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REVIEW SECTION.

I.—LITERATURE AND LIFE.

BY REV. FRANK C. HADDOCK, BRUNSWICK, MAINE.

THE value of thought is its relation to life. Ideas which neither genuinely reflect life nor appeal to life soon die. The survival of any literature is therefore its justification. The highest works, which may seem to be most widely separated from the masses of men, possess a quality of living humanity. This quality preserves them. It is the vital germ, taking from and imparting to each age something peculiar to both.

This suggestion will hold good of religious systems. If religion has to do with civilization, an age in which the loftiest as well as the commonest doctrines, the most supernatural as well as the most rationalistic phases of belief, are recognized as definitely related to practical activity, gives us the best evidences both of its own right and the right of that religion to go on. Religion and literature cannot be divorced from each other. Religion and literature ought not to be divorced from life. Both find their right to be in what they can do for living society.

There have thus been some phases of religious history whose greatest right to be was their capacity to change. When, for the most part, the generation of the Son and his metaphysical essence, the procession of the Spirit, predestination and limited salvation, a real or symbolic Presence in the Eucharist, passivity or activity at conversion, and so on, have called learned people into battle, the common people have not been eminent for piety. On the other hand, too, periods of excessive attention to the moral precepts of Christ, of slurring those stupendous truths which make Christianity at once mysterious and practical, of rationalism in the true province of faith, are equally uninspiring. Always there is a vast difference between the importance of interpretations of any truth to a church or a school and the importance of those interpretations to mankind. There is also a great difference between the importance of doctrines to the perpetuity of Christianity and the importance of those doctrines to the

creation and preservation of genuine morality. When men have forgotten these facts, they have given to the world an active theological Christianity without an active moral Christianity. Doctrines have been held in view as objects of controversy rather than as depositories of living forces, and life has been forgotten or obscured. The danger of scholarship is its own head, and the danger of Christianity is theological inhumanity. It is not valuable for its own sake, but for what it may do. Related to a creed only, Christ's divinity is little more than a mystery. Related to men, it is the hope of righteousness. Similarly with other truths. Hence Christian literature makes its demand for recognition and permanence by as much as it appeals to life and stands ready to impart to life—by as much as it presents the God-nature of Jesus, the Atonement, the Holy Ghost, and Inspiration, not as skeletons to be fought for, but as love-lit realities to be believed in; by as much as it makes all these increase the force of moral precepts, makes the Transfiguration throw a clearer light on the Sermon on the Mount, makes Calvary explain human nature and reveal divine love, and thus stir the deepest and inspire the noblest elements of man, makes the Resurrection and Ascension perpetual appeals to men so to bow and feel that the whole truth may be a "savor of life unto life." As nature appeals to natural faith as the "Vicar of the Almighty Lord," inspiring

> "That blessed mood
> In which the burden of the mystery,
> In which the heavy and the weary weight
> Of all this unintelligible world
> Is lightened,"

so ought Christian doctrine, so ought the white world of spiritual revelation to inspire in life the moods of patience, hope, fortitude, and vital Christian graces. And whenever Christian doctrines fail in this respect, they justify spiritual decay and rationalism.

The philosophy of life as told by Jesus is consummately beautiful because it preserves a marvellous harmony between truth and action. This harmony it is which gives value and permanence to Christian literature to-day. That literature may not reflect the martyr's view of existence, but it does reveal a vivid sense of a priceless present. If the far-off look has vanished from the eye of faith, the vision seen may be truer because nearer to man. If there may be confusion, it is not the confusion of the fifteenth and seventeenth centuries; it is genuinely of the nineteenth, disturbed mostly by the blood on its own brain. The gospel is now anointed to the poor. What the common life ought to be, this is the modern conception of life. This conception appears in the great public activities, but behind turmoil are homes where mothers sing, and schools where Christ cannot be excluded; and it is beyond tariff conventions, and labor assemblies, and

political reform clubs, that the conception of life rises which is compelling a thoughtful consideration of a thousand social and economical questions. It has no Dante, no Milton, no Chrysostom: it is not radiant with the hue of apocalyptic visions, but it has the "beauty of the lilies"; it has no St. Louis, no St. Francis, no Brother Giles: it is not solemn with the shadows of lonely vigils, but it is solemn with moral truth. Within the heart of the age, as reflected in its religion and literature, is to be seen a philosophy of life which is growingly Christlike because increasingly directed to the masses of men.

What that philosophy is may be noted in the general tone of literature. Even a certain interest in the poetry of Robert Browning, both phases of the reception of Robert Elsmere, a large class of writings created by Chautauqua influences, are significant, together with some noteworthy features of the magazines and reviews and special book publications. A demand exists for a popularization of religious truths, which would not occur had not the humanity of Christianity already made itself felt; and the attempt to satisfy this demand reveals something at least of a true Christian conception of life. Literature reflects the moral quality of society. Life and writing react upon each other beneficially. An exalted literature can hardly emanate from impure sources. Lofty moral theories will harmonize doctrines with precepts of right living, will make doctrines and precepts mutually dependent. An elaborate and brilliant literature may flourish in the midst of popular corruption, it is true, as a rigid morality may produce a barren literature. But an agreement of the two is strong evidence of a conception of life not moral merely but true and humanitarian. The influence on the tone of literature of a people pervaded by not only religious fervor but by religious goodness will be purifying and ennobling. So the influence on the common life by a literature similarly colored will reform and uplift society. It is under such mutual influences that great evils succumb; and the fact that newspapers, magazines, books, are notably occupied in the discussion of humanitarian problems—intemperance, social purity, the social welfare of labor, African slavery, Russian government, and the like—shows that what life in the abstract is, is what life practically ought to be. It is the masses who are making literature. It is literature, reflecting from the masses what they cannot see themselves, that is largely making life.

The explanation of modern English literature will not be found without reference to the influence of Christian doctrine upon life. In fertility, in scholarship, in varied and sensitive culture, in critical acumen, in extent and in depth, and in scientific and logical truthfulness, the present century is not inferior to the most famous eras. There has never been a time when the sway of literature has been so universal and powerful, so reflective of the common life, so fully the

property of common men. There is no point in life which it does not touch, there is no question of interest which it does not attempt to decide. With a somewhat startling catholicity, it unhesitatingly entertains the rankest and most sentimental skepticism and the largest and most spiritual faith. Manifesting a growing predilection for freedom of thought, it judges the great issues of Christian doctrine with a readiness not always warranted, but with a general love for truth which is unmistakable. Those questions that arise in the relation of scientific to religious belief it answers quite uniformly in the interest of practical morals. It is conservative for the public welfare, and liberal as against traditions and mere verbal dogmas. Spencer's philosophy, Darwin's theory of origins, German rationalism, do not override Christian precepts and ideals. It appreciates goodness. It approves of revelations. It is attentive to the cry of every generation for personal light—

> "Oh God, for a man with head, heart, hand,
> Like some of the simple great ones gone!"

and to those who love man it stints no praise. Yet it is courageous. It assails every theory claiming acceptance with all the weapons of scholarly criticism, of incisive wit, and of popular feeling. It adorns itself even in battle with refined diction, with sensational conceits, with antitheses of decorum and humor, with scientific learning, and with a strange yet attractive combination of attitude, pathos, bathos, logic, sentimentalism, prosaic recital, and tragic effect. But at the head, and over all, shines a glorious conception of the nature and needs of man. Literature exists for the people.

And it bears peculiar witness to Christian truth. However refined the diction and culture, however eloquent the oratory, of sceptical thought, the highest literary life discovers how deeply it lacks in those substantial virtues which men honor and Christianity develops. Theories of despair are not essentially popular. Whatever men think of doctrinal origins, genuine Christian holiness satisfies their ideal. Sceptical thought raises no ideal: it may rhapsodize over a fancy which happens to be externally moral, but it may employ the same colors to gild over a source of vice. It does not grasp the whole of life because it denies the greatest feature in man. Obedience to an infinite somewhat hardens, under its treatment, into scientific rules of expediency, or spreads into vague notions of humanitarianism. Things that appeal to living men—the graces springing from a conscious love for a divine Person, the tender influences of a revered Book, direct communication with a universal Father through a witnessing Spirit of truth and comfort—are of course shut out, and those hope-inspired features of life which only flourish under the radiance of immortality's "awful rose of dawn," disappear in a theory of life which makes it merely a little dust and noise between a void and a

dreamless and endless sleep. The nerve of general literature feels all this. If literature also sympathetically vibrates to the "enthusiasm of humanity," sometimes sounded by a Clifford; if it appreciates the displacement of coarseness by sentimentalism, it is not deceived into forgetting that these blooms sprang from Christian soils. Literature has acquired the "discernment of spirits."

Thus, whatever the antagonism or indifference which literature, in some of its phases, seems disposed to manifest toward the historic person of Jesus, yet his spirit and philosophy of life cannot be ignored nor remanded beyond genuine human interests. As a fact and a power Christ simply goes on with moral truth, and persistently refuses to be divorced therefrom or from highest character. This is astonishing to any view but that of faith. That something which has taken the name of Jesus has survived the keenest criticism and the utmost demands of modern culture and philosophy. It has done more: it has mastered them. While demonstrating itself as the "world-filling and time-exhausting," it has moulded literature largely into its own forms and colored it with mysterious hues. So, if literature reflects the age, it no less reflects the Force within the age. It cannot be studied without teaching Christianity. The early French salons and English clubs, modern fiction, travels, explorations, poetry, history, science, philosophy, laws, governments, social and political economics — all do what artists failed to do: they paint Christ. And those fields which deal directly with Christ, either as the "unsolvable problem" or as the object of faith, are permeated not only with his name and doctrines, but with his graces, the subtle aroma of his quenchless spirit. More and more the Name stands for the verity, thought burdens itself with the Power as above the history, and the Power dissolves itself in literature. The greater part of literature given to Christianity is not so much occupied with dogmatics, as with the truth-life of Jesus. A similar spirit pervades those fields which deal with man's nature and welfare. In its loftier phases literature is colored through with the Christ idea. From verse to ode, from criticism to eulogy, from treatise to history, this "Sphinx of History" exerts an influence which will not down, through the sorrow of his life, the sublime power of his death, the eternal outreach of his word.

And nowhere has this influence had a more complete success than in defining and developing a true culture. If Revelation is true, its design is realized only in living virtue pervaded by the highest moods of faith. If the ideal presented in the character of Christ is genuine, its mysteries will not be divorced from the refinement of morals. As a philosophy of life, the sum of Christ's ethical teachings is confessedly flawless. It has a place for all lighter "things that are pure," yet its central idea—holiness of character—is intensely flavored with

a heavenly spirit while adapted to every earthly condition. It makes for one life. It embraces the entire scope of true ethical culture. For if Christian character is free from misconceptions, and if culture is free from bias, both are at one. What is culture but the proper development of all soul faculties? And what is this but Christian character? In either case there is an unfolding of the man into moral relations. The highest and most comprehensive growth of the soul, under the influence of the Gospels and Epistles, ought to be along the lines of truth and beauty and faith—science, art, religion. In every culturing spirit and in every growing Christian there is a constant increase of special powers and a harmonizing of the whole to the highest moral thought. In terms of culture this is the end of the "power of God unto salvation." The Christian ideal includes truth, and therefore contains all the graces which a refined literature seeks to attach to scholarly character. There may be formal differences in method; yet the finish of truth goes along with the life-imparting of truth. And truth is God's way. So that, if a refining force may be derived from true books and true life, the one Book and life "hid with Christ in God" may impart more perfect substance and beauty. And the culture of the Christian ideal is never a matter of factitious adornment. It is permeated by a life found nowhere else. It is felt that the inner manhood needs to be not only pure and harmoniously related to its environments, but so developed all round that the obscurest faculties and aspirations may be refined and ennobled. The Christian ideal simply lures on the purest literature and the largest scholarship. Otherwise arise discords between doctrinal faith and moral life. It is possible to be a (technically) formal Christian without being a good Christian. Yet it is significant that men are insisting that formal character shall be genuine character. That insistence was never so emphatic as now. It is everywhere reflected in literature. It makes itself felt on literature. "Whatsoever things are true, whatsoever things are venerable or honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." Both life and literature demand these things, one of the other. The passage might be written over the entrance of a temple of holiness and a temple of culture with equal fitness.

II.—ORM, AN OLD ENGLISH POET-HOMILIST.

By Prof. T. W. Hunt, Ph.D., Princeton College.

In what may well be called the regular or apostolic succession of Old English Homilists, from the seventh century to the sixteenth, the name of Orm, or, as he sometimes writes it, Ormin, is a prominent one. The fact that his chief biblical and literary work was expressed in metrical

form was in fullest keeping with the spirit and habit of the time. Such productions as Layamon's Brut, The Proverbs of Alfred, The Story of Genesis and Exodus, The Northumbrian Psalter, Robert of Brunne's Handlyng Synne, Shoreham's De Baptismo, Cursor Mundi, Hampole's Pricke of Conscience, and numerous similar specimens on sacred topics have come down to us in the form of verse. Such a method of presentation seemed to be especially chosen by those who, as translators or expositors of Scripture, were desirous of bringing the Word of God directly home "to the business and bosoms of men." But little is known of the life and work and personal character of this old Mercian monk and author; what he gives us in the Dedication of his scriptural poem being the most authoritative and interesting. Living in Northern Mercia, in the early part of the thirteenth century; a member of the celebrated Order of Saint Augustine; he seems to have passed his days, as did many of his fellows, in a devout and diligent study of the Scriptures; in the duties assigned him by the laws of his Order and in writing verse, as best he could, for the edification of his readers. He cannot be said to have been a scholar, as was Bede or Aelfric, but gives repeated evidence of thorough familiarity with their writings and with those of the great Augustine, to whom (especially) he is indebted in his interpretation of truth and doctrine.

The title of his justly celebrated biblical poem is, The Ormulum, "for this, that it Orm wrote,"—a poem of which Ten Brink speaks as "an imposing monument of persistent, pious industry." The scholarly edition of the poem by Rev. Dr. White (1854) or the revision of this edition by Rev. R. Holt (1878) is accessible on the part of every English and biblical student, nor can we refrain from noting, in passing, how large a portion of Old English editorial work, especially of scriptural and sacred texts, has been done by English clergymen. Such names as Bosworth, Morton, Morris, Earle, Skeat, and Mayhew may be adduced as examples of a full and an ever fuller list of such clerical philologists, attracted to such a type of study, partly, by the intrinsic subject-matter of the texts examined and, partly, to perpetuate through the successive eras of English letters this old homiletic spirit so pronounced in the earlier centuries.

But a small part of the Ormulum is extant, the ten thousand lines that we have constituting not more than one-seventh or eighth of the original poem. Quite enough is given us, however, to afford a basis for an intelligent estimate of the teachings and purpose of the old homilist; quite enough, indeed, to exhibit that loving and reverential spirit which so clearly marked the life and work of Orm.

The poem is a collection or series of Homilies in Iambic verse, thirty-two in number, and developed somewhat after the prevailing methods of the Christian-Latin writers of mediæval Europe. Follow-

ing those sections of the New Testament which were used in the daily service of the church throughout the ecclesiastical year, the metrical paraphrast renders them into the vernacular English with such additions and modifications as seemed best to him to make. Beginning with Luke, the poet goes back and forth through the Four Gospels and on to the Book of Acts, doing the double office of poet and commentator. Quite devoid of any distinctive poetic merit or literary excellence, it still possesses elements of interest that have always attracted the attention of English students. Appearing just at the opening of the thirteenth century, midway between the old Norman influence and the late national awakening in the days of Chaucer, it not only marks the epoch as transitional but enables us to note and interpret some of the phases of the transition.

In answering the question as to the special objects of the poet and the poem, we call attention to two or three of primary importance. To foster the English Language and Spirit. Written in the same East Midland dialect in which Chaucer himself afterward wrote and in which others before him had already written, he placed himself in line with the rapidly developing interests of the home speech as it tended to break away, more and more specifically, from anything like provincial usage and to assume a national and popular form. Hence, the very large percentage of native First English words as distinct from the Anglo-Norman style and diction. Though living and writing in that part of England especially exposed to Danish invasions, and though on his father's side of possible Danish descent, this Scandinavian influence is not prominent in the verse, nor can the Latin itself be said to have anything more than its proper place and value. He calls the holy book he is translating "thiss Ennglisshe boc"; he is ever telling us of the "Ennglisshe spaeche" and insists, throughout, that he is writing only for "Ennglissh folc." It is for this reason, if for no other, that the devout and patriotic Orm has ever been and ever deserves to be a name of note among all who are, out and out, "Ennglissh folc."

This leads us to a further and controlling purpose of the poet—to teach the common people the Word of God.

As Bede before him, he magnified the teacher and the office of teaching, especially when connected with moral and spiritual interests. He was, in every true sense, an Old English Evangelist, going about with homily in hand if so be he might throw light upon Scripture and instruct the people. The Ormulum may thus be called an expository poem. Its aim, method and informing spirit are didactic. Critics of English verse have taken exception to the poem as two dispassionate and prosaic, giving us ethical lessons in metre rather than impassioned outbursts of æsthetic ardor. Orm's design was not to translate or write poetry for the sake of the poetry or for any possible

æsthetic effect. His final aim was to paraphrase and explain the Gospel selections of the year and, to this end, he chose the less poetic but more practical method of exposition. He meant to be a teacher of Scripture and even went so far as to discard the alliterative habit of the time, lest the sound might supersede the meaning. In the Dedication to his poem, he distinctly states his object in expounding the Bible—"iff Ennglissh folc, forr lufe off Crist, itt wollde germe (willingly) lernenn and follghenn itt."

If he succeeds in explaining the Scriptures so that the people catch its sense, he is contented, even though it be at the sacrifice of literary art. Critics must deal with the Ormulum from the point of view from which Orm prepared it and not on the canons of æsthetic science. It's diction is plain and practical; its form, homely and simple, and its governing aim, moral enlightenment. Even where the poet becomes diffuse and unduly figurative, as in the explanations of Cherubim and Seraphim and the Jewish Ceremonial Law, his very repetitions and metaphors are clearly on behalf of a better understanding of the truth. This didactic method was especially designed for the common people, for the "Ennglisshe lede"; the great body politic and social of the land. Whatever views these old monks may have held as to the peculiar sanctity of the priesthood and the Vulgate version of the Bible, not a few of them, in common with Orm, lived and taught on behalf of the laity, and on the basis of the vernacular Bible. They saw what Bede in the eighth century saw, and what Wiclif in the fourteenth more clearly saw—that the people if reached scripturally and spiritually, must be so reached through the medium of the "tongue in which they were born" and in methods germane to their history and condition. In a word, the aim of Orm, in the Ormulum, was to do good, in his time and place, as opportunity offered.

Whatever linguistic purpose he may have had, especially as connected with English Orthography; whatever bearing his work was to have upon the vernacular verse, on its literary side; his great desire was to glorify God among his countrymen and to lift them to higher levels of thought and life. The short Dedication to these Gospel Homilies is full of this idea and is well worth a rendering into the English of to-day. After telling us who he was and to what sacred fraternity he belonged; how he came to pen the Ormulum and with what care he guarded against every possible corruption of the sacred text he was paraphrasing, he adds—

"Iff mann wile witen (know) whi
icc (I) hafe don thiss dede,
whi icc till (to) Ennglissh hafe wennd (turned)
Goddspelless hallghe (holy) lare;
icc hafe itt don forr-thi-thatt all
Crisstene follkess berhless (salvation)
iss lang (dependant) uppo thatt an (only), thatt tegg (they)

Goddspelless hallghe lare
with fulle mahhte (might) follghe rihht
thurrh thohht, thurrh word, thurrh dede."

With this holy and poetical aim always in view, he is careful to a fault lest he may say or do anything that may defeat it. Out of his personal love of the Bible and his whole-souled interest in its circulation among the people, he prays—

"thatt all Ennglisshe lede (people)
with aere (reverence) shollde lisstenn itt,
with herrte shollde itt trowwenn, (trust)
with tonge shollde spellenn (speak) itt,
with dede shollde itt follghenn."

He is never weary of repeating, for the sake of helping the poorer folk of England, just what the Gospel can do for them, in the variety of their spiritual needs. Monk and friar that he was, he deeply sympathized with the every-day cares and trials of the common classes and was convinced that the source of their relief was not to be found in this or that legislative enactment, but only in the Word of God. It is most interesting to note how he specifies these ways and means of spiritual help as in truly theological order he states and unfolds the seven distinctive blessings that come to the people through the Gospel and the cross of Christ, beginning with the incarnation for human redemption and ending with the rewards of the righteous at the great "Domess dagg"—day of doom. After praying that God may give all his readers grace to follow the Scriptures, he closes his Dedication with a prayer, equally fervent, that all who read or hear the Bible as he has translated and explained it may, in turn, earnestly for him "this bede biddenn"—this prayer pray, that he may find, as the recompense of his devoted labor, "soth blisse" (true joy) in heaven.

Such is the tenor of the Ormulum and such the spirit of its author; and he must have read these Old English writers with indifference or settled bias who does not see that, as a general rule, they were devout and sober-minded men; writing and teaching for the common weal and the cause of truth; for what Bacon has termed "the glory of God and the relief of man's estate." Many of them, as Orm himself, were as ingenuous and simple-minded as children; versed in little else than the Scriptures and the Fathers, and making no claim whatsoever to mental acumen or literary art. The Bible and the old religious writings, however, they did know. As Shakespeare has it, they were thoroughly "gospeled," and, in an earnest and a somewhat homely way, aimed to "gospel" others by prose and song. What such a poem as the Ormulum lacks in mental grasp and æsthetic finish of word and phrase, it fully makes up in ethical spirit and simplicity of method and motive. A kind of homiletic manual for the people's use, it is expressed in honest rustic verse and, if devoid of the brilliant poetic flash of much of the mediæval literature of the time, was also devoid

of that disingenuousness and flippancy of tone by which such literature was so often marked. The English people of the nineteenth century have made immeasurable advances over the England of the thirteenth, and yet, six centuries back of us, there are men and books, not a few, that we may with profit consult and respect.

III.—CONGREGATIONAL ORGANIZATION AND SUPERVISION.

By Arthur T. Pierson, D.D.

There is a genius in industry, and so there is in method; and nowhere is a business-like and complete organization more necessary, than in a large congregation, if it is to have faithful and constant care. Mr. Spurgeon dislikes committees. He says: "The best committee in the world is a committee of three, of whom one does not attend, and another is at home, sick." Committees may often be properly described as institutions to make it certain that the thing proposed will *not* be done.

But there is another side to the matter. In the great Metropolitan Tabernacle there are 5,000 souls to be shepherded: and we know of no more complete system in a London congregation for assuring this result than the method at work there. Call them committees, deacons, elders, or visitors, the fact is somebody must attend to what is to be done or it will go undone; and that somebody will not be likely to take up an undistributed, unassigned work.

There are certain principles which should be the basis of all congregational organization:

1. A work broad enough in range and scope for all willing workers to find suitable employment.

2. A work united in its various operations and departments and tending to one end.

3. A work brought to every one's notice, whose duty and privilege are constantly enforced.

These three principles may for convenience be called the principles of *comprehensiveness*, *unity*, and *universality*.

There is a vast amount of unused material and even motive power in every congregation. There are diversities of gifts, and therefore must be a diversity of work and sphere. Nature never violates her law of correspondence and correlation. The fin of the fish means the water, the wing of the bird means the air, the ear is a proof of sound and the eye of light. Every variety of gift and adaptation argues a complementary fitness of employment: one is the hemisphere that matches the other. And the two form a *unit*, symmetrical and consistent: nay, all parts of a true church-work form together one greater whole. Anything that is out of harmony and that violates

unity, is out of place. If there be conflict something is wanting that is not present, or present that would better be wanting. But to get every worker into his place and sphere, there is to be a wise, patient, painstaking effort. The parts of a machine may be complete but will not come into place without some intervention—some one who understands construction must put the machine together : and construction is organization.

One great difficulty with pastors is that they lack experience and training as administrators. They do not understand business habits. A literary life is one of seclusion and solitude : and it is in the busy world that methods are learned. If there could be established in our seminaries a Chair of *Practical Business Life*, in which young men could be trained to understand business, money, political economy, laws of trade, household economy, book-keeping, arrangement of material for future use, etc., it would have more practical effect on efficiency in service than the best system of apologetics or theology. Perhaps such lessons can only be learned in the school of life itself, but knowledge of them is very desirable and necessary.

Now, it happens that, however destitute the pastor may be of systematic mind or habit, he has in his congregation a *few*, at least, of solid, substantial business men, ready to be called to his aid, and, especially when they combine business tact with spirituality, such men may be of great help in putting congregational work on a good, broad, methodical basis. The writer found himself marvellously helped by calling to his assistance a considerable body of such business gentlemen in his pastorate in Detroit. Elders, deacons, and trustees were all formed into a *Church Council*, which met about once in two months, or at the pastor's call. Before that body, which united in itself the three official boards of the church, every matter of consequence that pertained to church conduct was brought. It was thoroughly discussed, all objections or considerations weighed, and not until there was at least substantial unanimity in that body was any measure put before the congregation as a whole for adoption. It need not be said that, when thus matured by that large council, when so many methodical minds and such abundant common sense had been brought to bear upon a proposed measure, it commanded the general if not unanimous consent of the whole congregation.

Patience and perseverance will in due time provide appropriate work for every willing soul. A pastor once told us of a simple-minded German in his congregation, for whom he found it hard to make a fit place. At last, discovering that he had a taste for drawing, he set him at work, week by week, putting on a blackboard, with colored chalks, a lesson for the Sunday-school; and the man took hold of that work with such enthusiasm that no member of the church was more useful. His blackboard lessons became a visible sermon. Mr.

Moody tells of a Swede, who could not speak or understand a word of English, but who carried a lighted transparency, inviting passers-by to attend the church service. He also distributed hand-invitations. He had a beautiful smile, and had learned to say, "thank you." And whether the passers-by blessed or cursed him, it was all the same, as he understood nothing: and to friend or foe alike he gave the same smile and "thank you." Mr. Moody tells of a tract visitor, who had a wooden leg; and who found even that hindrance a help, for, as a door was cautiously opened, he would insert the wooden leg, and so hold the door from being abruptly closed until he had time to get in a tract and a word of pious counsel or warning. Every peg will find a hole to fit it, if there be patient waiting.

