preaching. "Reconstructed manhood" is one of the glorious results which may be expected to follow right preaching. But it is not the proper aim of preaching. It puts the wrong thing in the centre. Not man, but God, in the centre, is the right Copernican order. Not to reconstruct manhood—not to save men—this is not the true sovereign aim of preaching. The true sovereign aim of preaching is something for the sake of God, rather than anything for the sake of man.

The mistake of Mr. Beecher's definition lay therefore first, in making that the aim, which should be chiefly a result, of preaching. It un-

fixes God himself from his true place in the centre, and puts man there instead. The other mischiefs of the wrong definition are such as naturally follow this mistake. If you aim at "reconstructed manhood" in your preaching, your aim admits the use of such means for its own accomplishment, as you may yourself account the best. There is nothing in your aim, thus stated, to determine your method. Socrates aimed at "reconstructed manhood." There is nothing fixed or limited, and nothing, therefore, fixing or limiting, in such an aim. It is too accommodating. It leaves the man that holds it lax. It tends naturally to such looseness of statement, such license of interpretation, as, for instance, is exhibited in the following sentence, which I give exactly as it stands in Mr. Beecher's printed "Yale Lectures on Preaching": "If you will look through the New Testament," Mr. Beecher says, "with your eye on that point, you will find that Paul—the greatest of all preachers, I take it—aimed all the way through, and certainly Peter, in his famous sermon on the day of Pentecost, aimed, at reconstructed manhood."

Mr. Beecher here makes his appeal with confidence to Peter's Pentecostal sermon, for confirmation of his own idea of preaching. Peter, "certainly," he says, aimed in that sermon at "reconstructed manhood." Now the fact is, that Peter began his sermon by accounting for the occurrences of the day as a fulfilment of Joel's prophecy. He then proceeded to show that a certain Psalm of David referred to Christ, and thus that Jesus was Christ. He finally closed with a definite statement of his own aim, in these words: "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." Where does "reconstructed manhood" appear in this sermon as Peter's aim? "Certainly" (we may use Mr. Beecher's own word), "certainly," nowhere. Peter's sermon contains not the shadow of a hint that such a notion as "reconstructed manhood" ever entered his head. Mr. Beecher read it into the text out of his own fancy; and I say that just such unwarranted treatment of Scripture is the proper corollary of Mr. Beecher's definition of the aim of preaching. Mr. Beecher had made up his mind that "reconstructed manhood" was the thing to aim at in preaching, and as Peter was unquestionably a preacher, of course Peter aimed at that. This seems to be the whole of the matter. The fault involved is easy to name. Mr. Beecher's idea of preaching *does not imply submission, on the part of the preacher, to authority, and it does not require submission to authority on the part of hearers*, as a thing to be aimed at in preaching.

Now, the very gist of Peter's sermon is a challenge to submission. The whole sermon is one proclamation and proof of the lordship of Christ. The aim of the preacher declares itself unmistakably in the words with which the sermon closes. The absolute lordship of Christ,

the duty of men to acknowledge Christ's lordship—in one word, obedience to Christ as Lord—this at length is the true ultimate aim and object of all preaching. Here we reach the sole safe conception of what preaching should be. Obedience to Christ expresses it all. Obedience in a twofold sense: the obedience which consists in accepting Christ for once and for ever as the supreme lord of the soul, and then, further, the obedience which consists in observing His commandments. "Reconstructed manhood" will be the inevitable result of such obedience, and "reconstructed manhood" will be all the more certainly realized for not being consciously aimed at.

I am profoundly convinced that, to conceive thus of preaching as a means of making men obey Christ in the twofold way of which I have spoken, would, if the conception were intelligently and heartily embraced by preachers, increase at once fourfold the present volume of pulpit power. In the first place, it would supply to preachers themselves what they urgently need, an anchor to hold them to the truth of the Gospel. If there is any one thing more needed at this moment by our preachers than the habit of absolutely unquestioning submission to the authority of Christ, then I do not know what that thing more needed is. There is not a single mischievous tendency of the times in religion that would not be corrected by this habit of submission to authority. We are constantly tempted to speculate, to philosophize—in short, to rationalize. We cannot believe in the atonement until we have explained the atonement. We cannot trust the efficacy of prayer until we have explored the method of the divine administration; until by searching we have found out God. This is all wrong. We, in this way, cut the sinews of our pulpit power. We had much better stop short at the first limit, since we can never reach the last. Brethren, we have got to believe more bravely. In order to do this, we must obey more humbly. Above all things else, Christ is our Lord. There is nothing wiser for us than to believe this. We must bow down to Him in our inmost hearts. The authority of Christ should be the end to us of speculation. Oh, the vast, the incalculable mistake that we make in permitting the subtleties of philosophy, the audacities of science, to interfere with our obedience to Christ! For my own part, I am not naturally very credulous. I disbelieve very easily. My first impulse is to question. For this reason, I doubt everywhere else; but I believe, and I bow, and I obey, before my Lord, Christ. Nothing is so certain to me as what He has said. Is not *One* our Master? Or are we to divide our allegiance? I tell you, my brethren, we need, first of all things, ourselves to admit Christ into our own minds and our hearts and our lives as absolute Lord. We can then oppose and overawe the confidence of philosophy and of science with a mightier confidence than theirs. And we need to go forth with the sense of heraldship in our hearts, and summon men, in the name of our King and

theirs, to instant and unconditional submission. This will give to our preaching a definite and an inspiring aim. We shall constantly be animated with a conscious purpose. Whenever we stand before our fellow-men, we shall know why we are there. We shall be there to bring them into obedience, or into better obedience, to Christ. Every sermon will be an assault on the wills of our hearers. The warfare will be a warfare of offense and aggression. We shall always be moving immediately on the enemy's works.

If there is to be yet anywhere a falling away from Christ, it will not, I am sure, be among those preachers who accept it for the one aim of their preaching to get Christ obeyed. One anchor can hold us, whatever winds, or tides, or tempests beat. Simple, humble, steadfast, childlike obedience to Christ—that is a bond which never yet was broken. It is our safety, and the safety of the world.

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## VI.—DR. PUSEY'S COMMENTARIES.

BY HOWARD CROSBY, D.D., NEW YORK.

DR. PUSEY, forty years ago, gave name to the Oxford movement toward mediævalism, which landed Faber and Newman in the Romish Church. Whatever may be justly said of the folly of that movement, it was a reaction from gross secularism in the Church of England, and the leading spirits in it were men of devoted piety. The fundamental error of the movement was its trust in the Church rather than in the Scriptures as the representative of the mind of God. Dr. Pusey never left the Church of England. He instinctively drew back from Romanism, however logical it might have been for him to go with Faber and Newman. Their departure to Rome rendered him more cautious, and the latter part of his life was spent in using his learning and influence to promote spiritual religion in the Church of his fathers. In vain will you look for any mediævalism in his incomparable Commentaries. They are the outspakings of a warm Christian heart, and marked by the thoroughness and careful exactness of a man of remarkable learning.

His "Daniel" is far beyond any other commentary ever written on that prophet. It is an exhaustive treatise on the entire archæology, chronology, authenticity and signification of that conspicuous prophetic book. In this treatise, every argument put forth by rationalists to destroy the force of the book by bringing down its date to the Maccabean period, is met with irresistible counter-argument and with a knowledge of every authority and every resource of proof, so that Pusey's work is the abundant reservoir from which every writer now draws, and is really the end of controversy on the subject.

In the "Minor Prophets" Dr. Pusey has shown the same careful,

scholarly treatment and the same devout spirit. This work is rich in spiritual thought, and must prove abundantly suggestive to every thoughtful reader. Of course, the school which would eliminate the supernatural from Scripture will not like Pusey. Those who would charge our Lord with folly for speaking of Jonah as in the whale's belly, will also charge Pusey with folly for believing that Jonah was in the whale's belly. The modern wiseacres, who can rebuke Moses and correct Isaiah, and sneer at Paul, and talk about our Lord's ignorant teaching, will honor Pusey with their sublime contempt; but the heart that reverences God's holy Word will find in Pusey a most congenial and trustworthy helper in understanding that Word and appropriating its life-giving lessons. That every word of Dr. Pusey is correct, that his interpretation of a prophetic symbol is necessarily right, no one would maintain. Were he now alive he would be the first to disclaim all dogmatism in the matter. His learning was always held modestly, though manfully. He never uses a presuming style, while he shows his own steadfastness of belief.

His Commentaries are of a rare order in mingling the results of the highest scholarship with the unction of the deepest spirituality. Most of our modern critical commentators avoid a practical thought, as if it had no relation to their work: but Pusey does not consider his work done until he has touched the soul through the enlightened intelligence. On the other hand, where we have practical commentaries, they are too often disfigured by gross inaccuracies of interpretation, by a lack of general learning, and by a want of discrimination in the use of authorities. But in Pusey we have, with the aids to devotion and righteousness, the guidance of a superior scholar, who makes no blunders, is master of the Hebrew original and its cognate dialects, and who uses copiously and with effect the best ancient authorities, according to their proper application.

To put such commentaries as Pusey's "Daniel" and the "Minor Prophets" before the public is to help the cause of truth and sound learning in a very efficient way. The minister, the divinity student, the Sunday-school teacher, and the thoughtful Christian, will find no aid to Scripture-reading more acceptable or more helpful than these works of him whose beautiful life has received the admiration and respect of those who most widely differed from him in views of Church government and ritual. In these days of crude theorizing and profane handling of God's holy Word, it is refreshing to turn to this godly scholar and listen to his words of wisdom, and bow with him in reverence before the sacred oracles.

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

## NO. II.

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

X. *True Eloquence is a Virtue*: So says Theremin, the master of rhetoric. Power in speech in its highest exercise implies a *man behind it*. Only moral worth can impart the dynamic force that is most immense and intense in oratory. Buffon finely remarks to those who affect to despise the culture of a pure style, "Le style, c'est l'homme!"

XI. *Wonderful organic unity exists in nature!* Cuvier's Law: "Every organized being forms a whole—a complete system—all the parts of which mutually correspond. None of these parts can change without the others changing also; consequently, each taken separately indicates and gives all the others." The sharp-pointed tooth of a lion requires a strong jaw, a skull fitted for the attachment of powerful muscles, both for moving the jaw and raising the head; a broad, well-developed shoulder-blade; an arrangement of the bones of the leg which admits of the leg being rotated and turned upward, as a seizing and tearing instrument, and a paw armed with strong claws. Hence, from a single tooth Cuvier could construct a model of an extinct species of animal.

XII. *The Book of Esther is an unfolding of Divine Providence.* 1. An unseen power behind human affairs. 2. Ultimate just awards both to evil and to good. 3. Prosperity of the wicked ending in adversity. 4. Adversity of the righteous ending in prosperity. 5. Poetic exactness of retribution, *e. g.*, Haman and the gallows. 6. Minutest matters woven by God's shuttle into the fabric of His design. See chap. vi: 1. 7. Yet no fatalism taught here, but prayer, resolve and independent action. 8. The name of God is not found in the Book, perhaps to hint that the hand which regulates all these things is a *hidden hand!*

XIII. *One of the most marked examples of "Design" is the camel.* From bony frame to hair of coat nothing could be omitted or improved with reference to its uses as the servant of man. So viewed, seeming defects and deformities, like the hump and callosities, become beauties. The seven callosities sustain the pressure of the body when the camel kneels or rises, and keep the skin from injury by the burning sands. The teeth are fitted to cut through the tough desert shrubs; the nostrils, to close against sand drifts. The elastic pads on the feet, tough as horn, yielding as sponge, fit the "ship of the desert" to move noiselessly yet harmlessly over the roughest road. The stomach is made to digest with relish the coarsest plant-tissues; and special reservoirs for water are provided, from which the beast may draw as he needs from day to day. The hump is a repository of fat, to be re-absorbed as food when other nourishment is lacking; while the camel's very build shows that God meant the beast for burden, not for draught.

XIV. *Christ's interview with the adulteress* (John viii.) is a most remarkable presentation of 1. *Divine Wrath*, holy indignation against sin cloaked behind hypocrisy and accusation of others. 2. *Of divine judgment*, compelling self-conviction, and exhibiting the self-repelling power of simple holiness. 3. *Of divine grace*, forbearing, forgiving, restoring, toward a condemned and penitent sinner.

XV. *Thomas Aquinas was one of the most remarkable men of the thirteenth century.* An accomplished scholar, a devoted student, a master logician, rich in dialectic powers, prodigious in memory, he was singularly pure in life and inflexible as iron. His fellow students nicknamed him "*The Dumb Ox*," from his size and silence; whereupon his master exclaimed, "This dumb ox will give such a bellow in learning as all the world shall hear!"

XVI. *Conscience is like the human eye.* When the light is most diffused and dim

it dilates the most, that all rays may be gathered and utilized; and, like the eye, it involuntarily shuts at the approach of danger. In the bigot only is it true that the more light you pour upon it the more it contracts.

XVII. *The vane on the Royal Exchange, in London*, supports a huge brass grasshopper. There lies behind this curious symbol the story of a babe abandoned by the roadside. While a carriage tarried to give children that were riding a chance for play, one of them chased a large grasshopper, and so came near the crying infant. The foundling was taken to the carriage, adopted as a son in the Gresham family, and subsequently, as Sir Thomas Gresham, founded the first Royal Exchange. Hence this grasshopper emblem.

XVIII. "*The altar that sanctifieth the gift.*" It is not the amount we give, but the purpose with which, and to which, we devote the gift, which determines its value. The alabaster box of spikenard had inherent preciousness, but when broken on Jesus' feet to anoint him for his burial it became valuable beyond words. The widow's mites were inherently worth but a farthing, but the holy self-denial, the consecrated purpose, which dignified the gift, made them grow into shekels of the sanctuary; the "altar" transformed the copper into gold when the mites were laid upon it.

XIX. *Gutenberg's dream of the power of the press.* He was working in his cell in the St. Aborsgot Monastery, and heard a voice warning him that the power of his invention would enable bad men to propagate their wickedness and sow dragon's teeth; prophesying that men would profane the art of printing, and posterity would curse the inventor. He took a hammer and broke the type in pieces. Another voice bade him desist from his work of destruction, and persist in perfecting his invention, declaring that, though the occasion of evil, God would make it the fountain of infinite good and give the right the ultimate triumph.

XX. *The Church's mission is to go out and compel outsiders to come in.* Luke xiv: 16-24. Charity does *not* begin at home, nor above all, *stay* there. Christian love goes out to the most distant, destitute, depraved, despairing; to those who are already destroyed by their own vices; for such are emphatically the "lost." The very fact of remoteness from Christian privileges is an argument and an appeal.

XXI. *The two handmaids of Christianity are Industry and Intelligence*, as the two handmaids of crime are ignorance and indolence. Froude says the Romans worshipped the virtues; the Greeks, the graces. We must, then, dare to be Romans before we essay to be Greeks, for the virtues are the only basis for the graces. All Christian work for the masses must begin by teaching the idle industrious habits, and the ignorant and superstitious, the knowledge of the truth.

XXII. *Permanence and perfection* are the two grand qualities of all God's works. Eccles. iii: 14. Man's work at best is only imperfect and unenduring. The effect of a studious and earnest contemplation of God's work is to make men "fear before him." To see that it is essentially unchanging through all the mutations of human affairs, and that it can neither be improved by addition nor subtraction, overwhelms us with awe. This permanence and perfection of God's works suggests and implies similar changeless and faultless *moral discriminations and decisions*. This made the thought of the Judgment the most overpowering thought that ever filled the colossal mind of Webster. When God judges, nothing escapes His omniscient eye, and the sentence is irreversible.

XXIII. *History demands remoteness of time*, in order to insure a just verdict. The actors in events, especially in great crises, are too much blinded by prejudice or prepossession to see real merit or recognize real malice with clear vision. Blame attaches where it does not belong, and good offices are credited to the wrong account. The best survey of a battle-field is made after the smoke of battle clears away. Erasmus whimsically compared Buffon to the tapestry of Flanders, with great figures, which to produce their true effect must be seen at a distance. The

illustration serves equally well as to the need of distance of time for just historic verdicts.

XXIV. *The joy of the Lord is your strength.* Neh. viii: 10. 1. In the weakness and weariness of *doing our duty.* 2. In the impotence of *conflict with sin.* 3. In the prostrating and crushing *burden of trials.* 4. In that divine work of *winning souls.* 5. In the *last hour* when heart and flesh fail.

XXV. *Matthew Arnold's divisions of society:* An upper class, materialized; a middle class, vulgarized; a lower class, brutalized. By a misapprehension the remark has been misquoted thus: a middle class "*pulverized.*" It is one of those blunders that come very near to the truth, for between the materialism of an upper, and the brutality of a lower class, as between opposing millstones, the middle class is sometimes ground to powder.

### VIII.—THE FIRST FROST.

BY JOHN D. SHERWOOD, ENGLEWOOD, N. J.

*Be not afraid; only believe.*—Mark v: 36.

#### I.

SOFTLY sifting through the silence, through the listening, starry night,  
Falling through the unfenced spaces, all unseen by mortal sight,  
Covering all so pearly white,  
Spread the soft, congealing light:  
As if angels there had shaken their new-furnished, happy wings  
And had powdered freshly over earth's outlying, common things,  
Hiding all its wounds and stings.

#### II.

But, alas! when rose the sun all the white was turned to black,  
And to heaven the white-winged envoys seemed to hasten quickly back,  
Leaving in the darkened track  
All things green now bordered black;  
Leaving all the leaves so wilted, and the flowers like orphans dressed,  
While the shrubs sulked in their places, and all Nature seemed oppressed  
By a weight upon her breast.

#### III.

Cease, my soul, thy thankless murmurs. Learn the lesson of the frost!  
Nor by any fleeting show let thy wiser faith be tossed,  
Nor thy trust in God be lost:  
For He sendeth the hoar frost;  
With His cunning hands He spreadeth the fire-hiding, gracious mist,  
And in His good time dissolveth into gold and amethyst,  
When His loving lips have kissed.

#### IV.

Then the golden rods majestic in the fields He groups and sets,  
And on starry asters places bright and dazzling coronets,  
Which with gold and green He frets,  
Or, like signet rings, He sets;  
Then the golden bees and hornets with bared heads come oft to pay  
To those throned and purple asters their obeisance through the day,  
Standing in their bright array.

## V.

Then the cheery swallows sail on the glad and billowy air,  
 And the crickets sound their trumpets with an earnest, forceful blare,  
 And fall concerts they prepare  
 In the crisp and rhythmic air:  
 And the fleet and gleeful squirrels dart through all the bare-armed trees,  
 And the nuts, by frost fingers opened, gayly reach and boldly seize,  
 'Mid the swaying, laughing breeze.

## VI.

Then the gorgeous Indian Summer, like the Apocalypse, comes down,  
 Scattering glittering pearls and diamonds o'er the chill and frosted ground,  
 Placing on each tree a crown,  
 With bronzed bands encircled round.  
 While the Autumn fruits Hesperian nod and laugh o'er trellised wall,  
 And through all the brooding spaces regal sunbeams shimmering fall,  
 Thanks from all the earth loud call.

## VII.

Thus from that ungracious frost slow evolved God's gracious plan—  
*Slow*, oh yes! so very slow, to the eyes of hasty man,  
 Showing quickly what he can,  
 Thrusting works into the van;  
 Patiently He wrought and sifted the hoar frost through silent air,  
 Carefully beneath that frost His fall products did prepare:  
 Then leave your murmurs: Trust His care!

## VIII.

No convention heralded what His wisdom would provide;  
 No resolves detailed the methods by which faith and works abide;  
 Yet these showing side by side,  
 Without noise, or boast, or pride,  
 Wide proclaim the blessed lesson that our faith should rest above,  
 Never chiding, fearing, fretting—sure that Faith, and Works, and Love  
 Will to us our FATHER prove.

## SERMONIC SECTION.

### THE DIGNITY OF CHRIST.

By A. J. F. BEHREND, D. D., IN CENTRAL CONGREGATIONAL CHURCH, BROOKLYN.

*Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.—Col. i: 15-20.*

THERE is not within the covers of the New Testament a more graphic and powerful delineation of the incomparable dignity of Jesus Christ than the one I have just read. It is a very long and apparently an involved and obscure statement, but it may be doubted whether even an inspired apostle could have more clearly and compactly expressed the great thoughts that burned within him for utterance. It is one of two passages in which Paul passes from the fact of the incarnation to its philosophy and its eternal significance; and one hardly knows whether to admire most, the steadiness of his tread on these Alpine heights of Christian doctrine, or the modest reserve that he resolutely maintains in the way of silence as to many great, momentous questions that must have clamored for recognition and reply. The Church of our day is still wrestling with these clauses and their implications, and many a student has longed for a single hour of converse

with the great Apostle to the Gentiles, in order that certain burning questions suggested by them might receive an authoritative reply. Both the silence and the speech, the courage and the caution, marking this collocation of phrases, are evidence that a divine revelation pulsed in these words. We have here a companion picture to that which is found in the second chapter of Paul's epistle to the Philippians, representing in bold and masterly outline, the peculiar and the unapproachable majesty of Jesus Christ.

I shall ask you closely and reverently to study this picture, giving our attention for a moment to the background, inquiring what were the peculiar circumstances that provoked this rapid sketch. It seems that the church at Colosse was troubled with a school of false teachers, who united oriental and heathen speculation with Jewish asceticism. They were extreme rigorists, so far as the precepts of the law were concerned; they insisted upon circumcision; declared that the Jewish Sabbath, as well as the Lord's day, that had taken its place, was obligatory on Christian disciples; prohibited marriage; declared that the ancient separation between meats that are clean and meats that are unclean was still in force; and also maintained that frequent fasting was indispensable to a pure life. And this Jewish rigor was justified by principles that had their root in pagan and anti-Christian philosophy. The characteristic of every pagan system of philosophy is its dualism—the opposition ever maintained between matter and mind, between creation and God. Matter was thought of as being the seat of sin, as inherently and ineradicably evil and as constituting the battleground upon which every man who

[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.]

desired to be pure was compelled to enter. The idea that matter was the product of an immediate divine creation was regarded with abhorrence. Its existence was deemed possible only as being, the product of the last one of a long line of emanations from the pure and the perfect One. The last of these emanations from the Divine Being was called, in many of their systems, the Demi-urge, and the world of matter was held to be the immediate product of the Demi-urge himself. Above him were the purer Aeons, ranked in successive hierarchies of angels, and principalities, and dominions, and powers, ascending until they reached the final and the perfect Essence. In this hierarchy Christ was allowed a place, but not the only one, and perhaps not even the highest one. Hence the curious and puerile discussions among the primitive Christians concerning the genealogy of these angels, with various ranks and classes, mediating between God and man, and the respect and even the worship that ought to be paid to these angelic ministers. This leads us to see at how early a date the heaven entered into the very life and thought of the Church, by which Jesus Christ was shorn of his peculiar and unapproachable glory, by which the believer was separated, in his personal fellowship, from his Savior: an apostacy, this, from the pure gospel, that crystalized itself at last in the hierarchy of saints and angels in the Romish church, with the Virgin Mary at their head, to whom alone our supplications are to be made, and through whom all our mercies are to be received. It was against this incipient and mischievous heresy, whose doctrine Paul describes as the conceit of a fleshly mind, whose religion he defines as will worship, that he marshals these successive phrases of the text. by which, as over against all false speculation, he affirms that matter and mind, creation and redemption, nature and the church, the visible and the invisible universe in all their ranks of being, have but one living centre and

king, and that king and head is none other than Jesus Christ, "in whom and through whom and for whom are all things."

I. Now, when we come to examine this passage a little more closely, we find that, as in the parallel statement in the Epistle to the Philippians, the thought of the apostle deals with Christ before He was born and after His coming to this earth, or, in technical phrase, with the pre-incarnate and the incarnate Christ. The first three verses of my text have reference to Christ in his pre-incarnate state. The dignity and agency of Christ did not begin with his birth. They were independent of time; they ante-dated and they determined, according to the teaching of the apostle, all created existence. And this dignity of the incarnate Christ, again, is represented by two very brief but expressive clauses, one of which describes His relation to the independent and the original Godhead, and the second his relation to created existence.

1. As related, then, first of all, to the independent and original Godhead, our Lord is declared to be the image of the invisible God—His living, walking, exhaustive embodiment, "He that hath seen me hath seen the Father;" "No man knoweth the father, but the son, and he to whom the son hath revealed him." Jesus Christ is the image of the invisible God. There is this distinction between *image* and *likeness*. *Likeness* represents a superficial resemblance, as when two leaves from one and the same tree are said to be like each other; *image* indicates resemblance by participation in the same life, by reflection of substance, by reproduction of essence. *Likeness* is that which is superficial and partial; *image* is that which is essential, necessary, complete and exhaustive. Our Lord is declared to be the *image* of the invisible God; that is to say, He is that representation of God which God could not but have, that embodiment of the divine glory which is at once fitting and exhaustive. Whatever of glory there dwells in the eternal Father, that is ex-

haustively and from all eternity imaged in the Son.

2. Then, in His relation to the created universe, our Lord is declared to be the first-born of every creature. He is the image of the invisible God, the embodiment of His eternal glory, and the first-born of every creature; by whom all things were made, visible and invisible, terrestrial and celestial, "whether they be thrones, or dominions, or principalities, or powers." And not only are all things declared to be made by Him, but in Him they consist, and for Him they are maintained. Here is a marshaling of verbs and prepositions, so cumulative and exhaustive as to leave no ground for any hierarchy of powers, either for the creation, the conservation, or the government of the world. A three-fold affirmation is here made as to our Lord's relation to created existence. First of all, in Him the creative energy has its original and eternal living centre; for the declaration is not only that by Him all things were made, but in Him they were made—*i. e.*, the creative energy not only passed through Him, as the volume of a river's waters passes through its rock-hewn channels, but the creative energy dwells in Him, belongs to Him, as the life of His life, rooted in Him essentially and eternally. Nor alone are all things made by Him, but in Him they consist, that is in Him they *stand together*; in Him the universe of created existence finds its unity and its coherence. We talk about the laws of nature. What are they? They are impalpable, invisible, ideal; there are not a few who tell us they have no existence except in our imagination. They certainly are not a part of matter, because they dominate and give form to all matter. If they be anything more than the conceits of our imagination, they must inhere in some personal, living, spiritual substance; and it is not only the language of religion, but equally the language of true and solid science, that the laws of nature are the thoughts of God. This is only another form of Paul's statement that in Christ and in his living thought the universe

finds its unity and coherence. If it were possible for us to trace the laws of nature and of history to their point of convergence, we should find that point of convergence to be nothing less than the personal sovereignty of Jesus Christ, and science would find the declaration of the apostle to be literally true, that in Christ, as the eternal Son of God, as the image of the invisible God, the whole universe of created being finds its unity and coherence. Nor is this all that is affirmed by the apostle. Not only is the creative energy in Christ, not only does the universe find its coherence in Him, but He is the universal Governor of nature and of history. For Him all things exist, to serve His purpose and to manifest His glory. Or, to put the whole doctrine into a single phrase, Jesus Christ is the first cause, the efficient cause, and the final cause of all created existence.

Now these separate clauses are dovetailed into the clause preceding them, that very brief but comprehensive declaration that Jesus Christ is the first-born of the divine creation: for that expression does not simply mean that our Lord is the first creature, either in time or in rank. The emphasis must be put upon both adjectives, upon the compound word "first-born." The primacy of Jesus Christ in the creation is the primacy of birth. He alone is born, not made; all other things are made, not born; and there is a very marked distinction between these two. *Birth* is affirmed of our Lord; of all things else, only creation. Our *thoughts* are born of us, born of our intelligence; our *works* are the product simply of our hands, under intelligent direction. The things that we make are things that are outside of ourselves; they may perish, and our being be not affected; but the thoughts that are born within us and born of us are a part of our own being; when you touch *them* you touch yourself. Our Lord's place in the universe of created being is that of the first-born; His own being is rooted in the very being of God, as inseparable from Him as thought is from being.

Therefore is He called the Eternal Word of God, who from the beginning was with the Father, who is with God and who *is* God. Thought always precedes achievement, just as the great cathedral of Milan, with its forest of pinnacles and its army of sculptured guardians, was born in the mind of the architect before the click of a chisel was heard on its pure Carrara marble. Even so is Christ the firstborn of creation, as holding in His living thought all the realms and all the ages.

II. Thus far the picture deals only with the essential majesty of the divine Christ. His hand is upon all the spaces, His thought from all eternity has mastered, as it makes, all mysteries. This is a glory that blinds us, but it does not kindle nor transfigure us. And so Paul passes from the glory of the pre-incarnate Christ to the glory of Him who tabernacled in human flesh, who bowed his neck beneath our burdens, who suffered the contradiction of sinners against himself, who by the blood of the cross hath reconciled all things unto God; in whom we have redemption, even the forgiveness of our sins.

Now we come to the last three verses. We stand at the manger. An infant's cry falls upon our ears. A life of wondrous beauty and purity passes before our vision. The cross and the grave come into view, and the risen One ascends to the right-hand of the majesty of God. Who is this? The very same, says the great apostle, whose peculiar dignity we have been studying. As creation finds in Him its head, so also does redemption. As the universe of created being finds in Him its unity and coherence, so also does the kingdom of grace. There are not two systems, joining each other as two circles might have their contact as a single point. There are not two systems, one overlapping the other in an artificial way. There is but one system: it is the system of the Christly reign; and in that system nature and grace, creation and redemption, are one, because the sovereignty of each and of both is invested in the

hands of Christ, who is equally the firstborn of every creature and the firstborn from among the dead.

1. Here, again, it is instructive to note how the apostle seems to have wrestled with the power of human speech, in order adequately to represent the completeness and the absoluteness of Christ's redemptive action. Look at the phrases piled one on the other in order to give expression to his burning thought. Our Lord, in his relation to grace or to human redemption, is declared to be the beginning, the firstborn from among the dead; not the first one who ever came forth from the grave, neither the first in time nor the first in rank. His relation to the kingdom of grace, as his relation to the kingdom of nature, is that of birth and not of creation. That is to say, in Him the resurrection energy finds its original, living and eternal home. Hence it is not merely said that He is risen from the dead, but more than the risen one is He; He is the resurrection and the life itself.

2. As our Lord is declared to be the source of spiritual creative energy, so also is it declared that the authority of spiritual control is vested in Him. He is not only the beginning, the firstborn from the dead, by whose breath our souls are kindled into new life, but He is the head of the Church, to whom alone our prayers are to be addressed, through whose mediation alone the answer of God can come to us. There are between us and the invisible One no hierarchies of principalities and powers and dominions, no army of saints and martyrs. The way is clear to the very throne of God, through the veil of Christ's flesh. There is but one Mediator between God and man; but *He* is the Head of the Church, and not one of us may come independently in his own name into the Father's presence, but only through the name and in the merits of His only-begotten Son. For, just as the head is known to interpret, to gather up and respond to the multitudinous demands of the body that are telegraphed along the nervous filaments of

sensation, so also does Christ, as the head of His Church, interpret all her needs and respond to all her prayers. Ah, the heart within us does not always pray as do the lips, and our wishes are sometimes very different from our wants: but the great Head of the Church knows how to interpret our faulty and faltering speech, and beneath the word He always pierces to the deepest need, for whose supply there is always the fitting provision. And so when the strength of our hands fails us, and our wisdom is staggered by the problems that front us, a larger wisdom and a mightier hope come pulsing into our febleness. It is the travail, the toil, the wisdom of our exalted Head, who is the Head of the Church, knowing all her needs, attentive to all her prayers, living that He may serve her and that He may exalt her to a share in His divine glory.

3. "Firstborn from among the dead," "the Head of the Church;" great prerogatives are these that belong to Him, but these prerogatives are not a temporary investiture. They belong to Him by eternal right, "for it pleased the Father that in him all fullness should dwell." Grace has in Him not its temporary, but its eternal, dwelling-place. He is the personal, the chosen and the permanent tabernacle of the redeeming grace of God, and so long as the redeemed shall endure will He be their loving and loved Head. For in Him both God and man find their sufficient and their eternal reconciliation.

4. And that great reconciliation, which was made necessary by sin, has been fully accomplished by His sacrifice on the cross, and includes all things in its sweep, "all things that are in earth, I say," declares the apostle, "and all things that are in heaven." This great reconciliation is not merely problematical and partial, it is both positive and universal. The tenses are in the past here. "He *has* made peace through the blood of the cross; He has reconciled all things unto God, all things that are on earth and all things that are in heaven." We are living to-day,

not in the dispensation of the wrath of God, but in the dispensation of His redeeming grace. We are not living under the shadows of the divine condemnation, but in the age of the divine reconciliation. God is sending forth his ministers to the ends of the earth, bidding all to repent and to flee from the wrath that is to come, assuring them that the feast is ready and that it is only waiting for the guests. Yes, the age of demoralization has passed; it passed away eighteen hundred years ago, and ever since then this has been a new world in which we have been living. The age of reconstruction began when on the cross our Lord gave up the ghost and said, "It is finished!" "It is finished!" That was the burial of the old, as it was the birth of the new; and ever since, and until now, and until the end of time, in spite of opposition and apparent defeat, in spite of persecution, all things have been working together for good to them that love God, and surely, though slowly, advancing the cause of God's eternal righteousness. Jesus Christ is seated not only on the throne of judgment, but on the throne of salvation.

III. The practical inferences of this subject are many and important.

1. In the first place we have been led by the apostle to the most exalted conceivable position whence we can look out on the works of God and upon the history of the world. Upon this high plane shadows never venture. Here is a region upon which the eternal light of God settles, and the world is rolling at our feet in peace. The warfare is hushed; the din of all its contending armies is heard no more; for the peace of God has settled upon all its plains. Jesus Christ is King, and by the blood of the cross he hath reconciled all things in heaven and on earth unto God. We have been led by this declaration of the inspired apostle through all the grades of being, from matter in its crudest form to mind in its loftiest manifestation, and we have seen that in Christ the whole universe of created existence finds its unity and coherence

while the awful and the bitter struggle of right against wrong, of truth against falsehood, finds in Him its consummation and its glorious ending. This is something that neither science nor philosophy can give us. Science strives after unity of knowledge in the realm of that which is seen, but it confesses that the chasm which lies between matter and mind it cannot bridge. Philosophy plumes itself for a more daring venture, takes up this contradiction existing between the seen and the unseen, and attempts to solve it in a higher unity of knowledge, by saying that matter and mind are mutually dependent and inter-operative; but philosophy stands silent, smitten with dumbness, before that great contradiction in human nature which we call sin. It does not know how to account for its introduction; it cannot subordinate its bitter history and bring it into harmony with the thought of God's eternal and universal righteousness. Beyond science and philosophy, Paul leads us to Jesus Christ, and in Him all contradictions are solved—the contradiction between the seen and the unseen, the created and the uncreated; the contradiction also between the sin of man and the righteousness of God. For in Him God and mankind have been eternally and absolutely reconciled.

2. If this be true; if it be true that both creation and redemption find in Christ their living centre, then it is also plain that only in proportion as we enter into the mind of Christ can we understand aright either the works of God, or the history of the race, or the revelation of His character and purposes that He has given us in Holy Scripture. I know that men talk about rising through nature to nature's God, but it has well been said that we never see anything in nature except what we bring with us. There are some men that will go through a forest and never see a tree. We bring our prejudices, our prepossession with us, even when we look upon the works of God, and we all know how true it is that in reading the history of man we bring with us our prejudices and preposses-

sions. It makes a great difference whether I study the heavens under the tuition of Ptolemy or of Copernicus, whether I make the earth the centre of the planetary system, or regard the sun as constituting the centre of the planetary world; and it makes a difference whether I study the Reformation, for instance, under the leadership of Catholic or Protestant historians. I shall read the history of the world aright only as I read it through the mind of Christ. I must look through His eyes, remembering that whatever truth there is in nature and in history is summed up at last in the mind of Jesus Christ. The time will come, it seems to me, when it will be universally recognized that you might just as well leave off the Atlantic Ocean or the Continent of Europe from your maps in which you study geography, as to drop out of sight, either in the study of science, philosophy, or the history of the world, the person of Jesus of Nazareth. And all the more is this true in our study of the Bible. To use a phrase that has been coined recently, the Scriptures are Christocentric. Christ is their centre, the sum and substance of all their doctrine; and neither the old Testament nor the new Testament can be read aright by any one of us except as we read them as pointing over to Christ, the Lamb of God, slain from the foundation of the world. They give us the record of God's love to man. Their great story is the story of His redeeming purpose, gradually coming into the foreground until at last it is incarnate and embodied for you and for me in the person of Jesus Christ, the Savior.

3. And here, too, is the only solution, as it seems to me, of that vexed and vexing question of practical Christian union. It is high time that we were heartily ashamed of a great many of our differences and disputes. There is something infinitely more important to be done in this world than to be fighting over our confessions or quarreling over our politics. If a man wants a Bishop, or even a Pope, to keep his faith for him, I have no objection, if only

he will keep his yoke off my neck, nor remand me to the uncovenanted mercies of God in case of my refusal. I do not care how men manage their Church affairs. These questions are not worth fighting over. We have no force to waste in piling up great barricades or speaking ill of each other, when the great States of the West are being filled up with a vast and restless population, when infidelity is attacking the Church at home, and when the heathen are coming to our shores.

And how shall unity be brought about? Certainly not by creeds nor by forms. There is only one name that can conquer us all, only one sign that can subdue us all, and that is the sign that must conquer the world, the sign of the flaming cross of Jesus Christ. When we bow before that cross and all our faces are turned reverently toward the One on the Throne, then shall enmity perish from out of the ranks of the Church, and we shall be one, even as He and the Father are one.

4. One word more. The incomparable dignity of our Lord should awaken in us a three-fold attachment. In the first place it should awaken in us a feeling of reverence. I sometimes fear that there is not enough reverence in the Church to-day, that there is too much familiarity with Christ, that we are entirely too free in the forms of speech we use as we enter into the presence of Him who is the image of the invisible God, the King of the universe. As not one of us would think of entering the ante-chamber of an earthly sovereign, much less stand before him when, clad in his robes of royalty, he was sitting on his throne, without reverence and becoming humility, much more important is it for us to remember that Christ is the eternal and incomparable King, the only King the universe ever had or ever can have. Therefore does it behoove us, when we come into His presence, to bow with reverence at His feet, to worship Him as our Creator and Judge.

And yet He is not an alien to us. King of kings He is also the Son of Man.

Incomparable as is His dignity, He has forever joined that dignity with our common nature; and, therefore, while it calls for reverence it also calls for trust. He is the Head of the Church, and therefore we ought to come not only reverently, but confidently and boldly. There ought to be joy as well as reverence in our worship and in our service.

This incomparable dignity of Christ as the Head of the Church and as the Captain of our salvation, as the leader of a great army in a mission of universal conquests, ought to fill us also with the spirit of assurance. The shout of triumph ought to be in our hearts, and it ought to be on our lips, just as it is said that Cromwell's Ironsides always marched to the battle singing their psalms. They believed their cause to be the cause of God; believing it to be the cause of God, they feared neither danger nor death, plunged into the thickest of the fight, and their banners were always victorious. Such ought to be the temper of the Church of Christ. The spirit of assurance ought to fill all our great and growing membership. Vast is the task to be done; great and bitter is the opposition to be encountered; but He that is with us is mightier than all they that are against us. A great thing is it to talk about the conquest of the world unto Christ and unto the righteousness of God; but just as surely as Jesus Christ could not be holden by the bonds of death, just as surely as He came forth on the third day in the power of His resurrection and ascended on high, just so surely shall this earth, whose brow has been baptized by His blood, and whose heart bears His open grave in her bosom, be redeemed unto God. On all her vales shall the peace of God yet smile, and everywhere shall His righteousness be demonstrated. For the great reconciliation has been accomplished; He has made peace by the blood of His cross, and He has reconciled all things unto God. The millennium is not merely something that is to come by and by. It has come. The kingdom has been established in the

person of Jesus Christ. Like the ancient stone cut without hands from the mountain, that Daniel saw, it has smitten the great image of gold and silver and brass and iron; it is demolishing slowly but surely all that opposes its sovereignty, and slowly but surely it is filling the earth with its greatness.

"The morning light is breaking,  
The darkness disappears;  
The sons of earth are waking  
To penitential tears.  
Each breeze that sweeps the ocean,  
Brings tidings from afar,  
Of nations in commotion,  
Prepared for Zion's war."

And, therefore, when we send the Gospel to distant nations, when we drop our mite into the treasury of the Lord, let faith and hope and assurance go with it; let the story be wafted by every breeze, until it shall be heard by all nations that dwell on the face of the earth. For as certainly as the summer comes after the winter, and the morning comes after the darkest night, shall this earth yet see its summer-time and rejoice in the glory of God. Yes, the day is breaking! Let us hail it; let us hasten it; let us say "God speed" to all agencies by which it is sought to dissipate the darkness of the soul and to awaken men from the slumber of spiritual death. Christ shall reign from pole to pole, from the rising unto the setting of the sun.

#### THE TWO RECKONINGS.

By JOHN ADDISON CROCKETT, S. T. B.,  
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*And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. . . . But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence, etc.,—Matt. xviii: 24—30.*

We all know how difficult it is to forgive an injury that has been done us, even if it were the result of inadvertence or lack of carefulness. But when the wrong was premeditated; when it was willfully thought out and maliciously performed, it becomes almost impossible to forgive from the heart the per-

petrator. That wrong will rankle in our mind, coming up to remembrance almost every time we see the person or hear his name mentioned. We may strive to blot it out from the memory, but cannot.

Peter must have had some experience in this very thing, for just before the words of my text we find him asking Christ the question, "Lord, how oft shall my brother sin against me, and I forgive him—till seven times?" Peter must have congratulated himself on a large-hearted tolerance. The Jewish Rabbis limited forgiveness to three offences. He who went beyond this number was allowed no further chance; he had excluded himself from the provisions of the Law; the man who offended more than three times against his neighbor was cut off from Israel, and must bear the punishment of his transgression; there was no more forgiveness for him. Peter puts the number of offences at seven. He would go beyond the limit set by the Jewish doctors, and make it seven instead of three. But to show him how far short he had fallen from the divine standard, Jesus saith unto him, "I say not unto thee until seven times, but until seventy times seven." God's forgiveness of those who offend against Him is not measured by times; it is unlimited. So should man's treatment of his fellows be. And He illustrates this by the parable of the king and his servants. A king reckons with his servants, and one is brought to him who owes him a large sum, and because he had no money to pay, the king commanded him to be sold and all he had, that he might recover a portion at least of his money. But when the servant heard of this decision of his master, he came and besought him to have mercy upon him, to give him time, and he would pay in full. And the king, moved with compassion forgave him the debt! Then this same servant, who had been forgiven the large sum by the king, went out and found a fellow-servant who was in his debt for a few dollars, and he took him by the throat and commanded him to pay the sum.

And the fellow-servant besought him as he himself had besought the king, to have patience with him and he would pay it all. But he would not, but went and cast him into prison till he should pay the debt! The rest of the parable speaks of the anger of the king when he heard of the hard-heartedness of the servant, and the punishment which was inflicted upon him.

There is a mine of suggestivè thought here. But we will confine our attention to-day to two points, viz.: *The two reckonings.* The reckoning of the king, and the reckoning of the servant; the reckoning of God and the reckoning of man.

I. "Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents." Here is a sad state of things at the beginning of the reckoning. The books of the debtor were found in the worst possible condition. Everything was confusion and disorder. Money had been drawn from the firm possibly for speculation, the servant hoping, of course, to replace it when his gambling ventures were successful. The debit account continued to swell. The resources entrusted to him were taxed to keep pace with this servant's private peculations. At last some knowledge of the condition of affairs comes to the attention of the king. Some notes are presented which he never before saw. Some bills come in of which he had no previous knowledge. He looks into the matter. He employs skilled accountants; and he finds his servant has been robbing him. "Ten thousand talents" of his money have been misappropriated—a sum equivalent to \$10,000,000 of our money!

The servant is aware of the investigation that has been going on. His conscience has already convicted him. He is seized and brought before his lord; and then as one beside himself, he falls down before him and cries out "Lord have patience with me and I will pay

thee all." He can't do it! If he wasts work all his life, and pay to his master every cent of his wages, he would still remain an immense debtor. The king knows he can't pay. And as he looks on him, there at his feet, and sees how helpless and miserable and wretched he is, he is moved with compassion and he forgives him the debt.

Have you not seen, my brethren, as I have gone along, the meaning and the interpretation of this parable of the Reckonings? Does not the great debt of the servant represent the enormous extent of man's guilt, and the compassion of the king the loving-kindness and the mercy of God?

We might say of our sins what the Psalmist says of the wonderful works of God: "They cannot be reckoned up; if I would declare them and speak of them they are more than can be numbered. Mine iniquities have taken such hold upon me that I am not able to look up; they are more than the hairs of my head; therefore my heart faileth me." The man who cannot use these words, or who pretends that these things are not true of him, has yet to learn what kind of a man he is—to realize the utter corruption of his own heart. He is a Pharisee. He is one of those whitened sepulchres, which seem to be clean on the outside, but inside are full of dead men's bones and all uncleanness. The thoughts of man's heart are continually evil from his youth up. He was shapen in iniquity, and in sin did his mother conceive him. And it is by no act of his own that he ever gets out of this condition. He cannot by any work that he may do, pay the debt he owes. If a clean heart is to be created within him and a right spirit renewed in him, it must be the work of God. The debt must be *forgiven* him; to *pay* it is impossible. And God has promised to do this. "Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins re-

turn unto me, for I have redeemed thee."

But before this promise can avail him anything, the sinner must first perceive his true condition. He must make real to himself his transgressions. He must see the intense sinfulness of his sins. The servant in the parable went on in his pilferings; he continued drawing upon his master's money (and the further he proceeded the less conscious he was of his guilt) until the king demanded a reckoning. It was then that he appreciated his utter helplessness. And so it must be with the sinner. He must feel that he has the sentence of death in himself. His eyes must be turned in upon himself. He must lay bare to himself his own heart. He must look in upon the chaos of broken commandments and violated trusts. He must see himself as his neighbors and his God see him. And when he does so, he *must* fall down and cry, "Lord have mercy upon me." And this must always be the first step towards forgiveness. There must always be this awakening, this reckoning, this finding out the amount of the debt, before there can be the blotting of it out.

And when the man, like this servant, will not find out for himself his true condition, God comes to arouse him. To some He comes by the revelation of His grace, of His wonderful love for the man, sinner though he be. To others He comes by the thunders of the law, showing His intense hate for sin, and the certainty of its punishment. To others He comes by the dealings of His providence—the sending of affliction or death. He deals with every man in the way best for that man? He reckoned with David by Nathan. He reckoned with the Ninevites by Jonah. Has He not come to you with some message of His love, or of His power, or of His goodness, or of His terribleness? And have you not put off again and again the time of accounting? Surely no one who listens to me can say that God has not spoken to him or her, that no voice has come to them

speaking of better things than they have yet known. And those of us who can boast of good deeds—those who have not been altogether on the side of Satan, but have done some little for the Master—how worthless seem these works of ours when we think of how much in our lives God has had to pass over.

"Here is a bottle almost full of tears,  
Bundles of heartless prayers and faithless fears,  
Talents grown rusty with long lying by;  
A half-strung harp whose music is a sigh;  
Necklaces strung with vows that once were fair,  
But broken now or spent in empty air;  
Thoughts, feelings, passions, all with evil life,  
Neglected duties and a wasted life."

God has to reckon with us professed Christians and church members as well as with those who are not, for we all are sinners and need forgiveness. We also need to see in how many things we offend. The little jealousies, the unkind thoughts and words, the selfish spirit, the unfriendly criticism—these are not as great sins as some, but they are committed more frequently, and it does not take long for these to produce greater fruit. We, too, want to see ourselves, brethren, that we may cry "God be merciful to me, a sinner." God only needs this to dry up our tears and bestow forgiveness. "He that cometh to me, I will in no wise cast out."

II. Now let us consider the reckoning of the servant. And notice the difference between the two. The king is owed a sum almost beyond computation, yet upon the mere asking the whole is forgiven. He reckons according to his noble nature. But the servant goes out and reckons from his own selfish point of view. He sees a fellow-servant who owes a few dollars, and when he finds that he has no money to pay the paltry debt, he takes him by the throat and drags him to prison.

As we read the parable we are at a loss to understand how this man could have acted so basely. Coming so quickly as it does after the magnanimous action of his master, the servant furnishes us with an instance of baseness almost beyond conception. He must have willfully robbed his master. He could

never have legitimately borrowed so large a sum. But notwithstanding this the master forgave him the debt. And then, immediately, while the memory of the generous deed is fresh in his mind, he goes out and finds one of his fellow-servants that owed him an hundred pence, and without waiting a moment for him to explain, or giving the poor man the slightest chance to pay, he falls upon him, takes him by the throat, and casts him into prison. He enforces the law of justice to its extreme limit.