As examples of well-worked and thoroughly systematized congregations we feel tempted to instance, among others, three, in different quarters. We advise those who wish a more perfect system would examine the practical methods in use in these three church-fields.

First we mention the Clarendon St. Baptist Church, Boston, of which our beloved brother, Dr. A. J. Gordon, is the twenty-years pastor. If there be in this land any better administered church, we have yet to find it. There has been for a score of years faithful gospel preaching without any tinge or taint of sensationalism. Dr. Gordon's first effort at administration was to make each church member a systematic giver of at least one-tenth of his income. The quarterly offerings were displaced by monthly, and these by weekly, until every Lord's day found a voluntary gift, unto the Lord, as an act of worship, and entirely devoted to missionary and benevolent work. With not more than half the wealth of twenty years ago, the church gives twice as much in this weekly offering, and three times as much for Home and Foreign Missions, with, of course, a corresponding quickening of spiritual life.

Secondly, *song*, as well as prayer and sermon, is made an act of *congregational worship*. The artistic quartette, the employment of unconverted singers, all perversions of sanctuary music to a worldly performance have been discountenanced; and now in place of a godless choir, costing more than is given to missions, a Christian chorus choir, mostly voluntary, composed of the younger church members, who themselves gave last year $350 to missions.

Thirdly, *ecclesiastical amusements* have fallen into disuse. The hope of winning the world by apeing its worldliness; the effort to raise money for the Lord's house by appeals to appetite and to carnal tastes and cravings; the secularizing, not to say paganizing, of church life under the plea of gathering money for charity, have been not only abandoned but displaced by the joy of spiritual work. Those who once expended time and energy in essentially secular

entertainments find now greater satisfaction and social fellowship in being united in purely Christian labors. And now the next step will be to open the doors of the Lord's house to all alike, and make all pews free.

Fourthly, the *division, or rather, distribution of labor*, is in this church beautifully simple and complete. It is conceded that the pastor's main office is the *preaching of the Word*. He is felt to belong to the *whole* church, and is encouraged to do general service at home and abroad; and he does it. No man in this country is perhaps more widely useful. He is not treated as the *hireling of a single congregation*, but as a servant of Christ who should be free to use his marvellous gifts, and more marvellous graces, for the edification of all saints, and the evangelization of "outside" sinners. So his noble people provide him with a most competent assistant, who visits from house to house, preaches on the Common, takes to his own home poor, tempted souls for temporary shelter, and stands in the church vestibule on Sundays, to shake the hands of everybody, church member or stranger, give a welcome word, or make sympathetic inquiry after the sick, the dying, the absent, the afflicted, the aged; and take a note of all needs to be met and ministered unto during the week.

The pastor is supported not only by this competent assistant, but by a body of rare and intelligent office-bearers, public-spirited, noble-hearted, consecrated; by superintendents and Sunday-school teachers of a high order of excellence, with over 700 enrolled scholars, and a Chinese department. This church believes in the universal priesthood of believers and encourages congregational *preaching* as well as *praising*. Six evangelists, connected with this church, give their entire time to gospel work especially in destitute parts, and where they are not supported *by* that work, are supported *in* it under the charge of an Evangelistic Committee. Moreover, a band of seven or eight business men and several godly women visit such churches as need temporary help; the brethren preach and the women aid by singing, Bible readings, etc. Evangelistic meetings in suburban churches have been successfully carried on by their aid. Beside these, a company of a score or more of younger men and women meet at 9 o'clock on the Lord's day for prayer, and then separate to carry the word of warning and invitation to non-church-goers. They go to the car-stables, to the wharves, to the hospitals, etc., and by their consecrated song and prayer and simple testimony, go out and carry the gospel to those who cannot or at least do not come to hear it in places of prayer. No wonder if five of the choicest of that church have, during the last year, consecrated themselves to foreign mission work! and others are about ready to take a similar step.

In this congregation are two women's societies that raise annually $600 each for mission work, and keep up a sort of living and active contact with the field. Other enterprises, such as the Ebenezer Baptist Church of the darker-complexioned fellow-disciples, owe their beginnings and much of their progress to this alive church whose hands are the hundred hands of Briareus. Here is a church, pretending to no great wealth, no immense membership, no uncommon endowments, no exceptional opportunities; yet it is a little kingdom of God in itself. No church in this country is doing, unobtrusively, a work more praiseworthy and wider-reaching. And all, because, under the lead of a pastor who believes in pure gospel preaching, who believes in consecrated singers leading congregational singing, who believes in conducting church enterprises after a churchly and godly sort, who believes in the power of prayer, in the privileges of systematic, proportionate and individual giving, who believes in every disciple's duty and authority to preach the gospel; with a church that willingly coöperates and where each member is taught and helped to be useful;—all, we say, because of these simple conditions which might anywhere prevail, a thorough organization has been effected, with work enough for all and fitted for each, where every one is encouraged to do what he or she can, and to look for blessing from above.

We all remember the fable of the Sirens. When Ulysses sailed by he sought to resist them by being bound to the mast of his vessel, commanding the sailors to stop his ears with wax that he might not hear their seductive song. But when Orpheus sailed by, he took his lyre aboard, and sung to its accompaniment hymns of praise so loud that he drowned their song in more celestial strains. Our church life is the victim of a seductive siren song, before which spirituality, both in pulpit and pew, too often weakly gives way. Some may be able to escape the tempter by a desperate attempt at simple resistance. As for ourselves, we believe God's way is to *overcome evil with good.* Enlist disciples in true worship and work for God; engage the young in prayerful service for souls; give patient effort to plan a work fitted for all, and then with even greater patience seek to fit each wheel to its place and its fellow-wheel in the great mechanism, and it may be found that those who are absorbed in spiritual toils and engrossed in spiritual joys need no bonds about them, no wax in their ears, to make them indifferent to the seductions of a beautiful but hollow and shallow worldliness. We shall be thought pessimists by some; but it is our deep conviction that our church life is to-day undermined by a subtle foe, that wears the livery of heaven in which to serve the devil; and that our only hope of salvation is to be *always abounding in the work of the Lord.*

Second, we refer to the "Knox Congregation" in Toronto, under the pastoral care of Rev. H. M. Parsons, D.D. Here is a body of nearly 1,000 members, and about 700 adherents and children, a total of perhaps 1,650, needing congregational organization and supervision. The pastor is first sustained by a board of 24 elders, with two joint clerks of session and stated monthly meetings. Besides this large bench of elders there is a deacon's court with 20 members and a board of five trustees, making a total official membership, including the pastor, of 50; and we happen to know that these are among the most competent and well-balanced men to be found in any congregation. What a grand council of wise and able helpers to conduct such a church!

But this is but the beginning of this unusually complete organization. Twenty-four ladies are associated as district visitors; there is an executive committee of ten or eleven men; a committee on the benevolent schemes of four; so that all departments of work are properly supervised. The Sunday-school has a corps of 50 superintendents and teachers, and the pupils are trained to give especially to the missionary schemes of the church and to all benevolent work at home and abroad. The pastor has a large Bible class which he teaches himself. There is a Woman's Foreign Missionary Society, now six years old; a Willing Workers' Missionary Band, which by sewing circles, etc., prepares donations for school children in the West; a Happy Gleaners' Mission Band for the deepening of interest among young women; a Coral-workers' Mission Band; a Young People's Christian Association; a Ladies' Benevolent Society, etc.

Then there are the Duchess St. Mission and its coördinate organizations with 312 on its roll; with its Sewing School, Mothers' Meeting, Penny Savings' Bank, Band of Hope, etc. Every willing heart and hand may find a place for congenial and successful work.

This church is taught systematic *giving*. White and blue envelopes are distributed to each member; the first for the ordinary congregational purposes and the second for the benevolent schemes of the church and are collected at stated seasons. Careful revised roll of the congregation is kept and annually printed with lists of marriage, withdrawals and deaths, etc., with accessions and full addresses of all members. The roll is kept honestly purged of all merely nominal members by a "Retired List." The congregational roll includes adherents and children in alphabetical order, and the whole divided into 19 districts with an average of about 50 communicants and 35 adherents in each; and the bounds of each are indicated with the names of the elders, deacons and visitors having each in charge and the families belonging to each district. We have seen no manual which makes all things plainer and leaves all members more inexcusable in misunderstanding or neglecting assigned duties.

It will not be thought anything strange if such a church has in the foreign field:

ALEXANDER R. SAUNDERS—China Inland Mission.
MRS. JONATHAN GOFORTH—Honan—China.
MRS. DR. BUCHANAN—Central India.
MR. ROBERT HARKNESS—Korea.
MR. CHAS. STEPHENS—China Inland Mission.
MR. AND MRS. H. W. FROST—China Inland Mission—Receiving and Training Home, 30 Shuter St., Toronto.

AND IN CITY MISSION WORK,

MISS ANNIE MACKENZIE—Bible Woman, Toronto Mission Union.
GEORGE SMITH—City Missionary.

At the risk of seeming to exalt the completeness of an organization in which we have had some delightful participation for six years, we venture to call attention to Bethany Church in Philadelphia in which Mr. John Wanamaker is the well-known elder, trustee and Sunday-school superintendent. Though we can claim only a *share* in the work done mostly by an unusually efficient band of men and women, with Messrs. Wanamaker and Coyle at the head, we regard the organization of this congregation as in some respects the most complete we have ever known, and we shall ask room to put in somewhat fuller form the plan originated by Mr. Wanamaker before our readers. We pass by all other features to present the unique plan for the so-called

MEN AND WOMEN'S GUILD,

KNOWN AS THE SUPERINTENDENT'S BIBLE-CLASS.

Founded in February, 1876. Reorganized October 9, 1887.

ORDER OF EXERCISES

each Sunday afternoon, from 3 to 4 o'clock.

15 minutes, Opening Worship.
10 " Notices and greetings of Mr. Wanamaker.
5 " Singing, Male Quartette.
3 " Prayer.
5 " Singing, Male Quartette.
20 " Address by the Teacher.
2 " Closing Prayer.
60 "

Any adult desiring to be connected with this Guild first reads carefully the within plan of organization, and fills up the blank next page, tears it off, and hands it to any of the members, or leaves it on the Teacher's desk, or mails it to his address. A cordial welcome to all not connected elsewhere is always extended.

APPLICATION FOR MEMBERSHIP

in the Adult Bible Class or Superintendent's Guild.

My name is.....
I live at.....

Occupation and where employed:

.....
My family consists of.....
If a member of any church, please state what church:
.....

I AGREE

First.—To attend every Sabbath afternoon, Providence permitting, excepting the..... Sabbath of the month.

Second.—I will faithfully endeavor to live up to the rules of the Class, and do whatever I can in making the Class useful.

Signed, full name:

.....

THE ARTICLES OF ASSOCIATION OF THE SUPERINTENDENT'S BIBLE GUILD.

We agree to associate ourselves together, mainly for an hour's conference on religious subjects, on Sunday afternoons, and for such other means of improvement and usefulness as are herein set forth or may from time to time be adopted.

The teacher binds himself to be present, to give a twenty-minute talk, every Sunday, unless sick or absent from home.

The members agree to attend each Sunday, as stated by each one at the time of making application, unless sick or away from home.

Each member agrees to own a moderate-sized Bible and bring it to the study meeting every Sunday.

Each member agrees to give the fixed sum of not less than either two or three cents a week, to make ten cents a month, for the purposes stated further on.

If a Christian, to engage with the teacher and put *conscience* in such work as he may propose.

If not a Christian, to spend a little time each day, alone, with the question, "Why am I not a Christian?"

To make it a point to attend:

1. A monthly Vesper Service, from 7 to 8, on the first Sabbath evening of each month.

2. The Quarterly Conference, to be held the fourth Monday night of March, June, September, December.

3. The Anniversary Meeting, during the month of February.

a. To read over during the week the Scriptures to be studied on the Sabbath.

b. To do all fault-finding with each other and the teacher privately, and only with the person at fault.

c. To try each week to find some one to invite to the Sunday meeting of the Guild.

d. If not able to attend, to send a written resignation, and, if removing, to take a Certificate of Dismission.

Each ten members shall constitute a Club or Band, and shall have as its captain, or leader, a head, to be known as the Titheman. They shall sit together, in seats specified by the teacher.

Each nine clubs ($9 \times 11 = 99$ persons) shall have a Governor or Centurion.

The Centurions and Tithemen and the membership of each of the Bands shall be appointed by the teacher.

Each corps of one hundred shall have a name and each company of ten shall have its own name.

The First Corps shall be the St. Paul Guild. William Boyd, Centurion. It shall consist of

1. A. Pierson Band, R.W. Stockton, Titheman,
2. Horton Band, James Baker, "
3. Lowrie Band, William Kinkaid, "
4. Russell Miller Band, J. McLaughlin, "
5. Anderson Band, Adam Thompson, "
6. Coyle Band, Joseph Grieves, "
7. Fernie Band, John Wasson, "
8. John Chambers Band, J. L. Hibbard, "
9. Judge Porter Band, Charles G. Dalby, "

The Second Corps is the St. John Guild —,Centurion.

10. T. L. Cuyler Band, T. Herriott, Titheman.
11. Gough Band, Mrs Mary Woods, "
12. Moody Band, William J. Smith, "
13. Spurgeon Band, I. N. Tout, "
14. Newman Hall Band, R Thompson, "
15. McCook Band, Annie E. Mitchell, "
16. Shaftsbury Band, Ed. D. Ryder, "
17. H. S. Dickson Band, David C. Levi, "
18. Wilberforce Band, T. G. Happersett, "

The Third Corps is the St. Peter Guild,—Centurion. Its bands are now being formed under the names of

19. Ansel Reed Band, Wm. C. Jack, Titheman.
20. John Patterson Band, "
21. Wesley Band, "
22. Whitfield Band, "
23. Albert Barnes Band, "
24. Boardman Band, "
25. Brainerd Band, "
26. Guthrie Band, "
27. John Hall Band, "

Each member will receive a Certificate of Membership when admitted, and an annual statement of the number of times attending during the year.

There shall be one Accounting Steward, who shall sit at the Treasury table and receive the collections and the moneys to be paid over by the Tithemen, keeping proper accounts, and reporting each Sabbath the collection of the previous Sabbath.

There shall be four Attending Stewards, who shall be at the doors when members are entering, and give out the envelopes. They shall also attend to all distributions, and take up the basket collections.

There shall be one Secretary, who will keep the Roll-books, and have charge of all the blanks and printed matter.

They shall sit at a desk provided, keep a record of the attendance of the Tithemen and see that they attend to their duties, receive the contributions of their respective Guilds, count the same, keep a record, or pay over each Sabbath to the Accounting Steward.

They will maintain, by their personal diligence and the aid of their Tithemen, a kindly watch and care over the hundred souls committed to them, advance their welfare, wherever possible, by good counsel and helpfulness, and see that the teacher is apprised of anything that can be done by him to be useful to the flock. The Centurions will take turns in conducting the opening worship of the Sabbath meeting.

To be present each Sabbath ten minutes before meeting begins; to see their members seated, receive the tithes and mark the attendance in Band book. To pay over each Sabbath the gifts to the Centurions, and to make out and give to the Secretary at the closing of each session, for the teacher, the daily statement of the class present, etc., on blank furnished by Secretary. It will also be their duty to visit the absentees, or state that they cannot do so.

A conference of the Centurions and Tithemen with the Teacher will be held the first and third Sundays of each month, at 2 P.M.

The Band showing the most regular attendance during the year shall be mentioned at the Annual Meeting, and shall be known as the "King's Guard" and shall be entitled to first rank and special honor on all occasions.

THE SPECIFIC AIM OF THE GUILD SHALL BE:

First. To study and practise the Bible and encourage each other in the business of life.

Second. For each one to find something to do (if ever so little) for the good of those around us.

SOME OF THE METHODS TO BE EMPLOYED ARE THESE:

First. To help the poor, sick and unfortunate.

Second. To maintain a Bible Woman and Colporteur to visit and circulate books.

Third. To maintain one child in the Orphanage.

Fourth. To educate a deserving boy or girl in the Northfield Schools.

Fifth. To maintain a weekly house prayer-meeting.

Sixth. To maintain a mother's meeting.

Seventh. To actively engage in the temperance work.

Eighth. To engage in such other work as the teacher may from time to time suggest.

TEXT OF THE CLASS:

For the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many.

MOTTO VERSE OF THE CLASS:

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance—
For the good that I can do.

This plan has worked so admirably that it is to become the basis and model for a complete distribution of the whole congregation under the supervision of the eldership. We commend the scheme to a careful study.

IV.—THE PREACHER'S VOICE AND HIS USE OF IT.

By Rev. Theodore E. Schmauk, Lebanon, Pa.

Is there a sound in Nature to draw man's ear so quickly and hold it so undividedly as that of a perfect human voice? The attraction is not that the voice is, as Richard Wagner truly says, "the oldest, the most genuine, and the most beautiful organ of music"; but that it is the personal, vital and only organ of the soul. Its sounds are living human pulses. Their mission is revelation of that which is within us to those about us who are like us. Clothing the spirit with a lovely but fleeting form, they make possible its external and earthly birth. The mind, and heart, and every phase of all the man, are physically fixed and focussed in this instrument. The voice is the only musical instrument played on directly by the spirit. No hands touch its keys or modulate its chords. Yet it is not a spiritual thing.

Its sounds are the mathematical motion of attenuated invisible substance. By singing against the powder-covered disc of an eidophone, every tone of the voice will resolve the powder into a geometrical figure, on which the vibrations of the voice are recorded by clear and regular lines. The form of the figure will depend on the pitch, intensity and duration of the tone. By skilful practice it is said to be possible to cause the delicate combinations of the various vocal elements to register themselves in the forms of palms, trees, forests, flowers, shells and insects. "When a daisy is wanted, by one note all the substance is made to creep together into a solid mass in the centre. Then by another note the little petals are caused to creep out on every side of this solid mass."

So the human spirit communicates with its companions by physical means. The wonderful stream of complicated mathematical motion issues from a flesh and blood fountain in the throat, which itself is fed from a flesh and blood reservoir in the breast of every human body. The exhaust life air of the lungs is passed through an instrument in the throat, which vocalizes it into audibility; and further up on its way out, through the cavities of the mouth, which manipulate it into intelligibility. If the communicating spirit be a musician, his mouth breaks up the air-stream into such single art-forms, that they will affect the taste and feelings. If he be a speaker, he breaks up the vocal stream into such thought-forms, that they will affect the intellect. The object of the one is to communicate emotion, that of the other is to convey ideas. But melody pleases and stirs by an awakening and responsive power in itself, while words affect the understanding chiefly by the power of a conventional signification which has been placed

in them. The twin arts, however, cannot afford to be independent of each other. The best song needs a basis of thought; and the best speech needs a music of utterance. For the best music is not content to touch the emotions simply, but seeks to reach the understanding. Similarly the most perfect and finest speech is not content to inform the understanding simply, but seeks to gratify the taste and affect the emotions. Therefore music calls in both the thinker and his words; and speech calls in both the artist and his melodious effects. The two arts are so mutually attractive that song is ever reaching out to thought, and speech is ever reaching out to loveliness of sound. Yet they are so mutually distinct in nature, object and method, that they dare never merge into identity.

The public speaker ought to understand the *mechanism* of his instrument. The whole apparatus includes the throat, mouth, and lungs, with sounding boards in the head and chest.

There is a prominence in the fore part of the neck, popularly called Adam's Apple. This is the organ of voice. Its name is the *Larynx*. It is a little triangular box made of cartilages. It is placed on top of the windpipe or trachea, and at the bottom of the pharynx, which is the highest part of the throat. It opens freely into the wind-pipe below. But the opening into the throat above, called the glottis, is protected by a spoon-shaped lid, termed the epiglottis, which raises it self when we breathe or speak, and shuts when we swallow, to prevent our food from "going down the wrong throat."

The voice is generated in the little box. Two ligaments stretch themselves out to meet each other from the opposite sides of the box, whenever we are about to speak. They thus shut off the blast of air from the lungs, except a thin stream which escapes through a narrow elliptical rift in the middle, where the ligaments do not quite meet. The force of this escaping stream sets the edges of the ligaments in vibration. If the latter are stretched loosely across the opening, the vibrations will be large and slow and the pitch of the tone will be low. If tightly stretched, the vibrations will be short, and the pitch high.

The ligaments now transmit their vibrations to the column of air itself, that is passing through the box. This column in turn sets the air in the throat above, in the nasal passages, the skull, and the mouth in vibration, and finally issues from the mouth in a continuous stream of musical tone. But this stream of tone could not at all serve to convey the many different shades of ideas in the mind. It must be cut up and modified into individual and distinctive bits of tone and noise. As each of these distinctive bits of tone and noise has a well-understood conventional signification, it becomes possible to convey ideas through their use. They are the vowels and consonants, and comprise most of the noises which it is convenient for the human mouth to make. To produce these distinctive and individually significant noises, the continuous stream, coming up from the throat, is driven against and through a narrow enclosure which we form somewhere in the cavity of the mouth, front or back, and which differs in shape and size for each sound formed.

To dexterously manage the ever-varying vowel and consonantal cavities, so that the characteristic noises are clearly formed with elastic quickness and well forward in the mouth, is to be distinct in articulation, correct in pronunciation, and effective and far-reaching in enunciation. The handling of the consonants should be nimble and decided, and the utterance of the vowels sufficiently unhurried to render the whole effect melodious. Not

one speaker in a hundred, scarcely, is perfectly free from defects in the powers of articulation. Some involuntary and convulsive action of the throat, tongue, lips or palate; some imperfect participation of the proper parts; or some involving and drawing in of additional and unnecessary parts, will be likely to interfere with the finish, firmness and rate of rapidity with which these bits of distinctive sound are formed and blended.

We turn from the management of the speaker's mouth to the management of the vocal ligaments in his larynx. The point here is to control the pitch and purity of their vibration. The speaker must learn to form a correct mental idea of the tone to be uttered, and then learn to accurately adjust all the parts needed to form the tone. The ear* will thus mentally hear and picture the tone in advance, and the muscular sensibility of the muscles in the larynx will recognize and reach the precise amount of approximation of the vocal chords, which causes the tone to be formed. "With too close a chink the tone will be harsh and thin; if too wide, it wil be flaccid and woolly." Adjusting the larynx with fixity enough to resist the pressure of the air from below, the muscles governing the pitch will act with the greatest ease and certainty. The attack should be prompt, the tone be struck firm and clear, and sent up into the forward part of the mouth. No more breath should be used than is actually necessary. The preacher should have plenty of breath, but under control. He should begin to expire when he begins to speak; not begin to speak with only the fag end of the breath. Loudness is not essential to force or beauty. "The telling quality of laryngeal tone depends solely and entirely on the amplitude of the vibrations." Sometimes, especially if the larynx be tired, or if there be forcing of the register beyond its natural limits, the muscles become uncertain and inharmonious in their action. The speaker is then tempted to use the muscles of the pharynx to force these laryngeal muscles into subjection. If a habitual faulty use of the vocal muscles be persisted in, it will bring on "congestion of the vascular supply to the mucous membrane, disorder of the secreting follicles, irritation of the sensory nerves of the throat and uncertainty of action of the vocal muscles, each resulting in hoarseness and deterioration of power both to produce and to control the desired tones. There is no doubt that chronic granular inflammation of the pharynx [so-called clergyman's sore throat] is the commonest disorder of voice-users."

A preacher should not, even under high excitement, try to go beyond the limits of his vocal powers. "There are orators the *crescendo* of whose enthusiasm expresses itself in increasing intensity of shrillness." A harsh, grating voice and a forced utterance repel auditors, and, as the old Greeks used to say, betoken bad breeding, no less than a coarse manner of expression. To lose one's temper and wrangle, and shout down interruptions, is to cultivate a noisy tone. Even the bitter sting, or sarcastic rasping, or dogmatic over-confidence of a temper which asserts opinions loudly, and looks round to command approval or challenge contradiction, will at last leave its taint in the voice.

The speaker's instrument is so very delicate that in a most robust person the slightest indisposition or ailment is likely to be noticed in the voice.

* The speaker does not hear his own tones as others hear them, and would scarcely recognize his own voice if he should hear it apart from himself. The sounds come to his auditory nerve from *within*, as well as through the air without, and he hears, in addition, the contractions and workings of his own vocal machinery.

The ligaments will not come firmly together with the tension necessary for perfect purity and richness of tone. A slight cold may deaden their vibrations, and a dryness or excessive moisture of the lining membranes of the resonators will throw them out of tune. Dissipation will, in time, tell its own sad tale through the voice. Perfect control of the larynx, by a proper habit of setting the ligaments into vibration, by the automatic and immediate mastery of the complicated muscular actions and nice nervous adjustments, by an eradication of every faulty motion, and by a proper care of the organ, does not come naturally, but requires patient practice and observation.

The preacher needs to manage his lungs. It should be a constant function of his daily life to breathe so deeply, with the motive power applied to the diaphragm, as to bring into play every muscle and organ within the whole range of the respiratory system at each successive breath. To inhale properly, he should push down the diaphragm and protrude the stomach. But it is quite possible to overcrowd the lungs with air. Strength may be possessed, and wrongly applied. Instead of bringing out fine, deep chest tones, capable of expressing with dignity the tenderest and most passionate emotions, the speaker may use his strength to produce the enforced throat and head tones, often so piercing, shrill, and unpleasantly penetrating. In such cases of loud speaking a tremendous and abusive force is applied to the slight and delicate vocal chords in the throat box. Or the speaker may apply the force to unnaturally enlarge the windpipe by pressing into it the full column of air needed in forming the low tones which should be formed in the natural way without such pressure.