This action of the servant, when painted in its true colors, is a performance so mean that one might doubt whether a human being was capable of it. Yet an appeal to the daily history of men's lives would show that conduct similar in spirit and principle is very common, not only among men of the world, but among the professed disciples of Christ. Of course, the language of the parable is here again typical. The hundred pence that were owed the servant represent some little offence that was committed against him by his fellow-servant. And he, although he had received full forgiveness for his debt of sin against God, yet would not so much as pass over in charity such a slight transgression of his neighbor. Is not that common enough among Christians? Do not they stand as rigidly upon the breach of some little act of propriety as this servant stood upon his \$15.60? Are not professed Christians oftentimes as slow to forgive an injury or wrong done them as other people? Are they not as scrupulous concerning the exact payment of every cent due them upon the exact time? Are they not as forgetful of the greatness of the debt that has been forgiven them and the generosity of their Lord, as this servant was? Have you not yourselves found them so. Have you not often wondered how such and such persons could ever have been at the throne of grace, have really had their sins forgiven them, and not show more of the spirit of forgiveness in their dealings with others? The Scriptures saith "To

whom much is forgiven he loveth much." When a man shows no love, or shows so little that it is hardly perceptible, is it not a pertinent question to ask, Has that man received forgiveness? What, and what only, explains the harshness and intolerance of Christians towards each other—the bickerings, and the fightings, and the suits at law—what but the fact that they are not forgiven men? One of two things is certain: either they have never known what forgiveness is; or, having known, they are like this mean, cruel servant in the parable, loosed from a debt of nearly \$10,000,000, and yet not willing to loose a neighbor from a debt of \$15.

Men hear of the love of God and yet deal with others on the principle of "eye for eye." They are ready to decry the criticism of denominational parties; they affirm that different churches should be on a footing of kindliness and sympathy toward each other; they assert that the pulpit should be used only for the purpose of proclaiming the simple truth of the Gospel—the love of God for sinners—and yet these principles are as far away from their lives as anything well could be. There is a kind of Sunday religion, which, like a garment, is put on especially for the day.

My brethren, I am not talking to people over the mountain or the sea. I am talking to you. These things are here among you, and I want to root them out. I want the spirit of love and kindness and forgiveness to take the place of dissension and disagreement and hate. If you are Christians, I want you to be in daily life what the name implies. I want you to think of the Parable of the Reckonings, and ask yourself from the heart, "Am I really forgiven? Am I acting towards my fellow sinners as my blessed Lord has acted toward me?"

BLESSEDNESS OF MOURNING.—"If it does not turn my very tears to showers of sunshine, and lift me from my valley up to heights of glorious bliss, where, I pray you, is the blessedness of my mourning?"

## CHRIST'S EPISTLES.

BY REV. DAVID WINTERS, WILLIAMSPORT, PA.

*Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.*—2 Cor. iii:2, 3.

To appreciate the meaning of the text we must recall the time and circumstances in which it was written. When Paul wrote his second letter to the Corinthians, the professed followers of Christ were a numerous brotherhood. Churches had been planted in widely separated cities and towns in the Roman Empire. When a church member had occasion to change his place of residence, he would naturally take with him a letter of recommendation from the church of which he was a member, to the church in the place to which he removed. This letter was his introduction and passport to the fellowship of the local church. Public Christian teachers were also in the habit of carrying with them letters of commendation from church to church. Some abuses seem to have crept in in connection with this practice. We may infer from this epistle that some of the vouchers given to missionaries were more complimentary than truthful. Paul would not use such letters. He did not stand in need of any sets of flattering resolutions from the churches to which he had ministered. When challenged to produce his certificates he pointed to the fruits of his labors. These were his credentials, the evidences of his apostolic commission. He had labored in Corinth many months, and many had been persuaded to embrace the faith, and a church had been established. The characteristics of that great city were wealth, luxury, and dissipation; but so thoroughly changed were the lives of many of those who had professed faith in Christ, that he was not afraid to refer to them as the evidence that the Head of the Church had sent

him to preach the Word. "Ye are our epistle *written in our hearts.*"

The language of the text is figurative. A Christian is compared to a letter. The appropriateness and force of the comparison will be apparent if we note the several analogies between a truly saved person and an epistle. What are the several facts which are essentially connected with a letter?

I. In the production of a letter you must have something to write upon—either parchment or paper, or some substitute for these, on which to place the words you use as symbols of your ideas. Christ's letters are, however, not written on inanimate and perishable materials, but "in fleshy tables of the heart." But it is not upon the heart in its natural state that these wonderful epistles are written. There is no space for them. It is covered over with the communications of the world, the flesh, and the devil. Before the Lord Jesus can employ it as a tablet to write upon, He must, by a work of transforming grace, make it new. And, if we may institute comparison between things material and those which are purely spiritual, there are some instructive resemblances between the manufacturer of paper and the marvelous work by which Christ converts the corrupt human heart into a sheet on which He may write. Rags of every description are gathered together in a very soiled condition. Waste paper also is collected, on some of which very vile things had been written or printed. The materials are assorted and cleansed; skilled labor, aided by curious machinery, is employed upon them; and, lo! after a lengthy process, out of the heap of unsightly, heterogeneous refuse there come beautiful sheets, on which the purest affection may write its messages.

I have somewhere read that once a modestly attired lady entered the office of a paper mill in Scotland, and asked permission to go through the establishment. The proprietor politely conducted her from one department to another, until they reached the upper loft of the mill, in which was stored a quan-

tity of black rags. "May I ask you what you make of these?" inquired the lady. "Out of these, madam," replied the proprietor, "we make the finest quality of white paper." The lady thanked him for his kindness and took her leave. It was only as she was stepping into her carriage that he discovered that his visitor was Queen Victoria. He instructed his foreman to have a ream of the best letter paper made from those same rags, with the name "Victoria" upon it in watermark, and send it, as a present, to the Queen.

I do not know whether this incident is true or not; but I do know that the Lord Jesus takes hearts which are soiled and black as sin can make them, and by a process of regenerating and sanctifying grace, makes them so clean and white that on them He writes His own autograph epistles.

II. In the production of a letter there must be a pencil or pen, or some other instrument with which the characters can be formed. The pen used in writing Christ's letters is a human one. In writing upon the hearts of the Christians at Corinth, the apostle Paul was the instrument employed. And every true minister of the word is a pen. But ministers are not the only pens the Lord uses in writing His letters. This honor belongs to all the saints. Ministers are only representative Christian men, doing in special ways and with the power and authority of a special ordination what all Christian people are to be doing in their own way and sphere as the Lord gives them the power and opportunity. Consequently, the pious mother, with her children gathered around her, and sweet serenity beaming on her countenance as she tells them about the children's Savior, and how to be good and pure; the teachers in our Sabbath-schools instructing their classes; the city missionary, as he finds people out in the alleys and lanes and tells them that Christ is the Son of God, and that He came down from heaven to save sinners and gather them into heaven; all these, and all others who deal faithfully with human souls

in the Lord's name, no less than the ordained ministry, are the pens Christ uses in writing His letters.

But it takes a divine hand to make the Lord's pen. All the professors in all the colleges and theological seminaries in the world, by the combined use of their scholarship and skill as teachers, could not make one of these pens. And when the pen gets out of order—as it sometimes will—only the hand that made it can mend it and make it fit for use again.

III. In writing a letter we must have either ink or some substitute for it with which to trace on the paper the characters in which we express our thoughts. Christ's epistles are not, however, "written with ink, but with the Spirit of the living God," that is, the influence of the Holy Ghost in the soul of the preacher. And he who tries to write the Lord's epistle without the help of the Spirit of God, is like a man trying to write a sermon with a pen without ink.

Sometimes we are not filled with the Spirit; and the people to whom we preach soon find out that there is something wrong. "What a poor creature this preacher of ours is," say they. "Why," say others, "I could preach better myself." And, possibly, they could. But why do they find fault with the minister? Fault-finding won't help him to preach better sermons. If he be a timid man he will be discouraged. If he be a man of fiery temperament, he will probably become angry. There is one thing which people can do in such a case for their pastor—something which will certainly help make him a better pastor in all things—they can pray for him. And a church can do more for its pastor in five minutes of united, earnest prayer than can be accomplished in five years of grumbling and fault-finding.

IV. To write a letter there must be an agent to use the pen. You might bring together the best paper, ink, and pen; but without a hand to wield the pen not a line will be written. Now, who is the agent who guides the pen in

writing Christ's epistle? Paul says it is Christ himself. "For as much as ye are manifestly declared to be the epistles of Christ, ministered by us." And what a writer He is. It was said of Him when on earth, "Never man spake like this man." We might with equal propriety say, Never man wrote like this man. His writing is perfectly unique. About every person's handwriting there is something as characteristic and distinctive as there is about each person's face or temperament. When you receive a letter you know from the inscription upon it, before you open it, from which of your correspondents it has come. You can at a glance distinguish between the handwriting of a man and that of a woman. So Christ's writing can always be distinguished from that of the best person. Persons do sometimes try to counterfeit it. And there are instances in which the copy is so like the original that we cannot easily distinguish between them. But by and by, when the writings shall be inspected by the divine expert, the forgery will be detected and the fraud exposed.

Besides, His writing is most legible. There are some persons whose penmanship is difficult to decipher, and whose style is misty and involved. They write as if they thought it a virtue to do their work in such a way that no one can make "head or tail" of their productions. But what Jesus writes, the little child, who scarcely knows how to spell, and grandmother, over whose head eighty summers have passed, without her spectacles, can read. And, then, what Christ writes is enduring. All the erasers in the world cannot scratch it out. The fire cannot destroy it. The record will last forever.

V. Every epistle is written in order to carry some message or idea from one mind to another. If all the letters which compose the alphabet of our language were, with the utmost mechanical accuracy, formed on a sheet of paper, that sheet could not be called a letter, unless they were brought into such combinations that they would be-

come symbols of ideas, vehicles of thought.

Now, what are the things which are written in Christ's epistles? Not creeds. Not the contents of catechisms. Not even passages of Scripture. Very many things, of which the time would fail me to speak, are written in them. I will mention only a few items of their contents. For one thing, there is written in them repentance towards God. This is written with a very coarse point. Like the ancient law books, it is written in black letter. Every reader of it knows it was written under the influence of the smoke and flame of Mount Sinai. Again, there is inscribed in it faith towards our Lord Jesus Christ. This is written with a much finer point, and more delicate strokes than the other; but it is not a whit less legible. It clearly indicates that it was written with the Cross full in view.

There is also written on the pages of this letter the law of Lord, who of his people saith, "I will put my laws into their mind and write them in their heart." And, in addition to these things, there is written in Christ's epistles, "holiness to the Lord." The writing of this is a progressive work. It is continued as long as we remain on the earth. When it is finished the letter is sent to its destination—heaven.

VI. Nearly every letter is read by some person. Sometimes a letter is destroyed by its writer, and is never posted. Sometimes letters go astray, and never reach their intended destination. But most letters find readers. The majority of epistolary communications are of a private character and intended only for one pair of eyes to read. To submit them to others, would be a grave breach of confidence. But those of which I am speaking are *open letters*. They are "Catholic epistles." They are "read and known of all men."

The human heart is accessible through two doors. One of these is the door of *speech*. This we can open and close at pleasure. The other is the door of *character*. It stands ever open to all comers. We cannot shut it, even

if we would. It is a moral reservoir charged with unconscious influence which is constantly emanating from us, as rays of light flow out from the sun, revealing what is in us.

From the lives of those who profess to be Christians the great masses of the people of every community get their thoughts and beliefs of what Christianity is. The Bible they do not read. Theology books they do not study. With books on "evidences" they are not acquainted. But *us*, who call ourselves Christians, whether correctly or otherwise, they do read. Embodied Christianity they study. People come to us from almost every nation under heaven. To many of them our civil, social, and domestic life seems very strange. Some of them do not understand our language, but they know something about our religion. And, without the aid of interpreter, translation, grammar, or lexicon, they read us through and through.

For us there is warning in this fact. If Christ is not to be wounded in the house of his friends, beware how you live. Some of you are heads of families. In your households there are unconverted children and servants. They observe your life. Every word and every look has for them a meaning; and from you they will get, in many cases, their impressions, whether favorable or unfavorable, of the Christian religion. Some of you are masters. In your employment there are young men who are not Christians. They will form their estimate of Christianity, to a large extent, from what they can see of its fruits in you. Some of you are young persons who are known to be members of Christian churches. In the school, in society, in the store, in the factory and the workshop, you associate with other young persons, who do not profess to be Christians. They watch you, and they judge the Christian religion by what they see of it in you. Be careful then and do not give a false report of it in your conduct. See that Christ's letter in you be not soiled by improper contact with the world. Guard it jeal-

ously, that its pages may not be torn, and that no interpolations or erasures be made in them. Remember that you profess to be Christ's epistles.

But we have needed encouragement as well as warning here. Some of you cannot talk religion very well. Perhaps you cannot pray or speak in a public meeting. But there is one thing you can do—you can live religion. And the religion you live is, after all, the religion that tells effectually on the minds and hearts of others. "Christianity written upon the soul is Christianity in the most persuasive form."

And oh, remember that each of us is daily writing something on the souls of others, and others are writing something on our souls, even when we think not of it. Let that which we write be Christianity in its divinest form, and then it will endure and be a source of joy forever; for the tablet is imperishable. If you write your thoughts on paper or parchment, these materials will moulder away and the record be lost. If you write them in institutions merely, the institutions will in time be dissolved as the morning cloud. If you write them on marble or granite or brass, the steady flow of the ages will wear the inscription out, or the last funeral fires of time will consume it. But what you write, by the help of God's Spirit, on the living tablets of another's soul will survive the desolations wrought by time, and be read when the earth and the works which are therein shall be burned up.

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#### A MINISTRY OF POWER A WANT OF THE TIMES.

BY REV. W. TOWNSEND, BEFORE THE  
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DON.

POWER is essential to success, and success is the only guarantee of continuance. The world cannot for ever tolerate what is useless. However sublime may be the pretensions of an institution, however splendid its organization, however magnificent its history, if it has outlived its utility, it

will be first neglected, then despised, and ultimately swept away to make room for more requisite agencies. On the other hand, the world will always welcome what is serviceable. Its needs are infinite, and the only power it does not want is the power that increases them. Every arm strong enough to support the weak, every voice whose song can hush, if but for a moment, the sighings of distress, every one whose heart can spare one chord from its own grief to throb responsively to the woes of others, shall find a tacit welcome. It is often said that the *power of Christianity* is declining, and that the ministry is losing its place in the world. *Religion*, we are told, will live as long as man, and the religious teacher who can gird his loins and run before the swift chariot of the progress of his time, will never lack opportunities for the exercise of his gifts; but the phase of religion called Christianity has long since reached its zenith, and is fast sinking into the mystic wonderland of outgrown mythology. In this statement there is nothing fresh. The gospel of Jesus Christ is still with us, and his ministers increase. Yet it cannot be denied that the ancient prophecy derives some plausibility from the lack of power in Christian preachers; for it retains the authority of an oracle in times of ministerial weakness, but dwindles into an absurdity in the presence of Pentecostal energy. Men venerate success. Whether we speak of societies or of individuals, the most successful is the most trusted. The mightiest has the appearance of being most trustworthy, and the appearance very probably harmonizes with the fact. It follows that if our ministry is to inspire confidence, it must produce results. It is frequently urged that spiritual force is subtle, its operation mysterious, and, consequently, its effects indiscoverable. Electricity is subtle, and its operation mysterious; but you liberate a current on this side the Atlantic, send it streaming under the deep sea and register it on the other side. And if from the heart of a man

there burst a stream of power, which, flowing along those strange channels of sympathy by which he is united to his fellows, enters other hearts, it shall produce effects that he who runs may read. We accept without reserve the simple truth that we labor for *results*, and also its co-relative, that the results must ever be proportioned to the power exercised. How great is the demand made upon us, we shall learn if we consider—

I. *The aims of the Christian ministry, and the obstacles which oppose its success.* The mission of the ministers of Christ is the same in all times. It was divinely appointed, and shines like a fixed star in the firmament of God's truth. But it must be admitted that the ministry as a whole has not always shaped its course by the heaven-enkindled light, and has in consequence sometimes come within hearing of the dangerous breakers. To see clearly God's purpose, and to strive earnestly for its accomplishment, should be our ever-present longing; for if it be not, though we may win a reputation, and be charmed by a delusive applause, yet in the great testing-day, when the fire shall try every man's work, we shall suffer irreparable loss. It is perhaps the pre-eminent need of the ministry of this generation that it should appreciate the end for which it exists, the achievement of which can alone warrant and effectually secure its continuance. This aim is twofold—

1. In the first place, the object of the ministry is to bring men into right relations with God. The whole written revelation proceeds upon the hypothesis that man has been drawn from his allegiance, that in his heart there lurks an enmity which is the inspiration of the boldest rebellion, and the cause of his inharmonious relations with eternal law. No Scripture doctrine is more fully supported by universal experience. The historic record is in every point the counterpart of the Biblical statement, and every man with opened eyes is keenly aware of the fact. But of the appalling task of removing the

enmity, restoring loyalty, and blending the results of man's life in happy accord with the sovereign will of his Creator, none but those who have attempted its achievement can form an estimate. To preach a sermon, to preach any number of sermons, is easy to men of prolific minds, or strong mental digestion; but to preach such sermons that men free as ourselves, wilful in their estrangement from God, determined in their antagonism to truth, and profoundly attached to the service of sin, shall fling the ringing gauntlet of challenge at the feet of him under whose banner they have served, and sue with tears to be enlisted in the chivalry of Christ, is quite other than easy. How often are we disappointed! We seek to instruct the understanding; and when truth, like a level line of light, has pierced the mists of prejudice, we find the mind assents, but the conduct is unchanged. We endeavor to convict the conscience; and when, after many a stirring cry, the drowsy Recorder is awakened, and creates a commotion with his emphatic voice, we are amazed to behold the convicted depart, and to hear him cry, "It is a hard saying, who can hear it?" We storm the citadel of the heart; and after repeated attempts and dismal repulses, we mourn before the Lord that the affections seem

"Closed in the four walls of a hollow tower,  
From which is no escape for evermore."

But at the Master's feet in moments of quiet retirement we learn that, though shamed and baffled, we need not despair; for there is a power to which the most strongly-resisting heart must ultimately yield. And if years of apprenticeship be needed, and men grow gray with toil ere they can win the eager ear of the senate, or attain to positions of authority in the halls of learning, we may be patient if we are not yet proficient in the sacred art of winning men to God. Only we must keep the aim clear before us, remembering that the exercise of power must be proportioned to the task, and never cease seeking the requisite equipment until it is granted. When, however, we have succeeded in

adjusting men's relations to eternal law, our work has but commenced. We have—

2. To bring their lives into harmony with the divine ideal. The rugged granite has been hewn from the rock at great cost of labor; but as yet the work has been elementary. The skilled hand of the Master must toil long with exquisite patience and delicacy before the image of his fancy in lasting embodiment can adorn the King's palace. So, when we have changed men's relations, we have to change the men. In our converts we see possibilities, certainties, if we can only possess the power requisite for their development; but the artist's skill is poor beside the divine qualification by which one man acts upon another to raise him to a nobler manhood. The formation and development of character is the highest work. In it we are co-workers with God. The Almighty Spirit strives with ours to bring to the view of newly-opened eyes the One supremely lovely who is the model and hope of the race, and to awaken desires which shall crystallize into endeavor to attain to his likeness. The ideal to which we seek to bring men (if our aim be true) is no fond creation of our own imagination, but an actual historical person, whose record stands legible in the Book of Life. A man who practically embodied the highest truth in human condition, and wrought for us the creed of creeds in a life of divinest beauty,—he is the standard by which all excellence will ultimately be tested, the measure to which each man redeemed will ultimately come; and surely, if in the great day of God we are to present everyone faultless as the pattern in the presence of his glory, we must in the day of service be clothed with power. I have suggested that the proportion of power must be adjusted to the measure of the work; it is also true that the quality of the energy must harmonize with the nature of the object to be affected. We aim to change and exalt the whole man, and we recognize the necessity of the purifying and elevating power entering

at the gate of his highest nature. The moral, or, if you prefer, spiritual man must be first cleansed and uplifted; then the life-stream shall filter down through all the lower faculties till the entire manhood is transformed. The power to achieve this is the highest known. We must not rest without it. Power of voice is not to be despised. An extensive vocabulary is a useful acquisition. To be able to tread the lofty thoroughfares of thought, and bring down from the heights the priceless products of the noblest intellect, is very desirable; but we may possess all these gifts, and only succeed in fashioning the most un-Christlike characters.

From our work, then, we learn the need of a power both great and high, and this knowledge is confirmed when we consider the hindrances to our success. If the preacher's mission is unalterable, the forces which oppose him are ever changing. The enmity of each generation takes new form. The incessant change resembles a series of dissolving views. You watch intently as one picture fades into indistinctness, and when you imagine it is about to disappear and leave you a blank disk, there is a momentary confusion, and an entirely new scene grows out of the mist into vivid prominence. Whatever the form, however, the spirit of evil is ever our opponent. We cannot be blind to the fact that the obstacles to the progress of the gospel are to-day very formidable. We hold no pessimist view. We believe in God the Father Almighty, and in Jesus Christ our Lord, and in the Holy Ghost who works through the gospel of grace; and with serene confidence we await the final issue. But it would be daring folly to underestimate the forces arrayed against us, especially if there is any truth in the suggestion that the strength of the antagonism is largely attributable to the weakness of the ministry, and must certainly increase, unless the power of our preaching is greatly augmented. The prominent hindrance to-day is a refined and vigorous skepticism. It is

keenly intellectual, nobly artistic, and splendidly humane. Its advocates take the first rank in science; they are unsurpassed in literature; are numbered among the most astute and painstaking politicians, and claim to possess the highest culture of the religious congregations with which they mingle. From this skepticism when roughly classified proceeds a trinity of forces. Scientists tread in the footprints of the Creator, and examine minutely his handiwork, but find no trace of him. The heavens no more declare the glory of God, but form a huge machine fortuitously constructed, and moved round by one fixed law. From this source flows a stream of power which makes for Materialism. Literary men exercise an enormous influence, which is widening with the progress of education. And literature is saturated with religious incoherence. This is true of works which contain the concentrated thought of the strongest minds, of books of the most popular and fascinating character, and of the omnipresent newspaper. There is, of course, much religious sentiment pervading a large portion of modern literature, but hardly any definite religious belief. Authors have taken the rich colors of biblical thought and used them to paint forms other than the Christ—forms as shadowy and indefinite as the shapeless shapes of Milton's fancy. The daily press is deeply tinged with unbelief. There is occasionally a kindly reference to a great preacher. Respectful attention is also paid to ecclesiastical dignitaries, very similar to what is paid to antediluvian fossils; but nobody can doubt that the subtle evil infects the very essence of our daily reading. From this source proceeds a power which tends to Agnosticism.

Perhaps, however, the most serious form of this opposition is found in our *Christian congregations*. Doubt sits in the holy place. The old creeds, the prodigious offspring of the liberated hearts and minds of mighty men, are often neglected and often battered into a heap of ruins. To some they stand as magnificent mausoleums, only fit to en-

shrine the genius of their authors; to others they serve to bear a voiceless witness to the agility of this generation in the work of destruction. But it is remarkable that there has arisen no constructive genius capable of building the stones of truth into a temple sufficiently unique to suit the fastidious taste of his contemporaries. The result is, that from the church of God flows a stream of power which works for *confusion*.

To meet this difficulty, we must acquire a might such as wrought in ancient Ephesus and quickened in Christ's foes the conscious cry of doom. I mention only one other hindrance to our success. Everywhere a stolid *indifference* prevails. It lives in the shadow of the sanctuary unmoved by our efforts; but away in the darker or more obscure parts of the cities and villages of the land it is even more impregnable. While by no means confined to one class, it has its *principal* seat in the lower grades of society, whose life-story is like the prophet's roll, written within and without with lamentations and mourning and woe. Many reasons are assigned for its existence. Some attribute it to ignorance, others to poverty, others to drink, while not a few trace it to the grinding oppression which crushes hope out of the soul of the poor, and with pompous penitence builds churches with the spoils taken from their toil. Whatever the cause, the fact remains. Brethren who know tell us the masses are not reached; and some go farther, and say they never have been, which is, perhaps, only partly true. But they ought to be; and the men who succeed in liberating the stagnant life, and causing it to flow into the church of God, will prove themselves worthy ministers of Jesus Christ. The task is colossal. The power must be great. We seem to sit astonished, like Ezekiel among the captives. Is there no hope that we may see visions of God and be so charged with revelation that, when it is given us to speak, our voice shall bring freedom to the slaves and deliverance

to those appointed to death? Let us next enquire—

II. *What are the constituents of the power which will enable us to achieve such high success against such formidable difficulties.* Victorious energy is probably the resultant of many qualities working in harmonious combination; as a mighty river is the conflux of many tributary streams. Nothing less than our entire manhood is demanded for the ministry. The forces of heart and soul and body must be focused in intense and unwearyed *concentration* if we are to become centres from which the blessing of God shall radiate. Paul, who moved among the nations as the great power of God, and by resistless attraction drew into his own life-course multitudes who before his coming were wandering without aim, said, "This *one* thing I do." And Paul's Master found it his meat and drink to do the will of him that sent Him, and to finish His work. To tread in the footsteps of the apostle and follow the unerring example of Jesus, may win us the disreputable title of *enthusiast*, but it will go far to secure us success; whereas the dispersion of our faculties involves the relaxation of our energy, and will ensure our failure. In trade, in literature, in art, and in politics, the men who have been able to mass all the elements of strength within themselves, and to apply the accumulated force to the purpose of their lives, have won the prize for which they labored. Bernard Palissy sold his clothes, tore up the floor of his house to feed his furnace, and amused his neighbors by constantly harping upon what they called his dreams of his white enamel; but he succeeded. Carlyle spent thirteen years of the best part of his life in writing the French Revolution, and all the powers of his mind were focused there to burning point with wonderful effect. "Michael Angelo, when forced to paint the Sistine Chapel in fresco, of which art he knew nothing, dug from the Pope's garden red and yellow ochres, mixed them with his own hands, and having after many trials suited himself, climbed his ladder and painted

day after day, week after week, the sibyls and the prophets." Plutarch says, "There was but one street in the city in which Pericles was ever seen, the street which led to the market-place and the council-house." These realized the necessity of concentrating their powers to one pursuit, if they would win a corruptible and fading crown: how much more intense must we be to win the crown which is incorruptible and which fadeeth not away!

It will be also necessary if we are to succeed that there should be a strong *positive* element in our ministry. Without this, both in teaching and in character, there will be a serious deficiency. Negatives by the thousand amount to nothing until you add the positive quality, which gives them value. And negative men are fit only to be acted upon; for there is in them no power of initiation. They have faculties rather than abilities. The *able* man initiates, and exercises an overmastering influence which unites men and inspires them. The Old Testament affords a striking example of such an one in Moses. Israel in Egypt was a scattered nation; they were slaves suffering and groaning, but helpless under the yoke. When Moses came the scattered impotencies became the host of God, and He led them from their bondage and their sufferings through the sea and through the deserts to the land of liberty and plenty. The New Testament yields a more striking example in the person of Jesus Christ. From the moment when on the brink of Jordan He conquered the resisting Prophet by the lofty declaration that "it becometh us to fulfil all righteousness," till the moment when the great triumph of sorrow reached its climax in the cry, "It is finished,"—He was overshadowing men that He might communicate to them His power. All the *promises* in Him were Yea. They were fulfilled. His *acts* were enriching gifts. The *sentences* of His lips were life-fountains, and when He was received into heaven He still lived on earth; for they took knowledge of the disciples that they had been with Jesus.

We can never have this element of strength without conviction and courage and faith. We must realize our creed in our soul ere it can become a shining revelation of God in our lives and a divine message upon our lips. We must speak what we know bravely and with confidence, otherwise our utterance will be halting and helpless. But let us have these, and I had almost said we shall be creative; at any rate, there will be a glad response to our appeal, and a similar energy will soon characterize our hearers. How often have we felt that in our congregations was all we needed if in us had been no deficiency! The wood and the coals were ready, but there was no torch to kindle the fire. We wanted the living flame to quicken latent susceptibilities,—a flame, perchance, so small that it would in a moment be darkened by the greater light it had produced, but so necessary that without it there could be no light at all. We must carry the fire if we are to kindle in the land a conflagration for God.

A *passionate attachment* to truth and an *appreciative proclamation* of it is an indispensable requisite in a ministry of power. We cannot speak earnestly about what we do not feel deeply, and a cold utterance is like an east wind in April: though it comes with the sunshine it blights the springing buds. If the word we preach is not a gospel to us, it is most unlikely that it will through us become a gospel to others; but let it come glowing from the deepest fires of our life and it will be effective. We have sometimes in reading the story of a life of simple beauty wondered whence it derived its far-reaching power; but, progressing, we have learned that when the saintly man proclaimed his message the veil between his outward and inward life became so translucent, that almost the very processes of truth within his soul were revealed. He spake what he knew and loved, and therefore spake with power. You cannot separate a man from his message, though you may from his words: the innermost soul of his preaching is one with himself. It

measures the truth of his nature, and reveals with relentless accuracy his defects. We often say the message is everything and the minister nothing; all the value is in the truth which bears the image of the crucified and living Christ. But let us not forget that the estimate men form of our Master is influenced both by the perfection of the picture we present and the manner of our presentation. We must with loving intentness behold in God's book the mirrored beauty of Jesus, until our souls bear unmistakably His likeness, and then so speak that men seeing us may turn to look at Him.

"In Dresden gallery there is a portrait by Titian of a brother painter. He is in the foreground, a fine rugged face, illumined with the light of genius, while on one side and a little in the background is the face of Titian himself, gazing with self-forgetting, contagious admiration upon his friend." Even so must we present Christ. Yet another constituent of this sovereign energy is *love* for our *motive power*. Love for Christ and for men, for His sake and theirs. The greatest worker is the best lover. No other motive can constrain to such heroic and effective service. Paul declared if he had not love he was nothing. Fear often quickens to strenuous endeavor; ambition stimulates to vigorous exertion; a sense of duty is frequently the life-breath of noble daring; but before all these is love. The world's purest songs are keyed to love. Its noblest poems tremble with its energy. Its greatest benefactors throb with love's impulsive power. Love prompted Jesus Christ to share our heritage of poverty and shame and death. Without such a motive there would have been no gospel to preach. If love be strong within us it will subdue all our passions, absorb their strength, and transmute it into a constraining energy, by which we shall be impelled to work at highest pressure. Doubtless there is much rapid sensationalism abroad which modestly assumes the insignia of this royal quality, but its true nature has long been

known. It never makes the ascent from talking to doing. It plans and estimates, but never achieves. The true lover cries, *I must work*, for the night cometh. Not only will its gentle enforcement compel us to labor; it will also give potency to every act of service. The hearts which have resisted apparently mightier influences will yield to the soft touches of love, just as a frozen lake over which the frozen blasts hurry, only locking it tighter by their keen influence, yields to the silent enticement of the sunbeam. Man stands so much in need of love that love never faileth; but he has been so often deceived by its semblance that he is obstinately suspicious. Only when we do what nothing but love could prompt, in such a manner as nothing else could suggest, will the suspicions vanish and the life be conquered for God.

Finally, if our ministry is to be with power, we must know the *inspiration of the Holy Ghost*. All other attributes will be unavailing without this. Our work is also God's, and the might which unites and pervades and applies our powers is His. When the fire in the temple of Vesta was by any mischance extinguished, it was ordained that it should not be lighted from another fire, but should be rekindled by drawing a pure, unpolluted beam from the sun. So the flame which inspires all our energies must come direct from heaven. All down the ages the triumphs of the church are attributed to Holy Ghost power. "The Spirit of the Lord came upon him," is the sentence which stands as the signal for some high achievement.

The man of whom it is written emerges from comparative obscurity, to lead the armies of Israel to victory, to sway the sceptre of the nation's destinies, or to become the inspired teacher of all generations. By this power the thresher becomes a great general, the shepherd a king, and the herdsman a prophet of God. "Tarry at Jerusalem," said Jesus at His last interview with the disciples, "till ye be endued with power from on high."

"Ye shall be baptized with the Holy Ghost not many days hence." It is profitable waiting for such a baptism, for it is useless serving without it. There will be no three thousand pierced hearts, until the coming of the cloven tongues of fire. This is the power which unifies all the possibilities in a man, that transforms him from a receiver to a dispenser of blessing, that clothes him with such a quick susceptibility that he intuitively distinguishes between truth and error, that reveals to him visions of Christ so glorious that his spirit burns with love, and that enables him to look with such a penetrating glance into the needs and woes of men that his piteous heart will nigh burst with yearning. Leeking this power we fail; but wherefore do we lack? God will give His Spirit to those who ask Him.

During the Puritan revolution there was a time when the prospects of the good cause appeared doubtful. Ominous clouds hung along the horizon like massed battalions, and the hearts of the leaders were troubled; in their extremity they appointed a day for humiliation and prayer, and stern warriors whose faces never paled on the most dreadful field bowed in tearful silence, or poured forth passionate supplications before God. So they waited until their hearts were strengthened, then rushed to their fighting, crying, "Let God arise and let His enemies be scattered." If we lack power for the conflict, if our hearts are ever darkened by fear of the failure of Christ's cause, let us wait upon the Lord till our strength be renewed. The only place where we may legitimately be weak is at the feet of God. In the battle we must be strong.

NEGATIVE VIRTUES.—Beware of making your moral staples consist of the negative virtues. It is good to abstain, and to teach others to abstain from all that is sinful or hurtful; but making a business of it leads to emaciation of character, unless one feeds largely on the more nutritious diet of active sympathetic benevolence.—*O. W. Holmes.*

### LOOKING UNTO JESUS.

By FRANCIS L. PATTON, D.D., PRINCETON, N. J., IN FIRST PRESBYTERIAN CHURCH, NEW YORK.

*Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*—Heb. xii: 2.

THE whole of the Epistle to the Hebrews, besides having in view the encouragement and strengthening of the early converts to the faith, is a serious and masterly appeal to the Jews in particular, to embrace the truth. Its peculiar merit lies in its incomparable, straightforward, clear-cut argument for Christianity, which addresses itself to the reason of the Jews through the medium of a formal comparison of the Old Testament economy with the New. The apostle leads his readers step by step to the sublime exhortation contained in the text; and each step is at once a reverent concession of the grandeur of the Old Testament economy and an eloquent assertion and irresistible demonstration of the loftier grandeur of Christianity.

The Jews are solicited to "consider the Apostle and High Priest of our profession," "who was faithful to him that appointed him as also Moses was faithful." The apostle approached their prejudices at the most vital points. He recognizes that, if he would win their belief in the heavenly origin of the mission of Christ, he must demonstrate that Christ is a Teacher in the sense that Moses, to whom they looked, was a teacher, and that the new dispensation is a successor and not an usurper of the old. He boldly declares that Christ must be counted greater than Moses, for Moses was only His forerunner. Moses was the agent, Jesus the principal; Moses was the active representative, Jesus the Supreme Head. "For," the apostle says, "this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." Moreover, the apostle declares: "Jesus is exalted above the prophets and the an-

gels, for unto none of them has the Father said, Thou art my Son, thee have I begotten."

"But," the Jews and new Christians might ask, "how is it that Jesus, being higher than the angels, was allowed to suffer humiliation? And how can we accord Him the praise befitting that exalted position, seeing that He was one of us—a man tempted and scorned?" The question is answered by bringing home to the hearts of the people a beautiful truth. The apostle shows how, for a little time, Christ was made lower than the angels in order that He might be crowned with a glory peculiarly His own; and how for a little time He suffered the pains of the flesh in order that He might, by becoming one of the people, tell the people the sublime truths of the new Gospel. Look, therefore, unto Jesus, the apostle says, not only as one above men and Moses, but as one above the prophets and the angels, whom at the same time we are, without incongruity, privileged to call our brothers, bone of our bone, partaking of our nature.

The apostle, proceeding with his comparison of the Old Testament economy with the New, reminds the Jews that what the words of exhortation of the old economy were in the time of Moses, the words of exhortation of Christ's dispensation are to-day. According to the law of Moses, sin was the consequence of unbelief; and so, according to the more perfect law of Christ, we are to guard above all things against unbelief. And Christ, who was different from all other priests, has been given to us as an example; for we can imitate and understand Him. All that is peculiar to our nature He has borne, "in that he himself hath suffered being tempted, he is able to succour them that are tempted." Still the apostle presses the exhortation: "Look unto Jesus."

Again, it is not only true that Christ is exalted above Moses and the angels, but it is true that Christian economy transcends the Mosaic. In the ninth chapter of the epistle the Jews are reminded of the ceremonial character of

their religion. We do not speak disparagingly of the character of these ceremonies, says the apostle; we don't mean to say that they were not instituted and performed in the spirit of a noble reverence for the Most High; but what we mean to say is, if the blood of bulls and goats was shed as an acceptable sacrifice for your spiritual well-being, how much more is the blood of the Lord Jesus Christ a sacrifice! The crucifixion of the Savior was a real sacrifice—nay, more: it stands contradistinguished from all others. As it has been appointed to all men to die, Jesus, who came on earth to bear the sins of men, completed His mission by offering up His life for them. That sublime death, the apostle tells the Jews, was a sacrifice for all time; and the memory of it shall henceforth take the place of the old sacrificial rite.

And the apostle says, further, that Christ is to be considered the great High Priest of the Jews, as Aaron was the High Priest in olden times. The comparison of the Old and New Testament economy would *not* be complete without an exposition of Christ's vicarious character; and so he tells them that the Savior is a priest of the order of Melchisedec, "without father, without mother, without descent; having neither beginning of days nor end of life"; abiding a priest continually. He speaks practically, he institutes comparisons at every point, he enters into the details of daily life, and thus he enforces the great doctrine of the gospel of peace. All that you had before, he says, you have to-day; and that which you have to-day is immeasurably better than that which you had before.

Finally, he comes to that point in the argument where, with such wonderful power, such entrancing eloquence, he exhorts the Jews to faith. It is as though he said: You are not required to believe without sufficient reasons for it, but, having had the reasons, beware lest you hesitate. And then, in the same practical manner, he calls the roll of faith. He tells them of Abraham and Isaac and Jacob and Joseph and Moses, who

by faith attained to a knowledge of the Most High, and accomplished wonders for His people. "Wherefore," he exclaims, in that magnificent period, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, *Looking unto Jesus.*"

What the Apostle said to the Jews it is quite needful that we, too, should heed; and no portion of the Holy Scriptures will better teach us our duty or the reasonableness of Christianity than this extraordinary epistle. Let us read the Book of Leviticus and compare it with the Epistle to the Hebrews: certainly no one can pursue the contrast without feeling that, even on that glorious background, the religion and the character of Jesus Christ stand out in most noble relief. If we need reinforcement of faith, if we need reinforcement of individual character, or the inspiration of lofty counsel, the trumpet words of the text shall strengthen and admonish us; "Looking unto Jesus, the author and finisher of our faith; *who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*"

#### THE JOY OF SALVATION.

By R. S. MACARTHUR, D.D., NEW YORK.  
*Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.—*  
 Ps. li: 12, 13.

THIS is the most penitential of the penitential psalms. It contains a humble and hearty confession of great and grievous sins. It contains earnest petitions for forgiveness, and solemn promises of consecration. Seldom, even in the New Testament, do we find conviction of sin so profound, a desire for renewal so fervent, and trust in God's forgiving grace so humble and loving. David was a great sinner; he was also a great penitent. Perowne suggests that this psalm was written before the thirty-second. If so, then this psalm is his

heart-broken confession; that is the joyous record of the divine forgiveness which he obtained. In this he is the prodigal crying out in the bitterness of his soul, "Father, I have sinned!" in that he is the son restored to his Father's bosom, and, looking up into His loving face, he says, "Thou art my hiding place."

I. We have in the text David's prayer. This brief prayer is full of significance. We can readily, by pursuing the expository method, discover its elements.

(1) It implies that David had lost the joy of salvation. Salvation he might still possess; but its joy was gone. With the joy went its power over himself, and his power over others. "The joy of the Lord is your strength." Unfortunately the Psalmist's experience in this respect is not an uncommon experience. Too many of us too often have known it. This loss may be caused by (a) open sin; (b) by worldliness; (c) by neglect of duty. God cannot, God will not, give us "the joy of salvation" while we neglect duty and live in worldliness and sin. To do so would be to put a premium on disobedience.

(2) This prayer expresses the desire to have the joy of salvation restored. The first verb is causative; it means, "make to return." The answer to this prayer is to be earnestly sought. We are not slaves, but freemen; not servants, but friends; not strangers, but children.

(3) The prayer expresses the desire to maintain a worthy character. It is of great importance to discover this truth in the prayer; a right interpretation of its terms gives us this truth without the slightest doubt. The words "with thy" are added by the translators. In the original there is nothing to show that the word "spirit" refers to the Holy Spirit. In the preceding verse the pronoun "thy" shews that the reference there is to the Spirit of God; its omission here, and the use of "spirit" in the context as referring to his own heart, indicate clearly that in this prayer he refers to his own spirit. The influence of the Holy Spirit is not ex-

cluded; but David's spirit, as acted upon by God's Spirit, is the essential idea. The word rendered "free" properly means "willing, ready, prompt." It comes also to mean "generous, noble, princely." David therefore prayed that he might be kept in a state of mind in which he would willingly, spontaneously, promptly obey God. He had acted an unworthy, unmanly, ungodly part. Now he prays to be upheld in a different spirit. The inconsistent man is a weak man. How can he rebuke sin while he lives in its commission? No man can truly recommend holiness if he lives in sin. Such a man pulls down with one hand what he attempts to build up with the other. Repentance is worthless except as it results in reformation. This, then, is a prayer that out of deep contrition may come new character, and that this character may be *maintained*.

II. We have, in the second place, David's *promise*; "Then will I teach transgressors thy ways." As an expression of his gratitude he promises to teach others; he will make his sad example the means of helping others to walk in God's ways.

(1) He promises to teach others. Saved sinners are best fitted to tell of the Savior of sinners. We do not believe "that the greater the sinner, the greater the saint," but we do know that only saved sinners can experimentally tell of Christ's power to save. The blind cannot rightly lead the blind. Men need to be taught the ways of God. Those who are taught ought to teach others. David was truly a king when he was willing to teach men to turn to God. This was his highest honor. The man who gives the world noble ideas is the world's ruler, Christ taught. The very form of the word expresses David's strong desire to teach; it was his settled purpose; it is as if he had said, "I am resolved to teach."

(2) He promises to teach even the worst men—"transgressors;" those who are rebels against God and apostates from truth. The worst men need the best teachers. The poorest quarters

call for the best missionaries. The worst diseases demand the most experienced physicians. The Church's noblest liturgy is, like her Lord, to go about doing good, preaching to the poor, and inviting the lost to the cross.

(3) David promises to teach the worst people the best truths—"Thy ways." This is a marvelous subject. It includes all history and experience. It includes all time and space, all science and art, all truth wherever found. But we speak especially of three ways: (a) Ways of punishing. God will punish. God must punish. He who breaks law is broken by law. Indeed you cannot break God's law; run against it, and it will break you. God is not mocked. "Whatsoever a man soweth," etc., there is a law of moral agriculture. Neither man nor angel can evade it. (b) He would teach God's ways of pardon. This is a matchless way; it is divine. God's thoughts are not ours. How can man be just with God? God answers: "Behold the cross! See mercy and truth meet; behold righteousness and peace kiss each other." Now "let the wicked forsake his ways," etc. (c) He would teach God's ways of upholding men in a noble spirit. God is able to keep. David would "vindicate the ways of God to man." See in the thirty-second psalm how he did it. What shall saved sinners teach? God's ways. Wonderful theme! It may well fill the mouth of preachers the world over. It will be our song and glory in eternity. "When thou art converted strengthen thy brethren." Tell of the ways of God.

III. We have, in the third place, in this text David's *persuasion*.

(1) He was persuaded that his teaching would reach sinners. They would see the evil of transgression; they would be convinced that mercy could be found. The Gospel is mighty; an uplifted Christ is the mightiest magnet the world has ever known. Believe this truth; preach it.

(2) He was persuaded that they would be moved to action. This is not a passive verb, "shall be converted." It is

an active verb. They *shall turn or return*. This is its meaning. This is the end to be sought. Men have wandered from God; they must return. They are not to wait until some fancied power comes upon them. Let them return. Remember the prodigal. Come now!

(3) David was persuaded that their return would be complete. They would return "unto thee." It is well that men be moved towards reformation, but it is not enough. Regeneration, not simply reformation. Not converted to certain church rites, but to Jesus Christ. Christ first; other things will follow. Flee to the mountain; stay not in all the plain.

Have you wandered? Follow David's example. Come back to your first love.

Have you come back? Then go out to teach and bless others. You have received, bestow.

Have you labored? Then expect results. As certain as God is God you shall reap. His Word will not return void.

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### POWER WITH GOD.

By REV. C. H. SPURGEON, LONDON.

*As a prince hast thou power with God.*—  
Gen. xxxii: 28.

POWER with God is a sublime attainment. It leads to the possession of every form of power. No wonder that it is added, "with men." When Jacob had prevailed with God he had no reason to fear Esau. Observe that it is the power of a single individual exhibited in a time of deep distress; how much more power will be found where two or three agree in prayer! Let us note

#### I. WHAT THIS POWER CANNOT BE.

1. Cannot be physical force. "Hast thou an arm like God?" Job xl: 9. 2. Cannot be mental energy. "Declare if thou hast understanding." Job xxxviii: 4. 3. Cannot be magical. Some fancy that prayers are charms; but this is idle. "He maketh diviners mad." "Use not vain repetitions as the heathens do." 4. Cannot be meretorious. "Is it gain to him that thou makest thy ways per-

fect?" Job xxii: 3. "If thou be righteous, what givest thou him?" Job xxxv: 7. 5. Cannot be independent: it must be given by the Lord. "Will he plead against me with his great power? No; but he would put strength in me." Job xxxiii: 6.

#### II. WHENCE THIS POWER PROCEEDS.

1. It arises from the Lord's nature. His goodness and tenderness are excited by the sight of our sorrow and weakness. A soldier about to kill a child put aside his weapon when the little one cried out, "Don't kill me, I am so little!" 2. It comes out of God's promise. In His covenants, in the Gospel, in His Word, the Lord puts Himself under bonds to those who know how to plead His 'truth and faithfulness.' "Put me in remembrance; let us plead together." Isa. xliii: 26. 3. It springs out of the relationships of grace. A father will surely hear his own children: a friend will be true to his friend. Story of the power of a child in Athens, who ruled his mother, and through her his father who was the chief magistrate, and so controlled the whole city. Love thus made a babe to have power over a prince and his people. The love of God to us is our power with Him. 4. It grows out of the Lord's previous acts. His election of His people is a power with Him. Since He is unchanging in His purposes, regeneration, redemption, calling, communion, are all arguments for our final preservation; for mercy will not forsake that which wisdom has commenced. Each blessing draws on another like links of a chain. Past mercies are the best of pleas for present and future aid.

#### III. HOW CAN IT BE EXERCISED?

1. There must be a deep sense of weakness. "When I am weak then am I strong." 2 Cor. xii: 10. 2. There must be simple faith in the goodness of the Lord. "He that believeth on me, the works that I do shall he do also." John xiv: 12. Faith is the prevailing grace,

"It treads on the world and on hell;  
It vanquishes death and despair;  
And, what is still stranger to tell,  
It overcomes heaven by prayer."

3. There must be earnest obedience to His will. "If any man doeth his will, him he heareth." John ix: 31. 4. There must be fixed resolve. "I will not let thee go except thou bless me." (v. 26.) 5. With this must be blended impurity. "There wrestled a man with him until the breaking of the day." (v. 24.) 6. The whole heart must be poured out. "Yea, he wept and made supplication." Hos. xii: 4. 7. Increased weakness must not make us cease. Jacob was lame, yet he prevailed. "The lame take the prey." Isa. xxxiii: 23.

IV. TO WHAT USE THIS POWER MAY BE TURNED.

1. For ourselves. For our own deliverance from special trial. Our honorable preferment. "Thy name shall be

called Jesus." Our future comfort, strength, and growth when, like Jacob, we are called to successive trials. 2. For others. Jacob's wives and children were preserved, and Esau's heart was softened. If we had more power with God we should have a happier influence among our relatives. In other instances Abraham, Job, Moses, Samuel, Paul, etc., exercised power with God for the good of others. We shall win souls for Jesus by this power. He that has power with God for men, will have power with men for God.