If the speaker abstains from force and cultivates moderation in the expenditure of breath, the vocal chords will move in large, broad, loose vibrations, producing the lowest and strongest tones of the voice with their characteristic timbre. With every higher tone, he stretches the vocal chords more and more, and shortens the narrow vent between them, through which the air must pass. When he reaches *b flat* in the pitch of tone, the narrow vent is shortened about a third more by the closing of the arytenoid cartilages, and the vocal chords appearing to be relaxed again, take a new start in the stretching process. It continues until the *f sharp* above is reached, when the voice enters the falsetto register. Our lowest tones up to the *b flat* where the narrow vent is shortened for the first time, constitute "the chest register" of the voice. The tones from this first shortening up to the next shortening above, constitute the "head register."

Force and Strength of the preacher's instrument. The preacher needs power in his voice that his tones may travel unimpairedly and with ease to the furthermost reach of his audience, and also that they may leave an adequate impression upon the individual consciousness of every hearer. Effective speech needs both to reach and to impress. The reach of a disciplined human voice is truly remarkable. The "All's well" of the soldier at Gibraltar is said to be heard out on the water twelve miles; whereas it is considered an unusual thing that the voice of a bell can be heard through and across lake Geneva, a distance of nine miles. When the "slender, unimposing" Whitefield preached from the steps of the State House in Philadelphia, he was said to have been heard across the Delaware river in Camden. When George Washington and his army crossed the Delaware, the stentorian power of the voice of Colonel Henry Knox, an officer of artil-

lery, is said to have caused orders to be heard from one side of the river to the other. John Wesley, at the age of seventy, preached to more than thirty thousand people, and was easily heard by them. This was in the celebrated amphitheatre of Gwennap Pitt. The open-air speaking of the ancients to vast audiences demanded voices even more powerful. When Demosthenes delivered his speech on the Crown, Cicero tells us that the people flocked to Athens from all parts of Greece. The *Cavea* in the Attic Theatre must have held about fifty thousand spectators. The first stone theatre in Rome, built by Pompey, B. C. 55, had room for forty thousand spectators, while the colosseum, begun by Vespasian, dedicated by Titus, finished in the reign of Domitian, was capable of holding about eighty-seven thousand spectators. We hear of Berthold of Ratisbon with audiences of sixty or a hundred thousand, in a field near Glatz, in Bohemia.

The preacher's voice will sound loud or faint to his hearers, in proportion to its distance from their ears, to the density of the air in which the tone is generated, and to the amplitude or largeness of the tone. This amplitude of tonal vibration does not depend so much on the power of blast, as upon smartness of attack; absence of superfluous, and therefore disturbing, breath; forward production of tone, and perfection of resonance. It is not the volume, but the initial projection and velocity, the purity and the harmony, of the volume that tells.

The ringing softest tones of a great preacher will so completely fill even the most spacious edifice that they are not only distinctly heard, but almost felt, while the discordant noises of a mere shouter, however loudly he may speak, do not penetrate to any distance. The speaker who can make himself heard in such a soft tone will probably have no difficulty in increasing its volume and power, but he who relies upon force, will, when he speaks less loudly, render himself to that extent the more inaudible. At the same time the occasional use in climax of a magnificent vocal reserve under control, to its full extent, and the auxiliary of a powerful and commanding physical presence, animated and spiritualized by the grandeur of the truth striving for utterance from within, will be deeply and mightily impressive. When Daniel Webster stepped forward in the Senate of the United States, "his bronze complexion glowing as with inward fire, his brow clothed with thunder, his eyes blazing with lightning, both arms raised, and his huge form towering in all its majesty," and uttered the word "combatant" so that it "weighed at least forty tons," the effect produced is said to have been indescribable.

Range and Compass of the instrument. The compass of a single voice is nearly two octaves in singing. A speaker is said to employ only the lower third of his voice as a rule. In ordinary speech the range of tone probably does not often exceed half an octave. Most of the words in every sentence are uttered in a tone constantly gliding, but not much above and below an ordinary monotone, with a variation upwards or downwards in certain parts of the sentence, mostly at the emphatic word and at the sentence's end. The *level* of the monotone in any person's public speech is generally different from that of his private conversation. In the former case, it frequently is higher. Hence he is said to "raise his voice" in beginning to address a multitude. If the monotonous level is too regular and unvaried, the life of the communication is deadened. This is especially so, if the rise and fall at the end of every sentence be identical, and the rate of utterance be measured. The monotonous level, regularity of cadence, and slowness of measure, produce the effect of chanting.

Forms of Utterance. All possible utterance is either noise or tone. Tone has been divided into speech and song. To be more precise, our utterance may be noise, or it may be in the form of intonation, of the chant, of discord, of speech, of melody; and, in the case of several voices, of harmony. Speech and song differ in a number of ways. In speaking, the voice glides up and down at its own sweet will, with ever varying pitches. In singing, every pitch is fixed and separate, and the voice takes definite, prescribed and separated tonal steps, according to the laws of time and rhythm. Sympathetic speech tends towards song in purity and range of tone, but is so varied in inflection as to avoid the forms of song. Sleepy speech falls into those forms, yet increases neither purity nor range. Musical speech differs utterly from measured singsong. Song also differs from speech by regularly employing a greater compass of tone; by lengthening out short syllables, by insisting on regularity of rhythm; by avoiding many unsingable but quite speakable consonantal sounds; and by selecting the most musical qualities of vowel tone. The chant, resembling song in being at sustained pitch, and resembling speech in the greater monotony of its levels, seems to carry tone to further distances than ordinary public speech. In ancient days the great orators appear to have chanted their speeches. A slave with a pitch pipe stood behind Cicero to keep his voice true to the desired pitch.

Timbre may be a matter of racial, linguistic, climatic or family inheritance. It may be influenced by the physical type of the individual; or it may be more a resultant of mental and spiritual type and temperament. The soul works its quality out in the body. Thus the sharp anger of a scold will modify the person's vocal timbre into shrill intonation. Thus, great suffering may leave its piercing traces in the voice, long after the suffering has left the soul. Thus, the delicate, beautiful, almost fleshless form of St. Bernard "was so affected by the fire of the soul within, that his voice quivered like a harpstring or rang like a trumpet." The order of the speaker's intellect, whether chastened by cold, unimpassioned reasoning or enriched by fervid imagination, and the lack or depth of emotional fervor will in time probably leave its stamp on the timbre of the voice. Gladness, sadness, confidence, shrinking, boisterousness, coarseness, peevishness, ostentation, and higher virtues and lower vices leave a more and more permanent impression not only upon the face but upon the voice. As they modify the lines and features of the one, so they tend to modify the tones of the other.

But after all, timbre is the distinctive blossoming of the individual personality. There are no two voices alike. This variety enriches speech. The contrasts heighten its charm. A man's vocal peculiarities bring his individuality home to us. The elegant, bell-like resonance of John C. Calhoun, the rich trumpet tone of Clay, the deep voice of Chancellor Thurlow, the reputed growl of Dr. Johnston, the thundering of Carlyle, the piping of Coleridge, and the peculiar blare of Dr. Talmage's great trumpet, are as characteristic to us as are the men themselves. Daniel Webster's voice is said to have been a perfectly typical outflow of his personality. Oliver Dyer, who heard and reported him frequently, recently wrote: "It was deep, resonant, mellow, sweet, with a thunder roll in it which, when let out to its full power, was awe-inspiring. In ordinary speech its magnificent bass notes rolled forth like the rich tones of a deep-voiced organ; but when he chose to do so, he could elevate his voice in ringing, clarion, tenor tones of thrilling power. He also had a faculty of magnifying a word into

such prodigious volume and force that it would drop from his lips as a great boulder might drop through the ceiling, and jar the Senate Chamber like a clap of thunder." George B. Wendling, the Illinois lawyer and lecturer, massive in head and chest, full-blooded in face and throat, resolute in chin, makes an impression on the hearer that there is lurking in him somewhere the tone of a thunderer. There is disappointment at the first words. They are pleasantly spoken, with the upper registers of the voice, in self-poised, musical, almost effeminate tone. But the easy and decided drop into deepest bass at the end of the sentence, almost startles the listener, and immediately and confidently suggests the still unused reserve of the impressively deep chest register that later on will be brought into play in the herculanean and prolonged ascents into sustained climax.

Quality. Timbre is an attribute of a voice, but quality is an attribute of voice. Quality is not clang. Clang is kind of tone, defined with reference to the individual essence of the speaker, but quality is kind of tone, defined with reference to the various properties of tone; or with reference to some standard of perfection of any one of these various properties of tone; or with reference to the state of mind naturally revealed by any one of these various properties. Thus we say a tone is rich, full, sweet, smooth; or we say it is pathetic, grave, tranquil, playful, rollicking, defiant, hopeful, tender; or we say "He has a *pure* voice." In the latter case, the tones result from the harmonious and perfect action of all the vocal parts. If the resonance in the chest be not perfect, the speaker will utter a tone of hollow, *pectoral* quality, or if the abdominal muscles act feebly in expelling the breath, the voice will be smothered or muffled, as though buried in the breast. If there is a wasteful escape of breath while speaking, the tone will have an *aspirate*, half-whispering quality. If there is a wrong pressure of the muscles around the larynx or the root of the tongue, we have that hard, dry, barking, or soft, choking tone called *guttural*. If there be imperfect resonance in the passages of the nose and head, the result is a *nasal* tone. If the nasal passages are entirely obstructed, the quality of tone will be thick. A pure quality of tone, soft, pleasing, and free from roughness, but without power and dull at low pitches, rises to the richness, fulness and splendor of a musical quality if reinforced by a harmonious resonance. An orotund quality is a dignified expansion of pure quality, flowing from high mental purpose and hearty physical condition, and manifesting itself in volume, solidity and commanding resonance. Any quality of tone is itself further *colored* or *shaded* under the varying influence of emotion. The agitated soul rushes not only into the face to write a meaning there, and into the eye to make it flash or glow, but wonderfully affects the voice, and makes a revelation of what is going on within. Our voice is a spiritual barometer indicating atmospheric conditions of the soul. It is sometimes more reliable, and alway more readily understood, than our words. The baseness or the nobility of passion finds a tell-tale there. Steadiness of purpose, glow of earnestness, outreach of sympathy, calmness of self-poise show themselves there. Caution, secrecy, fear or surprise will whisper. Remorse, horror, dread or deep solemnity will bring up the hollow tone from the chest. Dislike, ill-humor, bitterness and rage compress the throat and cause the guttural tone. The deep monotone of determination, the quivering tremolo of passion, the soft note of love, the slow minor cadence of sorrow, the high-keyed exclamation of pleasure are very expressive, and may be instantly interpreted by even the unlettered barbarian

Modulation. When the mind steps in to use the properties, qualities, degrees, and color of tone in order to properly charge word and phrase with meaning, emphasis and feeling, we are said to modulate the voice. Modulation is the intentional adaptation, coloration, grading and shading of the voice to the sentiment it is expressing. Besides the gradations of tone color already considered, the elements of modulated speech are, variations of intensity, glidings of pitch, rate of movement or pulsation, kinds of accentuation, and rhythm. Lord Brougham, the younger Pitt, Henry Grattan the Irish orator, and Robert Hall were distinguished for their power of modulating the voice, and John Wesley has given some very sensible suggestions on the subject.

Pitch in Modulation. There is *up* and *down* in thought and feeling. Joy and victory are *up.* Sadness and awe are *down.* Exaltation of spirit will produce a tension of the vocal ligament, and the tone will be high. Depression of spirit, causing the cords to relax, will make the tone to be low. In the body of a sentence the rise and fall of pitch produces a sort of melody. The changes on the sentence's three last syllables form the cadence. In the former case exact alternation and measured recurrence are to be avoided. In the case of the cadence, the peculiar closing effect is caused by a gradual descending of the three last syllables, especially the last. The pitch may change by a separate step, or by a slide. The slide may be upwards, or downwards, or both. It is of constantly changing degree, according to the intensity of the sentiment or the prominence of the distinction to be marked. It may be through several tones or through a whole octave.

Time. The rapidity or slowness of a speaker's utterance is called its "rate." The rate of utterance should not be merely a result of temperament or of an excited condition of the speaker. If he canters away too fast, or if he stumbles along too slow, for his audience, he will find in the one case that they are not following him; in the other, that they are becoming very impatient, and feel like "jogging" him a little. And if he never changes the "gait" of his voice, but goes on through all varieties of subject and feeling with one uniform measured step, he will find his tones as interesting as the click of a telegraphic instrument, much attended to if there be great business in its message, but entirely neglected if there be no attraction in the thought itself.

Dignified, solemn or important statement requires a slow rate: and he who skims lightly through such statement not merely fails to leave on his hearer a due impression of its weightiness, but causes the latter to feel either that the speaker is inadequate to his present task, or that he cynically or frivolously undervalues the importance of what he is saying. The man who is never grave and sedate in his rate, will fail to command respect. The man who is never lively, never playfully light and brisk, never gladly gay and exhilarated, may lead us to suspect that his excessive solemnity is a professional mannerism, assumed and not the natural result of true feeling in him.

In climax, the movement should take on an impetuous acceleration. But the impetus should be in proportion to the ascent, so that exhaustion do not come before the top be reached.

Speech is never without intervals of time between some of the words. Pauses are flashes of silence that serve to illuminate the speaker's meaning, from stage to stage, as he goes along. Some of them indicate to the ear what punctuation marks indicate to the eye. Others are for emphasis

and impressiveness. The rhetorical pause is greatly abused by many who consider themselves elocutionists. It gives a peculiar force to the words which precede or follow it, and conveys the impression that the idea is just in process of creation in the speaker's mind.

Accent. Emphasis may come to a word through quantity, or through a pause, but ordinarily it comes through accent. Accent is a special and harder blow struck upon a part of the word. The clear, sharp, unhesitating striking of this blow with just the proper degree of force upon the right syllable of every expressive word, marks the intelligence, culture, taste and spirit of the speaker. Accent, together with rhythm, or the successive flow of accents, quantities and pauses, is the point of difficulty to a foreigner in using our language. The accent may be merely grammatical, relating to the word, or rhythmical, relating to the flow of the language, or descriptive, relating to the emotion or interest of the speaker using it. In perfect speech the three kinds of accent will reinforce each other.

Rhythm. The progressive motion of the voice may be very varied and irregular, or it may be quite uniform and measured. Rhythm is a principle of proportion introduced into the flow of speech in order to give pleasure to the ear. It is produced by a more or less regular or irregular recurrence of quantities, pauses and accents. In ordinary conversation, or in exact or scientific statement of fact, there is little occasion for rhythm. But in continuous utterance on any subject that appeals to the emotions, our instincts crave it. Rhythm orders, steadies, controls our passionate expression, rendering it less spasmodic and painful. Under the influence of the feeling, the voice rises readily from a conversational to a rhetorical flow, and from this to a metrical flow, in song. Where Dickens describes the death of little Nell, the prose sentences can be numbered off into blank verse. Without being rigidly confined within the precise metrical frames of song, speech has its own rhythms, which a good ear can readily recognize, and recognize as being peculiar to the manner of the individual speaker.

The sonorous effect of the periodic sentence, so well known in oratory, with its flowing sweep, its balanced antitheses, its regular cadences, is due in great measure to its rhythmical arrangement. The ancient Grecian orators paid much attention to the construction of such oratorical periods. The rugged rhythm of Antiphon; the artistic and versatile simplicity of Lysias; the sublety, grace, ease, richness and variety in the development of the periodic sentence by Hyperides [according to the criticism of Longinus], who is styled by Prof. Jebb "the Sheridan of Athens," are equally striking. Isocrates, who lacked sufficient strength of voice to address the open-air gatherings of many thousands in the popular assembly or the law courts, devoted himself especially to developing the structure of the periodic sentence. Under the influence of his treatment it is no longer simple, terse and compact, as it was in the case of Lysias; but it becomes "ample, luxuriant, unfolding itself like the soft beauties of a winding river." Isocrates is said to have been the first Greek who worked out the idea of a prose rhythm, seeing clearly both its powers and its limits. From Isocrates, this idea passed to Cicero. And it is doubtful whether there has ever been a greater master of the music of rhythm in oratory than Cicero.

Yet beautiful rhythmical form does not come to the speaker by any study of rules. The very art of a Cicero and a Quintilian will tend to de-

feat its own purpose in speech. The spirit is not bound in its utterance. Uninterrupted harmony would soon become as fatiguing as constant sunshine. A cloud, a storm, a dissonance—in fact, any kind of diversion—is generally a welcome change, a relief. Real animation requires a break in the movement.

The effect of the progressing rhythmical beat upon the human mind, even apart from the meaning of the interwoven words, is very remarkable. Frequently it awakens trains of thought in the listener's mind, which will have more attraction for him than the thought in the speaker's own words. But it must be a poor satisfaction to the preacher to be able to command the listener's ear, and not his soul and mind. After all, every speaker would rather have less music of utterance to instill or inspire reverie, and more mastery of thought to compel attention. When Guizot rose to speak in the French Parliament, every ear and every mind was on the alert. But the ear was drinking in substance, not music. The eloquence was terse, austere, demonstrative, and commanding. His audience hung upon the words with breathless attention. Not a syllable, not an inflection of his voice was lost—nothing was repeated; and when he ceased, "it seemed as if the waves of an ocean had been spell-bound by his voice."

With Guizot's utterance we might contrast that of him whom men have agreed to call "the golden-tongued." "I speak," says the latter, "as the fountains bubble, and still continue to bubble, though none will come to draw. I preach as the rivers flow—the same, though no one drink of their flood of waters." Yet the secret of Chrysostom's power, like that of Guizot, was the soul that was within the speaker.

The speaker who has in him the power of art, but not the power of purpose, may delight, but will not master men. The emperor Nero died exclaiming "*Qualis artifex pereo!*" It was his voice of which he was vain. He took minute and almost ridiculous precautions to preserve it in good condition. He would no longer address his troops, or the Senate. When he did speak, if he became too much excited or seemed in danger of straining his voice, it became the duty of his *phonascus* "to cover the imperial orator's mouth with a napkin!" Who of us has not heard a grand, round full voice, promising so much more than its owner's mind could fulfill! Such a voice is "a velvet coat covering a skeleton." The voice neither produces ideas nor quite conceals their lack. Were Mr. Spurgeon's voice "ten times more impressive than it is, and 'as musical as Apollo's lute,' it would not alone account for his success, for it might be *vox et præterea nihil*, which surely would soon lose its charm." Yet the power of many a statesman over men, from Pericles to Pitt, and John Quincy Adams and Clay and Garfield; of many a lecturer like Wendell Philips or political speaker like Gladstone; of many a lawyer from Hortensius Quintus to Daniel Webster; of many a preacher from Chrysostom to Whitefield and Beecher, would scarcely have been possible without the possession and skilful command over a musical or a mighty speaker's voice.

V.—BIBLICAL HOMILETICS.

II. OBJECTIONS.

By Charles E. Knox, D. D., Bloomfield, N. J.

Three statements may be considered as including the objections to the use of the Bible as a Homiletical Book:

I. The Bible is too sacred to be subject to this critical use.

II. The Bible is not a text-book of Homiletics.

III. The sermons and addresses of the Bible are too fragmentary to serve as models for our use.

1. We may dismiss the first objection with few words. The same objection would stand against all critical use of the Bible. Devout persons fear that sacred associations will be disturbed, and that the derangement of sacred associations will unsettle vital convictions. So have they feared in respect to translations, but every improvement in translations results in a fresher and higher conviction of the value of the original revelation. So they once feared in respect to the critical commentary, but advancing criticism in the commentary has created a luminous exposition, has harmonized discrepancies, has cleared up cloudy patches in the heavenly firmament. So many fear in respect to the higher criticism, but if the higher criticism be honest, reverent and obedient, it will result finally in new values to the sober judgment, new expanses for the spiritual vision, new adoration for the Christian heart.

The Bible is not too sacred to be studied in its own spirit to accomplish its own ends. No study, however minute or analytical, is unworthy of the Word, which makes the preacher deliver better the word itself. The "Something to say" is the body of the Scriptures; the "How to say it" is the body of the Scriptures also. Prophets and apostles were influenced by other prophets and apostles in manner as well as in matter. They studied the Scriptures to learn how to speak as well as what to speak. The most godly ministers and apostles of succeeding ages have had their highest inspiration from the same study. Our Lord's style is not too sacred to be studied in our Lord's own spirit: his method not too holy to teach us how to preach our Lord's own redemption: his qualities and combinations as a speaker not too sacred to be wrought into renewed use to save the souls he came to save. Surely nothing could please him more. And if the Great Preacher's homiletical qualities may be studied without impairing true reverence for God's word, all the qualities in the subordinate Biblical preachers may be so studied.

II. The objection that the Bible is not designed to be a text-book of homiletics is perhaps the more common.

In the widest sense the Scriptures are the one supreme mode of addressing men. It is the comprehensive and sublime *method* of conveying thought from the divine mind to the human mind. It

moves on the wide sweep of the whole earth and of all history. It adapts itself to all the great and small divisions of time, to all the great and small divisions of men, to all periods and dispositions of the individual life, to all the domestic social and political relations. In this broad sense, it is both the essence and the form of preaching. From this broad expression of divine thinking to a listening race much may be learned by the wide church in the science and art of conveying the truth of God to the whole body of mankind.

In the specific sense the Bible is the true *source* of the homiletical text-book. Rhetoric is first made out of speaking and writing, not speaking and writing first out of rhetoric. Orations come first, oratorical rhetoric follows. Homiletical science is constructed from original ὁμιλίαι, and actual sermons. Homilies and sermons are not *first* constructed out of abstract homiletical science. An alcove of volumes of sermons in a library may not contain a book on sacred rhetoric, but it is an opulent and varied expression of the art of preaching. It were well if the alcove were studied in more logical method, in creating the science of homiletics. The orations of the congressional library and the descriptions there of congressional orators are the source of a true science of congressional oratory, but they would be the same were there not a volume on oratory in the collection. The orations and the orators first, then the examination of orations and orators—the types, the species the sub-species, the individuals, the qualities, the sub-qualities, the idiosyncrasies, etc.—*then* the induction of the facts and the generalizations into oratorical rhetoric.

So the sermons, the written addresses in the Scriptures, the descriptions of the subjects, the aims, the circumstances, the results of unwritten addresses, the qualities of the sacred address even in the epistles and in the Psalms are a library of preachers and of preaching. These are the opulent and varied facts from which the induction should come which forms the first generalizations of homiletical science. This induction has not yet been wrought with all the thoroughness and care which it deserves. It has been too much assumed that because it cannot furnish every rhetorical detail, it cannot furnish the fundamental homiletical framework or system. Extra-Biblical libraries of human eloquence have their instruction, but they should be adjusted to this broader and deeper library. This is a divine method through human personality. It should hold its lofty place and not be subordinated to the purely human examples. The theopneustic preacher is the best preacher of *our* day.

The induction from this sacred library is more ample and varied than the ordinary induction of the text-book. The range is wide: the great types are wholly unlike: the individuality is pronounced. In small compass, from examples well known, the average student of this sacred Book will obtain a broader and more distinct variety of

types of preachers than the average student will *practically* obtain from the secular treatise or from his reading.

At the same time the principles obtained from this Biblical representation admit and invite the use of outside systems. Whatever Greece or Rome, or the modern expansion of thought and expression, produce in true qualities can be wrought into form *under* the Scriptural principles. These principles are as broad as the nations to which the great commission is addressed. They are as capable of penetrating the subtleties of culture as they are of stating a bold outline to the ignorant or of telling a story to a child. Keep the bold system of the Bible in advance, with its great departments and principles. Adjust the preachers and qualities of outside history to it. The air, the sunlight, the water, the earth, first; these invite chemistry, with its departments and details. The mind first; from this psychology—and psychology, because the mind invites the science. First of all, the speech of Him who spake as never man spake; with him those that spoke of him; under their great methods, the details of the nations and of the centuries. The Great Preacher, his prophets and apostles, invite the development and expansion.

The principles contained in the Scriptures stand forth in *examples*. They are concrete illustrations, visible, palpable, audible—the living souls of men in alert appeal to our souls through the great principle of rhetorical sympathy.

The Bible gives us, also, the only true standpoint. We stand on the same pulpit-floor with the one great Preacher. We look with him as he looks at the multitude. We look at all preaching through his *Person* preaching. We look at the *persons* listening, and not at the abstract conception of a congregation. We are at his side, and his acts are as transparent, his motives as open to the people as they are to us. We see not a philosopher, not an orator, not a rhetorician, not a professional teacher, but a perfect *preacher*. Philosophy, oratory, rhetoric, instruction, culture, are in his mental action; they penetrate his character and speech. They are of the highest order in their kind, but the Preacher subordinates them to his one purpose. He reasons as a philosopher, but his reasoning does not rest in causes and conclusions. He is eloquent as an orator, but his eloquence, in some way, puts his very mind within your mind. He impresses and persuades you like the profoundest and most genuine rhetorician, but his holy purpose always throbs through the rhetoric as the heart always throbs in and vitalizes the beautiful body. He instructs as a supreme teacher, but his instruction carries you to deeper ends. His end is not mental conviction, nor intellectual enlargement in moral principles, nor even religious knowledge of divine things, but the living of a true life, the formation of the vital habit of the soul.

Both in the wider sense and in the narrower sense we have in the

Scriptures the *data* from which the first principles of the homiletic system may be constructed. The Bible *is* not the text-book of homiletics. It is the library from which you make your text-book—the collection of examples by which you test your models and your rules.

III. The objection that the sermons and addresses of the Scriptures are too fragmentary to be of service, appears at first to have force. The objection assumes, however, that the modern pulpit oration is the standard sermon; or that, as the one *supreme* standard, all other forms of preaching should recognize it as the model. To go back to the Scriptures would compel us at once to *widen* our conception of a sermon. It would teach us that the oration is one type of sermon, for the educated mind of the church and the world, but that the far larger part of the world's population must have something different from the oration; that a well-ordered talk may be good preaching, while it is not an oration; that an instructive exposition of a Scripture passage may be the highest kind of preaching, while it falls far below the standard of impassioned oratory; that an interchange of conversation in a small or a large assembly may be effective preaching, while it may not be even plain forensic debate. In short, it tells us that while a well-proportioned sermon, suitable to a congregation which is the highest product of Christian history in the highest portions of the best developed nations, is to be maintained as a powerful instrument of speech, it has no title to an *exclusive* place in homiletical standards. It is a great mistake to leave the *impression* on the minds of our students that the plain address to plain people is one whit less noble in mental qualities, or moral qualities, than the finished sermon. Class training runs into one mould. Great harm is done by holding all the minds to one model. Some are permanently spoiled, by striving for oratorical effect, who might have been far more successful if they had had a knowledge of many standards, all equally worthy of mental admiration, equally effective with the people, equally the vehicle of the Spirit. The Professor may not be able to train each student in the round of types, but he can impress each student with the equal nobility and serviceability of the great leading unlike forms.

The sermons of the Bible are not all finished productions. There are complete sermons which give us sufficient knowledge of the full form. There is a larger number of skeletons, briefs, outlines, reported "points," "main ideas," scope of the argument, etc. There is abundant indication of the mode of treatment, attitude of the preacher, adaptation to the congregation, versatility of the speaker, variety of subjects, power of the personality, etc. The very first thing which the student would gain, would be a lesson from the wide sweep of universal preaching in the word of God. He would obtain it from a book with which he is familiar. He need not wait to hear a variety of great preachers nor to read widely in the history of

preaching. His first great benefit would arise from observing in the Bible the unlike conceptions of the preaching act, all down the great historic line. The marvellously individualized types of preachers would prevent him from resting on one exclusive model. The kinds of sermons would teach him that there is a large variety of equally good pulpit addresses.

The completed sermons of the Bible are sufficiently numerous and sufficiently full, to give impressive instruction as to the form of the sermon. Modern criticism will not drive the people from believing that Moses spoke on the plains of Moab to great congregations, nor the thorough student from finding Deuteronomy a book of well-developed discourses, such as a missionary to-day would deliver to a people at the same stage of growth and in the same circumstances. The addresses of Joshua, of Samuel, of David, of Solomon, may show how much can be said in short compass—how the religious teacher may use the "occasions" of domestic and of political life, as well as the special occasions of worship and religious imagination. When it is said that Ezra stood in his pulpit of wood,—six priests on one side, seven Levites on the other,—unrolled the Scripture rolls, had the people rise out of respect when he opened them, read them distinctly, gave the sense and caused the people to understand the meaning, and that he continued it seven or eight days, we do not need the full record of his sermons to be impressed with the value of expository preaching, nor hardly to be informed that his method was substantially that which in Luther was one of the highest forms of the modern sermon. Koheleth may not give us a popular form of discourse, but his philosophic and epigrammatic address, attracts that kind of mind which relishes the Emersonian type of thinking. Among the apostles of the Old Testament we have addresses rounded in form in Isaiah and Ezekiel. The prophets of the New Testament, Peter and Paul, yield us a wide variety either in full form or in the outlines of form. Their sermons are not long in the record and probably were not long in the delivery. While our Lord's sermons range all the way from short conversations to completed addresses, every one of them is instinct with homiletic life. He is a volume in himself, out of which a text-book could be constructed.

Nor should we set aside the more fragmentary and disjointed reports of addresses—like those of Solomon in the Proverbs and Elijah's exhortations in the Old Testament, the penetrating exhortation of John the Baptist, the short but fruitful expositions of Philip the Evangelist and of the Apostles in the New Testament. Good homiletical service would be done if our young ministers were trained to place a higher value on short, clear, condensed expositions in a wayside company, at the sea-side, in the mountain-resort, or in the wilderness camp, on a street corner, at a railway station.

Something is to be said, too, of the preaching element in the Psalms, where originally the doctrine ruled the music and not the music the doctrine. The singing preacher who accompanies the evangelist in our day, is but David or Asaph or Heman in a less inspired form. The musical vehicle of spiritual thought is not wholly for praise, but also for enforcing the truth. The psalm singers of the tabernacle and the early temple, were neither Scotch covenanters nor Italian artists. They "prophesied with harps and cymbals"—"in the words of God they lifted up the horn." In solo and in chorus, they associated the truth with the powerful principle of harmony—an association of ideas often as effective, though it may not be as definite, as that of logic. Strength lingered and became permanent, bodied in beauty of sound and in beauty of thought. Some musical natures do not go above the shepherd's pipe, or perhaps that higher triumph of civilization, the hurdy-gurdy. The processional and the recessional are not for them—they proceed by the process of logic, without accompaniment. But to such as God has endowed with a spontaneous musical nature, truth in healthy music has a teaching power which must not be overlooked. The average musical vitality of the Presbyterian gives out at the end of the fourth verse, but that is not a sufficient reason why musical natures more highly developed may not make a freer use of song in conveying truth.

Something is to be said of the preaching element in the oratorical epistles of the New Testament. They are not mere treatises. They are written by minds accustomed to be before an audience; by men who sought a congregation as the first thing on entering a village or a town; by those whose thought formed itself mainly in public discussion and in giving public instruction. The sympathetic element in them is not a sympathy with a single person, but sympathy with an assembly. The course of argument is like that to convince a gathering of varied minds. Although the packet sent had the superscription of a letter, because the writer is compelled to be absent, yet the body of the thought and the style also, in large portions of such letters as those to the Romans and Ephesians and Corinthians and as that to the "twelve tribes scattered abroad," is essentially oratorical. The fervor of the preaching mind pours itself along the discourse much as it would have done had these great preachers been writing sermons for their congregations.

The close connection, too, of the pastoral life with the pulpit life is a department which belongs to this investigation. Pastoral theology should be drawn fresh from the Scriptures—from the Great Shepherd, from the pastoral Epistles. The mind which exhibits in supreme degree the pastoral qualities, is the mind which exhibits in supreme degree the preaching quality. In our Lord, in St. Paul, it is the pastor who preaches. It is not Ciceronian, nor even Demosthenean

preaching. It is that blended mind which thinks at once of the heavenly truth and of the human need, of the law and love of God, and of the weakness and error of man's soul. To abstract the orator from the pastor—pulpit orator though he be—and to make the pulpit oration the one exclusive standard, is to go to human rhetoric. To combine the preacher and the pastor, you must take your highest instruction from Biblical homiletics.

There is abundant material in the Scriptures, therefore, from which to obtain the body of the system. If the form of the sermon is not there found to be so complete as our standard requires, the Scriptures may signify that such a form is a subordinate quality, but that many elements which *are* in its record are the supreme qualities which enter into the structure of pulpit address.

SERMONIC SECTION.

THE STABLE AND THE UNSTABLE IN RELIGION.

By Rev. Alexander R. Merriam [Congregational], Grand Rapids, Mich.

And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?—Judges xviii: 24.

The man who said this was named Micah, and he lived in Mt. Ephraim ages ago. By some means he had induced a Levite to come and live with him, as a sort of private chaplain. Together they had made an ephod, Teraphim, a graven image, and a molten image; and there they lived in those lawless days, before Israel had a king, and before the religion of Judah had been centralized and purified. Meanwhile, a certain portion of the tribe of *Dan* had not been provided with permanent abodes, and some of their number was sent out to investigate and report a place desirable for an establishment. On their journey they came to Mt. Ephraim, and there discovered this Levite, living with this one favored man, surrounded by these accessories of worship. They stole them and made off. After they had departed, Micah, in great dismay at losing those things in which his religion seemed to exist, overtakes them, and in pleading tones cries: "Ye have taken away my gods, which I made, and what have I more?—and what is this ye say unto me?—'What aileth thee?'" Poor man! His whole conception of religion was wrapped up in these things—these gone, what had he left? Micah—*he* had a faith which was dependent upon what could be stolen and then what had he more?

This story has but a faint analogy with what I wish to speak of—but yet it illustrates a principle applicable in all ages, that *Essential Religion is something which cannot be stolen.* It is a weak faith that cries out, What have I more? when some accessories are carried off. This story took place a long time ago, yet Micah and the Danites have survived in every age since their day. Despite all the lessons of the past, and with a world full of the conquests of triumphant faith, timid souls have been crying after the Danites all up and down history. Friends, there have been, there are, and there will be for ages yet to come, a great many things for the Danites to carry off. The question is, When they come to you and me, have we a Micah faith for them to steal?

Now there are all sorts of Danites —real hostile Danites, and men accounted such, by timid souls, who are not so at all. There are *ruthless* Danites, whose honest, or dishonest, aim it is to remove what they really seem to think religion is wrapped up in. And then there are *friendly* Danites, who would remove idol images out of a real love for a more spiritual and vital faith. But whoever the Danites be, this is true —and if history does not teach it, it teaches nothing — that *nobody is afraid* of the Danites *unless he* has gotten a Micah religion; and nobody encourages the raids and raileries of the Danites—"What aileth thee?"—like the man who cries, "What have I more?"

Now the astonishing thing in Christian history is not that the Danites are so bold, but that men's fears so magnify their prowess, and seem to justify the taunt, "What aileth thee?" And so, in these days, when Danites of all sorts, hostile and friendly, are so busy, it may be helpful, in answering the personal question whether *we* have a Micah faith, to consider that only stealable things can be stolen. Let me call your thoughts, in three lines, to certain principles which may give us new courage and liberty.

Well, 1*st*. *Any religion which centres in a form or organization can be stolen.* This is only to say that external aids to devotion, and diverse organizations of God's host may be changed, and yet destroy none but a Micah faith which is wrapped up in them. But what has *seemed* so permanent and vital at different times, and to different souls, is just this very thing! The elaborate systems of worship; the hierarchies of priest and cultus; the indissoluble marriage of church and state—each one has seemed doubtless the very bedrock of faith in different centuries. Let us go right to the very Bible itself for illustration. It is a remarkable fact that the Old Testament itself, which in one-half is concerned with an elaboration of the Jewish theocracy and the temple worship and the Hebrew hierarchy, as a *necessary* means to the rooting and growth of monotheism, is yet occupied through the other half, later on, in psalm and prophet, in leading men and nation into a larger, more personal, less ceremonial conception of faith. Was the one necessary? Yes, for a mighty purpose, for a time. But even it had shadowy elements to be carried off. Read the burning words of the prophets! No hostile Danites ever used sterner and rougher and more pointed words than the prophets themselves, in God's own name, against that very splendid and once useful, then externalized and hollow, system which formerly smothered the religion of Israel. The Micah faith of the Jews *could* be, *must* be, stolen away. But what was permanent? Reverence and worship of Almighty God. Again, take the New Testament. It was a zeal in God's name by which Jesus himself cleansed the temple of his Father! And who ever stole away the Micah elements of religion as did our Lord himself, in mingled love and indignation for God's eternal law? Again, have you ever realized that the great argument all through the Epistles of Paul is just this carrying-off process of that system, glorious in its purity and needed for its day, but now to pass, on its essential elements, into a different form of growth? His great contention everywhere is that there were shadow and substance both in the old Mosaic economy; that form was vanishing, its *truth* permanent; that Christ had fulfilled, or filled full, those great moral and spiritual needs of men which once were best fed by other means. Did he take away a single element that was permanent? Nay, but that very Old Testament, centred and interpreted, as he

showed, in Christ, is yet to-day the mighty power in all our spiritual life, as a needed element to tone up our loyalty to righteousness and law, even under a gospel of love. But how many true and earnest as well as shallow Micahs in Paul's day thought him the very Danite of Danites, and cried after him, "What have we more?" What? Well, *now* we can answer that as they could not *then*

The same thing might be said of many another movement in Christian history—monastic, Lutheran, Puritan. But just take, for example, one with which we are much concerned. I think we Americans have never begun to realize what Danites our ancestors were in divorcing church and state from their century-old marriage-bond. The whole existence and permanence of religion to most minds was wrapped up in that idea of a *necessary* formal union. What have we left of religious power if you separate them? we may hear them say. Luther dared not separate them. Calvin dared not. Brewster dared not, nor Winthrop; but Samuel Adams and Hamilton did. It was as great and as seeming a Danite deed as even Luther's Reformation. But what results? Perhaps the most vigorous Christian nation on earth, faulty as it is. And yet, after all, so deep and permanent *a truth* lay in the old and abused idea of church and state, that our greatest Christian problem to-day is how to make and keep *real* what was *formal* once. We are in the midst of the greatest battle of modern Christianity, which is, how to make real and vital the spirit of Christ on the state. We *can* not go back, *would* not, to the Micah-state faith of the past, and yet there is a real vital truth in that old and vanishing form which we are in danger of losing. Where is it? Do we want to know? I know no more vital question for us all to ponder, for the state is divine as well as the church.

2*d*. But if forms of worship and organization may be stolen away and yet all that is not a Micah faith survive, and if nothing shows this like the Bible itself, the same may be said of another and more vital side of our problem, viz.:

Standards of what is right and wrong in conduct may be stolen and yet not carry off the *eternal obligations of morality*. How often people have been trying to say that *this, that*, and the other thing, is eternally right or wrong for everybody and all nations to do or not to do! It is this spirit which goes to the Bible, and in Leviticus and Ecclesiastes, as well as in John and Romans, would find, *on one level of authority*, some word to decide, as by a talisman, whether this or that is consistent for everybody everywhere to do or not to do. How this confuses and misrepresents the Bible! And if, somehow, the Bible cannot be made to do that for us, then the Danites easily carry off such a Bible—and "What have we more?" It is this sort of use of the Bible by some Christian people that enables a certain sort of Danites to say, "'What aileth thee?' This is your Micah Bible. I will run off with it. 'What have you more?'" No one need fear the Ingersoll Danite, unless one's theory of what the Bible is corresponds with the sort of Bible he carries off.

You remember how American slavery was defended, thirty-five years ago, because it was permitted in the Bible three thousand years ago. Attack and defence of the Bible are often along similar lines even yet. You know how Mormonism is based upon that fact of Abraham's polygamy. But on similar principles it would seem by current facts of society as if Moses' permissive legislation on divorce thousands of years ago were just as fundamental as Jesus' word on that subject *if* there be a Micah use of the Bible which loses all perspective. No the-

ory of inspiration can be framed that will *hold together* such a Micah view of the Bible and the Bible's own manifest repudiation of any such level, prairie-like use of it. What then? The Bible is a Book of Life, and *so* it has progressively changed and raised its *forms* of moral obligation from age to age. Right in the midst of the Old Testament, like a lighthouse in a storm, stand the ten commandments—true, not because they are there, but there because universally true; and yet even they are not true because *that* is the best or highest *form* of moral obligation; for Jesus says of that law, "It says so and so, but *I* say"—carrying those same principles further and higher, and adding entirely new and deeper motives and sanctions. Negative "Thou shalt not" accomplishes for one man or one age what Jesus' positive "Thou shalt love" does for another—two forms of the same thing. See the progress in Bible standards! (1) Thou shalt not do wrong. (2) Thou shalt love God and man. (3) Love one another, "*as I have loved you.*" There is a vast difference between these three ways of looking at one thing. And yet, at each stage of that Biblical progress in the *form* of the moral standard of God for his children, what room was there for men to cry out, "If you let go the one form, what have we more?" Jews crucified Jesus for such a revolution against law and prophets. *We* see now that the Bible has just one plain, simple moral aim—the revelation of Redemption, to bring to bear upon men gradually the best and highest light of law and love they could, and so ought to, put into use. And still, even now, timid souls are so afraid that the Danites are coming, whenever you take the Bible at its *own evident* word and intent, and treat it as a progressive and gradual and changing *form* of God's eternal truth for a human soul! What is the result of this? That we forget *under which* form or standard of the Bible revelation we are living; that the standard of our ethical and spiritual relation is *that last* standard of Jesus Christ. But go further. Even the *applications* of that standard vary from age to age. So that *we* cannot settle specifically for everybody, at all ages, every question of casuistry for ourselves or our neighbors. Our political questions, our economical questions, our labor and social problems, our personal habits, our permissibilities and prohibitions, our consistencies and inconsistencies—these things, under law, under gospel, we cannot minutely decide for everybody for now and all time. If so, we should *find exactly how to do it* in the Bible. But we do not. What then? We find the *great principles* of Christ plain and simple and unequivocal, which have been guiding by their constant spirit, and yet changing in their emphasis from century to century. The burning moral question of our age is not the burning moral question of the next. How could good Christian men differ, we now say, on the slavery question, fifty years back? Fifty years hence, let us hope, men will wonder how we could have so dallied over certain social injustices now.

3. And now what is true of forms of worship and standards of morals is true also of *forms and proportions of theological issues.* Judged by the Micah creeds of men we might suppose the Christian world would have nothing left of faith, after the Danites of each generation had carried away some things upon which everything seemed to hang. We are living in a time when hosts of Christian people think the Ark of God is in danger as it never was before.

But when was there an age in which people did not say the same thing? This is said to be an era of readjustment and revolution. Yes;

but so has nearly every age been accounted since Jesus came, if we may judge from the fearful auguries of every century. There are always some people perfectly sure if this or that doctrine is not held just as their fathers, or their church or themselves hold it, that men are cutting loose from all sure anchorage. The reassuring thing is that *that* is just what men have always been saying, and yet despite dark doubt and augury, hostile Danites, and men so counted Danites in one age to be canonized in the next, have *all* stolen only what was either false or only one-sided and temporary. There is not a great fact or essential truth of Christian Revelation which is not held as firmly this very day as ever before. The great Christian truths were never so vital. Interest in Christian problems both of thought and practice was never so intense and wide-spread. Nor were men ever so united in standing shoulder to shoulder for the great common doctrines and duties of Revealed Religion. With a true conservative reverence for the noble battles of the past, with a good grip upon the eternal truths that all symbols have stood for, still men are saying with a courage bred of confidence in God, what Cromwell said to the framers of the Westminster Confession, "Brethren, I beseech you, in the bowels of the Lord, believe it *possible you may* be mistaken."

The form and proportion and emphasis of truth out of this wonderful Book of Life may change. Attack and defence of the Gospel have been along lines that *each age* needed for its own uses and for our heritage. Much has been developed which was man-made, like Micah's images, which the Danites have carried off. But the real, the essential truth, was passed on. The great truths which different ages have stood for have taken their places, though not the same disproportionate place in the next great battle that arose. And yet every one of those men now in the Pantheon of Orthodoxy, when some new and vital view of old truth got possession of him was counted a hostile Danite himself, and Micah cried out, "If what you say is so, what have we left?" Is it not time that the world learned how every restatement and readjustment of proportion in belief and conduct is not to throw away one of the trophies of the past, but to put them into some new and proportionate form to meet the vital issues that each age presses upon us. But "what have we left?" cries many a Micah, "if we do not see the old images we have made and possess the familiar Levite?" What have we left? The *core* and *vital part* of every great Christian truth the world has fought for. Not one of them has been stolen, though Danites of all sorts have carried off hundreds of little gods that men have made and worshipped. What have we left? A dearer and more wonderful Bible than man ever possessed before—a Bible just as it is, a progressive Book of Life. But the Danites have stolen many a human *definition* of it. What have we left?

A God, sublimer and holier than any enumeration of His attributes ever disclosed; a God vaster, and yet nearer as Nature unrolls her book, and Christ's spirit pervades the world. The images of the Eternal One have changed—and yet God, the God of Christ, is nearer and dearer to men than ever before—and then the Divine Christ is left, with not a lineament erased after all those centuries of battle about Him. He stands just where He always has—the centre of History and the King of Truth, the Incarnate Son of God—our Lord and Master. But how many a time men have feared that the Danites were capturing Him and His Gospel, as the Spirit has brought Him to us, as

way and truth and life in Nature, deeper, loftier, humbler, nearer and dearer reality, and He has been drawing men more and more to His uplifted Cross.

Again, we do not speak as much, or in the same way as a former age did about *Original* sin. We see too much *actual* sin to speculate much about it. The Danites have *never* carried off men's consciousness of sin, and need of forgiveness. They have, it is true, taken off some disproportionate burdens from Adam and from infants and put them where they belong—on parents and society. A nearer, more tremendous doctrine of sin and men's interrelated consequences of guilt was *never* capable of being brought right home to us, as in our own time. If we do not do so, we have a Micah faith indeed.

Again, we are not quite so sure as man once seemed, that God meant us to know, or that His Bible burdens our poor fallible hearts to decide all about the *who* and the *how* of the after life for all mankind. But *eternal* responsibility to us, in Christ's light of law and love, glows as never before with more burning light, in God's book of Revelation and Nature both, the more we confront the truth. Micah faith indeed is his who dallies with the solemnity of life now or in eternity. Again, we have seen the Danites carry off many different theories of atonement; but God's justice and eternal love have never been removed from Christian belief. We have seen many a Danite of his day tear off plenty of masks and strip away many abuses, and laugh at many a selfishness in the Christian church, and have lived to thank him for it.

We may go lighter-armed of dogmas about which good men differ, than in a former age—but it is to get into fighting form for the practical moral problems and spiritual issues of Christ's great battle with vice and misery. We are beginning to see and to say that we need a revival of *conscience* even more than we do of faith and hope, and Christian men are raising aloft the banner of *Christ's law* that has too long drooped in the dust. We begin to see that this world's hopes are waiting for Christian men to use Christian consciences; and since man touches man in our day, as never before, it is the Christian *social* conscience that needs quickening. Individual sin and salvation has received abundant emphasis in the past. Now it is the *corporate* social conscience that needs the probe. Now we begin to ask, whether it is enough for a Christian not to sin if he do naught for other sinners. Is it a Christian conscience that complacently worships the Christ who has so divinely wrought and yet shares naught of His toils for our own day and generation? Is this the "day of the Son of Man?" we must begin to ask, which *yet* makes self so emphatic in our personal and social aims? Do you see a "day of the Son of Man," oh! tender, womanly conscience in your home of purity, and yet, after 19 centuries of Christ, scorn to touch the sad, sinful victims and partners of social leprosy? How easy, oh! how easy, Christian men, for us in our complacent orthodoxies to try law and reform clubs to stay the ravages of intemperance, when we know little and care less for the environment of despair and dirt which makes rum the refuge and ruin of souls! I know we Christians hope piously in Christ's patience, and we Christians redeemed by the warm blood of the Son of God have great faith in cold Nature's iron law of wages for the removal of these clouds of labor tempests. I know how tight are the meshes of invested interest and how unreasonable the enterprises of men: but can we Christian men

unstrand Christ's cords of hope and Christ's bonds of conscience? Never. The Christ spirit, out of the church, if not within it, will touch the economic consciences of men before we can hope for that day of the Son of Joseph, the carpenter, to come in. Friends, our day is saying to us that we need a Christian economic creed now, quite as much as a creed to decide what will become of a business man by and by when he gets out of business. And so does not our day, that is so raising the standard of consciences need a deeper faith in the Touching Christ than it ever dreamt of yet? We understand that Jesus *touched* a leper, and a harlot, and went to dinner with a publican. That's what it says. We learn that his own day called Him for it a Danite, a friend of sinners, a wine-bibber and a devil, just as our day will call us fools, if we do some unconventional, Christ-like deed, or think some untrammelled Christian thought. But the world has crowned Christ now, the divine and perfect man. And yet why put Him on a cold creed-throne to praise him in Te Deums, if we do not believe in *doing anything like what He did?* Is it any wonder that Communism is so largely infidel, and much Socialism so anti-Christian, when so much of our Christian society is yet so Pharisaic that it will follow the social Christ in his touch to few places, except to reach Simon's supper table?

And so it is finally that we may account for so much that we call a "Danite Spirit" in the readjustment of our creed. We are not as patient as a more contemplative age was, thank God! over the *mere* theologies and philosophies of our faith. Nay, but that is because we are in the great *missionary* era of the church. This is the stamp of our time. This is the bugle of battle now. It is in the heat of contest with the barbarism on our border, or the heathenism in the slums, that Christian men are to be taught the sin of the sectary and are to learn that creeds are not bars but banners for the Christian host. And we are beginning to see that in our excessive emphasis of thought and opinion we have somehow lost the *conscience grip of God.* It is astonishing how we have been drifting away from the simple, moral end and aim of religious doctrines. In worship of forms and statement of doctrine we have been forgetting that Law and Gospel both aim to know, hold and inspire free men to be good and to do right. The ethical aim of all religious light and love is now coming more and more to vitalize the form and proportion of our beliefs. We are beginning to see, that His blessed law and love are the power of Jesus Christ unto salvation *now*, so as to become salvation by and by. We are beginning to see that Christianity is not a "scheme" of salvation set off there by itself to be *believed in*, but to *live by*, and that right into the old, simple, yet cold and hard channels of being good and doing right have come the light and love of God in the grace and Gospel of Jesus Christ Our Lord—Son of Man as well as Son of God. This is the *highest* kind of a standard, and it is the *broadest.* The Church of Christ is large and lofty. It has wide, open doors. It is rock-rooted in love and righteousness. Its banners, therefore, shall be emblazoned in such colors and legends that *all good men* who believe in God, and love Christ and live by Him should be welcome to range under it. But alas! we put the banner in the door-way, and not on the flag-staff!

Friends, our restless days of readjustment are *not* in the trend of laxity. We all want not less but more thought and knowledge and conviction and certitude. But we want them in their right places—as banners, not bars, as inspirations to

deeper, fuller, purer, stricter, tenderer, *moral* lives, winged by the living, dying love of the crucified, risen Christ. The Christian Church is waking up to righteousness and reality, and is beginning to see that all who believe in God and love Christ and His salvation must *stop their fooling* over their own differences of theories, to meet a common foe. That would be a Christian Church indeed! That would wed "faith and a good conscience in light and heat!" That would take us off many a judgment seat and set God Almighty there. And that would fire our cold creeds with the warm and tender flame of Jesus Christ our Lord.

God speed the day when all who believe in God and love Christ and His kingdom shall firmly, broadly, strictly, tenderly hold faith and a good conscience within the ranks of the Christian Church.

No Micah faith is that!
No Danite can touch it!

THE LAW OF GROWTH.

By Rev. H. Richard Harris [Episcopal], Brooklyn, N. Y.

Consider the lilies of the field, how they grow.—Matt. vi: 28.

Grow up into Him in all things, which is the Head, even Christ.—Ephe. iv: 15.