Of a holy ambition to possess power with God! If we have it, let us not lose it, but exercise it continually. How terrible to have no power with God, but to be fighting against Him with our puny arm!

#### THE PRAYER-MEETING SERVICE.

By L.

FEB. 4.—REFUGE IN GOD.—(Zech. ix: 12).

Note the apt and beautiful description of a Christian under trial: He is a "prisoner of hope;" that is, though still held under the form of some evil, the promise of deliverance has come to him; he is legally free, only waiting until God shall lead him out with joy "according to the days in which he has seen evil"—until the gracious compensation has been fully provided for. This fact, if believed, will lead one to say as David did, "Why art thou cast down, O my soul? \* \* hope thou in God: for I shall yet praise him for the help of his countenance."

Observe also the expression, "I will render *double unto thee*." A traveler in the East tells of the custom of keeping accounts on slips of paper fastened at the top on a nail driven into the wall. When the bill has been paid the paper is doubled so that the bottom is also pressed over the nail; the doubling attested by the crease and the two holes. If this be the origin of the expression, it means the full discharge of the moral indebtedness which may have occasioned the evil: or, as Christ said to the paralytic

"Thy sins be forgiven thee," and afterward, "Take up thy bed and walk." Or the reference may be to the *double restitution* which the old law required of offenders, and which God more than pays in Christ the sin-bearer; "Where sin abounded, grace did much more abound." Or still further, to the *double blessing* which shall compensate all suffering faithfully borne.

God is not content with merely promising some refuge for stricken souls, but fascinates our faith with the *wealth of imagery* by which he declares it. In this verse He calls, "Turn you to the *stronghold*." Fortified places were provided generally on the top of some steep mountain, or approached only by a narrow defile where one could withstand a multitude of assailants, and into which the people ran from the villages and fields when the land was invaded.

In other passages God is represented as a "*hiding place*" where evil cannot even find and attack the soul (Ps. xxxii: 7): a *pavilion*, where safety is supplemented with comfort and delight (Ps. xxvii: 5): the *shadow of a great rock* in a weary land, the caves and overhanging cliffs (Is. xxxii: 2), beneath which trav-

elers and cattle escape the intense heat (shepherds dig out holes on the northern slope of the hills where the sheep may lie down); the *Shepherd's "rod and staff,"* literally "*club,*" with iron knob, a tremendous weapon still carried by the herdsmen in the East to beat off any wild beast (Ps. xxiii); the *Shepherd's arms and bosom,* for the helpless ones (Is. xl: 11); the *mother-bird's wings* (Ps. xci: 4); a *human mother's tenderness* (Is. lxvi: 13); etc. How he assures us that our refuge is not through human expediencies, but Divine interposition in the "*Rock that is higher than I!*" Indeed our refuge is something better than even a Divine expediency; it is in *God Himself* (Ps. lxii: 7-8: "My refuge is in God." Ps. lvii: 1: "In the shadow of Thy wings"). Emphasize the *personality* of the Divine comfort.

THE COMPLETENESS OF THIS REFUGE.—From the *guilt of sin* through the Cross; from the *power of sinfulness* in us through the Holy Spirit; from *fears* of all sorts—His promises so many and so varied between us and anticipated evil, like the many stones of the fortress facing outward in every direction: from *depression,* the cup He gives us "*running over*"—the spiritual overplus as opposed to the depressive occasion in the flesh or in circumstances: from the *enmity* of secular pleasures and business, His revelation lifting our minds to the contemplation of the vast and glorious truths of both His Earthly and Heavenly Kingdom: from *wrest*—He will *keep in perfect peace* the mind that is stayed on Him: from the *neariness of all selfishness,* imparting the spirit of love and unselfish devotion: etc.

HOW SHALL WE FIND THIS REFUGE?—It is *not far away*; need not go to Rome for it (Popish pilgrims) nor to Jerusalem (Crusader's expectation of finding relief at the Holy Sepulchre), not even to a priest, for (Rom. x: 8-13): "The word is nigh thee, even in thy mouth, and in thy heart," etc.

It is *not a mysterious refuge* or one hard to understand. There is no Esoterism of Christian experience, no favored few, no especial soul-light in theological re-

finements; Grotius prayed for the faith of his serving man.

It is *not difficult to attain.* "Knock," "Ask," "All things are ready." The great heart of the eternal is close about us; no whispering gallery so quickly catches sounds as God's quick intent to bless catches the soul's desire. Our nerves are sensitive to respond to our wills, but more sensitive cords bind us to Him "in whom we live and move and have our being." He *feels for us,* and *feels us.* Our lives may be *hid in Him.*

Feb. 11.—THE FATAL CHOICE.—(Gen. iii: 1-6.)

Traces of this story of the Fall are found in the traditions of nearly all ancient races. The Python of the Greeks, the Monster in the Garden of Hesperides, the form assumed by the Persian Ahriman, the Kali-Naga of India, the snake whose head was crushed by the Scandinavian Thor, and that in the pictures which Humboldt found among the Mexicans, are all substantially the same; the stories having much of the local coloring of this Bible record. This can be accounted for historically: it is the vague and confused remembrance, bits of a broken heirloom, from the days before the Dispersion. But, as universal as the tradition, is the experience of the *process of temptation and fall* here illustrated in the case of individual men.

1. The first step toward ruin was, and is—willingness to *parley with the tempter.* Doubtless Eve had no purpose of disobedience at the first, but curiosity led her to listen, and to think about the forbidden fruit, until thought gave birth to—

2. *Desire.* It is a strange feature of human nature that our longings are not excited solely by the beauty and desirableness of objects, but largely by our familiarity with them. By simple contact they work themselves into our natures; they press their shape upon us as the mould shapes the sand. Thus some habits which were at the beginning distasteful become necessities,

passions, e.g.: smoking, dram-drinking. This change of desire produces—

3. *Change of opinion* regarding the expediency or morality of the sin. Men believe very nearly what they wish to. So, as Eve listened, and looked, and longed, it is very shrewdly said that "*she saw* that the tree was good \* \* and to be desired," notwithstanding God's warning that its fruit was deathful. Such the blindness of all evil desire. We seldom wilfully indulge in sin until we have convinced ourselves that it is not impolitic, that there is some mistake or prejudice in the command against it. This change of opinion leaves the soul of Eve without defense—Utterly weak is one who has lost the support of moral convictions—Nothing remains for her but to take the—

4. *Final step in the overt act of sin.* From this act of disobedience a

#### TRAIN OF CONSEQUENCES

follow as naturally as the various states of mind led up to the sin.

I. The tempted becomes at once a *tempter of others*: "She gave also unto her husband, and he did eat." As tame birds are used to decoy those uncaught, as leopards are trained to hunt their kind for their masters, so Satan trains his captives. Sin in one life is a contagion, and tends to spread.

II. Knowledge of sin *works shame*. "The eyes of both were opened, and they knew that they were naked." "To the pure all things are pure." But as a diseased eye projects its own imperfection upon the objects it looks at, so a sin-conscious soul projects sinful suggestions into even innocent associations. A sense of moral degradation effects the whole manhood, and is not, by any means, limited to the memory of the especial sin committed.

III. Knowledge of sin makes one especially *afraid of God*. God had been in most intimate communion with Adam and Eve; but that sin made Him in their eyes a stranger, an enemy. We cannot dissociate belief in the Divine favor from the consciousness of the purpose of rectitude in ourselves. Only the "pure in heart" can "see God." There

are psychologic reasons, as well as Bible declaration, for this. It is strange that one who knows one's own heart can doubt Divine retribution in another world, for he cannot escape the sensation of it in this.

IV. Sin brings the sentence of Divine displeasure. "Lust, when it hath conceived, bringeth forth sin; and sin, when it is finished, bringeth forth death."

All this is perfectly natural; but note the

#### INTERVENTION OF DIVINE GRACE.

Before the actual sentence of death, came the curse upon the serpent and the promise of a Redeemer. The very Cherubim at the gate of Paradise bade them farewell with a sign of cheer; the flaming sword which guarded the way of the tree of life wrote with its flashes the name Immanuel. Do not speak of any sin being the fatal choice, without speaking also of God's mercy, which, even after the commission, gives promise of restoration to penitent faith.

Feb. 18.—DYING REGRETS.—PROV. VI: 11-13.

*Prominent phases of this regret.*

An ungained heaven.

A certain perdition.

Knowledge of others contempt.

Sense of self-contempt, inseparable from a sense of sin.

Individual sins made vivid by the death memory come to taunt us.

The knowledge of others whom we have injured by any unrighteous deed.

The knowledge of others whom we might have blessed and did not.

Wasted talents.

Wasted opportunities.

The chagrin of selfishness when we can no longer serve ourselves.

Farewell to our bodies which our spirits have abused while lodging in them, to be reunited to us in the resurrection of damnation.

#### OFFSETS TO DYING REGRETS.

Knowledge of *Christ's pardon*: "justified by faith we have peace with God:" that God does "not impute" our iniquities, silencing our own condemning thoughts.

(For illustration, *vide* Ludlow's "My Saint John.")

Remembrance of *others we have helped* in life. Job's recollection of his past beneficence was a mighty relief to his stricken spirit (*vide* chap. xxix). Sir Walter Scott makes Jennie Deans in her plea for mercy to the Queen use these beautiful words: "When the hour of trouble comes—and seldom may it visit your ladyship—and when the hour of death comes to high and low—long and late may it be yours, O, my leddy!—it is na what we ha' done for ourself, but what we have done for others that we think on most pleasantly."

Certainty that our *hearts have been in Christ's service*. Said Havelock when dying, turning to Gen. Outram, "For more than forty years I have so ruled my life that when death came I might face it without fear."

The fact that we have made *confession of Christ's name* in this life, Matt. x: 32. "Him will I also confess before my Father."

Feb. 25.—**RULING THE SPIRIT THE TEST OF GREATNESS.**—PROV. xvi: 32. "He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city."

Though the theme is suggested by the first clause, *slowness to anger*, it is not limited by it, but the latter clause makes a general injunction to *moral self-control*. Ruling the spirit is better than outward conquest, because—

I. The spirit within a man is itself of *more worth than any external conquest*.

(a) Its *inherent excellence*. Life in a single individual endowed with intellectuality, conscience and æsthetic feeling, hope, etc., is of more value than any number or extent of soulless possessions: a single spirit outweighs the material globe.

(b) It is the *object of God's love*. He is interested in things, but loves spirits. A soul has more lustre poured upon it from the Cross than a throne gathers glory from subject provinces.

(c) It is *immortal*. Empires gone; cities desolate; all else but spirits pass-

ing away. The Kaffir's notion that shooting-stars are the souls of men in their flight to the abode of the blessed is surpassed by the definite promise of Scripture, that some souls "shall shine as the brightness of the firmament (when earthly greatness disappears as the clouds) and as the stars forever and ever;" while other souls shall be as "wandering stars unto whom is reserved the blackness of darkness forever."

II. It requires *more personal strength to rule one's own spirit than to make outward conquest*.

The outward conquest is through the machinery of circumstance; the inner, by one's own resources. Hence the greatest conquerors of others have failed to conquer themselves. It is said that Frederick the Great was accustomed to carry a bottle of poison in his pocket, feeling that he could not endure the chagrin of any overthrow of his empire. One of the most enterprising merchants in New York, whose pride was in the shrewdness and daring of his projects, committed suicide under his first important reverse, and the magnificent monument in Greenwood which he erected in the boast of his prosperity now stands as a reminder of his real weakness and cowardice.

III. Self-conquest is better than secular, because it is *accomplished through a higher process of warfare*. It drills not with arms, but with virtues. Its manual consists in "whatsoever things are honest, just, pure, lovely, of good report." The fight itself pays independently of the promised results.

*What the control of one's spirit involves.*

1. The independent *ordering of one's own words and actions*. Most men's utterances and deeds are elicited from them by others, or by circumstances: the man is the powder; things touch him off. This is especially the case with sinners. What they will do is determined by the force of the temptation. It is morally certain that the drunkard will drink if the glass is offered; the lewd degrade themselves when the opportunity of vileness is presented; the

dishonest steal or lie if interest suggests it with the prospect of immunity; the proud keep making themselves top-heavy until they fall. Hence the devil is said to lead them captive at his will. Few are able to determine within themselves what shall be the outcome of their lives.

2. Back of this, self-control involves not only the ordering of one's own conduct, but also the *deliberate moulding of one's desires and purposes in accordance with one's best judgment*. Reason must check or encourage the feelings. Passions are not to be strange fires in the blood, but fires kindled, placed and limited as in our houses, by one's sense of what is wisest.

3. And back of this, self-control involves the *deliberate determination of one's own judgment in the light of*

evidence. It rigidly excludes prejudice. A biased mind is like a leaning tower.

*What helps have we for the control of our own spirits?*

1. The *Holy Spirit*: an impartation of peace, purity, and a sound mind.

2. The sense of the *presence of Christ*: the influence of the knowledge that the greatest and holiest of beings is watching and encouraging us.

3. Engrossment with the *great things of God*: all life lifted above the plane of its own littleness; meditating the eternal, the spiritual, the mighty laws of the glorious kingdom; and thus unaffected by temporary influences, as the stars are unaffected by the winds.

4. *Charity in the heart*: a loving man unjustled by enmities, envies, the pinches of pride; an essential serenity.

#### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

##### Our Home Mission Fields.

WHAT a colossal heritage is this! The Englishman was not far wrong who bounded it by the Pole, the Equator, the Rising Sun, and the Day of Judgment!

Estimate the extent of our land by comparative areas. Taking Connecticut as a unit, it is contained in Michigan 12 times, in Kansas 18, in Oregon 20, in Dakota 30, in California 40, in Texas 60, in Alaska 120; and in the whole country from 600 to 800 times. We could give every individual of 50,000,000 nearly 50 acres, and to every person now on the globe over one and a half acres. If the whole country were settled as thickly as Connecticut, we should have only 400,000,000.

We have been wont to think of Missouri as the western limit. It is this side of the centre, and taking the range east and west, even San Francisco is east of the centre of territory swayed by the United States flag, for Attu Island, the westernmost of the Alaskan group, is farther west of San Francisco than that city is west of the Maine boundary. Forty New Englands lie beyond the Mississippi.

God has built this land to be the abode of a great people. Our river system proclaims it. Here are six of the grandest streams that ever bore the barges of pleasure, or the vessels of commerce. The Mississippi 2,986 miles long; the Missouri 3,096; the Rio Grande 1,800; the Columbia and Red, each 1,200; the Ohio 950; the Arkansas 2,000. The united length of these six, 12,000. Other things equal, *civilization follows the river*. Take the Ohio, Missouri and Mississippi together, and we have a grand course-way of waters from the northern lakes and the gates of the eastern and western mountains to the gulf. Another triad of rivers from the Rocky Mountains flow into the western sea. And these great rivers run through vast wheat and cornfields, vast timber lands, and vast coal deposits.

Let us not be too proud of our Atlantic coast. There is a triangular empire, bounded by the Ohio and the Missouri and the great lakes, that contains the granary of the continent, if not the treasury of the world. A golden belt of average *wealth* stretches from the City of the Straits to the Missouri, fifty miles

wide, over a large part of which the average per capita is from \$850.00 to \$1,300.00; as great as in Massachusetts, greater than in New York; while, within this triangle, the average *culture* is as great as in any portion of our land, and in the northern part higher than even in New York and New England.

That Triangular Empire is not yet 100 years old. In the days of the Declaration of Independence, civilization had scarcely crossed the Alleghanies. The Mississippi Valley was a desert. Now, the centre of population and civilization is nearly at the Father of Waters! And beyond that mighty river is another Triangular Empire that in fifty years will control the destinies of the continent.

This great nation holds the *Belt of Power*. It is within 30° and 50° of north latitude where the greatest achievements of history have been wrought. France, Spain, Italy, and lower Europe; Palestine, Persia, Upper India, China, and Japan; Assyria, Greece, Rome, and Upper Egypt lay within this historic zone, within whose channel limits lie also the United States.

God has left us no excuse for not achieving a great history and destiny. Here is a gigantic problem to be solved, and here are magnificent factors for its solution. Material wealth and prosperity, grand enterprises of commerce and public improvement, cannot work out that mighty solution. Railroads may enclose the whole land with an iron network, colossal cities may reach out their arms till they touch each other; but unless these material signs of progress shall be accompanied with the Gospel, unless churches stand side by side with schools and court-houses, unless the Word of God and the Christian conscience erect their bulwarks of social order and morality and piety, the foundations of peace and prosperity are not assured. We may at any time be given over to the tender mercies of nihilism and communism, atheism and anarchy.

"Material interests are but the scaffolding to the Church of God." The physical features of the land are only a

basis for material progress and civilization; but all this is but to give opportunity for the Church of Christ to plant Christian institutions in the midst of the people, and to keep pace with the advance of the westward course of empire.

## PART II.

### MISSIONARY TEXTS, THEMES AND THOUGHTS.

**A missionary heard** a group of Chinamen discussing the various religions of China. One said, a Chinaman was down in a deep pit, and wanted help to get out. Confucius came along and said, "If you had only kept my precepts, you would not have fallen in." Buddha came to the mouth of the pit, saying: "Ah, poor fellow! if you were only up where I am, I would make all right." The Chinaman replied, "If I were where you are, I would not want your help." But then came along Jesus Christ, with tears in His eyes, and *jumped right into the pit, and lifted the poor man right out of it.*

**Dr. Alexander Duff** said three very memorable things: 1. The church that ceases to be *evangelistic* will soon cease to be *evangelical*. 2. We are not prosecuting missions; we are *playing at missions*. 3. In every quarter are signs of the speedy approach of some mightier crisis than has ever yet been registered on the pages of the world's eventful history.

**The Students in Union** Theological Seminary are summoned to recitation by a *gong* that formerly hung in a Buddhist temple.

**The Church Needs Missions** full as much as the world needs them. Constant, prayerful, faithful effort and sacrifice in bringing the Gospel into contact with the unsaved, is the only salvation of the Church! Without these the very waters of spiritual life, instead of being a flowing fountain, would become a frozen pool. Life, power, growth, joy at home, are in exact and direct proportion to the ardor, fervor, vigor of missionary enterprise.

**Christlieb's Message** to the American churches is: "*Nunquam Retrorsum!*"

The A. B. C. F. M. welcomes as successor to Secretary Means, Dr. Judson Smith, whose influence while professor at Oberlin was a perpetual blessing to the work of missions, and led to the formation of the *Oberlin Band*, to take possession of Shense province, China. It is proposed to celebrate next year in Boston the 75th anniversary of the Board.

In South Africa there was established a hospital for lepers, and in connection with it a large piece of ground enclosed by a wall, and containing fields which the lepers cultivated. There was only one entrance, and those who entered in by that gate were not allowed to go out. Inside were multitudes of lepers in all stages of their loathsome disease. Two Moravian missionaries, filled with heavenly love and anxious to carry the tidings of joy to those in such misery, chose the lazaret-house as their field of labor. They entered it, never to come out again; and when they died there were other missionaries ready to take their places. Surely these men followed Him who died for us whilst yet sinners.

Sir Bartle Frere is dead at the age of 69. He was one of the most intelligent and noble friends of missions. Entering the India Civil Service in 1834 and becoming Governor of Bombay in 1862, he was an observer of missions on the very ground and knew what he said. He ably vindicated Christianity as "suited to all forms of civilization." Through him, in 1873, a treaty was made with the Sultan of Zanzibar, abolishing the Slave trade. In every way he aided and advocated missions, and gave his life to every good word and work.

### PART III. MONTHLY BULLETIN.

ISLES OF THE SEA.—*Eromanga*, where Williams, Harris and the Gordons fell a prey to cannibals, is now open and friendly to missionaries. The church numbers 200, with 33 teachers. These converted natives furnish all the food for the missionary's family, besides lib-

eral contributions for benevolence, and have enclosed the graves of the martyred missionaries within a stone memorial dyke. The *Morning Star*, the third vessel of its name, launched by the B. B. C. F. M. for missionary cruises in the Pacific archipelago, is this time a steamer, to prevent accidents quite unavoidable where only sails are used. Pupils in the High School at Marsooan, Turkey, gave the Bible for the cabin. This is the leader of a considerable "Mission Fleet," including the *John Williams* in the South Seas; the *Elangowan* and the *Mayri* at New Guinea; the *Good News* and the *Morning Star* of the London Society on Lake Tanganyika; the *Peace* of the Baptist Society on the Congo; the *Day Spring* of the Free Church at New Hebrides; the *Henry Wright* on the south coast of Africa; the *Illala* on Lake Nyassa; the *John Brown* of the Mendi Mission of the Moravians; the *David Williamson* at Old Calabar; and the *Harmony* which sails to Labrador.

Jews.—In South Russia, Jos. Rabinowitz, from the simple study of the Old Testament and Christian history was led to accept Jesus as Messiah. Believing that prophecy teaches the repopulation of Palestine by Christianized Jews, he has already united over two hundred families under the name of the "National Jewish New Testament Congregation." The tenth of their Articles of Faith acknowledges the crime of their nation in rejecting and crucifying Jesus, and expresses faith in the re-grafting of Israel into their own olive tree. Rabinowitz's watchword is: "The Key of the Holy Land lies with our brother Jesus." No such turning toward Christ on the part of the Jews has been known since Pentecost. It is one of the most remarkable events of the century.

PAPAL LANDS.—A quarter of a century ago, not even the wildest enthusiast dared hope for such access to Roman Catholic peoples. Not to speak of France that is becoming a firmament of McAll stations, Brazil, Chili, Peru, Mexico, and other similar countries are

yielding before the Protestant School and Church influence. Signor Arrighi said at the Presbyterian alliance, in Philadelphia, that it might not be long before that body would meet in St. Peter's and lodge its delegates in the Vatican!

CHINA.—The first Chinese girl sent to this country for a Christian education, has entered the Ohio Wesleyan University at Delaware, O. China last year proved a very fruitful harvest field. Oberlin band has begun work in the province of Shense. Chinese converts, also, are rapidly multiplying in this country, joining American churches, or forming churches of their own.

SIAM AND LAOS.—Dr. Cheek obtained \$10,000 for the hospital at Chiengmai, and sailed for his adopted home to enlarge his work through the gifts of the children of America to the Laos heathen. Missionaries are held in high esteem even by the Government, which has for years been not only tolerant but favorable toward Christian missions. Royal proclamations are published that strike heavily at superstitions, and quietly but surely the ancient faiths seem to be losing their holds.

JAPAN.—In August last an M. E. Conference in Japan was organized in connection with the missionary work of the Methodist Episcopal Church. It consists of thirteen foreign missionaries and nineteen native preachers. The late Bishop Wiley, who presided, wrote of the wonderful progress of this remarkable people toward the fulness of Christian civilization. There are several hundred Japanese on the Pacific coast who have appealed for a missionary teacher, and one is to be sent. They have now a "Japanese Gospel Society" of 60 members, of whom eight or ten are converts and one an elder. Meanwhile, in the Island empire itself the recent abolition of Buddhism and Shintuism as state religions puts all faiths on a level, and opens the door to missionary operations. A revival of nearly two years' duration has doubled the church membership, and all eyes are upon this people, who present an example of

rapid religious revolution *without parallel in all history!*

COREA.—The evangelization of its thirteen millions of people is now beginning; \$7,000 have been contributed, and a medical missionary appointed, who will at once begin the study of the Korean language in Japan. The great hope for this new work lies in the enthusiasm of the Chinese and Japanese converts. A Chinese Christian was the first to carry a Bible into Corea and offer it to the king, and a Japanese preacher proposes that the Japanese shall evangelize Corea without the aid of western nations. This last of the hermit nations welcomes the missionary physician, the hospital, the English school, and appeals to the United States for three teachers to conduct educational work at the cost of the native government. Some prophesy a more swift advance for Corea than even Japan has exhibited toward Christianity.