At first sight there may seem to be little good reason for bringing together two such expressions as these from the pages of Scripture. For they are widely separated both in circumstance and motive, as well as in time and place. The first fell from the lips of the Master himself, in the bright spring-time of the Galilean year, when the beautiful and beaming face of nature appealed to every instinct of the spirit and offered the Saviour the best of illustrations for His divine teachings. He was speaking to poor people who were ground down by the cares and toils of life, and who in their anxiety to get on in the world had almost blotted out of their minds the thought of God's presence and government in their existence. Them He asked to look around them on the bright and blooming fields, and see how tenderly and graciously God was caring for life in its simplest and most unpretending forms, and then to remember that the Father of the lilies was their Father also. Thus His main purpose in asking His hearers to consider the flowers of the field, was to lift their hearts up to a calm and quiet and trustful disposition towards life and towards God.

But when we turn to the second text which we have read, we find ourselves removed by many years and many miles from the scenes and thoughts just suggested. The voice has long died away on the Galilean hills and in the Judean cities, the voice which told the unparalleled message of Eternal Love. And now we hear a human voice doing its best to carry on to others the echoes of the Divine teachings of the Son of Man. But this lesser voice speaks not from bright fields, rich in life and beauty, but from the bare walls of a prison, shut away from the free air, and light, and men. There are no bright and winning aspects of nature to touch his imagination and lead him to weave the truths of religion into beautiful and impressive paraoles. He is driven in upon himself, and the truths of the Spirit appear to him in their simple and severe reality. His thoughts are taken up with the serious and pressing duties of Christian conduct both for himself and for other men, with the business of getting and keeping Christ's heavenly spirit in an evil world, and with the means of transforming that spirit into human flesh and blood. And therefore his chief purpose in the words which we have read, is to point out how such Christian puposes as these can best

be carried out, and to inspire his Christian brethren to adopt such a method in life as is really adapted to this end. While the Master was urging His hearers to think more of what God was doing in life, the disciple was urging his hearers to remember what they were doing or ought to be doing in life as Christians. And thus the difference between the two texts seems to be radical and final, and the unreasonableness of setting them side by side more certain.

But there is a point at which, notwithstanding all this divergence, these two texts come into contact and run together in a single thought. And that point is to be found in the final word of the one, and the opening word of the other. It is to be found in the one word "grow," and it is to be found here, not arbitrarily and fancifully, but really and consistently. We do not mean, of course, that there was any direct and conscious connection between the passages as set down in Holy Writ. That would amount to putting an unnatural and forced interpretation upon Scripture. But we do mean that a certain thought in the one passage fits in naturally and perfectly to a certain thought in the other, and that these two corresponding thoughts are to be found in the ideas which that word "grow" expresses. For whatever else the Master intended to teach directly in His beautiful words, He meant to call attention to the method of the life of the lilies of the field. He meant to call attention to the fact, so plain and easy to understand, that the lilies live by growing, and that all their life and beauty are summed up in that natural and familiar process. And in His divine thought, undoubtedly, these humble flowers of the field stood as typical of the whole great, rich life of grass and plant and tree which clothes nature with its brightest and freshest beauty. So that, as we think of it, His meaning circles out far beyond its first expression, and evidently is that the method of life in nature is simply and plainly "growth," that the law by which she produces all her fruits is the law of growth, and that this is, therefore, the one great determining principle of life. And more than this, the Master meant to say that this method of the life of Nature is God's method, over which He presides and in which He manifests the order and method of His divine government. "Consider the lilies, how they grow," He says. And then immediately declares that it is God who cares for their life and growth, and owns them as products of His own Divine way of working. Thus, the Saviour declares, more positively than any modern scientist has ever declared it, what the order and method is which God has established and preserves in that great half of His creation, which we call the physical and material world. And when we see this, we see the point of contact between the words of the Master and the words of the disciple in our two texts. For while the Master has been stating the law and method of life in nature, the disciple is restating to his Christrian brethren the law and method of life for man's spirit, or better, for the other half of the universe. For in the Christian conception of things there are not two universes, a material and a spiritual, a visible and an invisible. There are not two creations, each having a law and an order of its own, so that when we pass from material to spiritual things, or the reverse, we must leave behind all that marks the one, and be ready to find ourselves in the presence of an entirely different system of things. As God, who creates life, is one, so the universe which is filled with that life is one, and matter and spirit are but two sides of the one whole of

creation, and live each in their own way, by the same eternal laws.

This is the Christian conception of life, as the Master himself shows when He finds no better way of declaring the Kingdon of God and the way in which it does its work, in the spirit, than by likening it to the ordinary and evident processes of Nature. It is plain that He meant to say that God works by the same means in the spirit as in matter. And St. Paul caught the Divine meaning of the Saviour, and again and again shows himself possessed by this Christian thought. Again and again he likens spiritual processes to natural, and intimates that the inner life of the soul obeys in its own characteristic way the laws and powers by which God rules the outer world. And so here, when he lays down, as the governing principle of the spiritual life, the growth of the spirit into the life and character of Christ, he is simply calling attention to the same truth to which the Master called attention so long before. The Master had said that God's method of life in the great world of nature was growth. The apostle says that God's method of life in the great world of the spirit is growth. As lilies live only by growing, so the spirit of man lives only by growing. As lilies find the real end of their existence in growing up into and realizing the true and perfect type of their kind, so the human soul finds its true end in growing up into Christ, and realizing Him as its real and perfect type of life and character. And thus we find how closely the two texts do fit in together, and how by bringing them thus together we can see how simple and natural the life of the spirit becomes in the light of Christ. We do not enter an unnatural sphere when we speak of the inner life of man, and of God's dealings with man's spirit. We are still among the familiar and usual order of things, only now applied not to plants and animals and visible bodies, but to thoughts, and feelings, and wills and characters. Living the life of Christ is not straining after extraordinary and unnatural experiences, and laboring to get as far as possible away from the natural human lines of thought and endeavor. Living the life of Christ is simply obeying the law of Nature in the spirit, and in all things growing up into Christ, rising more and more in the conduct of our human lives into His great, and Divine, and gracious spirit. Instead of trampling down so much of nature as is in us, we take it up step by step with us into Christ, transforming it and transfiguring it by filling it with His life, and so without violence to our natural selves, still becoming new creatures, spiritual and not merely fleshly sons of God. Such is the principle and method of Christian living, growing from point to point towards the Divine type, advancing from one step in well-doing to another, gaining new force and strength and beauty of the spirit, adding something constantly to knowledge, and faith, and obedience, and goodness. And this being true, it suggests another thought as to the way in which this growing life of the spirit operates in us. Growth, as we see it in the natural world, is always from within the organism. The materials of growth, it is true, are always from without. Every plant is in the first place dependent for its life upon what Nature affords it from its large and generous store. Soil and atmosphere it must have, with all their chemical properties duly proportioned and adapted for its life. Sunshine and rain must conspire to shed their warmth and moisture upon its little patch of earth. All that it needs for the making of its life it has to take from outside itself. But its growth does not come from any of these crude

materials thus furnished to it. Its growth comes from within itself, from its own active working up of the material into itself, and by making out of this material the new cells which it adds day by day to its stems and leaves, and so pushes itself up to its proper size and ripens into beauty and fruitfulness.

And growth in the spiritual world does not differ in its method from growth in the natural world. It is from within in the one case as truly as in the other. What our souls live upon is certainly from without ourselves. The materials of their life and growth are given to them in the revelations of truth and duty which God has made to them in history, in Scripture, and in Christ, in the teachings and the means of grace which are embodied in His Church on earth, in all the wealth of influences toward goodness and truth with which life is teeming. Without this religious soil and atmosphere we could no more look for a religious life than we could look for roses and lilies in the burning sands of Arabia. But all this abundance of favorable conditions and suitable materials for the true life of the soul, does not insure the growth which is life. That growth can only come from within ourselves; can only come from making our own the truth which is revealed to us, from working up into ourselves the grace which is given, from feeding upon the holy influences which are thrown around us, and so adding new stature, and strength, and substance to our spirits. We can only grow as we carry on this conscious and constant process of taking up what God gives us into our own natures, and making our larger and richer selves out of it. And unless we grow in this natural and real sense, we have no life in us, no spiritual force and vitality, nothing to correspond to the Divine type of our nature, Christ the Lord.

Look at the plant when it pauses in the process of its growth. It stands in the same soil, it is surrounded by the same atmosphere, all the natural elements of life are about it. But that active, living process by which new cells are wrought within its texture to replace and restore those which are lost, and to add to the perfection of its form; that active process is stopped. And soon we see its leaves drooping, and withering, and its stalk drying up, and its root at last turned juiceless and black, and so it stands in the very midst of all the materials of life, beautyless and lifeless. And this it often is with the soul of man in the very midst of its richest revelations of truth, and its most precious religious privileges. Every means of life is afforded it, every necessary material for its spiritual development and salvation is within its reach. The sun of God's eternal love shines upon it, the dews of His spirit fall upon it, Christ's breath of goodness and grace is borne down upon it, the holy influences of Church and sacraments move to and fro upon it; but there it stands, barren of true goodness, without beauty and without life. Perhaps such a soul does not always realize its real condition. Perhaps it imagines that it is alive because it is surrounded by all these means of life, because it is in the Church, and on the soil and in the atmosphere of Christian truth. But how mistaken it is! How completely it is missing the end in meditating upon the means! How little it knows of what life really is! How little the man realizes the vanity and foolishness of looking for any life but in growth, and any growth but in the active, conscious process of working the material of life into life itself. That process can only go on in himself; can only work through the natural channels of his own will and purpose; can only de-

pend upon his own constant and natural use of what Christ gives him. Let him consider the lilies, and he will see that thus and thus only they live. They grow. They make the soil and the climate and the sunlight and the rain their own. They draw all the rich stores of life into themselves, and transform them into their own substance, and so they live and grow and bless the earth in beauty. And thus let the human spirit do. Thus let it make use of the Divine truth and carry on the process of working it over into its own texture, and life will take on a new and more fruitful meaning, it will feel the thrill of new faith and hope and courage, it will feel the uplift of a new spirit, and will become conscious of growing up into Christ, and realizing His Divine life.

Let us apply it even more closely to ourselves, my brethren, "Consider the lilies, how they grow." And then consider ourselves, and see how we grow, or whether we do grow at all! What effect has the revelation of God's eternal love and grace had upon us, as we have heard it again and again in the round of Christian teaching? Have we let it fall upon us in passive satisfaction that it is so, but in no active appropriation of it to ourselves? Or have we drawn it into our own hearts and let our thoughts and desires work upon it until it has become a part of ourselves, and has added to our spiritual natures an increased power of love towards God and man? If the latter have been its effect, then we are certainly alive in the spirit. We are growing up into Christ, from within us the power of approaching the true type of our human nature is asserting itself, and we can be sure that we are in the way of life.

What effect, again, has all this rich store of Christian influence and inspiration upon us, which God has given us in His Church on earth? For years, perhaps, we have heard Sunday after Sunday the familiar words in which religion receives its fit and beautiful expression; we have joined in the worship of God, and have partaken often of the Sacrament of Christ's love. What has it done for us, what have we gained from it all? What it has done for us depends entirely upon ourselves, upon the way in which we have received all this abundance of heavenly help. If we have taken it all to ourselves passively, as the fact and substance of religion simply, and have been satisfied with it in this impersonal way, then we fear it has done little for us, if anything at all. But if we have lived upon all the Christian privileges in the Church, if we have drawn from them the consolation and encouragement and inspiration which they contain, and have absorbed Christ from them into ourselves, then indeed they have done much, infinitely much, for us. For they have brought new growth to the spirit, and with new growth real and new life, and so have raised us nearer to our heavenly Ideal, our Divine Type, to Him who is the Head, even Christ.

THE WITHERED HAND.

By Rev. Arthur C. Ludlow, South Cleveland, O.

And behold, a man having a withered hand.—Matt. xii:10. R. V.

It is not our purpose to consider the miracle wrought, or the question involved concerning Sabbath observance, but to take the man with his withered hand as a type of many today.

The human hand is one of the most remarkable organs in the body. Remarkable in mechanism. From the shoulder to tips of fingers, 32 distinct bones are curiously articulated, to move which there are 46 or more muscles. Besides these there are arteries, veins, absorbents, exhalent tubes and tissues beyond

enumeration, to keep the organ in working order. The hand was made for *work*, but there are many withered hands in society. A celebrated German economist divides industrial history into three periods. In the first, nature was chiefly productive. In the second, human toil, and in the third, capital. In the second of these periods handicrafts multiplied, but in the third what the hand had fashioned is now made by machinery. Inventions have changed the hand's labor; there has been a withering of the *hand* before the onward march of inventive genius.

The hand is still required to guide the machine, but there are many in the present and in the rising generation, to whom toil is a disgrace. Fathers once humble in life, but now rich, make the mistake of not training their children in the same industrial habits of life, and in a spirit of self-reliance. Children of the rich scorn toil by reason of their inheritance, while in this land of theoretical freedom, and of theoretical human equality, the poor through envy of the rich lose consciousness of the inherent dignity of labor. The insignia of honor consist in wealth and indolence. The man in the temple literally represents many to-day. Unto all such Christ says "Stretch forth thy hand." "Six days shalt thou labor and do all thy work."

But let us take a more figurative view of the withered hand. Among secret societies there is the emblem of "clasped hands." No initiation is needed to understand its meaning of friendship. Hand-shaking in America is a common custom, and there are as many kinds of hand-shaking as there are modes of walking. But while this act may vary with temperament, there is but one genuine clasp of friendship. Friendship is not acquaintance. "It is," says Plato, "reciprocal benevolence." The young are in that period of life when lasting friendship should begin. Make friends early, but make them carefully. If with the flight of years you find yourself with not merely many acquaintances, but a few fast friends, count yourself blessed of God. "Friendship doubles our joys" is the old saying, "and divides our sorrows." It should benefit intellectually, morally, spiritually. To become true friends there must be mutual affection; oneness of aim in life; agreement on great questions and frequent intercoure; an abiding sense of mutual duty, and an unwillingness to give or to take offence. The blind man said the sunshine must be like friendship, but to many the value of the latter is an unknown quantity. The clasped hands are not a fitting emblem of their secret society, but rather the man in the temple of old, with his withered hand.

But there is a second interesting feature of the human hand. The sensitiveness of the skin to external impressions is one of the most important characteristics. There are many minute elevations called papillæ. They are most numerous on the palm, and tips of the fingers. The tickling of a feather produces a marked impression. The sense of *touch* is most improvable by education. Blind people use their fingers as eyes with great delicacy of perception.

A remarkably sensitive instrument then for touch is this of the hand. What shall we say of the soul whose spiritual power of touch is paralyzed? We speak of men being "*in touch*" with men, that is, associated with some reasonable amount of knowledge of and sympathy for them. Paul sought to be "in touch" with men, as a preacher of the Gospel when he said, "I am made all things to all men, that I might by all means save some." True friendships are necessarily few, but there

is a larger and broader work of being a friend to all men. Selfishness is withering. We picture the miser a shrivelled up little old man, in his cobweb garret counting and ringing his gold; the unselfish soul is the one sensitive like the palm of the hand; one quickly touched by the feeling of man's infirmities.

This sensitiveness of soul should begin toward the animal kingdom, below man. The dumb brutes, who were made to groan and travail in pain, in harmony, with a sinful race should appeal to our hearts in all their sufferings. If it is sinful not to be touched by the appeals of the dumb animal, how much more so the lack of sympathy between men. God save us from ourselves. God help us to live as coöperative beings; created to live as members of families; as Christian brethren and as members of a human race; made of many nations, but of one blood. To become isolated is to become withered, like an Egyptian mummy, embalmed perhaps most richly, but insensible to the world of life. To sympathize: to love, to give, however, will cause us not to lose, but, according to the Master, to find life, and that abundantly.

But a third feature of the human hand we note, that we may draw a spiritual lesson. "The slenderness and delicacy of the fingers are what give the elegant and beautiful proportions to the hand," says a medical writer. "No animal equals or nearly approaches man in the turning of the hand; and the muscles, which enable him to point with the index finger, are supplied to man alone, thus indicating a superior grade of being in him, as this movement could only be required for higher purposes than mere sense gratification, or means of gaining a subsistence." What a thought! Man alone given the power of pointing with the index finger. Does it not mean that God not only guides His own, but places upon each man the responsibility of guiding his fellow? A church steeple is not a waste of money. When travelling you catch a bird's eye view of many villages, and now and then such a view of cities is secured. Then it is that these spires, towering above the homes and places of trade, appear like so many index fingers pointing heavenward. Here and there a stack rolls its dense, dark volume, but it speaks to the soul of the earth, earthy; of the noisy, dusty mill, and the dark, damp mine. A church spire, silent, except now and then for the chimes, the toll or the twitter of birds, that have found a place to lay their young, mutely reminds of a sanctuary, and of duties resting upon man as a religious being.

It points to a life above. And so every true life should be an index finger, pointing not only to paths of success in this world, but also to the way everlasting.

It was indeed a striking remark of the dying man, who said "Oh! that my influence could be gathered up and buried with me." Alas! even the withered finger can point to the way of the ungodly that perishes. Shall we not ask ourselves the question, "What is my influence?" "How am I pointing?" Have I the true chart of life, God's Word, richly in my heart, the rule of faith and practice? Am I led by Him, who is not only the Lamb slain, but the Shepherd of souls? Is the Holy Spirit, working through His secret channels, and through conscience, a voice, and an index finger, both saying, "This is the way, walk ye in it?" What is our influence as parents? as citizens? as neighbors? as Christians?

There are but two ways in which character can point up and down. If the former be not our case, we shall have the hopeless wish of the dying man, "Oh! that my influence could be gathered up and buried, with

me." The body can be buried, but not an evil influence. "It walks the earth," says a writer, "like a pestilence—like the angel of death, and will walk till the hand of God arrests and chains it." May the Saviour to-day heal many a withered hand. May His voice say unto us, "Stretch forth thy hand," and we obey. Stretch it forth to whatsoever toil it findeth to do, doing it with all the might. Stretch it forth in the warm clasp of lasting, ennobling friendship; stretch it forth a helping hand to the weak and fainting, because there is a sensitive heart that is touched by man's infirmities, and may the grace of God not only redeem our souls, but station us in life and character as human guideboards, directing to that "path of the just, which shineth more and more unto the perfect day."

LESSONS FROM THE BEAUTIFUL GATE.

By Rev. Charles H. Ricketts [Congregational], Rockville, Conn.

Then Peter said, Silver and gold have I none; but such as I have give I thee. —Acts iii: 6.

The richness of any material lessens the necessity for adornment. The finest gems are the simplest set, because no environment can add either to their beauty or value. The story of the Beautiful Gate is in itself a gem of such inherent worth, that, like Plato's Republic, it needs no rhetorical setting. We can hardly imagine the introduction to any great truth told with greater simplicity than this: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." And yet these words lead us to the consideration of a truth comprehensive of the whole scope of practical Christianity. Our first lesson is this:

1. The disciples of Christ in the regular performance of their daily duties have ample opportunities for charity, and hence the necessity of mutual helpfulness. Objects of charity naturally divide themselves into two classes; first, those who are strong enough to approach us for help; and, secondly, those who are so weak that we must approach them to give help. Peter dealt with the latter class. The impotent man did not solicit alms at Peter's dwelling, but is laid before the Temple's gate, to which the apostle statedly resorted. While energy lies at the basis of benevolent deeds, yet no extraordinary exertion is required to discover the impotent men of this world. God usually finds them for us somewhere along the line of our daily duty. God may discover one man's object of charity in the heathenism of China; another's on the frontiers of our own civilization; and yours between your own dwelling and the village church; but all are somewhere found in the line of daily duty. What that object imperatively needs is what God knows we are best prepared to give.

2. Wherever there is ability to do good there is always close at hand some object that needs it. The Christian system is so manifold in its organism, that a place is afforded for every variety and degree of talents. No Christian is wholly lacking in ability. God knows the work we can do in His vineyard. If we are only willing to submit to His leadership, the place and character of our work will soon appear. It is a great mistake to suppose that benevolence altogether consists in the giving of silver and gold. In this direction the Christian's ability, like Peter's, may be extremely limited. But God's expectation of us is never more nor less than this: "Such as I have give I thee." Where is the Christian in all the world so poor and obscure who may not give of what he hath to one who has less! It requires some external object, like the impotent man, to

doing good. We are all creatures of want, and mutually dependent on one another. God has made every man the complement of somebody else, and therefore every man is morally bound to help his neighbor as far as his ability and discretion may determine. It is one of the accidents of organized society that its members—each in his own way—should become natural objects of appeal powerfully to what we have before we can rightly understand how large our capacity is for doing good. In practice, as in theory, the subjective and the objective are in juxtaposition.

We are sometimes misled by the impression that only great deeds count in the Kingdom of God. The very best of Christians are oftentimes discouraged over apparent failures. We are impatient with slow results; we would have quick fruitage. The sensitive, consecrated business man is very apt to thus soliloquize: "What good is all of this conscientious plodding doing for my fellow-men?" To the student poring over the difficulties of Greek roots; to the poor factory girl, watching the monotonous, and, as it seems to her, the everlasting, plying of the shuttle, month after month; and to the housewife following the perpetual round of her drudgery, the same question recurs: "What good is it doing?" The fact simply is, if we follow out the line of our daily duties conscientiously, and of our whole being is on the alert, we shall find means for doing good. The desire and the object are not far apart. Let us not, however, be too impatient for results.

3. Every Christian can impart vastly more than the impotent man anticipates. Peter's object of charity was a most dismal sight. Lame from his birth—probably the product of sin—and surely the slave of poverty and suffering. Was there not a grim inconsistency between the poor wretch and the splendor of his environment? Placed before a temple whose cost and magnificence filled all the world with its fame. It is the old, old story repeated again and again to the burning shame of the ages, that costly temples can be built while the more valuable temple of humanity must beg beneath their sculptured arches for bread.

The impotent man merely asks an alms of Peter. He only expects to receive the minutest fraction of money then current. Somewhat roughly, I imagine, Peter says: "Money have I none." At the sound of this the impotent man's heart sinks within him. He wanted nothing else; he felt his need of nothing else. But Peter adds: "Such as I have give I thee." We may pause to inquire what Peter had to give more valuable than silver and gold. He had the Christ of history, the Christ of his own rich experience, to impart which was infinitely more valuable than all the world's material treasure. "Christ, Christ," I hear the impotent man repeat, "What need I of Christ?" "I only want the means of driving away the pangs of starvation." Then says Peter with all the authority accorded to an inspired apostle, "In the name of Jesus Christ of Nazareth, rise up and walk." You will notice that the man had merely asked for the means of buying bread; he receives the power to earn his own bread, which was far better. Do we not all receive from God more than we ask for, and infinitely more than we deserve?

Two inferences from the above. Men are everywhere about us in spiritual impotency, and they recognize it not. We, as Christ's disciples, have power to help them, more than they anticipate, or we ourselves imagine, until it has been put forth.

If religion is of supreme moment to the human soul, how is spiritual

impotency possible? Simply because the sinner's free will positively refuses the spiritual antidote. We have seen that want and the ability to relieve it go hand in hand. Is it true in the vegetable world where by the side of every poison grows its antidote? Is it true in the animal world where the bitten creature knows where to go for remedial efficacy? Who tells the birds of the tropics that a certain leaf placed over the nest protects their little ones from preying reptiles? Is it likely that "man the paragon of animals" when bitten by sin should be in ignorance as to the antidote? Let the spiritual impotent "fasten his eyes" on the Truth, and he will receive a larger blessing than he anticipates.

4. Through human means a complete work is accomplished by bringing Christ into actual contact with human wants. There is a mighty power in human sympathy. But sympathy in the abstract is meaningless. It has content only as it is applied to an object. There are two ways in which we may express our sympathy with sinners. First by mingling with them for mere companionship, which always lowers us to their level; and, secondly, by mingling with them for the sole purpose of doing them good, which tends to raise them to our level. We need never be ashamed nor afraid to go wherever we can take Christ with us. If indifference to the poor sinner had not so largely characterized the progress of Christian history, ere this the "desert would have rejoiced and blossomed like the rose." It is only through personal, sympathetic contact that the impotent men of this world are likely to know of God and the power of his salvation. Suppose Peter had sent a written message from his home to the impotent man, saying: "In the name of Jesus Christ of Nazareth rise up and walk," the presumption is that the man would have died, as he had lived, impotent. No, the two must come into vital, sympathetic contact. The weakness of the one must arouse the curative energies of the other as they associate. And what glorious results may thus be accomplished! The spiritually lame and blind go forth from the Christ of our presentation, not half cured, but "walking, leaping, and praising God."

5. The place where impotent men first find their Lord is always a Beautiful Gate to them. The place of our natural birth is dear to us. But the place of our spiritual new birth cannot be any the less so. It is a beauty that overrides every material consideration. Where the light of God, in the person of Jesus Christ, is shed abroad in human hearts, the mud hut is made as beautiful as the marble palace. Probably the impotent man saw neither historic nor architectural beauty in Solomon's Porch. It was beautiful to him exclusively as the place where manhood was found and the new life given. It was also beautiful to Peter in a reflexive sense. Ever afterward he could say: "This spot is dear to me, for here I made a soul happy by presenting Christ." Thus through life by doing, and receiving good, are Beautiful Gates made. By doing good along the quiet lines of our daily duties, not only do we confirm our own Christian characters, but strengthen the characters, and increase the joys, of our fellow-men.

THE RELATION OF THE WILL TO CONVERSION.

By Rev. H. M. Morey, Ypsilanti, Mich.

And ye will not come to Me, that ye might have Life.—John v : 40.

In the nature of the case, there are many mysteries in our relations to God. Some of these appear in our conversion. In regard to some ques-

tions, we can only say we do not know; in the case of others, clear ideas will remove much of the mystery or at least prepare us for right and intelligent action.

Let me try and present as clearly as possible a difficult subject on which there are usually many vague ideas. I speak of the relation of the will to conversion.

What is the reason that men in Christian lands are not Christian? With the Bible in their hands, with the helpful influences and prayers of friends, with the gracious influences of the Holy Spirit, with their intellects fully convinced, why do they remain for years and years unyielding?

We are very sure that it is not God's fault. It does not lie in his decrees, for we do not know what they are, and with them, we have no right to meddle. God has, however, revealed his wishes in regard to the salvation of men. By the prophet Ezekiel (xxxiii: 11) he sent this message, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (See also Isaiah i: 18, and 2 Peter iii: 9, and Rev. xxii: 17).

Says Rev. J. C. Ryle, "The loss of a man's soul is, in the Scriptures, always attributed to the want of will and not to any decree of God. It is not from any lack of wide, full and free invitations, or of rich and abundant promises. There is no lack of knowledge, or of evidence, or of the presence and in-working of the Holy Spirit."

We are dependent on the help of the Holy Spirit in our coversion, regeneration and sanctification, but we are not so dependent that we have nothing to do in the matter. God does not pick us up as so many sticks or stones and cart us into his kingdom. "Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do, of his good pleasure." He works your salvation in, now you must work it out. In order to do this, the will of the man must exert itself to receive and then to work. Here is the central and only difficulty, the will refuses to receive and so hinders God in his working.

This is the point I would make clear, that it is the rebellious will that is the only difficulty in the way of any man's salvation.

There are four faculties of the soul that are actively engaged in our conversion, the intellect, the conscience, the will and the feelings. Let us take them in the popular sense and not stop to make nice metaphysical distinctions. The intellect is the faculty of the mind by which we receive and form ideas. It includes all those faculties by which we acquire, retain, and extend our knowledge. The conscience is the faculty of judging of one's conduct with reference to some standard of right and wrong. It is magisterial an imperious. When the truth and right are clearly present the conscience sustains them with its tremendous ought, and condemns the wrong with its tremendous ought not. The will is the faculty of the mind by which we determine to do, or to forbear, an action. It is the plain teaching of the Scriptures that the will is free. Consciousness also bears the same testimony. Man can accept God's will or he can reject. In this freedom of choice is man ennobled; by it he is also endangered. The heart is the seat of the affection and passions. Sometimes the term is used in a broader sense, including the intellect and will, often as meaning the feelings. These are four faculties of the one soul. The intellect receives ideas; the conscience judges of those that have a moral quality and approves or condemns; the will must choose or reject, and

then the feelings follow in exercises of joy or fear.

Now, how do these four faculties stand related to God in the case of an unconverted man? In ordinary circumstances the intellect listens to the evidence and admits that God exists, that we are His creatures and are under the greatest obligations to obey Him; that we have been disloyal to God and therefore are under His condemnation, and that God offers pardon to all through Jesus Christ. The intellect has weighed these ideas and admits their truth. Usually the intellect is orthodox. The conscience listens to this decision of the intellect and answers, since that is true you ought to surrender to God and gladly accept His terms of salvation. You ought. There is usually no mistake about the decision of conscience; the intellect and the conscience, however, cannot determine our relations to God. The will is the determining power and must decide the question. In the case of the unconverted man, the will, instead of responding with glad loyalty, "Yes, I will surrender," says bluntly, "I won't." That is rebellion. A warden of Sing Sing Prison is reported to have said that it made him tremble to hear a boy say "wont" to his mother. The boy has already started on the road to the Penitentiary. So we may well tremble when we hear a man say "wont" to God. And that is what every unconverted man is saying to God. God does everything He can by His word and Spirit to secure the consent of the will, and his acceptance of Christ, and the man says I wont. The truth is often presented with wonderful clearness. The intellect answers, yes, that is true, and the conscience says to the man you ought; but the will answers I wont.

The feelings are usually influenced by and follow the will. Since that is rebellious, the feelings are disturbed and rebellious. The duty of an immediate surrender is presented to a man and he says I don't feel like it. Of course he does not, and never can while the will stands in that attitude towards God. The feelings may manifest themselves in open skepticism, or in profanity, or in an impenetrable reserve. We have here an illustration of the sad fact that the carnal mind is enmity against God. The seat of that enmity is in the will. It is not the intellect, nor the conscience, nor the feelings, but the will that is the rebel, and it leads or compels the other faculties to join in the rebellion.

What are the consequences of this attitude of the soul towards God? There must be in the nature of the case strife between the soul and God. God says, do this, and avoid that, and the will says, I will do as I please. Of course as long as the soul stands in that attitude towards God, He must condemn. Then, too, there is strife in the soul itself. The voices of the intellect and of the conscience are against the will, and the feelings are disturbed. The man is afraid of God, and with good reason.

How shall he find peace? Shall God yield his claims? Never. Sometimes the will bribes the intellect to say there is no God. Skepticism is not the result of clear thinking. It is born of the rebellious will. It is an effort to secure peace in the soul. But that peace is a truce, and not lasting peace. The will may try to bolster itself up by various expedients. It hides in self-righteousness or behind the faults of Christians, or makes the love of God an excuse for rebellion, or it masquerades under the guise of religion. The will tyrannizes over the intellect and conscience and the feelings, and compels them to accept excuses in order to have peace in the soul. Christ explains the difficulty, "Ye will not come unto me."

Sometimes under the influence of the will, the intellect denies the truth, or invents an excuse plausible enough to satisfy the conscience, and then there is peace in the soul. The man says, truly, "I do not feel any anxiety on the subject of religion; I used to be impressed with these things when I was a boy, but now I do not feel at all." Perhaps he may compliment himself on his lack of feeling, and attribute the fact to his intellectual growth, and may even look down on those who still manifest feeling on religious subjects.

Clear thinking will lead him to see that his lack of sensibility is due not to intellectual superiority but to a conspiracy of the faculties against the truth. Instead of having made a great advance in knowledge, the faculties, under the leadership of the will, have agreed together to hold down the truth.

This condition of the soul is one of great and increasing danger. A physician is alarmed at the insensibility to pain on the part of his patient. The penalty for the disuse of a faculty is the loss of the faculty, and so the man who says "I no longer feel as I once did on religious subjects" only advertises the fact that the penalty for wrong doing is already inflicted.

Southey tells of some wreckers who cut down a bell that was suspended on a buoy over a dangerous reef, in order that the incoming ships, unwarned, in the darkness and storm, might come within the reach of their greedy and guilty hands. The wreckers themselves afterwards were lost on those same rocks from which they had removed the warning voice. So men stifle the voices that warn them, only to perish the more miserably. For this conspiracy of the faculties against God does not banish Him from the throne of the universe, nor remove obligation, nor free from danger.

The self-satisfaction into which the will has compelled the faculties is often disturbed. In a time of revival the attention of the intellect is gained, but the will turns away from faithful friends and even from church and compels attention to business or pleasure in order to distract the attention from an unwelcome subject. The conscience, however, is often disturbed, and even in the gayest scenes of revelry, in the midst of the most exacting demands of business, notwithstanding the sternest exertions of the will, its voice resists the tyranny of the will and alarms the soul with a loud menace of the coming doom.

Imagine the breaking up of the conspiracy at death. The intellect can no longer plead its sophisms and lies. The conscience lifts its upbraiding voice. The will is still rebellious and the feelings are now terror-stricken, and thus the soul must go to meet its God. The man carries within himself the elements of hell. The Judge will have no need to say, depart.

In this analysis we have an illustration of the truth taught by the apostle, that "The carnal mind is enmity towards God," and also of the prophet's words that "The heart is deceitful above all things and desperatedly wicked."

The loss of man's soul is attributed in the Scriptures not to God's decrees, nor to lack of light or of the gracious influences of the Holy Spirit, but to man's own unwillingness to be saved. "Ye will not come unto me, that ye might have life."

CHRISTIAN UNITY.

By Rev. S. Giffard Nelson [Baptist], Brooklyn, N. Y.

Behold how good and how pleasant it is for brethren to dwell together in unity—Ps. cxxxiii: 1.

Three thousand years have elapsed since David was made king over all Israel. So intimate is the

affection he has excited in every heart that we all seem to have been present at his coronation and to have participated in many an act in the drama of his career. The account of the coronation in Chronicles takes on colors as vivid and distinct as those that tint the recollections of yesterday. By the gate of old Hebron, whose white walls glisten in a fair valley among the Judean uplands, we discern, as we read, a young man clothed in royal raiment and surrounded by court attendants. The warm eastern sunlight glints on his auburn locks, kindles into lustre the gems upon his person, and descends in soft radiance around his kingly figure. He awaits the arrival of a mighty host who are rounding the summits of the northern hills. The warriors of his own kingdom of Judah have gone forth to meet them and give them escort; and, with their lion standard emblazoning the van, the procession of all Israel—tribe after tribe, with ensigns spread—descends the vernal slopes. As they near the city and behold their future king, glad tumults of acclaim arise from the men of Judah, who already claim him as their sovereign—tumults that are caught up and re-echoed by the men of Israel who had so long suffered under the mad misrule of Saul and grown weary of the intrigues of Abner. It is a proud day in the history of the nation—a day of blissful re-union and re-federation. As tribe after tribe falls into position around the young king to await the grateful ceremony, their banners are fluttered by exultant cheers—cheers that sweep up the valley and awaken responsive echoes from the rock-ribbed tomb where the dust of Abraham and Saul lies buried. So inspiriting and impressive is the scene that we can reproduce it before our minds almost as distinctly as the inauguration of our last president. Under David's sceptre the children of the old Chaldean had again combined; not merely as units of a political organism but as brethren who had sprung from the patriarch's loins, and who would renew their covenant with the patriarch's God.

It is supposed that the 133d Psalm was written by David for this sublime occasion. It awakens still a glad sympathetic response in the heart of every true child of God. "Behold, how good and pleasant it is for brethren to dwell together in unity." A greater than David now stands in the midst of His host. The church universal of every name surrounds Immanuel. Under whatever banner enrolled we are one in recognition of our common Lord. As Israel at Hebron formed an unique and magnificent picture, so, as the spiritual horizon expands and becomes conterminous with the earth is the posture of the Christian Church magnificent as she surrounds the young man of Nazareth. By her attitude she challenges the attention of the world. Her members claim to have "washed their robes and made them white in the blood of the Lamb." They profess to have entered upon lives of consecration. Their profession is high: the world, therefore, demands of them a lofty example. It instinctively subjects them to the very test that Scripture itself supplies for the ascertainment of the genuineness of religion in the individual and in the mass. Do they live in unity? Do they individually love the brethren? The text of 1 John iii: 14, is the world's text also. We thus discover a common ground on which infidel and believer alike stand. Both declare that the true religion is the religion that promotes universal brotherhood. Atheist and agnostic agree with us upon the necessity of such a religion; and when we tell them we have found it, they reasonably demand the evidence. If our Christianity is genuine—if, in itself, it is what it claims to be—it must

bear its own witness in the happy accord of our churches, in the fraternal attitude of the various branches of the Church of Christ, and in the mutual love and helpfulness of believers.

Unity is not only essential to the church's vindication, but to her progress as well. The folly of the corps of a great army, wasting their energies and opportunities in contentions over the merits of the various military codes and manuals of arms would justly excite contempt. A spectacle more pitiable still is that of rival denominations of Christians pausing in the great battle with sin and Satan to contend one with another over non-essential forms and dogmas. . . . More and more does it become desirable that the various denominations shall arrive, if possible, at some agreement whereby they may coöperate upon a common field of fundamental truth for the evangelization of the world. The multiplied variances and rivalries of sects are sources of bewilderment to the heathen, and stumbling-blocks in paths of missionary effort.

Again, unity is necessary to the development and growth in grace of the individual believer. Grace is an exotic that blooms only in an atmosphere of peace. The frosts of envy and the fires of contention blight and consume it. A Christian at enmity with his neighbor cannot discharge his duty to mankind. He is a Samson with his locks shorn. Enmity is the Delilah of the soul. . . . Besides, the heart in which hatred and her ill-favored sisters dwell can have no true communion with the Father of spirits. There is no fellowship between light and darkness, between love and hate. Hence it is that we are taught when we approach God, as a condition of audience and acceptance, to pray: "Forgive us our debts *as we have forgiven* our debtors." . . . Growth in grace, moreover, is largely dependent on good works. Soul as well as body grows strong by exercise. But every good and every perfect gift—yea, the power to do good, of which good we are but the instruments—cometh down from above. Without grace we are spiritually inefficient; and without love—the sunlight of the soul that shines with blissful universality—grace cannot flourish in our hearts. Hence the soul that most glorifies God and realizes for itself the highest happiness, is the soul that maintains love even at the cost of humiliation and self-abasement.

Our estimate of the value and bliss of unity will be enhanced by attention to those intimations the Scriptures afford us concerning the life of the redeemed in Heaven. There shall be the consummation of the Church's unity. And yet there are diversities of orders there; else what is meant by the terms "angel," "archangel," "cherubim," "seraphim," what by the saying, "One star differeth from another star in glory?" What unifies and harmonizes these distinctions? What brings these intelligences into such intimate accord that Gabriel, prime minister of God, his diadem ablaze with the lustres absorbed in myriads of years of service before the Throne, would deign to take with tenderness to his embrace the babe of your's or mine that died but yesterday—what I ask, but the spirit of love manifested in Him who so loved us that He gave Himself for us? Wherefore, "let this mind be in you, which was also in Christ Jesus."

TOUCHING JESUS.

By B. C. Henry, D.D. [Presbyterian], Canton, China.

Somebody touched me.—Luke viii: 46.

A dense and eager throng was following Jesus. They were drawn together from various motives. The great things which He had done were "published throughout the

whole city; the people gladly received Him, for they were all waiting for Him. But as He went the people thronged Him." Now occurs one of the most tender and pathetic scenes of Christ's ministry. Amid the multitude that encircle the Master there is one who is drawn to Him from a deep sense of her needs. For twelve years she has suffered from a severe malady from which she gets no relief, although she had spent all her living, which may not have been small, in securing the services of physicians. In her poverty and distress she comes to the Saviour, who heals without money and without price. She would seek a blessing by stealth and so, hoping, fearing, longing, trembling, she comes behind Him and touches the white fringe of His garment. "Immediately her issue of blood stanched." She sought to escape, but Christ felt that virtue had gone out of Him. Finding that she was not hid the woman came trembling and fell at His feet, declaring before all the people why she had touched Him, and how that the touch had made her whole. She receives the gracious greeting, "Daughter, be of good comfort; thy faith hath made thee whole; go in peace."

Let us consider the touch of faith and the power of contact with Christ. We are struck with the diverse impressions which men had of Christ, and the various results which came from contact with Him. Many met and touched Him in the ordinary intercourse of life. Few came into spiritual and saving contact by faith. Notice three points.

1. The differentiating element which enters into these relations.

2. The instantaneous response of Christ to those who trustfully approach.

3. The personal recognition of individual suffering on the part of the Master.

Intelligent faith in the power and grace of God in Jesus Christ is the essential and distinguishing element. To know about Christ, intellectually, historically, is not to know Him experimentally and so to receive His life as ours. He is still in the world a positive, pervasive power. He still, as of old, awakens curiosity, hostility, admiration, love. The important thing is, Does our relation to Him involve a living, personal trust? The woman's touch we call "magnetic," but the influence which came to her was not mechanical, as in an electric machine. It was a living, personal, vital communication. All things are possible to him that believeth. Swift as the light comes the answer to a believing heart. He that hath the Son hath eternal life, an immediate, satisfying possession.

Jesus asks, "Who touched me?" It was the natural query of one conscious of some mysterious, purposeful and not accidental contact. It elicited her hearty declaration, as was intended. Before the multitude she tells what great things are done for her. Another important thought is this: only by this active, intentional act can we secure the grace of Christ. We do not stumble into the kingdom. We are not jostled into it with no purpose of our own. Only by a set purpose and intelligent choice are the blessings of redemption secured on our part.

Now let us turn from this old Galilean town to another scene. We see another crowd encircling Christ. It is larger and more clamorous than that already described. It is made up of critics and controversialists, of those who sit in judgment on His life and works and words. They analyze, discuss, dissect. They offer ruder criticism than those of old. They look at Christ as a problem, a phenomenon to be classified rather than as a vital power—a personal

life in which each should have an individual interest. Yet even here some are found who finally seek Him, won by divine grace. They make Christ their Redeemer, Physician, Friend. They who touch Christ find the living link between God and man, the divine and human Son of God.

The great truth before us is the possibility, need, power and blessing of the touch of Christ. Do you ask, How may I touch Him? It was easy to do so when He was visibly, materially present among men, but now we come to Him in prayer, by His word and ordinances. Are you thus seeking His face, not merely to wonder and admire, but to obey and love? We are sinners. We need His grace and are saved alone by faith. The disease of sin He alone can heal. There are obstacles as of old, but He may be reached and touched. He will say: "Go in peace, thy sins are forgiven thee." We shall feel the tonic impulses of His life and be lifted out of the frigid and formal life of worldliness, if we come into communion with this nobler source of strength. We sigh for "the touch of a vanished hand," but here is a Friend who sticketh closer than a brother. He is ever near, accessible, not only at morn and eve when we visit the closet, but in the ordinary duties of the day. It is a joy to do all things as unto the Lord, to set Him always before us. Furthermore, we are to open to Him all the avenues of our intellectual and emotional being. Christ is the inspiration of true art, genius and culture. He is not only the friend of the poor, ignorant and lowly, but He brings to us a celestial fire, nobler than that which Prometheus is said to have given to men. Christianity does not disparage science. The enemies of God cannot monopolize in the service of sin and selfishness the functions of art, song, beauty and taste. Genius and intellect are gifts of God. When Christ touches art it becomes sublime. Only those become wandering stars, careering into darkness, who refuse to make Christ their centre and their goal.

Finally, the true touching of Christ is not a transient exercise, but a continual clinging to Him through life. We receive Him first, as sinners, as our Saviour; then we make Him the guide of our daily goings and also the goal and summit of our highest ideals and aspirations. Then, when the limitations of this lower life are removed, it will be our unspeakable felicity to feel the grip of His pierced hand above, and to be welcomed into the fellowship of Christ and the redeemed for ever and ever.

THE MISSION OF THE HOLY SPIRIT.

By Christian Van Der Veen, D.D.
[Reformed], Olivet, Mich.

He shall glorify me, for He shall take of mine and shall declare it unto you.—John xvi: 14.

The claims of Jesus to our confidence, love, obedience, and everlasting gratitude are in the confidence, love, obedience and honesty in which he made for us the great sacrifice of His life and death. Hence He causes these things to survive among us with an effective life. In part this gives us an explanation of the mission of the Holy Spirit.

The marvellous experience of the Incarnation covers but a small period in human history—we should say disproportionately small. But it is made growingly effective through the ministry of the Holy Spirit. Principally in two ways:

I. By giving this life of Jesus as a universal study to all the world, for all the ages. The promise of verse 13 is chiefly fulfilled in that form. Compare, as a matter of fact, the *intellectual* labor, drawn out by this record, with that drawn out by any other communication which men

have accepted. Nothing more remarkable than the growing claim of the Gospel on the intellectual life of the nations, as fast as they emerge from barbarism and immaturity.

The decay of the nations conceals a rejuvenation of them for a better purpose, and for these awakening nations from their long torpor there is the food ready which nourisheth unto everlasting life.

But not only for the intellect. The life of Jesus always appeals to what is tenderest and most essential in man, and human love, faith and hope cling to Him as to their surest support; as the roots of a tree seek the hidden soil through the crevices in a rock, and they find that which increases, directs, ennobles and sanctifies them. And thus they increase His love, faith, hope, giving them wider range and applicability; until at last by its multiplication over all other forces, their power insures the reign of Christ's influence in the earth.

This is peculiarly the work of the Spirit—through many means, but through none more effectively than through the ministry of the Word of life. Where the Spirit is most unmistakably there is most of Christ; wherefore the necessity of the Holy Spirit; of making yourself His temple; of welcoming, valuing, retaining His influence.

II. By multiplying the copies of the life of Jesus in actual life. The Holy Spirit in regeneration affects the whole man, giving new character after the pattern of Jesus. A Christian is therefore a copy and imitator of Christ in a genuine sense. Christians are men who take in the views, feelings and aims of Jesus.

This is a real thing, upon which Christ is willing to rest the claim of His unique power. To it the Scriptures constantly refer as the proof of the efficacy of His mission. He is the only one who did not completely fail in that. Many men have asked, risked, attempted it. But none succeeded in making it last for nineteen centuries. Jesus succeeded. How? Through example, applied by the Holy Spirit as an inward principle.

Under the dispensation of the Holy Spirit the life of Christ and men is essentially a communal life, although we may not understand the manner of its working.

Application: 1. This is the high calling to which you are called by the Gospel.

2. This is the promise connected with the means of grace.

3. This is the high ideal to which Christians are committed.

THEMES AND TEXTS OF RECENT SERMONS.

1. Day One. "And God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day." (*R. V.*)—Gen. 1: 5. S. A. Mutchmore, D.D., Philadelphia, Pa.

2. Hostile Homage to Christ. "For their rock is not our rock, even our enemies themselves being judges."—Deut. xxxii: 31. Rev. George Robson, D.D., Inverness, Scotland.

3. The Battle Cry. "The Sword of the Lord and of Gideon."—Judges vii: 18. Joseph H. Montgomery, D.D., Brooklyn, N. Y.

4. A Silent God. "And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets."—1 Samuel xxviii: 6. Archdeacon Farrar in Westminster Abbey.

5. Specific Gravity Abolished. "And the iron did swim."—2 Kings vi: 6. Rev. Thomas Kelly, D.D.

6. The Power of the Children. "A little child shall lead them."—Isaiah xi: 6. Rev. E. Medley, B.A., Nottingham, Eng.

7. The Transient Contrasted with the Enduring. "The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isaiah xl: 8. John De Witt, D.D., Chicago, Ill.

8. The God of the Amen. "He who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth."—Isaiah lxv: 16. Alexander Maclaren, D.D., Manchester, Eng.

9. A Reform Campaign Commanded. "Thus saith the Lord of Hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place."—Jer. vii: 4. Rev. G. E. McMamman, Byesville, O.

10. Self-Denial the Terms of Christian Discipleship. "If any man will come after me, let him deny himself, and take up his

cross and follow me."—Matt. xvi: 24. Rev. W. G. Thrall, Williamsport, Pa.

11. Adverse Winds. "And he saw them toiling in rowing; for the wind was contrary unto them."—Mark vi: 48. T. D. Witherspoon, D.D., Louisville, Ky.

12. The Symbolism of Light. "God is light."—1. John i. "No man hath seen God at any time. But if we love one another God dwelleth within us."—1 John iv: 12. Rev. Edward White, London, Eng.

13. Glorified Through Trouble. "Now is my soul troubled, and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify Thy name."—John xii: 27, 28. George Macdonald, LL.D., London, Eng.

14. Mysteries of Truth. "Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter."—John xiii: 7. Rev. J. H. Jowett, M.A., Newcastle-on-Tyne, England.

15. The Presence of the Holy Spirit. Text, John xiv: 16 and xvi: 7. A. J. Gordon, D.D., Boston, Mass.

16. The Eclipse of Faith. "But Thomas, one of the twelve, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe," etc.—John xx: 24-29. Rev. John McNeill, London, Eng.

17. The Use of the Mind. "Take heed unto thyself."—1 Tim. iv: 16. Herrick Johnson, D.D., Chicago, Ill.

18. Tasting Death for Every Man. "That He by the grace of God should taste death for every man."—Heb. ii: 9. Principal Cave D.D., London, Eng.

19. The Word of God. "For the word of God is quick and powerful, and sharper than any two-edged sword," etc.—Heb. iv: 12. Jos. T. Smith, D.D., Baltimore, Md.

20. Postulates of Prayer. "For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb. xi: 6. Rev. Albert Goodrich, D.D., Glasgow, Scotland.

SUGGESTIVE THEMES.

1. The Strength and Courage of Manliness. ("Be thou strong, therefore, and shew thyself a man."—1 Kings ii: 2.)

2. Sure Support from the Sanctuary. ("Send thee help from the sanctuary, and strengthen thee out of Zion"—Ps. xx: 2, marg.)

3. The Relation of Sin to the Laws of Nature. ("He turneth rivers into a wilderness, and the watersprings into dry ground; a fruitful land into barrenness, for the wickedness of them that dwelt therein."—Ps. cvii: 33, 34.)

4. Personal Salvation, the Answer to Critical Reproaches. ("Let thy mercies come also unto me, O Lord, even thy salvation, according to thy word. So shall I have wherewith to answer him that reproacheth me," etc.—Ps. cxix: 41, 42.)

5. The Danger of Slight Relaxations of Watchful Duty. ("Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come, as one that travelleth," etc.—Prov. vi: 10. 11.)

6. A Plea for the Catechism. ("Train [catechise, marg.] up a child in the way he should go: and when he is old he will not depart from it."—Prov. xxii: 6.)

7. The Tendency of a Sporting Life. ("He that loveth pleasure [sport, marg.] shall be a poor man: he that loveth wine and oil, shall not be rich."—Prov. xxi: 17.)

8. Prosperity in Adversity. ("Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word," etc.—Isa. xxx: 20, 21.)

9. Destruction in Construction. ("Everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain," etc.—Matt. vii: 26, 27.)

10. The Power of Self-Denial. ("Whosoever will come after me, let him deny himself and take up his cross and follow me."—Mark viii: 34.)

11. Hindrances to Conversion. ("And they, which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David, have mercy on me."—Luke xviii: 39.)

12. Christ's Popularity His Protection. ("The chief priests and the scribes, and the principal men of the people, sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening."—Luke xix: 48, *R. V.*)

13. The Damning Power of a Negative. ("Ye will not come unto me, that ye might have life."—John v: 40.)

14. The Hopeful Outgrowth of Decay. ("Except a corn of wheat fall into the ground and die, it abideth alone: but, if it die, it bringeth forth much fruit."—John xii: 24.)

15. The Fortune of Misfortune. ("I would ye should understand, brethren, that the things which happened unto me, have fallen out, rather, unto the furtherance of the gospel."—Phil. i: 12, 13.)

16. The Poverty of Riches. ("Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you," etc.—James v: 2, 3.)

17. Unconscious Destitution. ("Thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. iii: 17.)

THE PRAYER-MEETING SERVICE.

By WAYLAND HOYT, D.D.