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

1. Esau's Unfortunate Marriage. "And Esau was forty years old when he took to wife," etc.—Gen. xxvi: 34, 35. Joseph Parker, D.D., London.
2. The Christian's Campaign. "Let us get up at once and possess it; for we are well able to overcome it."—Num. xiii: 30. Rev. W. P. Harvey, Evangelist, Louisville, Ky.
3. The Road to Honor. "Them that honor me I will honor, and they that despise me shall be lightly esteemed."—1 Sam. ii: 30. Rev. C. H. Spurgeon, London.
4. The Urgency of our King's Business. "I have neither brought my sword nor my weapons with me, because the King's business required haste."—1 Sam. xxi: 8. T. De Witt Talmage, D.D., Brooklyn.
5. God's Faithfulness Unending—A Funeral Sermon. "O God, Thou hast taught me from my youth," etc.—Ps. lxxi: 17-20. George Lorimer, D.D., Chicago.
6. Society and Law. "He that sinneth against me wrongeth his own soul."—Prov. viii: 36. Rev. Prof. David Swing, Chicago.
7. Temporal Blessings from Christ's Birth. "Then shall the lame man leap as an hart," etc.—Isa. xxxv: 6; T. De Witt Talmage, D.D., Brooklyn.
8. Jonah's Resolve, or "Look Again." "Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple."—Jonah ii: 4. Rev. C. H. Spurgeon, London.
9. The Marriage Obligation. "Nevertheless, let every one of you in particular so love his wife even as himself," etc.—Eph. v: 33, T. T. Eaton, D.D., Louisville, Ky.
10. Love to the Unseen Christ. "Whom having not seen, ye love."—1 Pet. i: 8. J. H. Barrows, D.D., Chicago.

## SUGGESTIVE THEMES.

1. Divine Grief. ("God saw that the wickedness of man was great . . . It grieved him at his heart.")—Gen. vi. 5, 6.
2. Sports that Kill. ("And it came to pass when their hearts were merry, that they said, Call for Samsun, that he may make us sport.")—Judges xvi: 25.
3. The Reign of Gold. ("And Naomi had a kinsman of her husband's, a mighty man of wealth, etc.")—Ruth ii: 1.
4. A Messenger without a Message. ("Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?")—2 Sam. xviii: 22-24.
5. Blinding Pride. ("Now Haman thought in his heart, To whom would the king delight to do honor more than to myself?")—Esther vi: 6.
6. The Revelation of Divine Compassion. ("Like as a father pitieth his children, so the Lord pitieth them that fear him.")—Ps. ciii: 13.
7. Things Tending to the Right. ("The wealth of the sinner is laid up for the just.")—Prov. xiii: 22.
8. The Unterrified Soul. ("Now when Daniel knew that the writing was signed, he went into his house," etc.)—Dan. vi: 10.
9. The Trials of the Rich. ("What shall I do, because I have no room where to bestow my fruits?")—Luke xii: 17.
10. The Revelation of Divine Helpfulness. ("Likewise the Spirit also helpeth our infirmities.")—Rom. viii: 26.
11. The Better Testament. ("By so much was Jesus made a surety of a better Testament.")—Heb. vii: 22.
12. The Courage of Conviction. ("Add to your faith virtue [Virtus—Courage]; and to virtue knowledge.")—2 Peter i: 5.

## ILLUSTRATION OF THEMES.

By JAMES M. LUDLOW, D.D., BROOKLYN.

NO. I.

"I cannot light my own fire; but whenever I get my fire lighted from another life, I can carry the living flame as my own into other subjects which become illuminated in the flame. Mechanical composition of any kind is out of my power—always was. . . . I need a foreign influence to imbue my mind with some other great mind, till the creative power rises in the glow. All that I can voluntarily effect is to bring myself intentionally and purposely within the sphere of such influences as can kindle."—FRED. W. ROBERTSON.

## PRAYER.

Prayer should become a *habit of the mind*. Dr. Bushnell said: "I fell into the habit of talking with God. I talk myself to sleep at night, and open the morning talking with Him."

Professor Agassiz wrote: "I never make the preparation for penetrating into some small province of Nature

hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them."

Eliot, the "Apostle to the Indians," was accustomed to enter the cabins of the people with the salutation, "Let us pray," and his dying words to those about him, were, "Pray! pray! pray!"

Sir Jacob Astley, commander of the cavalry of Charles I. at Edgehill, prayed at the opening of the battle: "O Lord! Thou knowest how busy I must be this day. If I forget Thee, do not Thou forget me. March on, boys?"

Prayer *need not be with words*. Apollonius of Tyana went so far as to say, "We must use only the higher word, which is not expressed by the mouth—the silent inner word of the heart. Even prayer, expressed in words, is beneath the dignity of the Original Essence."

Humboldt, in his letters, says: "Prayer is intended to increase the devotion of the individual; but if the individual himself prays he requires no formula; he pours *himself* forth much more naturally in self-chosen thoughts before God, and scarcely requires words at all. Real inward devotion knows no prayer but that rising from the depths of its own feeling."

How finely Tennyson paints the scene of Mary at the feet of Jesus:

"Her eyes are homes of silent prayer."

What simplicity and greatness of soul does Coleridge breathe in the lines—

"Ere on my bed my limbs I lay.

It hath not been my use to pray  
With moving lips or bended knees;

But silently, by slow degrees,

My spirit I to love compose,

In humble trust mine eyelids close,

With reverential resignation;

No wish conceived, no thought exprest,

Only a sense of supplication;

A sense o'er all my soul imprest

That I am weak, yet not unblest;

Since in me, round me, everywhere

Eternal strength and wisdom are."

True prayer is always accompanied by a *holy purpose*. Says Augustine: "In templo vis orare? In te ora, sed prius esto templum Dei."

The German Abbot, Sturm, founder

of Fulda, when on his death-bed was asked by the band of monks who stood by him weeping, if he would not pray for them when he was in heaven. To which he replied: "So order your conduct that I may have courage to pray for you, and I will do what you require."

Acceptable prayer must be offered *with resignation to the divine will respecting the answer*. The Emperor Tiberius was a very pious man of the heathen type. His favorite son bore his own name, and he wished him to be the successor to the throne. But Caius was an aspirant with equal claim to the imperial honor. As the monarch approached his end he felt that it would be unsafe to make the choice without the assistance of the gods. He therefore prayed for guidance, and vowed that he would place the sceptre in the hands of either of the two young men whom the Divine Providence would allow first to enter his presence. His petition ended, he summoned the tutor of Tiberius and urged him with all haste to bring the favorite to the bedside. But the gods seemed to order otherwise, and Caius arrived first. The dying emperor forced himself through this address to the unwelcome youth: "My son, although Tiberius is nearer to me than you are, yet—both of my own choice and in obedience to the gods—into your hands I commit the Empire of Rome."

Plato's prayer, according to an old poet, was this: "O Jupiter, King, give us good things whether we pray or pray not for them; but withhold evil things from us, though we pray for them never so earnestly."

Bestoryif, a Russian revolutionist, prayed thus before launching a movement full of hazard not only to the Government, but to himself and his party: "O God, if our enterprise is a just one, vouchsafe us Thy support; if it be not just, Thy will be done to us."

The *Divine overruling is better than any answer we may prescribe* in our strongest desires. John Calvin, while still a Papist, prayed for the conversion of his cousin Olivetan from the heresy of the

Protestants. God was better to him than to his desire; for the converting grace came into his own heart, and made him stand with Olivetan in a sublimer faith.

Similarly, Monica prayed that God would prevent, in some providential way, her son, Augustine, from going to Rome upon a journey which he had planned, fearing that in that godless city he would be confirmed in his skepticism. But the Lord led Augustine to Rome and into the church where Ambrose of Milan was preaching. To the influence of Ambrose, Augustine ascribed his conversion.

*One's own desires should be secondary to the recognition of the divine love and glory*. An extreme illustration of this is related by a devoted Christian man, of his own experience. He had agonized in entreaty for the assurance of God's favor, but darkness hung over his soul which he could not penetrate. He was seized with the horrible suspicion that he had committed the unpardonable sin, but knelt down and thanked God for the grace which had been extended to him in other days, when he might have accepted it. That honoring of God opened the heavens above him. His soul was filled with light and peace which have never left him.

True prayer is *unmingled with malice to others*. During the civil wars of the Jews, the priest Onias was asked to entreat a victory for his party. He prayed thus: "O God, since on the one side are Thy people, and on the other side are Thy priests, I beseech Thee, hear not the prayer of either to the detriment of the other."

True prayer is from a *tender spirit toward God*: an acceptance of not only His sovereignty, but also of His intimacy in communion. Luther used to pray, "*Lieben Herr Got*" (Dear Lord God). Yet the words came to his lips sometimes when he was lying prostrate upon the floor, crushed by the sense of his unworthiness, beaten down by the beams of the divine exaltation.

The most excellent spirit in prayer, considered as petition, is the *calmness*

of confidence with which we leave our requests before the throne. The Lord's Prayer is the finest historic illustration, because the model of all such communing. "After *this manner* pray ye." But this is the most quiet and quieting utterance ever breathed into words. While it voices the deepest longings and suggests the sublimest truths, it yet contains no sentence which either wavers with solicitude or thrills with oratorical diction. There is not in it so much as a single "Oh!" expressive of grief or gratification.

In the darkest hour of his life in Africa, Livingstone wrote in his journal: "He has said, 'Whatsoever ye shall ask in my name, I will give it.' He will keep His word. Then I can come and humbly present my petition, and it will be all right. Doubt is here inadmissible, surely."

The essence of all prayer is the *spirit of communion with God.*

Count Zinzendorf's last prayer was when his eyes caught sight of the throne, and the cry, "Come, Lord Jesus, come quickly!" subsided into the sweet experience of divine fellowship: "I am in perfect union with my Lord."

The fullest answer to prayer John Wesley ever received was the refrain to his last petition: "The best of it all is, that God is with me."

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### THE PRAISE SERVICE.

NO. I.

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

LET us begin our Service of Song to-night with a becoming recognition of the fact that it is a service. It may not be as easy as usual for us to attain the full sense of divine worship while we are engaged only in singing music, new and old; but it is the Lord's Day, and this is the Lord's House, and these never cease to demand on our part the attempt, at least, to praise our God "with the spirit and the understanding also."

We choose, first, the familiar hymn, which is, to many of God's loving children, like the blast of a trumpet:

"How firm a foundation, ye saints of the Lord!"

This was earliest given to the Christian Churches in Rippon's "Selection of Hymns from the Best Authors," published in 1787. There appeared only the letter "K—" to fix the authorship. In later editions of this book, the sign was changed to "Kirkham;" but now most compilers have agreed in crediting the piece to George Keith, a publisher and bookseller in London. He was the son-in-law of Dr. Rippon, and as clerk led the singing in his congregation many years.

I need to call your attention only to one peculiarity noticeable here—that in the last line of the closing stanza. A very singularly repetitious grouping of words reminds us that a similar style of expression, so scholars inform us, is found in the passage of Scripture (Heb. xiii: 5) upon which the hymn is in some measure constructed; there are in the Greek text five negatives grouped in a single sentence. In our language the rule says, "two negatives are equivalent to an affirmative." Not so here; each adds its meaning with all the intensity of a cumulative force. "I will never leave thee, nor forsake thee," as in the common version, is strengthened much in the New Revision, so that it stands: "I will in no wise fail thee, neither will I in any wise forsake thee." Once in the old Oratory at evening devotion in Princeton Seminary, the elder Dr. Hodge, then venerable with years and piety, paused as he read this hymn, preparatory to the singing, and in the depth of his emotion was obliged to close his delivery of the final lines with a mere gesture of pathetic and adoring wonder at the matchless grace of God in Christ:

"I'll never—no, never—no, never—forsake!"

\* \* \* \* \*

Now let us have a few moments for prayer.

It pleases us all to see so many children at this meeting to-night; and it is only fair that we select a hymn for them among the rest. There is a very good one, written by a boy only ten years old, and we shall sing that now:

"Jesus! and shall it ever be?"

This piece of poetry, now so widely known, was first printed in the *Gospel Magazine*, in the year 1774; and the title of it was: "Shame of Jesus Conquered by Love. By a Youth of Ten Years." In that edition some declare that the second line was this: "A sinful child ashamed of thee." The young writer, whose offering to God's people proved so acceptable, became afterward the Rev. Joseph Grigg, a Presbyterian minister in London.

In Great Britain the exercise of chanting is enjoyed with a far greater success than it is in our country. And I give to our choir only at this moment a very famous old composition, in the Latin called *Te Deum Laudamus*. Listening has its place in worship as well as singing. Once in the American Chapel, in the city of Paris, the somewhat fastidious leader asked, concerning this piece, whether the text of it, in the hymn-book there used, was the same as in the Bible, or as in the Psalter of the Prayer-Book. It is hardly necessary to say to well-informed people that this is not one of David's psalms. It was composed full a thousand years before the version of King James was made, or the English Book of Prayer compiled. We cannot be certain that Ambrose, the Bishop of Milan, was the author of it; but it has by many of the best authorities been credited to him; and there is no doubt of its having been written in the fourth century. You will be interested if I read to you a paragraph from "Christian Life in Song" by Mrs. Charles. She says of the *Te Deum*: "It is at once a hymn, a creed, and a prayer; or rather it is a creed taking wing, and soaring heavenward. It is faith seized with a sudden joy as she counts her treasures, and laying them at the feet of Jesus in a song. It is the incense of prayer rising so near the rainbow round the throne as to catch its light and become radiant, as well as fragrant—a cloud of incense illumined with a cloud of glory." So famous has this canticle grown to be in history, that, for centuries, when

high days of success have summoned the Church at large to praise, the language of prelate and emperor and king has been the same: "Let the *Te Deum* be sung!"

It is time we had a little sermon also in our Praise-Service; and it can be made out of a song as well as out of a passage of God's Word. For it happens that one of our best-prized hymns has in it, delivered in a most remarkable way, the entire Gospel of divine grace in a succession of doctrines; and still the versification is graceful, flowing and beautiful:

"Not all the blood of beasts"

We know it was penned by Dr. Isaac Watts, of Southampton, the father of hymnology in the English language. We must read it over carefully together for a fitting analysis.

It begins with the lost state of man, utterly hopeless in his ruin, deeply in pain, guilty before the law, broken and sad:

"Not all the blood of beasts  
On Jewish altars slain,  
Could give the guilty conscience peace,  
Or wash away the stain."

The picture is melancholy and full of shame. Every attempt at self-justification is fruitless. Not only Jewish sacrifices on the altar, but Hindoo self-tortures in personal mutilation; Luther's creeping up Pilate's stair-case on his bare knees; Madame Guyon's foolish expedient of putting peas in her shoes for a penance; hermits' poverty, devotees' flagellation with whips—all are of no use; they cannot cleanse the pollution, nor allay the suffering, nor stay the doom of the fallen soul of man.

"But Christ the heavenly Lamb  
Takes all our sins away;  
A sacrifice of nobler name  
And richer blood than they."

When Henry Obookiah, the heathen boy, who was brought across from the Sandwich Islands to be educated, asked how it could be that Jesus, being only one person, could make an atonement for every one—men, women and children—being so many, his teacher informs us that she bowed her head in

silent prayer for aid in an attempt to answer his question; then she loosed from the fringe of her dress some small worthless beads in the trimming—quite a quantity, a little pile—and laid these in one of his hands; then she suddenly drew off her jeweled wedding-ring and placed it in the palm of the other, and bade him decide which was most valuable. The bright lad caught the illustration in an instant of delight; Jesus was “nobler” than a whole race of sinful men; and atonement does not go by measure of numbers, but by measure of worth; Christ was a Prince of the “blood,” in the kingdom of heaven. So, when He died, His death was sufficient for all of us—for all who ever lived on the earth, if they would believe on Him and lovingly serve Him. Only we must receive the advantage of it by faith, and on condition of immediate repentance.

“My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin.”

Under the laws of Moses most of us will remember the guilty or “unclean” man must bring his lamb to be slain at the altar; but as he passed it to the priest, he must lay his hand on the head of the animal, to show that it was his own offering, and that he wished to transfer his sins to it as his sacrifice. So when it was slain, it was as if he himself had been slain. Thus Jesus is the “Lamb of God that taketh away the sins of the world.” A penitent sinner seems to lay his hand upon Christ’s head. It is in this way that he is “crucified with Christ” when Christ dies.

“My soul looks back to see  
The burdens Thou didst bear,  
When hanging on the cursed tree,  
And hopes her guilt was there.”

Often we close our eyes as if in meditation; and, recalling the sorrowful scene at Calvary, we seem to see the Savior dying on the cross; we remember the verse in Isaiah’s prophecy which declares that “the Lord hath laid on him the iniquity of us all;” and we trust that the sins for which He is making atonement include ours—our own—all

of the sins we ever committed. Then when He says, “It is finished,” we know we are justified; there is no more curse; the “handwriting against us” is forever taken away; it was “nailed to His cross” to show it was completely atoned for and paid; and, oh! how full our souls are with joy!

“Believing, we rejoice

To see the curse remove;

We bless the Lamb with cheerful voice,

And sing His dying love.”

Let us sing the hymn slowly, and try to mean in our hearts that depth of peace and thanksgiving which our voices are saying.

It is time to close this service; and I will give out one new hymn, which it will please you to commit to memory at home:

“Hear my prayer, O heavenly Father!”

Let me tell you the quaint story of this exquisite piece of poetry; Some years ago, while Charles Dickens was the editor of the magazine called *Household Words*, there was issued each season an extra number especially appropriate to Christmas and the holidays, filled with stories, often taken up entirely with one of good length and fine skill. In 1856, there was published a tale entitled “The Wreck of the Golden Mary.” This was written by a lady who keeps herself in much reserve; she then lived in York, England, and was known by the literary name of “Hoime Lee,” but her real name was Harriet Parr. Now, in this story, two shipwrecked sailors are floating around night and day, shelterless, upon the sea in an open boat, no land, no ship in sight, no hope. They fall to telling incidents of their previous lives; and one of them says very gently that he remembers a child’s hymn that he used to sing, one that his mother taught him; and then he repeats this—the one which we are going to learn. It was evidently composed for the story in the magazine; for we know of no other religious poems by the same writer. But it proved so pathetic and beautiful that each reader was touched by it; and at last it was caught up for real use by the compilers, and trans-

ferred to our hymn-books. For a closing song to-night it will be quite appropriate. And then, with the benediction,

we shall separate, thanking God for these voices and hearts He has given us with which we may praise Him.

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

*Strive to explain thy doctrine by thy life.*—PRISON.

#### Christian Culture.

##### MAKE NO PROVISION FOR THE FLESH.

*Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*—Rom. xiii: 14.

This text covers the key-spot in the battlefield of every man's struggle with his own evil nature. It was St. Augustine's conversion text. Neither in his own thoughts nor in the writings of heathen moralists, could he find a method by which even his tremendous will could conquer the array of his passions. But his philosophic mind, intensified by his sharp experience, saw the profound wisdom and practicality of the text, and he wrote: "Instantly at the end of this sentence, by a light of serenity infused into my heart, all the darkness vanished away."

Two precepts in the text. Take the latter first: "*Make not provision,*" etc. "Provision" in its primary meaning—not something provided, but the act of mind; *pro-videre*, foreseeing, anticipating, thinking about; as Godet translates, "Be not *preoccupied* with the flesh to excite its lusts." Contrast with current maxims: "Fight down your lusts;" "Curb your appetites;" "Watch them closely." Paul says: "Don't watch them; don't think of them; put a moat filled with the waters of oblivion to them about your heart." The thought of old passions—even thought against them—stirs them up. A drunkard trying to reform has often been unfavorably affected by the vivid description of the fatal fascination of the cup, (though the description has been intended to deter him) and gone from the temperance meeting to the saloon. A reformed man remarked that he did not dare to stop "even to hate his old pas-

sion; he must have nothing, nothing to do with it." Paul says: "Sin, taking occasion by the commandment, wrought in me all manner of concupiscence."

"But," replies the tempted, "I cannot help thinking of these vile things; they think themselves into me." Hence the other maxim of the text: "*Put ye on the Lord Jesus Christ.*" Completely cover your soul, preoccupy your mind with, let your affections be absorbed in, let your energies be exhausted by, those things for which Christ stands. Drive out the darkness by filling the room with light.

Clothe the mind by holy meditations.

1. "Whatsoever things are true, pure, lovely, think on these things." 2. Panoply the will in a thoroughly *consecrated purpose*. 3. Put on Christ's *grace of atonement*. No man ever had sufficient heart to fight evil to the end, who did not believe in the forgiveness of the sins of the past. 4. Invest yourself with the *spirit of prayerfulness* ("pray without ceasing"), which will bring the investiture of the Holy Spirit.

#### Revival Service.

##### SUBMISSION THE BEST DEFENCE.

*Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.*—Rom. vi: 13.

The following illustration brings out admirably the spirit of this passage and suggests a very effective way of treating it. Having offended the Romans, whose power was incomparably superior to their own, the Tusculeans were threatened with vengeance by the marching of Camillus, at the head of a considerable army, toward their country.

Conscious of their inability to cope with such an adversary, they adopted the following method of appeasing him: They declined to make resistance, set open their gates, and applied themselves quietly to their proper business, resolving to submit, since they found it impossible to contend. Camillus, on entering their city, was struck with their prudence and spake as follows: "You only of all people have found out the true method of abating the Roman fury; and your submission has proved your best defence. Upon these terms we can no more find it in our hearts to injure you, than, upon other considerations, you could have found power to oppose us." Thus the chief inducement for a sinner to submit to God is a persuasion that he is not inexorable, but that there is forgiveness with Him through Jesus Christ.

#### Communion Service.

*But the people that do know their God shall be strong and do exploits.*—Dan. xi:32.

At the communion table Christ is specially present in the breaking of bread and in partaking of the cup. There is no place this side of heaven more sacred or touchingly solemn. Multitudes of Christians have found it to be quite on the verge of heaven, and have felt the power of Divine quickening, and have gone from the place full of faith and exultant joy. Such a contact with Jesus, such signal manifestations of a higher life and power, ought to yield corresponding results. Coming into more intimate contact with Him; partaking anew of His Divine nature; drinking deeper draughts of His infinite love, we should depart with higher resolves, with grander aspira-

tions, with an increase of spiritual power and consecration to the Master's service.

#### Funeral Service.

LIGHT ENOUGH TO GET HOME.

*Until the day dawn.*—2 Peter, i: 19.

The Christian life is a battle with darkness. We have to feel our way along at every step. Our pathway seems obscure and uncertain. There are turns, and crooks, and cross roads, and sideways, all along the pilgrim's journey. Clouds, and darkness, and fogs obscure his course so that at times he cannot see a step ahead. But yet above and beyond there is light; "the morning cometh!" Down through the dense cloud and the murky atmosphere and the yellow fog, the light of Heaven—the lamp of God's Word—casts its rays to guide the traveler. That light is sufficient, even amid the appalling darkness of sin, and the perils which beset his path, to conduct him in safety to his heavenly home. Thomas Hughes tells a characteristic and illustrative anecdote of starting out one winter's night with his friend, Charles Kingsley, to walk down to Chelsea, and of their being caught in a dense fog before they reached Hyde Park Corner. "Both of us," says Mr. Hughes, "knew the way well, but we lost it half a dozen times, and Kingsley's spirits seemed to rise as the fog thickened. 'Isn't this like life?' he said, after one of our blunders, 'a deep yellow fog all round, with a dim light here and there shining through. You grope your way on from one lamp to another, and you go up wrong streets and back again. But you get home at last; there is always light enough for that!'"

#### SERMONIC CRITICISM.

*A preacher should be a living man, and strive to get hold of his contemporaries; yet nearly all the good that preachers do is done, not by new truths, but by old truths with fresh combination, illustration, application, experience—but by old truths; yea and often repeated in similar phrase, without apology and without fear.*—DR. BROADUS.

#### A Good Plan and a Comment.

"SELIM" sends us the outline of a sermon for criticism, on John xii: 32—"And I, if I be lifted up, will draw all men unto me." There are so many ex-

cellent features in the plan that we venture to correct the outline, which is very loose-jointed, and has too many points in presenting it. Written out it would make a sermon two hours long.

As the author is a beginner, we are sparing in our criticism.

Theme: The Mighty Magnet.

The attraction of gravitation is an invisible force, whose centre is the sun. This natural force illustrates the attractive power of the Cross.

I. *The Cross attracts by its exhibition of Justice.* God thereby "declares his righteousness in the forgiveness of sins," and shows himself to be "just while he justifies." Rom. iii: 25.