SEPT. 29-30; OCT. 1-4.—THE WAY OF CLEANSING.—2 Kings v: 14.

But he was a leper. He was commander-in-chief of the armies; he was close to the king; he was in high repute; he was lapped in luxury; *but* he was a leper.

Now, if you know anything of the Scripture, you know that constantly this disease of leprosy is affirmed to

be the type of sin. And though you may refuse to believe it and affirm that you are not in any wise or specially sinful, the Scripture is against you. (See 1 Kings viii: 46; Ps. xiv: 1,2; Prov. xx: 9; Is. liii; 6; Rom. iii: 9; 1 John i: 8; 1 John v: 19.) So, then, whether you believe it or refuse to believe it, it is still the constant statement of the Scripture that every one of us has become smitten with this leprosy of sin.

And what the Scriptures declare our consciousness asserts. There is in every one of us a feeling of unrighteousness, of failure in the presence of the higher ideals of life, of the bitings back upon the soul of conscience. The wail of the old heathen poet has been the wail of men all through the ages, has been your wail and mine when in some moment of clearer vision we have to our dismay beheld ourselves—"I know the better, but the worse I follow."

So, then, there is flung over every one of us this huge criminality and disadvantage of our sin. You may be very cultured, *but* you are a sinner. You may be very graceful and beautiful *but*, you are a sinner. You may be very honest—that is well and good as far as it goes; but honesty does not cover the entire sphere and range of duty; though honest you may be passionate and vengeful and censorious; you may be very honest, *but* you are a sinner. You may be very charitable, still though you may not sin toward avarice you yet have sinned toward some other point and quarter; you may be very charitable, *but* you are a sinner.

But Naaman was cleansed of his leprosy, and you may be cleansed of your sin. The old story is apt: parable of sin-cleansing.

Consider, first, you will *not* find cleansing from sin through *prejudgments as to the method and manifestation of the cleansing.*

Naaman posts swiftly for the prophet. He goes with brilliant retinue. He carries princely gifts—10 talents of silver, 6,000 pieces of gold, 10 changes of raiment, as befits the chiefest man in Syria next the king. At last he waits before the prophet's door. Certainly the presentation of himself, so grand and princely, must demand a corresponding mightiness and ostentation of action on the prophet's part! But to the great Naaman waiting there, the prophet only sends his messenger with the simple message, "Go and wash in Jordan seven times and thy flesh shall come again to thee and thou shalt be clean." Naaman is astonished and indignant. When an Oriental priest set about any works of cure or religious ceremony it was never his wont to do it in such simple fashion. At least the courtesy of some great ado might be rendered to Naaman's splendor. "I thought," said Naaman, "that he would surely come out to me, and stand"—that is, take up a ceremonious and solemn attitude as becomes him, a great prophet, and as becomes me, a most illustrious leper—"and call upon the name of his God"—that is, repeat some high-sounding formula of incantation, "and strike his hand upon the place"—that is, use solemn and majestic gesture, "and remove the leprosy."

But the prophet did nothing of all this. He but sent his servant with the unpretentious message and command. Prejudgments of the method and manifestation of the cleansing of sin are useless.

Consider, second, we gain cleansing of sin *not* by *penance*, but by *faith*. Wise servants this Naaman had; wise man he for listening to them. "My father, if the prophet, had bid thee do some *great* thing," etc. So men will use themselves in great and painful penances—why? Because all these leave the heart and will untouched. But Naaman had to come from some "great" penance to faith.

Consider now, third, the only way of cleansing—*obedience.* "To wash in Jordan"—the command was plain. "Thou shalt be clean"—the promise was as plain. But Abana and Pharpar, rivers of Damascus? No, not in them, in Jordan, and seven times. So for any of us is the command for this cleansing from sin as exact and as explicit: Repent. Believe.

OCT. 6–11.—THE CALL OF THE PUBLICAN.—Matt. ix: 9.

Or as St. Luke says, telling the same snatch of history, "And he left all, rose up and followed him."

Coal-tar—repulsive in odor; for a long time thought to be of no value, the waste and nuisance of the gas works. But the eye of science began to look into this coal-tar; and science saw in it the rich aniline dyes of gorgeous color, and perfumes exquisite.

This Matthew who sat at the receipt of custom was a *publican.* He was the collector of Roman taxes. So to your orthodox Jew, passing along the highway and seeing him at such function, he would be the off-scouring and utmost stench of the lowest of the social orders.

The eye of science looks into your soiled and soiling and apparently useless coal-tar and sees in it a fascinating color and delicious perfume. The eye of Christ looks into this poor despised publican, sitting here at the receipt of custom, and beholds a *man.* "He saw a *man* named Matthew," etc. There is a great truth and a great thought here. *Jesus Christ always sees what is best in us. Jesus Christ always appeals to what is best in us.*

Behold now in this narrative:

1. *An illuminating definition of religion.* What is it? It is *personal loyalty to the personal Christ.* The meaning of religion is at once compacted and disclosed in just these two words, *Follow me.*

Therefore religion is not (*a*) merely the acceptance of a creed, nor (*b*) merely submission to a sacrament, nor (*c*) a waiting for, or the being moved upon by, a tidal swell of feeling.

In its last analysis a real religion is simply this: Personal loyalty to the personal Christ. But this religion must include an over-topping loyalty. Matthew *left all* and followed Him. Christ must be supreme.

2. Behold in this narrative *a common objection overthrown.* This common objection is: My daily toil is a hinderance to my becoming Christian. But Matthew's daily toil was not to him a hinderance.

3. Behold in this narrative *a way of advance opened.* Matthew was lifted from being a publican to being an apostle. Zaccheus was lifted from being a publican to being a better and righteous publican. No man can follow Christ and not go up higher. The man is lifted in motive, practice, destiny.

OCT. 13–18.—EXCUSINGS.—Exodus iv: 13.

Read the whole story. Moses is called toward higher duty, toward a nobler life. The obstacles are largely swept by God's hand out of Moses' way. But, strangely hindered, Moses hesitates, praying—"O Lord do not send me."

First—The call to the nobler life.

Second—Some of the hinderances commonly preventing entrance on it.

The call to the nobler life.—Moses was so called. It was higher and nobler to become the hammer which should shiver the chains of slavery; to pioneer a nation into better conditions; to become the instrument of making serfs free men, than to lead the flocks of Jethro through the Midian desert. Moses was capable of something loftily beyond that. God distinctly called him to it.

We are not shepherds in a Midian desert, but we are all living lives less noble than we ought. As there was higher service and opportunity for Moses, so is there for us. I do not mean higher in the sense of more conspicuous; but higher in the meaning of becoming larger, rounder, more beautiful, more beneficent, more Christlike.

(*a*) We ought to *know* more than we do.

(*b*) We ought to be more *loving* and *self-sacrificing* than we are.

(*c*) We ought to be *stronger* than we are. Our wills ought not to be so much like reeds shaken even with the zephyr-breath.

Certainly these things are so. In intellect, heart, will, in all the parts of our complex nature, we should be stirred with a glorious discontent; we should be pushing as trees do, further from the earth toward Heaven.

But I have seen no burning bush nor heard a voice—we so frequently reply. But we have had

(*a*) A kind of inward stir and aspiration.

(*b*) Calling and suggesting Providences, etc.

Second—Some of the hindrances commonly preventing entrances on the nobler life.

(*a*) The habit and routine of the lower life.

(*b*) Failure in previous attempt toward it; *e. g.*, Moses failing in forcing his brethren forty years before.

(*c*) *Faithlessness.* As with Moses, the strength of Pharaoh with his power and his armies, while the Hebrews were untrained, unarmed, a weak mob.

But when Moses at last undertook the nobler duty, *in the name of God*, Pharaoh was like the dried leaf whisked before the winter blast.

OCT. 20-25.—THEIR OWN COMPANY. —Acts. iv : 23.

The crystallizing power in nature. What we call the force of gravitation is a force most mysterious and imperial and constant. But the force of gravitation is simple compared with this many-sided ramifying force of crystallization. The reason—ultimate particles of matter are seeking their own company; these ultimate particles of matter are possessed of attractive and repellent poles; and as these atomic poles attract or repel each other the shape of the crystal is determined.

There is as well a certain crystallizing power sovereign in society. Men and women have attractive and repellent poles. By means of this social crystallizing power many and various social shapes are being formed—not always beautiful and noble, sometimes evil, ugly, disastrous.

Concerning this crystallizing fact and force in society, in the light of this narrative, consider

1. *Hinderance.*—See whole narrative as to how Peter and John were *hindered* from going to their own company. So, often, we are sometimes hindered from seeking the company really most congenial to us. Work, social requirements, regard for reputation, lack of money, hinder. Apply to young men, etc.

2. *Permission.*—"And being let go," work ceases, social requirements allow, special danger to reputation passes, wages are paid. Men are free. Danger here—in nights, in travel, in places where you are not known, etc.

3. *Like goes to like.*—Character asserts itself. These apostles went to the company of the pure because they were pure. But on the other hand there is the crystallizing force of a bad character leading to the bad play-house, bad company, the house of her whose steps take hold on death.

4. *Lessons.*—(*a*) It is a man's own

company which nurtures what is predominant in him.

(*b*) A man's own company discloses him to others.

(*c*) A man's own company discloses him to himself.

(*d*) A man's own company is the test of the regenerate life. We know that we have passed from death unto life if we love the brethren.

(*e*) A man's own company settles his destiny.

OCT. 27-31.—OLD THINGS GONE; NEW THINGS COME—2 Cor. v : 17.

Of the *necessity* of this new creation there cannot be the shadow of a doubt. If the Lord Christ is to be at all accepted as an authoritative teacher, it is as impossible as it would be to withdraw the foundations of a great building and expect the building to stand on nothing, to take from the structure of our Lord's teaching this undermost necessity and demand of regeneration, of new spiritual creation. Not "culture" of an old germ, but implantation of a new by the power of the Holy Spirit—that is our Lord's primal insistence. Ye must be born again. Here precisely is where much of our modern thinking breaks with Christ.

The *means* by which this regeneration is wrought are spiritual. Not by external rite—baptism, The Lord's Supper—can this change be produced. But the Holy Spirit is the agent, and the truth—of sin, of condemnation, of an atoning Christ, of a possible forgiveness, of an escaped judgment, of heaven, applied by the Holy Spirit to the soul, is the instrument.

The *effects* of this new creation are that old things are passed away; that all things are become new.

First—Within the man himself everything is new.

(*a*) There is a sweet, new atmosphere of *relief* within the man. He had been gay before, doubtless. He had enjoyed life in a certain sense. But in the deepest heart of him there was a shadow and a burden. He was conscious of a certain out-of-jointness in him. He could not always, he might now and then, but he could not always hide from himself the fact that he had sinned. This pressed like a dull and heavy weight upon the centre of his life. And married to this burden of sin there was a vague, nameless, but most real burden of fear—of judgment, death, doom, God. But now the bad nightmare is vanquished by the day-spring. The man sings with the psalmist—"My soul is escaped as a bird out of the snare of the fowler; the snare is broken and I am escaped."

(*b*) In the region of this man's *thoughts* all things are new; markedly here. Heretofore the thought of God had been unwelcome and an intrusion. But now there is a joyful and filial thought of God.

(*c*) In the realm of this man's *affections* all things are new. His loves are transfigured. All earthly loves are gifts of God, now infinitely more precious than heretofore.

(*d*) In his *hope* for this man all things are new. Before his hopes did not push much beyond the horizon of this world. Now they range fearlessly the great future. They sing the song of the supreme triumph; it doth not yet appear what we shall be.

(*e*) In this man's *will* things are strangely new. The flow of the being has been changed. He finds himself *able* for righteousness.

Second—Outward things are also new.

(*a*) This man, new born towards God, sees a new presence in the *external* world. Since it is God's world and so his Father's, another light is falling on it.

(*b*) All the *pleasant things* of life are new to this man. The Cana miracle is re-enacted. Life's water is changed to wine.

(*c*) All the *painful* things of life are new to this man. He knows the knives of trial are in God's hand, and that their cutting is for the sake of a nobler character. He understands the apostle's meaning—we glory in tribulations also.

Third—The *great questions of life* are new. God's kingdom, his own growth in grace, the conversion of his friends, impious, the spiritual weal of the community—questions like these have become uppermost questions with this spiritually newborn man.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

NO. XXII. THE FIFTY-FIFTH PSALM.

The Outcry of a Soul in Distress.

THERE is no good reason for disputing the superscription which gives David as the author of this Psalm. It suits him just as well as it does Jeremiah, to whom some critics ascribe it, nor are there any noteworthy points of contact between the language here and that of the weeping prophet. Most interpreters suppose it to have been occasioned by Absalom's rebellion, and this agrees well with its character as an impassioned composition, bold in its turn of thought, striking in imagery, full of sudden transitions, and often obscure in particular words and clauses. The excitement of the occasion seems to have imparted itself to the song. A convenient distribution of the matter gives first, a complaint against foes in general (vv. 1–11), secondly, the case of a treacherous friend (vv. 12–15), and lastly, an anticipation of deliverance for the writer and destruction for his foes (vv. 16–23).

I. The Vivid Complaint (vv. 1–11).

Give ear, O God, to my prayer,
  And hide not thyself from my entreaty.
Take heed to me and answer me;
  I am distraught in my complaint and must moan,
At the voice of the enemy, for the oppression of the wicked;
  For they hurl wickedness upon me, and angrily oppose me.
My heart writhes within me,
  And the terrors of death have fallen on me.
Fear and trembling are come upon me,
  And horror hath overwhelmed me,
And I say, Oh that I had wings like a dove!
  Then would I fly away and be at rest;
Lo, then would I wander far off,
  I would lodge in the wilderness; [Selah]
I would haste me to a place of refuge
  From the stormy wind, from the tempest.
Consume them, O Lord! divide their tongues,
  For I see violence and strife in the city.
Day and night they make their rounds upon its walls;—
  Iniquity also and mischief are in the midst of it.
Engulfing ruin is in the midst thereof;
  Oppression and fraud depart not from its market-place.

The repetition of the cries for a hearing indicate the sore distress and anxiety of the sufferer. To hide one's self is an Old Testament phrase for wilfully refusing aid to one who needs it (Deut. xxii: 4; Is. lviii: 7). The singer's case is a sad one. His mind is restlessly tossed to and fro. Full of cares and anxieties he nowhere finds solid foothold, but continues distracted, and hence he must pour out his heart in groans and complaints. The reason is the voice of the enemy, that is, the reproaches and calumnies to which he is subjected. But word is accompanied by deed, for there is persecution as well as slander. His foes are infuriated men who delight in heaping upon him every form of unjust assault. The word rendered *oppose* is a cognate form of that from which comes *Satan* or the *adversary*, and it suggests here the idea of devilish malignity. Hence the pain of him whom they pursue. His heart writhes, and deadly, mortal terrors assail him. He is, to use the modern term, utterly demoralized. Within him is fear

and trembling, while from without comes shuddering consternation. Not often even in Oriental lyrics is there such an intense utterance of mental depression.

Overwhelmed with horror, the one thought of the sufferer is escape. He longs for the pinions of a dove—itself the emblem of peace and quiet—that he may fly away and find repose. Here he voluntarily and deliberately adopts the course which in an earlier Psalm (xi : 1) he had represented the wicked as advising—

> How say ye to my soul,
> Flee as a bird to your mountain ?

The faith which in that case repelled the suggestion, here seems to be dimmed and wavering. The singer repeats the statement that were the opportunity afforded he would wander far and find some place of refuge even were it a trackless wilderness, uttering the same wish as Jeremiah (ix : 2), who longed for a lodging place in the wilderness far away from human society. But both, it is to be observed, gave expression to the desire as a passing thought and not as a well-settled purpose. Neither the Old Testament nor the New sanctions a cowardly flight from the duties and perils of life to the seclusion of a convent or a desert.

In verse 9 there is a sudden change from sadness to indignation. The writer would have escaped if he could from the storm and tempest aroused by his foes, but since that was impossible he invokes the execution of God's judgments. He calls on God to consume them and to divide their tongues, that is, to frustrate their counsels just as he did at Babel (Gen. xi : 9), when the confusion of tongues put an end to the building of the tower. The reason assigned is the desperate wickedness of the enemies. It pervades the whole city, alike the outward walls and the inward streets. Violence, strife, wrong-doing, oppression, deceit, seem to have taken up their permanent abode in the place. Virtue was reviled and vice regnant. The words of the Psalmist are a striking picture of absolute lawlessness such as, we know, at a much later period ruled in Jerusalem. All the wilder and more wicked elements of society were uppermost while order and peace had fled. It is easy to unchain and stimulate human passions, but hard to put on the curb. Lawful authority had been rudely dethroned, and what was but a slight remove from anarchy had taken its place. A worse condition of things is hardly to be imagined. Never does earth so look like hell as when truth, honor and justice are openly trodden under foot.

II. The Treacherous Friend (vv. 12–15).

> For it is not an enemy that revileth me,
> Then I might bear it,
> Nor my foe that magnifies himself against me,
> Then I would hide myself from him :
> But it is thou, a man of my own rank,
> My companion and my intimate friend.
> We took sweet counsel together,
> And went to God's house with the festal throng.
> Let death come suddenly upon them ;
> Let them go down alive into Sheol :
> For wickedness is in their dwelling, in their heart.

The poet assigns an additional reason for the prayer he has offered. His chief trouble does not come from open foes. Their attacks he might escape, or if they were not avoidable he might bear them as incident to our condition in this world. But the assailant was one whom he esteemed as himself, and who was his intimate and confidential friend. Neither at home nor in society were they separated. In private they enjoyed sweet fellowship and on great festal occasions marched together in the procession. Yet this intimate and trusted friend proved a traitor. He cast to the winds honor, faith and affection, and joined the writer's adversaries. Such cruel faithlessness roused his indignation and provoked the fearful anathema that

follows—a sudden and violent death. Even as Korah and his company were swallowed up alive by the earth suddenly cleft asunder (Num. xvi: 31–33), so swiftly may these pass into the under world. Such would be an appropriate doom for the men who have wickedness abiding in their dwellings and in their hearts as if it were their dearest treasure.

It is not difficult to account for the severity of this imprecation. The slanders of an avowed antagonist are seldom so mean and cutting as those of a false friend, and the absence of the elements of ingratitude and treachery renders them less hard to bear. "We can bear from Shimei what we cannot endure from Ahitophel." So, too, we can escape from open foes, but where can one find a hiding place from treachery? Hence the faithlessness of a professed friend is a form of sin for which there is not even the pretence of excuse. No one defends it or apologizes for it. Yet it occurs, and sometimes, like the case in the Psalm, under the sanctions of a religious profession, so that the very altar of God is defiled with hypocrisy. It is right therefore that such atrocious wickedness should receive its appropriate recompense. It was a healthy and righteous indignation that led to the Psalmist's call for sudden destruction. As has been well said, "We need in these days far more to guard against the disguised iniquity which sympathizes with evil than against the harshness of a former age."

III. The Anticipated Result (vv. 16–23).

But as for me, I call upon God,
And Jehovah will save me.
Evening, morning and noon I complain and moan,
And he heareth my voice.
He will redeem my soul in peace from the conflict,
For in numbers they come against me.
God will hear and answer them—
He sitteth as Judge of old—
The men who have no changes,
And who fear not God.
He put forth his hand against those at peace with him;
He profaned his covenant.
His mouth was smooth as butter,
But his heart was war.
His words were softer than oil,
Yet were they drawn swords.
Cast thy burden upon Jehovah, and HE, He will sustain thee
He will never suffer the righteous to be moved.
But THOU, O God, wilt bring them down into the abyss:
Bloodthirsty and deceitful men shall not live out half their days,
But as for me, I will trust in thee.

By a fine antithesis the speaker turns to describe his own course in opposition to that of others. They pursue wickedness and reach its fearful end. He on the contrary calls upon God who is his one refuge in times of distress and anxiety. He lives in an atmosphere of prayer which is expressed by his mention of the three principal divisions of the natural day. "Complain" and "moan" are the same words that occur in verse second; only here they are accompanied by the assurance of being heard. God will assuredly redeem him from the heat of the conflict; and the interposition of his arm will be needed, for his adversaries are not few but many, too many for him to deal with alone. God therefore will hear and answer them just as he does to his own servant, but with a serious difference. His own he regards in mercy, others in judgment. He hears the malignant slanders of the wicked, and he answers them judicially, as is shown by the intermediate clause describing him as One who from hoar antiquity has sat and still sits enthroned as judge and king, this being his established character as universal sovereign (Pss. ix: 7; xxix: 10). The persons whom He thus answers are further described as those who have no changes, *i.e.*, either have no vicissitudes of fortune and so are rendered bold and presumptuous, or, according to the usage of the original term, have no discharges or reliefs in their course, but continue ever in the un-

remitted service of sin, and as a necessary consequence have no fear of God. In the next two verses the writer reverts to the individual traitor of whom he had before spoken, and sets forth in striking terms the character of his faithless friend. This man laid hands upon his allies; those to whom he was bound by solemn compact, and thus dishonored his own agreement. A covenant breaker (Rom. i: 31) is everywhere regarded with abhorrence. In this case the perfidy was the result of a long course of hypocrisy. A stronger contrast can hardly be conceived than that of tender and glozing words with a heart of war, or soft and soothing expressions which really turned into weapons ready for attack. The passage reminds one of the energetic terms in which Pope Englished Homer's vivid utterance,

> Who dares think one thing and another tell,
> My heart detests him as the gates of hell.

It is vain to guard against evils of this nature. Treachery is always a surprise. Hence the poet advises to seek divine aid. The godly man need not undertake to fight his own battle. He may refer it all to the Lord, who will carry the burden, and meanwhile uphold and provide for his humble follower, so that he shall never be overthrown. Several of the terms in this verse are much disputed, but the general sense is unquestionable, being that of the Apostle Peter (I. v. 7), "Casting all your anxiety upon him, because he careth for you." How many down through the ages have obeyed the precept and found the promise verified to the letter! Far different is it with the wicked, the men of blood and deceit. They do not live half so long as they might have lived but for their violent and deceitful courses. God himself so orders his providence that they are overtaken in their evil ways and plunged into the abyss. On the other hand the sacred poet closes his lyric with a renewed asseveration of the only ground of his hope. As for me, whatever others may say or think, as for me,

I TRUST IN THEE.

A Few Exegetical Notes.

By Howard Crosby, D.D.

1. In Mark xi: 22, we read correctly, both in the old version and in the revised version, "Have faith in God." But the Greek is peculiar. The Word "God" is in the genitive case—Εχετε πίστιν θεοῦ—literally, "have faith of God," and hence some have supposed that the genitive described the kind of faith, rather than its direction, *i.e.*, "have a faith like God's." But we find in Luke vi: 12, a passage which explains this use of the genitive, as marking direction. It is this: ἐν τῇ προσευχῇ τοῦ θεοῦ, rightly translated in both versions, "in prayer *to* God."

2. In 2 Tim. ii: 26, the old version reads, "out of the snare of the devil, who are taken captive by him at his will." The revised version has changed this, so that it reads, "out of the snare of the devil, having been taken captive by the Lord's servant unto the will of God." This marvellous change has been made simply because of the two different Greek pronouns in the last sentence, "ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα." The purism of the revisers would not allow both pronouns to refer to the same subject. Hence they performed two wonderful feats. They made αὐτοῦ refer to the Lord's servant, mentioned two verses before, when common sense shows that it belongs to the immediately preceding agent, the devil, and then they make ἐκείνου refer to God. Indeed it is this latter which made them send αὐτοῦ so far back for a principal, for they did not wish to say that the devil took the souls captive in order to do the will of God.

Now that αὐτοῦ and ἐκείνου may re-

fer to the same subject we have proof over and overagain in the New Testament. See, *e. g.*, John v: 39 and xix: 35; 1 John iii: 3 and iii: 5. I quote only the first δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν κ. τ. λ. "in them (the Scriptures) ye think ye have eternal life, and they (the (Scriptures) are they that testify of Me." The reading of our old version in 2 Tim. ii: 26 is correct and the alteration by the revisers is erroneous and pedantic.

3. In Luke xiii: 24 we have in both versions correctly "Strive to enter in." But some, wishing to air their Greek, have said that the phrase is literally, "Agonize to enter in," and from this and the fact that Our Lord prayed when *in* an agony they deduce the horrible and perverting doctrine of "agonizing prayer." When in an agony prayer is very proper, but to agonize in prayer is a self-righteous vanity. The Greek word "agonidzesthe" in the above passage does not mean "agonize." Those who thus translate it are snared by the fact that our English "agonize" is taken from the Greek word. The Greek word means simply "contend" or "strive" as in the games. There is not an idea of pain or suffering in the word as in our "agonize." Our Saviour never teaches voluntary torture. He says, "Strive, like a hero, to enter in by the narrow gate," but never "Agonize, like a dervish or Baal-prophet, to enter." A great deal of false religion, counter to the glad tidings of great joy, springs from this root.

4. We have recorded in the gospels only about 30 miracles in detail, but we have repeated statements to show that our Lord's miracles were to be counted by thousands and that his three years of public ministry fairly bristled with these divine testimonies to his Messianic character and work. That this was the purpose of miracles is clear from Acts ii: 22, "Jesus, approved of God unto you by mighty works and wonders and signs, which God did by Him in the midst of you." It is only infidelity that denies the purpose of the miracle. It is a mild way of denying the miracle itself. The passages to note which show how our Lord was constantly presenting this testimony are such as these: Matt. iv: 23–25; viii: 15–17; ix: 35; xiv: 14, 35, 36; xv: 30, 31. The whole land was thus flooded with evidence. None could deny the facts. They therefore referred all to Beelzebub. This was the unpardonable sin.

EUROPEAN DEPARTMENT.

Common Errors Respecting Catholicism and Socialism.