1. Violated law demands the punishment of the guilty. This principle is inherent in man's conscience. There is a distinction between chastisement and punishment. The one originates in love, and its end is the good of the offender; the other originates in justice, and its end is the maintenance of the majesty of law. 2. The Cross of Christ satisfies the demand of conscience for justice. Christ is "the propitiation for our sins." 2 John ii: 2. (a) The sufferings of Christ were *penal*. He bore our sins. "The chastisement of our peace was on him." Isa. liii: 4-6. He was "made a curse for us." Gal. iii: 13. "God made him to be sin for us, who knew no sin." 2 Cor. v: 21. (b) The sufferings of Christ were *vicarious*. This truth rests upon the plain teaching of Scripture: "He died for our sins, according to the Scripture." 1 Cor. xv: 3. (c) All the difficulties of this truth find their practical solution in the union of the believer with Christ. "Having our hearts sprinkled from an evil conscience." Heb. x: 22.

II. *The Cross of Christ attracts by its exhibition of Love.* 1. It has its origin in love. "Hereby perceive we the love of God." 1 John iii: 16. 2. It reconciles the attributes of God. The substitution of Christ for sinners is not a mere arbitrary interference. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv: 10. 3. The sacrifice of the cross was voluntary, and in accordance with a covenant arrangement between the Father and the Son. John x: 17, 18.

III. *This exhibition of Love and Justice in the Cross of Christ is the mighty magnet of the spiritual world.*

1. The power which draws near to the cross is the work of the Holy Spirit. John xvi: 8-11. 2. There is no passion, affection, or desire of the human heart which the Holy Spirit cannot subdue by the cross. 3. The attractive power of the cross, through the influences of the Holy Spirit, are the same yesterday, to-day, and forever.

There are a hundred good ways of making a good sermon, and this is one of them. It is, perhaps, too technical to be adopted as a uniform method; but no wise minister will confine himself to any one way of sermonizing. An occasional discourse setting forth in clear definitions the great doctrine of the

cross, and explaining the terms which the Holy Ghost has sanctified as the symbols of these doctrines, will not only interest the people, but tone them up to high thinking. Full-grown men ought not to be always fed with milk. The Church should not be made a mere nursery for babes. Theology must always be the basis of good preaching; and in the preaching of one who honors the Word of God, didactic and biblical theology will ultimately blend together. It might be said that this outline smells strongly of the seminary: it is evidently the production of a young man. But if this be a defect, it is offset by the constant reference to Scripture, which in the working out of the plan will doubtless make the discourse largely expository. As there is no good horse of a bad color, so no plan of a sermon is bad which in its development brings the living Word of God home to the hearts of the people. An outline is only a thread on which to string the pearls of revealed truth. The popular prejudice against doctrinal preaching, though chargeable somewhat to a cold and sapless mode of preaching, is due mainly to the opposition of the human heart to the doctrines of the cross. Doctrine saturated with Scripture, and set on fire by a loving zeal, is the great want of our time. This outline, worked out in this way, would make an excellent sermon.

#### Too Much Outline.

I have heard Bro. ——. His analysis of the subject was, apparently, perfect. It was more than a complete skeleton—reminding me rather of the system of human nerves which I had seen in the anatomical museum—so full and so logically arranged was it, from heavy plexus to finest filament of thought. Yet I am bound to say that the sermon was equally devoid of vitality—killed by the process of anatomizing. If the preacher had the time, and his audience the patience for a discourse two hours long, as in the days of our fathers, he might have made it as great a sermon as one of Saurin's; but in the half hour

allowed he could only enumerate the points, without impressing any of them. There was no room for illustration, no opportunity for unction.

Preachers should remember that sermons are not treatises upon the topics they select. The amount of matter they contain should be limited by the preacher's ability to force it into the appreciation of the ordinary hearer, and to stir with it his emotion and resolution. A few salient points are all that the most gifted orator can use with effect. Minute subdivisions, however closely they may belong to the subject, are like the coves along the river, in which the force of the current is not felt.

A great preacher, who makes careful preparation but speaks without notes, tells us that in the heat of speaking he often forgets points which in the study seemed to be very important; but, reviewing his sermon after delivery, he invariably discovers that it has been improved by the omissions. Another says that he often throws away the entire outline, devoting himself to only the first point, making it the theme and changing his text to fit it. Robertson, of Brighton, generally made but two points; Chalmers was often content with one, which was not only the centre but also the circumference of the glowing orbit of his discourse. Young preachers should cultivate the power of amplifying single truths, pouring over them the brightness of their best imagination, expanding them with the fervor of their deepest spirituality, and impressing them upon faith and conscience. Here is popular power, the loss of which no mere logic and learning can compensate.

#### A PREACHER IN THE PEW.

##### Time Spent on a Sermon.

It is doubtless a fact that the growing custom of preaching without notes is a great *time-saving* custom. It is to be feared, however, that in a multitude of cases it tends to a more superficial, desultory and imperfect preparation than would be made by the same preach-

ers if they were to write out their sermons in full. True, a man may write his sermon and get no more thought into it, and arrange his materials no more lucidly and logically and effectively than if he were to extemporize it; but this, we think, would be the *exception*, particularly so far as the younger portion of the clergy are concerned. Writing is necessary to compactness, to condensation, to precision and finish and cumulative force and climactic power. *We are all too afraid of spending time on our sermons.* We are tempted continually, by one reason or another, to make a hurried, immature presentation of God's truth, even though we know that the salvation of souls depends upon it. Says an eminent writer on Homiletics—one whose sermons were masterly specimens of the sacred art of preaching: "Some of the first sermons of a young man may, with advantage, receive the thought and labor of weeks and even months, instead of days." President Porter, of Yale College, in writing of Dr. Lyman Beecher, says that "he often spent *two weeks* on a sermon"; and he adds: "It was this painstaking, this thoroughness, this patient working over and working up his material that make his sermons models of strength and perfectness and effectiveness, for all time." The preachers of this fast, bustling and superficial age may take a useful lesson from such an example.

##### Tact in the Pulpit.

Is there not often a lack of this quality in our preachers, which occasions sharp criticism and mischief? For instance, a leading metropolitan pastor curtly bade a poor woman seated in the gallery, whose child cried, to leave the church. Would his Master have done the like? Was it in keeping with the religion he was there to teach? Was it humane, or gentlemanly? Had he met the trifling incident with proper *tact* he would not have wounded to the quick that mother's heart, and shocked as he did the sensibilities of the entire congregation. Another pastor we know of, in

similar circumstances, in a few sympathetic words, bade the mother not to be disquieted. Which of the two showed *tact*?

Another instance: A country village was about to be visited by a "show" of doubtful propriety. The pastor was greatly exercised about it, and on the Sunday preceding, preached a loud sermon against it. Is it a marvel that the majority of his hearers went to the show? It was "human nature" to do so. The village pulpit did more to "advertise" the show than a thousand showbills, and naturally excited the wish of his hearers to see and judge for themselves.

Mr. A. is an earnest, conscientious man, but he has the habit of taking into the pulpit the petty disputes and gossiping of the parish, and thereby sows the seeds of jealousies and divisions, and keeps it in a perpetual ferment. Now, a fair knowledge of human nature, and a modicum of common sense, should teach a pastor that he can not take a more effectual course to keep alive and intensify the very evils he is anxious to root out.

"Tact" is a virtue, a gift of no mean order. It is a subtle quality which eludes definition, but is instinctively recognized. It is an indescribable touch, like the fingers of a master on an instrument, which indicates genius,

wisdom, and consummate skill. Every minister should *study* this high art. It is an element that enters into all preaching, all pastoral work, all positions and spheres of life. "Do not suppose," says Southey, "that I could not make myself sensible to *tact* as well as to *sight*, and assume corporeality as well as form."

#### Imitation.

"Little children, keep yourselves from idols." Imitate no man servilely, however great he may be. Call no man master. Each person should develop whatever of originality he possesses; get hints from any source, from every source, but be sure that you digest and assimilate what you gather; otherwise it is not yours, it is a foreign substance, a quotation. Undigested meat in your stomach is not yours; proof that you have paid for it and that you have eaten it is no proof that it belongs to you. Until digested and assimilated it is a mere quotation from some ox or sheep. An idea once thoroughly mastered, thoroughly assimilated by you, is yours, as much as is the bit of lamb you ate yesterday, and which now is coursing through your veins and is being deposited here and there to take the place of wasted tissue. Don't mistake; there is a broad distinction between learning from others and imitating others. Wise the man who comprehends it.

### PREACHERS EXCHANGING VIEWS.

*By lighting the torch of another we lessen not our own light.*

#### Prof. Godet on Romans.

I want to thank you for Prof. Godet's most valuable article in Dec. *HOM. MON.* It helps me to enjoy afresh the Commentary by the same author. It is a feast to follow so clear and devout a student of Paul. But may I, through your *REVIEW*, ask the able Prof. to give us a criticism on the following modification of his treatment of Chap. 7 and Sanctification. After he casts the "glance backward" (vii: 14), does he not introduce a new thought at verse 15, viz.: the warfare realized in every *Christian's* life between his *fleshly, carnal nature* and the *spiritual nature*?

Does he not show that *practically* sanctification is the mastery of the spiritual over the *fleshly nature*, and the final victory? Does he not distinctly say that he is talking first about the *divine moral law*, and then about a "different law" in our members; and does not the change of tense from *verse 15*, where he leaves his *past*, and comes again into his *present* experience, show that he is as a *Christian* dealing with this *dual* and *duel*—i. e., the twofold natures in their essential warfare—and his final victory over this body of death through *Christ Jesus our Lord*? It seems to me that the sinner *unjustified* has no such

experience or conflict. It is only the justified soul, pressing on toward the goal, sanctification, that must contend against the old nature, crucify it, subdue it. Spiritually, of course, Christ is made, not only justification, but sanctification.

EDWARD S. STONE.

Delaware, O.

#### Late at Church.

"Z. Y. X." (HOM. MON., Dec.) asks: "What shall I do?" The evil he complains of is, "that his people will persist in coming late to church." As an itinerant I have been appointed several times to the pastoral oversight of congregations said to be addicted to this evil. My remedy (and it has never failed) is, to commence services promptly at the hour appointed. I wait for no one. If the organist or chorister is not there I do my own singing, or let it fail, and proceed with the sermon. I never beg or scold, or repeat the hour of service after definitely announcing it *once* in the presence of my people. I proceed to occupy that hour as though it was the only one I had any right to. My people invariably catch the idea. It is a plan well worth the trying.

S.—

Ripley, N. Y.

#### ANOTHER EXPERIENCE.

The experience of the author "From the Stage-Coach to the Pulpit" ought to be suggestive to "Z. Y. X." He was troubled with people coming in late, and hit upon this plan to break up the habit. He had just begun preaching when in came Bro. A. He stopped preaching and said, "I see that Bro. A. has just come in. I do not wish him to miss any of the sermon, so I will just repeat it for his benefit." And he repeated the text and the part of the sermon already spoken. Soon after in came Bro. B. Again he stopped and said he wanted Bro. B. to hear all the sermon, and would repeat for his benefit the text and what he had already said. A few minutes later Bro. C. put in an appearance, and the process was repeated for him. And so on for as many as came in late that day. It is needless to say that after that everybody was on time.

But it must be remembered that the success of a method depends upon the man. What succeeds in the hands of one man very frequently fails in the hands of another.

S. M. J.

#### STILL ANOTHER.

The service may be too long and tedious, especially the introductory part, and many wait till the preliminary services are over. My remedy is brief prayers, short hymns, half-hour's sermon, fresh, well studied and pointed—the whole service not exceeding one hour. I have tried this plan and found it effective.

B. D.

Princeton, Ky.

#### Casting Lots in the Prayer Meeting.

I have found so much benefit in the following plan that I venture to submit it to my brethren. I select the topic the preceding week, and arrange the passages after the plan of "Bible readings." These are written on slips and folded, together with a sufficient number of blanks to make a slip for each one present, and distributed, with request that those drawing filled slips would read the passages indicated at the next meeting and make any comments desired. The sisters and younger brethren are permitted to read their comments. At the next meeting the following service occurred:

TOPIC: THE GOOD SHEPHERD. John x: 11-16; Is. liii.

I. The Sheep. 1. *Astray*. Is. liii: 6; 1 Pet. ii: 25; Rom. iii: 10. 2. *In the midst of wolves*. Matt. x: 16. 3. *Without a shepherd*. Mark vi: 34.

II. The Shepherd (born in midst of sheep and cattle, first visited by shepherds). 1. *Good*. John x: 12-14. 2. *Great*. Heb. xiii: 20. 3. *Chief*. 1 Pet. v: 4. 4. *Successful*. Six types. Abraham's wealth, Jacob's propriety.

III. How He Herds the Sheep. 1. Knows them—"My Sheep." (a) *Individually*. Luke xv: 4-6. (b) *As they are, not as they seem*. John x: 14. (c) *Sheep know him*.

2. *Sympathy for Sheep*. John xxi: 16, 17; Mark vi: 34. (a) *Yet guided by*

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prudence. (b) Too wise to err, too good to be unkind.

3. How Commended to Sheep. (a) *Lays down his life for them.* John x: 11-13. If life, then, with that will he not freely give us all things? (b) He is not benefited by his toil or travail. (c) Seeks not ours but us.

IV. The Shepherd's Fond Conception. John x: 16. 1. "One fold and one shepherd." Eph. iv: 4-6. 2. Union. John xvii: 9-11; 20-23. 3. Ps. ciii. Hymn. "Come unto me when shadows darkly gather."

Philadelphia.

C. Q. WRIGHT.

#### Ministers and Politics.

Should ministers have anything to do with politics? Certainly. Why not? Are they not amenable to the government under which they live? Surely they are under obligations to help sustain good government, municipal, State and national. They cannot be true to God and faithful in the proclamation of a complete Gospel unless they use their influence toward the furtherance of honest and intelligent government. And what is politics but good government? They are synonymous. We are commanded to pray for those in authority over us. And, if we pray wisely and well, we must act in harmony with our prayers in this direction. But this does not imply, necessarily, that a minister should "take the stump" and enter the lists of political combatants. Yet, he should vote. More than this, he may and should preach on themes which inculcate those truths that underlie good government. But let him not wait till an election campaign is at hand. Rather let us, during the interval of elections, preach, now and then, concerning the proper relations existing between the governing and the governed classes. Let the duties of citizenship be proclaimed from the pulpit. Set forth the value and sacredness of the ballot. Rebuke lawlessness and encourage loyalty to the "powers that be." These are legitimate questions which are germane to the discussions which may issue from the pulpit in a

non-partisan spirit, and with profit to both speaker and hearer.

C. H. WETTERBE.

#### A Preacher's Study.

I should like to see brief notes from ministers of experience and ingenuity upon "The Arrangements and Conveniences of the Preacher's Study." After visiting many such workshops and obtaining many valuable hints, I find my most convenient arrangement is to have my desk (a large, solid, flat-topped one with drawers all the way to the floor) in front of one of my book cases, in which are all the books of reference I can get within reach, with one of "Danner's" invaluable revolving book cases at my right. In this way I can reach 300 volumes without rising from my revolving chair. My drawers have envelopes, paper, inks of various colors, letter files, staples for fastening papers, a punch for making holes in papers, and one drawer for my envelope scrap cabinet, which is more commodious and to me more convenient than the valuable "scrap cabinet" of my friend Norris, of Illinois. I rarely go into the study of a thoughtful and successful minister without finding not only books of great value, to be bought for myself as soon as possible, but also conveniences which often cost a trifle, but which are of great value. Let us have an exchange of views on this subject.

R. B. P

#### Time-Saving in Sermon Writing.

I notice in the Jan. No. of THE REVIEW a recommendation from Mr. Crafts that a young minister learn shorthand in order to economize time and strength. I wish to emphasize this recommendation. For ten years I used shorthand in writing my sermons, and for all work which was not to be seen by other eyes than mine. For years it has been a great trial for me to use my pen for long-hand writing. I learned shorthand during the second year that I was in the Seminary, and mastered the art so that I could the next year take *verbatim* reports of all lectures. I can now

read a manuscript written ten years ago better than the majority of men can read their long-hand writing. Next to shorthand the Type-Writer is the minister's best friend of a mechanical

character. I never think of writing anything except on the Type-Writer or in shorthand, unless I am actually obliged to do so.—Yours for progress,

*Ypsilanti, Mich.* E. P. GOODRICH.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Mormon Oligarchy.

*If the foundations be destroyed what can the righteous do?—Psalm xi: 3.*

For the future Mormonism must be treated as an imminent danger to our political and social welfare as well as an outrage against religion. Heretofore the warfare has been against Polygamy, which, horrible as it is in every respect, is declared by its enemies to be "the best and the sweetest thing in the whole terrible system," to use the words of Rev. Dr. McNeich, of the First Presbyterian Church of Salt Lake City. From the attacks on Polygamy on the present line there is nothing to hope, for the Commissioners appointed to carry out the provisions of the Edmunds law report that after two years of effort polygamous marriages were never so numerous. The growth of the Mormon Church for thirty-four years has been stupendous. From the census of 1850, it appears that there were 16 church organizations with 10,880 sittings; from the census of 1880, we learn there were 267 organizations with 65,262 sittings; an increase of about 600 per cent. in the number of sittings, and of nearly 1670 per cent. in church organizations. But astonishing as these figures are, the figures increase during the last four years give a far higher rate.

At the Conference of the Mormon Church in 1884, "Apostle" Cannon gave some very interesting statistics, from which it appears that in Utah alone there were 127,294 members of the Church and 37,000 children under eight years of age, while for six months preceding there had been added 23,040 converts. Think of it: over twenty-two per cent. increase in six months; nearly double every two years. In Idaho there were 2,264 Mormons; in Arizona twice as many; and converts from the South, where one hundred missionaries are at

work, were being colonized in Colorado. From other reliable sources, we learn that the majority of the Idaho Legislature is Mormon, that settlements are being made in Washington Territory, and that Mormons are already so numerous in Wyoming that they control the election of the Congressional delegate. The aggregate wealth is enormous, the income of the Church from the tithes on incomes alone, being over \$3,000,000 annually, all of which is expended for the propogating of the faith. The use to be made of this increased power and wealth is boastingly stated by the Mormons themselves. Within two years, "Bishop" Lunt, in addressing a gathering of the "Saints" declared:

"We look forward with perfect confidence to the day when we will hold the reins of the U. S. Government. That is our present temporal aim: after that we expect to control the continent."

After speaking of how rapidly the Mormons are spreading in the Territories and in Nevada, he said:

"All this will in time help us to build up a political power which will, sooner or later, compel the homage of the demagogues of the country. Then, in some great political crisis, the two great political parties will bid for our support. Utah will be admitted as a polygamous State, the other Territories we have peacefully subjugated will be admitted also, and then we will hold the balance of power; and will dictate to the country. In time our sacred principles will spread throughout the United States. You can imagine the results which wisdom may bring about with such a Church organization as ours, the most complete the world has ever seen."

Their Church organization is, indeed, complete. Every fourth man is an officer, and as every member is sworn to obedience to the one above him, the result is that the head of the Church always casts the vote of the whole body when the interests of the Church demand it; which interests are confessedly

the overturning of our whole religious, social and political systems.

We are now confronted with Mormonism itself, a horrible church oligarchy, an organized treason against our government and our laws. For the extirpation of this evil, half measures are useless. To-day it defies the National Government, passively, perhaps, but effectually. It is beyond the regulation of courts, commissioners and laws; except the law of self-defence, which demands that the strength of the people of the United States shall be directed to the suppression of this evil. The danger is so great, martial law alone can furnish an adequate remedy. Had this been recognized thirty years ago, the monstrous evil could have been easily suppressed, but it was not; and it is now the part of wisdom to adopt effectual measures, or the blood of Mormon and Gentile will yet flow, before a government in Utah will be established that will cease to be a menace to our Republican form of government.

#### Bribe-Giving and Bribe-Taking.

*What will ye give me? . . . And they covenanted with him for thirty pieces of silver.*—Matt. xxvi: 15.

The frequency of this sin is appalling. A noted lobbyist some time ago declared that every man had his price; it is only a question of dollars and cents. Public sentiment needs arousing. Measures are passed in our Legislatures, elections are bought, laws are evaded—all to a deplorable extent by the aid of bribes. Bribe-giving is a sin as heinous as bribe-taking, and this point should be insisted on. Whatever may be the outcome of the present controversy in reference to St. John (its bearing on St. John is discussed in *The Voice*), it is admitted that at least one of the great parties, through its authorized agents, was in frequent consultation with men whose purpose was to carry the election by bribery. Such methods are to be especially guarded against in a republican form of government. Promises of office for votes and partisan work are another form of the

same vice. The law recognizes these things as crimes. That is not sufficient. They should be made so infamous that no man will think of defending either the giving or taking of a bribe.

#### The Increase of Intemperance.

*Therefore hell hath enlarged herself, and opened her mouth without measure.*—Isaiah v: 14.

A writer in the *Northern Christian Advocate* calls in question our statistics on this point (Oct., p. 841), and claims that drinking is less general now than in 1840. He explains the official figures given by us by asserting that the great increase there shown is offset by the great decrease in cider drinking. He gives the following tables:

1840.

Liquor.	No. Galls.	Gallons to each person	Per cent of Alcohol	Alcohol to each person
Whiskey.	43,000,000	2.53	51	1.18
Wine . . . .	5,000,000	0.30	21	.6
Cider . . . .	160,000,000	9.4	7.54	.71
Beer . . . .	23,000,000	1.35	5.5	.8
Total . . . .	231,000,000	13.58		2.05

1883.

Liquor.	No. Galls.	Gallons to each person	Per cent of Alcohol	Alcohol to each person
Whiskey.	78,000,000	1.4	51	.72
Wine . . . .	25,000,000	0.44	21	.9
Cider . . . .	50,000,000	0.9	7.54	.7
Beer . . . .	551,000,000	9.9	5.10	.55
Total . . . .	704,000,000	12.64		1.43

As the tables stand they show a decrease in drinking. But (in addition to errors in calculation) there is a fatal defect in them. The figures for cider are simply guessed at. No authority whatever is given for them, and in reply to a letter from us asking the writer for such authority, he replies that the figures are "an estimate." A single fact will show the error of his estimate. In 1839 a table was published in "Bacchus," compiled by Mr. Hartley, mostly from official sources. Mr. Hartley was one of the most painstaking statisticians, "Bacchus" one of the most reliable works associated with the temperance movement in those early days. The figures given in that table for the population, show how accurate the writer was in his

estimates. He estimated it in 1839 at 17,000,000; the next year the census was taken, and made it 17,069,453. His figures for the amount of cider consumed were 12,000,000 gallons—or less than one-thirteenth the amount in the first table. Substituting the figures given by "Bacchus" for 1840, and even leaving cider out of consideration altogether for 1883, we obtain as a result: gallons of liquor consumed in 1840, a little less than 4 gallons *per capita*; gallons consumed in 1883, a little less than 12 gallons *per capita*—precisely the fig-

ures given in the *HOM. MONTHLY*. Other points made by the writer are answered in *The Voice* of Jan. 15.

There can be no doubt that there has been an increase in the use of strong drink since 1840. Does the increase continue during late years? The following table answers the question, as it seems to us, conclusively. The figures for the United States are taken directly from the U. S. Bureau of Statistics, No. 3, 1883-84, p. 357. Those for Canada have been compiled for us by the Dept. of Inland Revenue of Canada.

A TABLE SHOWING THE INCREASE OF WINE, BEER AND WHISKEY DURING THE PAST EIGHT YEARS.

Official figures for Canada and the United States, proving that the consumption, both of distilled and malt liquors, is increasing much faster than the population.

In the United States.				In Canada.			
Year.	Distilled Liquors Consumed	Malt Liquors Consumed	Vinous Liquors Consumed	Year.	Distilled Liquors Consumed	Malt Liquors Consumed	Vinous Liquors Consumed
1876	59,483,890	308,336,387	20,161,808	1877	3,864,254	9,080,494	386,925
1877	59,920,118	304,926,667	21,876,330	1878	3,933,916	8,658,346	369,425
1878	51,937,941	317,969,352	22,263,949	1879	4,569,377	8,922,255	409,325
1879	54,278,475	344,605,485	24,377,139	1880	2,930,567	9,196,516	312,811
1880	63,526,694	414,220,165	28,329,541	1881	4,149,106	9,787,914	450,250
1881	70,697,081	444,112,169	24,162,925	1882	4,614,485	11,928,616	546,788
1882	73,556,976	528,370,980	25,562,927	1883	4,900,120	12,934,424	589,217
1883	78,452,687	551,497,340	25,778,180	1884	4,568,954	13,379,677	537,961
Av. for first four years..	56,413,606	318,959,473	22,169,804	Av. for first four years..	3,799,513	8,964,403	369,621
Av. for last four years..	71,535,859	484,052,413	25,955,893	Av. for last four years..	4,558,166	11,507,658	526,054
Inc. per ct..	27½	51½	12½	Inc. per ct...	20	28	42
Increase in population for same period (4 years) about 12 per cent.				Increase in population about 10 per cent.			

The eight years given for this country are those in which the tax on spirituous liquors has been almost uniform, varying less than 1½ cts. per gallon. Briefly, the result is this: the average for the last four years is 27½ per cent. higher for distilled liquors than in the four years just preceding, 52½ per cent. higher for malt liquors, 12½ per cent. higher for vinous liquors. That is, whiskey (while beer was driving it out), increased 2½ times as rapidly as the population, beer 4½ times as rapidly, and

wines kept about even pace with the population. The figures for Canada are almost as startling.

The tremendous importance of the subject demands a much fuller discussion than our space in *The Review* will permit. We can only hint at the point here. To discuss fully the cause and the remedy for the startling increase in intemperance we have started a weekly paper, *The Voice*, which is devoted almost exclusively to the subject.

## EDITORIAL NOTES.

## The Coming of Christ.

## A CRITICISM AND REPLY.

We have received criticism from several persons on a suggested funeral sermon (HOM. MON., Sept.), from the text, "The Son of man cometh in an hour when ye think not." The topic suggested was "Death a Surprise." As the points made are substantially the same, it is sufficient to give the substance of one of the criticisms:

"What does the Scripture mean by the 'Coming of Christ?' The Old Testament is full of predictions about Christ's coming, which have been literally fulfilled. Christ said to His disciples, 'I go to prepare a place,' and He meant His literal departure from the world. He added, 'I will come again.' What could He mean but that literally He would return to this world? Is the departure literal, while the return means the coming of death? On the contrary, we assert, according to Scripture, that death is not the coming of Christ. There never has been a coming of Christ since the 'cloud received him out of their sight.' And there never will be a coming of Christ till He appears 'the second time.' And it is wide of the 'meaning' of any text to speak of death which Christ is to abolish as being, in any sense, the coming of Christ. Indeed, according to the thought of the apostle, just the opposite to this is death. He had a desire to *depart* and be with Christ. And it is impossible to conceive of the departure of a saint and the coming of the Savior as being identical. The point of my criticism is not against anything that is said in the plan criticised, but simply against assuming that such is the '*meaning*' of the text.

"JNO. F. KENDALL

"*La Porte, Ind.*"

To which we reply:

The meaning of the text turns mainly upon the interpretation given to the word "cometh." Ours is the common interpretation.

The warning loses its point if we restrict the meaning to Christ's literal coming at the end of all things. The burden of His teaching in many parallel passages is individual responsibility to God, to whom each must "render an account for himself, and he may be called in God's providence to do this at any hour." Now, if this "hour" means some time in the unrevealed future, thousands of years hence, where would be the point to the exhortation "therefore watch"? Would it not seem trifling

for the Son of God to urge as a motive for watchfulness the imminence of an event which we knew would not take place for some thousands of years. Then this view is superficial—Christ is *always present*, "Lo I am with you always." He is not confined to the heavenly state, is not in seclusion waiting for the time of His "second coming," but sits on the throne of the universe, subordinating all things in heaven and earth.

Christianity is not merely a doctrine, a faith, an ecclesiastical organization; behind all there is a vital Omnipotent force—a living, ever present divine personality, the already crowned and reigning Son of God, reigning on earth and in heaven.

## Col. Ingersoll Still Unforgiving.

God struck the universal centre and worlds flew off like sparks from the smith's anvil, said Dr. Talmage the other evening; and about the same time in the Academy of Music, New York, Col. Ingersoll said in substance, that he could not forgive this God for not postponing His creation of the universe until he, the Colonel, was big enough to give advice about its construction.

## The Elevation of the Lowly.

When on his knees a man's head reaches nearest the skies; when he bends the lowest he can see the furthest. The horizon comes down near the proudly erect man.

## To Our Readers.

We know that our friends will be pleased to learn that THE HOMILETIC REVIEW has now attained a much larger circulation than it has ever had—some thousands of names have been added to its subscription list during the past three months. We wish to take this occasion to thank our many contributors and other friends who have helped us in many ways.

## Our Correspondence.

COMPLIMENTARY TO THE "REVIEW."  
"THE HOMILETIC REVIEW is a great advance upon the Monthly. What before was good is

now a great deal better. The larger type and page, and the improved arrangement, add much to the value and usefulness of the work.

"TALBOT W. CHAMBERS.

"New York, Dec. 31, 1884."

"Congratulations on the appearance and contents of the January number of THE HOMILETIC REVIEW. It grows in merit as it expands in size. Twenty thousand pastors should read it during 1885. Yours in Christ,

"S. V. LEECH.

"Albany, N. Y., Jan. 2, 1885."

THE LIQUOR QUESTION.

"I do not agree with you in your third-party idea; but if you publish any thing that I want, why should I refuse to buy it, and thus 'bite off my nose to spite my face?' This is a 'free country,' and so I do not see why men should try to force others to think as they go. I have very 'strong convictions,' and just in proportion to the strength of my convictions is the surprise that my neighbor doesn't see things as I do. But in a 'free country'—a country where there is freedom of conscience—my conscience is no rule for my neighbor; nor have I any right to give up my views because his conscience differs from mine. Though I do not agree with you, I say go on in what you deem right, and God will bring good out of it.

"(REV.) A. HAZEN.

"Deerfield, Mass., Dec. 23."

"The stand you have taken and the work you are doing is just such as will, sooner or later, result in marshaling the necessary number of honest loyal voters and arousing a sufficient popular sentiment to crush the most stupendous crime of this or any age—the liquor traffic. The

cause of Prohibition will stand pelting. I am glad that there are advocates of it who are willing and able to stand pelting. The time will come when these men will be counted among the greatest benefactors of the age. I am glad that I am one of the clergy of America who 'dare' look any question squarely in the face, and who 'dare' listen to arguments which run counter to their belief.

"Let me add, that I would not be without the HOMILETIC REVIEW for many times its price. You have my sympathy, my support, and my prayers.

"Rev. D. CLOBURN.

"Attica, Ohio, Dec. 24."

"May I say that I have the idea that multiplied *Revivals of Religion* will prove the major force in antagonizing the great curse of Intemperance, the saloon, and the entire liquor interest? The *Gospel* is still the "power of God." It is more than parties, laws, constitutions."

"OTIS COLE.

"Suncook, N. H., Dec. 22, 1884."

"In case I renew my subscription, will you consider such renewal as an endorsement of your third party movement? I like your REVIEW, but I don't like your political views touching Prohibition.

"W—K.

"Dec. 22, 1884."

If a man subscribes for THE REVIEW we think he subscribes because he thinks it will be worth to him the subscription price. We subscribe for the *Brewers' Journal*, but do not imagine that the editor takes our subscription as an endorsement of lager beer.

QUERIES AND ANSWERS

"Dissatisfied."—A.: If a considerable minority are dissatisfied with your preaching, we should advise you, under all ordinary circumstances, to resign. By remaining your Church may be seriously crippled.

"C. L."—A.: Yes, the word temperance has come to mean moderation in good things, and a total abstinence from things that are evil. You are right in so using it. It is too good a word to let go the grip we have on it.

"K."—When a minister accompanies a funeral procession to the cemetery and the body is deposited in a vault temporarily and no other religious service is expected, is it customary and proper to read the burial service at the vault or perform whatever service is

usual by the officiating minister at the grave? A.: It is certainly proper, and we believe the general custom.

"L. B."—A.: The failure of your people to hear distinctly the latter part of your sentences, may be due to acoustic defects in the audience room; the body of the sentence accumulating echoes which swallow up the last words. Or it may be the fault of your *rhetoric*, in putting the emphatic words in the beginning or middle of the sentence, and thus leading you to pay little regard to the way in which you enunciate the closing words. Your style and delivery will both be improved by saving the impressive idea for the end. Even the echoes will then be comparatively harmless, falling between the sentences.

"Retiring Pastor."—A.: Why think of retiring from your pastorate because you are sixty years of age? In ordinary health, a man of sixty has just arrived at the period of his greatest usefulness. Gladstone, the actual ruler of the British Empire, is seventy-five; John Hall, R. S. Storrs, Henry Ward Beecher, Charles F. Deems, Howard Crosby are all beyond or not far on the cradle side of sixty. Folly to talk about retiring at that age. Die in the harness. If you err at all, err on this side.

"W."—A.: Your criticism upon the officiating clergyman who left the house of mourning before the coffin was carried out, may be very unjust. Assuming that he was not going to the Cemetery (as few clergymen in our cities can do) we think there was propriety in withdrawing as he did after a word in

private with the bereaved. He thus set a good example to the neighbors, who should leave the afflicted group alone with their dead, instead of gazing at them as they bend for the last time over the loved form. We hope to see the time when an interval of hours will take place between the public obsequies and the private interment.

In this connection we express our gratification with the growing custom of holding *evening funeral services* in our cities. The friends can leisurely gather without hasting from and back to business; the services are not cramped for time; the minister is exalted above the undertaker in conducting the rites, and the family of the deceased can take the remains, without hurry, for burial the next day, and can control the expense.

#### CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

THE editor of this department will aim to give a general view of the biblical, theological and religious thought of Continental Europe, particularly of Germany. The material from which selections are to be made is so extensive and rich, that but a small portion can be utilized; such parts will, however, be chosen as are supposed to be of special interest and value to the readers of THE REVIEW.

In the present number, current views on those fundamental doctrines which lie at the basis of all religion and are essential to Christianity will be considered. They are doctrines which are not in dispute among believers, but they are the battlefield of Christianity and skepticism. Among them are questions pertaining to the existence and character of God, and the nature, relations and destiny of man. The problems involved excite much discussion in all lands; but in Germany—especially in the universities and in philosophical as well as theological literature—they are considered with great freedom and profound scholarship. Helmholtz attributes the superior progress of German scholars, in some branches of science, to their freedom from social and ecclesiastical restraint. This freedom, and the patient thoroughness of German investigators, have made the results of their studies peculiarly interesting to the searchers after religious truth in other lands.

Those who classify the various periods of church history, according to its tendencies, into the Petrine, the Pauline, and the Johannine eras, would find it difficult to put the present religious state of Germany under either of these. The hope, the faith and the love for which these

apostolic names stand, cannot be predicated generally of the theology and religious life of the land of Luther, though it is certainly not true that they are wholly wanting. There are numerous illustrations of the best Christian graces among pastors and people. In general, however, it must be admitted that this is the age of Thomas. Men want to see and touch before they believe; the testimony of others is not sufficient. Much as this may be lamented, and deeply as we may long for the blessedness of those "that have not seen, and yet have believed," we must remember that Thomas was a disciple, and has a right to his place among the eleven faithful ones.

The skepticism and agnosticism of the age have affected science and philosophy as well as religion. Thinkers speak less confidently of their knowledge of nature and mind than formerly, and not a few despair of the solution of all the deeper problems of thought. This has naturally produced modesty, and in some cases the failure to obtain knowledge has increased the domain of faith. Materialism is, however, an exception; it is confident of having the absolute truth, and is therefore dogmatic and arrogant. Its advocates have usually been found among the more popular scientists; the earnest workers and first names in science have been too well aware of the limits of their scientific methods to venture an opinion on the ultimate substance. Virchow and Du Bois Raymond, authorities second to none, have checked the confidence of materialists by showing that their hypotheses needed proof. The latter has, in fact, declared that the following are the seven

riddles of science, some of which can never be solved: 1, The nature of matter and force; 2, the origin of motion; 3, the origin of life; 4, the apparent design in nature; 5, the origin of sensation; 6, the origin of rational thought and of language; 7, the freedom of the will. Those who imagined that they had long ago settled these and all other points by simply postulating atoms and freely endowing them with force, were not a little indignant when the Berlin professor shouted *Ignorabimus* into their camp. By philosophers materialism was also attacked; its superficiality and gratuitous assumptions were exposed; and now it is not uncommon to find that literary and philosophical journals treat it with contempt. Usually philosophers speak of it as already overthrown intellectually, and as still existing only where terms are used without fathoming their sense. Its inability to explain the mental phenomena, without immense assumptions, is generally admitted. Prof. Bluntschli, of Heidelberg, in his Autobiography, just published, says: "Chemistry has no authority whatever in questions of mind, for it knows only things that can be weighed and perceived by the senses, and even these only on a small scale and separately. There is no possibility for it to explain the smallest and simplest thought. Its authority is, consequently, limited to matter. It admits that this is everywhere in the universe subject to the same laws. This makes it evident that these laws of nature cannot be the accidental working of the smallest atoms. The unity of the natural laws points to the one Spirit as Lawgiver, without which they would be inexplicable. Especially is the finite spirit of man inexplicable, unless its source is found in the divine Spirit." Many claim for their hypotheses the absoluteness of science; but both scientists and philosophers have shown the absurdity of such claims.

Professor Schaarschmidt, editor of a prominent philosophical journal says: "The saying of Lessing, 'Not all are free who ridicule their chains,' is applicable to many scientists and naturalistic philosophers, in so far as it is evident that these people, by their constant pretensions to have knowledge and to desire nothing but knowledge, only prove that they have an untested faith which, as a rule, is false, and is nothing but superstition." Severe words, but well deserved by many a loud pretender who boasts of a knowledge whose basis is nothing but assumption.

Materialism hoped to root religion out of the heart; but even with the aid of positivism, it has signally failed. The very effort to banish religion has strengthened the conviction that it is the deepest need of man. The frequent discussion of fundamental religious problems in philosophical and general literature, is significant. In connection with historical and ethnographical studies, many inquiries have been made into the origin of religion; but thus far without generally accepted results. The un-

numerous data collected cannot as yet be harmonized under one theory, and it is doubtful whether the facts for the final settlement of the historical questions involved are within reach. One good result of these investigations, however, is the fact that attention has been directed to the psychological basis of religion, to those elements in human nature which make it possible and actually demand it. No environment can account for religion unless there is in man a religious germ or capacity. But once admit the existence of such a germ, and what important inferences follow!

The interest in religious problems has led to an investigation of the relation of different philosophical systems to religion. Before me lies a volume on the relation of modern philosophy to Christian faith, giving quotations on this point from the philosophers from the time of Descartes to the present day. Frequently the question is discussed: What morality and religion are possible on the systems of Kant and Hegel? And within a few months, books and pamphlets have appeared on the religious principles in the works of Herbart, Schopenhauer, and Lotze. Hartmann is continually dabbling in religious questions; has tried to trace the development of the religious consciousness, and has proposed a religion of the future, which has been before the public for some time, but still lacks adherents. His pessimism naturally leads him to prefer Buddhism to cheerful, hopeful Christianity.

Religion "is much older than philosophy, and strikes its roots much deeper in the human soul." This is the language of the philosopher Herbart, who doubted whether it is a loss to religion that it is a matter of faith and not of demonstration, faith being viewed by him as a complement of knowledge. He has numerous followers who are making vigorous efforts to harmonize philosophy and religion. Lotze's disciples are also laboring to found morality and religion on the basis of their master's system. He was a theist and an able opponent of materialistic tendencies. One hardly looks for a recognition of religious elements in German works on logic; yet Sigwart, in his profound work on that subject, says that "we can only know in part so long as our final thought has not been enlarged and exalted to the divine thinking." And Wundt, in his *Logic*, in some respects the most complete work ever written on that subject, makes this significant declaration: "The thought that a world of hoping and aspiring beings is doomed to annihilation, through which all past thinking and striving would prove itself to be in vain, has always been, and ever will be intolerable to man." But why intolerable if man is simply a product of nature, and if his progress is merely an adaptation to his environment? The very cravings of man are a revelation of his nature and a prophecy of his destiny.

Natural science, with its marvelous achieve-

ments, has absorbed the attention of many eager students, and some imagined that it alone was worthy of profound investigation. The classics, history, general literature, and religion too, were depreciated. But a reaction has come. Men cannot permanently shrink themselves within the limits of positivism. The spirit is more than an observatory or a thinking machine. The most rigorous scientists now freely admit that exact science cannot embrace all knowledge, and much less can it meet the broadest and deepest needs of man. Some who plant themselves firmly on natural science strive to rise solely by its aid to the doctrines of God and immortality; they, however, discover that something else is needed to find the Infinite One and eternal life. Du Prel, a Darwinist, has written a *Philosophy of Mysticism*, in which he claims that the theory of evolution, which at present materialists have largely appropriated, will finally overthrow materialism. This, he thinks, will be the case when the neglected mystical phenomena of human nature have received more careful scientific attention. He says: "If the first results of natural science have robbed us of respect for the riddle of the universe, the later results will increase this respect. Eventually we shall discover that we were mistaken in regarding nature as utterly irrational and dead; as something in which everything changes according to blind laws, while reason was viewed as purely subjective—namely, as a characteristic only of that workmanship of nature which we call man."

The pessimism of the day has deeply affected the cultured. Springing from sentiment, it professes to be a philosophy, and has produced popular philosophical systems. As a philosophical writer says, it is "the phenomenon of a sick civilization." Its cure, he thinks, is to be found in the improvement of the social condition. "Limitless misery, and disgust on account of this misery, are the sources of pessimism." He, however, overlooks some important factors. Pessimism has grown with culture and prosperity; it is at home with those who abound in wealth and are classed with the most enlightened. But while human nature has been refined and made intensely conscious of its needs, it has also learned that it cannot solve the most vital problems with the intellect, while at the same time it has lost its faith. Pessimism is the wreck of a soul conscious of itself; it is a thirst which has no hope of being quenched; it is a spirit made for God, and yet without God and without hope; it is a morbid sentimentality which has not the moral energy to conquer its demon by doing its duty.

The undermining of faith and the recklessness of atheism have aroused many from their slumbers. Men have seen the abyss to which materialism and communism lead, and they shrink back in horror. They see with surprise that not merely religion, but also morality and, in fact, all the treasures of modern civilization,

are in danger of being lost. An interesting illustration of this is Treitschke, an eminent historian, member of parliament, professor in the Berlin University, and formerly a freethinker. Some years ago he wrote: "Whoever destroys pious faith, which is the best possession of the common people, acts as a criminal against society; therefore unconditional enmity is to be declared against socialism." He was denounced by a writer for this language, it being declared to be specially unworthy of a man who himself had renounced the faith of the Church. In his reply to this he declared that there is nothing of the theologian in him, and that he does not preach that which can only be lived. He claims still to be free in his thinking as formerly, but says that his religious emotions have been quickened, that he has gratefully recognized the providence of God in the affairs of the nation and of his own home, and that he feels more strongly than in former days the need "of bowing humbly before God." He adds: "I think that in man the consciousness of God is altogether indestructible; and I differ from you in that I believe that science will eventually strengthen and purify this consciousness." He expresses the hope that he is a Christian and a Protestant, and sees in the doubts and conflicts of the age only a painful transition to new and more thoroughly human forms for the life of the Church.

In many cases where there is not so open a recognition of Christianity, there is a disposition not to attack it, but to let it freely develop its spiritual power. Science and philosophy generally take their own course without going out of their way to sneer at religion. In a new work on psychology, Struempell says: "The question of the immortality of the soul is not a problem of psychological science, but must be relegated to religious faith and to the activity of moral truths." There are not wanting philosophers who avow the highest appreciation of the truths of Christianity. Thus a recent philosophical work (by Teichmueller, of Dorpat) declares that "Christianity reveals a real, that is, a personal God, not an empty notion." And another philosophical writer claims that "God and the soul have at all times been the ultimate aim of all knowledge."

The subject of ethics is receiving much attention, many works appearing on the whole of morality or on some special department. The ground of obligation, the nature of conscience, the freedom of the will, are frequently discussed, and strenuous efforts are made to put morality on an immovable and fruitful basis. A new book on *Conscience and Modern Culture*, by Hugo Sommer, is directed against the materialistic tendencies of the day, and also opposes communistic ethics. A few sentences will indicate its spirit: "Only the conception of perfect personality harmonizes with our notion of God." "No man has an inherent right to existence, consequently none to a particular kind

of existence. The life of man and of all creatures is rather a free gift of God, and it is the first duty of each one who has received this gift to accept it gratefully in that form in which it is offered to him, and not to envy others who are more favored." "God is the living fountain of all good. Only in the light of faith and in the consciousness of yielding to Him do we become fully aware of what we ought to be and do. Human aims have moral worth only so far as they harmonize with the will of God. As Love is the divine source whence our whole life springs, so love ought to be the controlling motive of life, and should be the living bond which connects us with the world and determines our relation to it. The individual ought to leave his egotistic isolation and serve the community; he ought to strive and act for all, not merely for self." These utterances are the more significant because the book professes to occupy a purely philosophical, not a religious, standpoint.

It is evident that more prominence is given to religion and its claims than formerly. As the wars with Napoleon had a quickening effect on the religious life of Germany at the beginning of this century, so it may be that the late war with France had something to do with the renewed interest in religion. Not only are attacks on Christianity met with vigor, but on public occasions, even when there seems to be no particular demand for it and when the indifferent and hostile least expect it, testimony in favor of faith is given. Thus recently, at the close of an address before a philosophical society, the speaker, referring to his whole argument, said: "These are my reasons for being an orthodox believer." Efforts are also made to bring faith nearer to men of science. When a few years ago Professor Riehm was inaugurated Rector of the University of Halle, he delivered an address on the influence of religion on science, in which he said: "In the religious feeling and conviction lies the mightiest impulse to rise above the merely phenomenal world to its source and essence, and above the region of observation and time and space to the invisible, the spiritual, and the eternal." He claimed that the progress of science depends on both moral and religious conditions. "The science of to-day cannot dispense with that unifying and purifying power which springs from the depth of the religious life, and which directs the aim of science to the highest good." The closing words of the address are: "The fear of the Lord is the beginning of wisdom."

The fact that the Emperor, Bismarck, and Moltke are firm believers naturally has considerable influence. And when we look to the recent deaths of eminent men we find that quite a number gave emphatic testimony of faith in Christ. Not only was this the case with Dornier and J. P. Lange, but also of others who were not theologians. Not long ago literary men gathered from all quarters at the grave of Eman-

uel Geibel, the most eminent of recent lyric poets of the Fatherland. At his funeral special stress was laid on his piety. "Amid all his temptations he preserved from his youth till his old age a pious Christian heart. Although so richly endowed mentally and exalted so greatly, he never exalted himself above the Lord, or opposed Him to whom he owed all, but always freely gave Him the glory before the whole world." While an enemy of mere formality, he held with childlike faith the essence of the Gospel—"namely, the divine love and grace revealed to the sinner in Christ. This faith was manifest in his life and works, in his addresses and poems, and in his joys and sorrows." The recently deceased philosopher, Professor Ulrich of Halle, was well known as an able defender of Christian truth. Professor Lepsius, of Berlin, made his reputation as an Egyptologist, and was recognized as one of the most eminent in that department. But he was also known as a devoted Christian. He translated the Gospel into the Nubian language, and thus did important service to the cause of missions. When at the head of a learned expedition in Egypt, he himself conducted the religious services every Sunday. Court-preacher Kogel said at his funeral: "He found Christ and was not ashamed of His Gospel. . . . Christ was the centre and the aim of his life; therefore his life and death were so peaceful."

There are living to-day in Berlin a daughter of Schleiermacher, a son of Schelling, and also one of Hegel. At the beginning of this century these names were among the most eminent in Germany, and their systems have exerted great influence on theological and philosophical thought. All three were charged with pantheism, and their teachings have frequently been used by professed disciples against evangelical doctrines. It is a significant sign of the times that the children referred to are all pronounced adherents of evangelical Christianity.

Skepticism is not only cold and heartless, but it has also proved itself unfruitful. It is destructive, not constructive; instead of kindling enthusiasm, it dispirits and deadens. Many have experienced the truth of Goethe's words: "Properly speaking, the most peculiar and the deepest problem of the history of the world and man—a problem to which all others are subordinate—is the conflict between unbelief and faith. All epochs in which faith reigned, whatever its form, were brilliant, exalting, and fruitful. All epochs, however, in which unbelief, in any form, gained a sad victory, though for a moment they might seem to be bright, vanish from the vision of posterity, since no one cares to take the trouble to learn what is unfruitful of results." And perhaps still more have realized the force of the words of the great chancellor, who, himself at the height of fame, pronounces fame empty, and adds: "I do not comprehend how a man can endure this life unless he believes in another and a better one."