THE intellectual power and influence of Roman Catholicism is frequently underestimated by Protestants. In that church the intellectual revival has gone hand in hand with the religious. This is especially true in Protestant countries, in which the Catholics usually reveal more intellectual energy and benevolent activity than in Catholic lands. Competition inflames their zeal, and all the vast power of the Church is exerted to prove their superiority. The Catholic journals are numerous and able. Largely they are directly under the control of the Jesuits. They are managed with great skill, and in their subjects, matter, and style are admirably adapted to present the Catholic Church in the most favorable light. Historic learning and dogmatic teachings are blended with problems of the day. Some of these journals are especially strong in apologetics. Great pains are taken to degrade the Reformation and to prove the inefficiency of Protestantism, especially in meeting

the demands of the day. For its literature the Catholic Church seems to have abundant means; and it also understands the art of using to best advantage its specialists, and its literary powers in general. When a special task in the interest of the Church is to be accomplished, able men are selected who can consecrate all their energies to its performance. Thus the distraction and consequent weakness so common in the Evangelical Church are avoided. Especially in Protestant Germany has Catholic literature become a great power; and this power seems to be growing.

One spirit animates this literature, and this adds to its power. Its purpose is nothing less than the destruction of Protestantism; and to this purpose all its energies are bent. W. Luebke, trained in the Catholic Church, but now a Protestant, says that ultramontanism aims at nothing less than to undermine the modern national life and the existing culture. "The publicly avowed aim is to destroy Protestantism and everything connected with it. And, alas, it must be admitted that the present condition of the Evangelical Church is such as to enable it to do but little against the closed phalanx of ultramontanism." Half a century ago ultramontanism was cautious; but now it is an open, bold, and unscrupulous power, not merely in religion but also in politics. This writer declares that within the last few decades the increase of Catholic literature in all departments of thought has been astounding. Ultramontanism has trained the Catholics to look for their spiritual nourishment solely to such sources as are approved by the Church.

There are also numerous errors respecting the adaptability of Catholicism to the peculiar needs of the times. Already is the Catholic Church heralded as the friend of freedom, of reason, of patriotism, and of the laboring classes. Not a few are persuaded that the large Church of Rome affords more room for freedom than the narrow limits of a sect. Aside from a few points, such as the power of the pope and the authority of the Church, and such dogmas as have been positively decreed, there is really a great deal of liberty. Particularly is there room for individuality; and especial efforts are made to give to peculiar talents the peculiar sphere in which they can accomplish most. And so far as actual progress is concerned, it is surely not more evident in most parts of Protestantism than in many parts of Catholicism. There are in the Catholic Church of Germany more evidences of life, of activity, of inspiration, of hope, and of united purpose, than is found in the Evangelical Church. All these facts must be taken into account, if the apprehensions of the wisest and most devoted Protestants with regard to the future welfare of Evangelical Christianity are to be appreciated.

Major von Wissmann, leader of the German military forces in Africa, has made a statement which excites much feeling and is the occasion of animated discussions. Although himself a Protestant, he declares that personal observation has convinced him that the Catholic missions in Africa are a far more important factor in culture than the Protestant missions. Not only have the Catholic missions been established longer in the district where he made his observations, but he states that they are also better conducted. The strict discipline of the Catholic Church he regards as especially valuable. The worship of that Church is declared to impress the natives more than the less picturesque service of the Protestants. The Major thinks the Catholic missions on the whole much better adapted to train the Africans. They

lay hold of the human side first, develop it, and thus prepare the heathen for the appreciation of Christian doctrines. The Protestants make their work too exclusively religious, as if the Africans were at once fit to understand spiritual truth. The Catholics adopt the rule: *Labora et ora;* the Protestants the rule: *Ora et labora.* The Catholics buy children sold into slavery and train them, and thus secure entire control of them, while the Protestants do not.

Catholic and Protestant journals have taken up the subject, and official investigations are also likely to take place in order to determine the value of the statements of Major von Wissmann. Whatever the result of the inquiry may be, it is time for Protestants to learn that the Catholic Church has wonderful wisdom, skill, and adaptation, and that it is exerting a marvellous power. Some Protestants seem to rely on the superiority of their principles, just as if nothing else were needed. The application of these principles with energy and wisdom seems to be regarded as unnecessary. For the much that is given, is not much likewise required?

Catholics everywhere herald Protestantism as a failure. How does it happen that they find credence anywhere? Because many Protestants treat the product of the Reformation as finished, the work being so perfect that nothing can be developed, added or subtracted. This product was a ripe fruit, the culmination of all past Christian development. But they forget that the ripe fruit, if left to itself, is apt to fall and decay. Others think the perfect product was like a beautiful statue, set up for future generations to contemplate and admire. And, surely, it is hard to imagine a more complete petrifaction than is found in some parts of Protestantism. But there are also those who think that the Reformation was a leaven which only began its work in the sixteenth century, and that its leavening power is to grow with the ages. Others prefer to regard the product of the Reformation as a seed which then began its growth, which has all the freedom and vigor of life, which affects the environment by which it is also in turn influenced, which is ever the same and yet never the same. But those in Germany who dare to view the product of the Reformation as such a seed, must be prepared for the curses of men who have anchored in the sixteenth century and deem themselves favorites of heaven.

Respecting Socialism, numerous errors also prevail. It is looked upon as isolated; whereas it is but a symptom of general tendencies and is connected with all the great movements of the day. The materialistic science of the day, skeptical and pessimistic philosophy, a low realism in literature and art, the voluptuous tendencies in life, and the unsettled state of religious faith, all help to create and to foster socialism. It is a single disease; but it indicates the health of the whole body and affects every part of the system. The cure of this one disease means the restoration of the entire organism of society to health. At first all the blame was attached to socialism; now the main question is what part the Church, the State, scholarship, culture, and wealth have in its production, and what these must do in order to bring about a cure. Not a few who formerly judged socialism, now admit that judgment must begin at the house of God. At last it has been discovered that what is wrong in the movement can only be overcome if the causes are removed.

Another mistake is common. Socialistic agitations are supposed to find their explanation wholly in the degradation of the laboring

classes. It is at least equally true that they find their origin in the aspiration of these classes. They have become aware of their rights, of what is due to their personality, what claims they have on society, and what privileges are within their reach. There is thus a grand element in socialism; the desire to rise into better condition. This desire is often perverted; nevertheless socialism cannot be understood unless this aspiring and truly worthy aim is kept in view. Christianity teaches the dignity of man and the exaltation of the individual; and it is certainly not strange that socialistic movements prevail in Christian, not in heathen lands. The most degraded laborers have not the spirit to rise; at best they can only be the tools of others. At the head of the movement we find intellect and energy. The most advanced laborers are also the most powerful leaders.

Notes.

The Minimum or the Maximum of Faith?—This is the problem which lies at the basis of the burning question, whether the old confession shall be retained or a new one shall be prepared for the Evangelical Church of Germany. Some want a full dogmatic statement, including much which can be understood only by theologians and advanced Christians, and involving a whole system of divinity. Such a confession is a kind of ideal of the complete faith of the Church, to which all instruction is to tend. The more extensive such a confession and the more clearly defined its numerous articles are, the less room there is for individual liberty.

Others hold that the Church is not to make a whole system of dogmatics its creed. They claim that the most elaborate and most severely defined confessions are promotive of divisions. A confession of faith is not intended, they think, to include all that the theologians of a Church believe, but only such doctrines as all must believe who want to be Christ's followers. All whom Christ would welcome must also be welcomed by the Church of Christ. Whatever is not essential to Christian discipleship ought not to be made obligatory on the members of the Church. The confession is the bond of faith which unites all believers, and not merely the confession of perfect thinkers and perfect Christians. If a confession is the goal yet to be attained, instead of the foundation on which all believers stand, in what sense is it the confession of beginners? If Christians are to be honest, how many of them can profess what the Church confesses?

It is evident that now the confession is only the creed of the Church as an abstraction, not of the Church as the actual congregation of believers. If a confession as the goal of striving and attainment is necessary, ought there not also to be a confession for beginners? If we begin with the minimum there is hope of attaining the maximum; but if we are to begin with the maximum, what further use is there for striving? No one doubts that many profess to begin with the maximum when in fact they only deceive themselves and have not even the minimum of faith.

Idealism among French Students.—The annual banquet of "The General Association of the Students of the University of Paris" was attended by a number of professors and guests of distinction, as well as by students. M. de Vogué, of the French Academy, made an address in which he referred to the two tendencies at present found among the students, the one to idealism or mysticism, and the other to action. He said that these two are not contradictory, but serve, on the one hand, to keep men from vain and

egotistical dreaming, and, on the other, from anarchical agitation and violence. These two appear among young men at the present time, when old Europe seems to be troubled by the dawn of a new civilization. The coming generation will reap the benefits of the compassion, the wisdom, the experience and the courage of the present generation. He appealed to the students to devote themselves to the welfare of manual laborers by bringing to them, in the form of lectures or popular conferences, the surest and most intelligible conquests of science.

Jules Ferry also spoke and encouraged the distrust of the students with respect to the enervating doctrines made fashionable by some dilletanti of enui and skepticism. He declared that in cultivated minds the unrest of doubt and the philosophic anguish attending the painful search for truth and ideals ought not to end in aversion to truth and in the negation of the ideal. We must march forward, with the vision of a sublime goal before us. On the journey a helping hand is to be extended to the weak and the humble. Ferry emphasized the appeal of de Vogué that the students, by a voluntary apostolate, should devote themselves to the proletariat. "You can enter the homes of the poor without exciting their distrust; you can bring them something of the light that is in you, something of your tenderness and your candor."

A French writer declares that the longing for the divine is a characteristic of the French youth that think. This longing is said to be averse to politics, but favorable to social action. This longing seems to lead to mysticism and also to Roman Catholicism. Pressensé wants this aspiration to be more than a dream, and argues that it is only at the foot of the cross that the longing for the divine and the desire for action can be satisfied. There the youth will find inspiration for the performance of their mission, and there they will escape the intoxicating corruptions of a skeptical and sensualistic literature.

Faith and Criticism.—The eminent Biblical critic and exegete, Prof. B. Weiss, said in a recent conversation: "After I had harmonized faith and criticism in my own mind I determined to make it the aim of my life to bring about a similar harmony in the church." He referred to the opposition to his critical labors on the part of the confessional tendency in Germany. Not a few denounce him because he ventures to apply his critical methods to the books of the New Testament, regarding this procedure as destructive of faith. But Dr. Weiss thinks that genuine criticism will only serve to purify and strengthen faith. Referring to his own position he said: "I take every suitable occasion to give testimony respecting my faith, especially as President of the Board of Inner Missions." He thus proves that in his case the critical spirit is supplemented by practical Christianity. He occasionally preaches, which is rarely done by theological professors here; and his sermons as well as his lectures at the university give evidence of his strong faith and of his interest in the kingdom of God.

Catholic Literature.—New proofs are constantly given of the great literary activity of Catholic scholars, especially in Germany. The number of their works is simply astouyding. Besides the numerous volumes on patristics and various parts of church history, dogmatics, apologetics, ethics, and liturgies, an elaborate Latin commentary on the Old Testament is now in process of publication. It is prepared by Carnely, Knabenbauer, Hummelauer and other Jesuits. The authors aim to give the results of Old Testament criticism, to refute the negative ten-

dencies so far as in conflict with the views of the Church, and to bring the commentary up to date in point of Scriptural research. Among the recent volumes are commentaries on Job, Isaiah, Jeremiah, Ezekiel, and the Minor Prophets.

That there is more liberty in the Catholic Church than many Protestants think, is evident from a recent work on Dogmatics by Dr. Schell. He holds that within the bounds by ecclesiastical authority there is room for difference of views and freedom of thought. He aims to give a system of scholastic dogmatics, and claims for himself the same freedom which characterized scholasticism. No particular theological position, he says, can be regarded as exclusively Catholic and therefore the test of orthodoxy. "There is neither a teacher, nor an order, nor a school, whose name and dogmatic system are synonymous with Catholic truth or with ecclesiastical tendency."

Causes of Unbelief. — A German writer says: "Unbelief has become one of the world powers, encircling the whole earth. On every way and at every step it meets the man of the nineteenth century. It moves a thousand hands and pens to make them do its bidding, and frequently it finds support where there is every reason to oppose it." The causes of unbelief are declared to be pride of learning, immorality, the godless influences of the home and the school, and the character of the press, from the daily journals to the most elaborate works.

This is but a partial statement of the real facts. There are scientific, philosophical, historical, and critical difficulties in the way of faith, which trouble the most honest and most truth-loving of inquiring minds. These must be met in the spirit of perfect candor and fairness. All efforts to hide the true state of the case will eventually hinder the cause of Christianity. The work of apologetics has in our day become overwhelmingly great as well as of supreme importance. But too often an effort is made to minimize the difficulties and to prove too much. Therefore a philosophic writer favorable to religion declares that Christian apologetics frequently injure the cause they are intended to promote. Unfair arguments, he says, are used, partial statements are made, and a fear of admitting the full force of the demonstrations of science is manifested. "Thereby an impression is created that religion and science really conflict, and that those are right who hold that one or the other may be chosen, but that no one can consistently adhere to both. This position is the worst in which religion and theology can be placed, and the most favorable for the development of the atheistic tendency."

The Cultured Classes and Socialism.

The socialistic problems have become so urgent that they are agitating court circles, influencing the universities, pervading literature, arousing the Church to its duty toward the laborers, and affecting all departments of culture. Even calm philosophical thought is disturbed by the threatening aspect of affairs. Recently a professor of philosophy in the Berlin university, in giving a view of the present aspect of philosophical thought, gave expression to the most serious apprehensions respecting culture. He saw in the predominance of material interests a danger to the highest intellectuality, feared that a great European war might be promotive of barbarism, regarded the aggressions of Catholicism as a menace to culture, and spoke ominously of the conflict between socialism and the favored classes, a conflict which threatens a social revolution, and is likely to endanger civilization itself,

as well as the State and the Church. In the Philosophical Society of Berlin, the "Relation of Philosophy to Socialism" was one of the recent themes of discussion. Before me lies the second edition of an address on "The Relation of the Cultured to the Socialistic Problem," delivered by Professor Brentano to an association of students in Leipzig. Lively discussions also take place respecting the relation of the school, the pulpit, and literature to socialism. Numerous other evidences could be furnished that into the places of highest authority and of greatest culture the socialistic problems have forced their way. At first it seemed as if these problems concerned only the laborers and the capitalists; then it was discovered that they also concerned the Church and its deepest interests, that they affected the State and its most important functions, that they involved the interests of education and culture, and that they touched from centre to circumference the entire sphere of social affairs.

Professor Brentano shows that the socialism of to-day has many features in common with the Chartist movement in England fifty years ago. The attitude of culture to that movement is strikingly similar to that of the cultured classes of socialism. The professor says of the relation of the educated to the labor problems in England half a century ago: "The great majority (of the educated) quite indifferently pursued their pleasures, and thought of the laborer only when he afforded them occasion to display their wit at his lack of the blessings of life. Others, engaged in business, were but too ready to see in the wretched condition of the laborer and in their own great profits the reign of unalterable natural laws. It was the time of the undisputed supremacy of the classic political economy; and with a spirit of pedantic dogmatism those laborers who had been impoverished by the changed technical arrangements (the introduction of machinery) were advised to beget no more children, that they might secure means to satisfy their hunger. Those, however, who were really foremost in point of education were completely ignorant of the actual condition of the working classes. They regarded the demands of the laborers as proof that they were already too well off. They looked upon the whole movement of labor as threatening culture and whatever made life valuable, and thought the result must end in the destruction of all that is noble and elevating. They regarded the masses as their natural enemies." The students of Oxford and Cambridge were especially hostile to the laborers and spoke of them with hatred and with dread. It was but natural that under these circumstances the laborers were the more embittered against the cultured classes, and that on both sides the hatred threatened to express itself in active hostility.

We are amazed to learn that before 1848 not more than half a dozen men of culture formed an exception to the above description. Overcoming class prejudice and ignoring the prevalent economic doctrines, they went into the factory districts, studied the actual condition of the laborers, and began that "glorious agitation" for the protection of laborers whose result can serve the whole world as a model.

Things have greatly changed in England. Many of her students take pride in moving among her laborers and helping them to rise into better condition. Toynbee Hall in East London is the centre for excellent work, where university students come into direct contact with the poorer classes, studying their condition, associating with them, instructing them in various departments of knowledge, and ever ready to give them counsel. The cultured

are thus brought into sympathy with those most of all in need of culture. To the poor laborers the privileges thus afforded are an inestimable boon; but the benefit to the educated may also be very great. It enlarges their nature, cultivates their feelings, and enables them to put to the best and noblest use their various attainments.

What, however, is the actual attitude of the educated classes on the Continent to the laborers? Our answer need not be confined to the Continent; for with few exceptions it will apply to the whole world. On the Continent the educated form classes by themselves and thus add to the prevalent caste systems which remind one of heathen India. They associate among themselves, seek honor from one another, and in their lectures and works confine themselves mainly to the learned. The masses are treated as inferior beings, and there are no serious efforts to make them partakers of the results of intellectual progress. The aristocracy of intellect is as haughty and as contemptuous as the aristocracy of blood and of wealth. They devote their lives to study, but never learn that what they acquire is to be consecrated to the help of those most in need of knowledge. A man who has passed through the university thinks it a degradation to enter business, in this respect putting himself on a level with the proud nobility and with the officers who have left the army. Business, work, is deemed disgraceful. Some who are not ashamed of any revels would blush to be caught doing anything useful. Among the students in the universities a spirit respecting the masses is common which deserves the severest condemnation. Even if with the greatest difficulty enough is crammed into their limited understandings to enable them to pass a tolerable examination, they are inclined to glorify themselves as sons of the Muses, while they speak contemptuously of the people at large as "Philistines." A religious paper recently deplored the fact that the chief devotion of numerous German students seems to be the worship of Bacchus, and of Venus. Many of these students, even if they could be induced to withdraw from their gross pleasures for a season and to devote some thought to their fellow-men, are too brutal to exert an ennobling influence. There are noble exceptions; but as a rule the German students do not promise to be a wholesome leaven for the masses. This is not a perverted picture by a foreigner; but it is simply echoing what German professors, preachers, and statesmen have said publicly.

Inexpressibly sad as this is, another picture is still darker. Many preachers are out of sympathy with the masses. Their culture is not humane, their religion has not given them Christ's heart and works for the poor. Their tone and bearing towards laborers is that of a lordly superiority. He who now meets the laborers with this spirit only increases their aversion to the favored classes and is sure to be repelled.

But too well do the laborers feel this indifferent or even hostile attitude of the great majority of the educated. If they are but reptiles to be trampled upon, is it any wonder that they resolve to sting to the death their oppressors? They claim that legislation has been against them, that capital has crushed them, that the Church has neglected them, and that the educated have treated them as an inferior and degraded part of humanity. The summit to which other classes have risen, have served to make the laborers feel the more keenly the dark depths in which they are doomed to plod alone. The results of this treatment on the part of the cultured are evident. In some quarters social de-

mocracy spurns the efforts which culture wants to make to help the laborers. It is too late, they say; such efforts should have come sooner. They think that culture now wants to approach them because it is threatened with destruction, and because the educated fear that they are doomed by the advancing hosts of socialists. They see in the advance of culture toward laborers an effort to avert the coming social revolution, which, they say, nothing can check. Instead of looking for culture to the parties who have thus far treated them with neglect and contempt, the social democrats now proclaim publicly that they have within themselves the means of culture. The culture which the neglected masses can give is thus to be elevated to the law of the State, to the control of the Church, to the dominion of the schools, and to the leavening of society!

The European courts are deemed representatives of the summits of culture. What is their attitude toward the laborers? The Emperor of Germany is earnestly striving to solve the labor problems, and the Empress has a warm heart for the suffering and does much for charitable purposes. But in general the courts do not help to meet the needs of the poorer classes. Do the princes who are not burdened with the duties of government disseminate their culture among the masses? Do they give the world any useful thoughts, or set the humbler humanity any worthy examples? Often the courts are most instrumental in making the people feel the painful contrast between themselves and those in authority. The people are obliged to support out of their poverty those who revel in luxury. Even the court bulletins sometimes make the impression that courts exist for the sake of Oriental display, of silly etiquette, and lazy, heathenish debauchery. Courts may even sink to the level of the sporting world; and at times nothing happens which is worthy of reporting, except that another feast has been held, that the horses have been exercised, and that the hounds have been taken out for an airing! The civilizing power of the courts would be a timely theme.

What a prince can be to the people is well illustrated by Duke Charles Theodore, of Austria. Instead of giving himself to idle luxury and sensuality, or of wasting his powers in inane formalities, he has become a celebrated oculist. At the recent medical congress in Berlin he took his place beside the thousands of other physicians from different parts of the world, and took a hearty interest in the proceedings. His life is that of a benevolent physician who devotes himself to the relief of suffering. His works of love have made his home at Tegerusee celebrated. He gave the money for the erection of a large hospital, and is himself ever ready to promote the physical, mental, and spiritual welfare of the community. He has made himself a specialist as an oculist, and in his clinic he can daily be consulted, and the poor as well as the rich are operated free of charge. Out of his own pocket he pays for his medical assistants. But his most valuable help is the Duchess, who has been initiated into the specialty of her husband and assists him as a medical expert. She continues her sympathy and help after the operations, and visits the afflicted in their houses and huts. This princely couple is spoken of as a rare exception among the royal families of Europe. They live in plain style, their time too much occupied by deeds of love to allow them to attend to the usual routine of court life.

If the educated make their culture but a means of selfishness

just as the rich so commonly hoard their wealth for selfish ends, then the class-hatred so actively fostered by Socialism must necessarily extend to them also. The present prevalent attitude of the cultured classes toward the laborers will only hasten the threatened revolution. Bismarck has declared that by taking from the Socialists the repressive measures so long tried in Germany, the bloody conflict will be both hastened and intensified. But the policy of repression ends this fall, and the Emperor is determined to try other measures. Culture and religion are now appealed to for the exercise of their power to meet the social needs of the day. Some scholars have entered upon a thorough study of the social problems, but they are only pioneers. The whole attitude of culture must change. It must be permeated with that Christian spirit which makes him that is greatest the minister of all, and especially the minister of the most needy. Although culture as well as the Church may learn the lesson of the Good Samaritan only through severest discipline, it is to be congratulated if it learns that lesson in time to help the masses and to save itself. A panic has seized some of the organs of the Church, so that religious journals speak with a degree of despair of the ability of the Church to cope with Socialism. And if this is the case with the Church, can culture expect to be in a more hopeful condition if it continues its indifferent or even defiant attitude toward the masses? "Whatsoever a man soweth, that shall he also reap."

Surely it can be said with truthof every devout minister of the Gospel what a Jesuit, beholding the masses and even the children turning against religion, says of the Catholic priest: "Could anything hurt the heart of a Catholic priest more than the sad observation, that the favorites of our Saviour, the poor, and the children, are turned away from Him?"

An Interview with Doellinger.

The *Protestantische Hausfreund* gives an account of a conversation held in 1887, between G. Egelhaaf, author of the prize essay, "German History during the Period of the Reformation," and Doellinger, recently deceased. The following are among the most interesting points:

Egelhaaf: An ultramontane lecturer in Stuttgart attempted this year to free the *curia* from complicity with the massacre of St. Bartholomew. What do you say to that?

Doellinger: That it ought to have been corrected at once by one of your numerous authorities in history in Wurttemberg. It can be proved with certainty that the Romans were accessories. This is made incontestably clear from the reports of the nuncio.

Egelhaaf: What do you think of the *Evangelische Bund* (the Alliance formed to meet the aggressions of ultramontanism); and is there a peace party within the pale of Catholicism willing to coöperate in saving the nation from the sad disruption arising from the strife of the confessions?

Doellinger: There is such a peace party. You must not suppose that all Catholics are ultramontanes. Look at this city (Munich): it is Catholic and yet has shaken off the power of ultramontanism. Here "liberal" means simply "anti-ultramontane." But the true ultramontanism is and will continue to be irreconcilable. It has made two demands and will always fight for them, namely, the recall of the Jesuits and the surrender of the school to the Church. The latter part of this programme is not rightly understood. These things ultramontanism would demand with as much energy if the "Alliance" had not

been formed. Ultramontanism will continue to be the enemy of the German Empire, and must, therefore, be opposed by all friends of the Empire. In the German Empire Protestantism has unalterably the preponderance. Intellectually as well as materially the Protestants are superior to the Catholics; and they would be greatly more so if they were less divided among themselves.

Egelhaaf: What do you think of Janssen's German History?

Doellinger: That he was not concerned about the truth for its own sake was evident from the first volume. What a masterpiece of garbling! I was acquainted with him once. How he has gradually developed into so rigid an ultramontane I cannot tell. But the germ lay in the fact that he was a pupil of Boehmer. Boehmer, like Gfoerrer, had been a Protestant. Unlike as they were, this they had in common: they suffered themselves to be overawed by the papacy of the Middle Ages, above all, by such men as, for instance, Gregory VII. Neither of these scholars had any religious interest. It was the cleverness, the power of the papacy which excited their admiration, and so they were drawn into the current which carried them far away from Protestantism.

Egelhaaf: Did the zeal for historical science evinced by Leo XIII. have its origin in genuine scientific aspiration?

Doellinger: Leo XIII. is by no means so ignorant of church history as his predecessor, Pius IX., who in this respect has hardly had his equal. As is well known, this pope, in 1870, when Bishop Hefele, of Rottenburg, published his essay on pope Honorius, so fatal to the doctrine of infallibility, ordered that the bishop be refuted "from the archives of the Vatican." So little did he know of the contents of the archives which had been under his control for twenty-four years.

Leo XIII. simply has the desire, natural to all popes, in some way to distinguish his pontificate. Well, the charge had been made against the papacy that it kept its archives locked up. Hence it looked as if the popes had been anxious to keep the truth from coming to light. It would be better, he thought, to open the archives. But there was another reason. On the recommendation of the English Government, to whose good will the *curia* attached importance, access to the archives had been granted to a few English scholars. Then a similar request came from the Prussian Government, and it would not do to treat Prussia less respectfully than England. What was granted to the one was not to be denied to the other. So it came about that Leo XIII. allowed publications to be made from his archives. But the men who decided the matter were Cardinal Hergenroether and your countryman, Denifle. The Romans themselves, none of them, know anything about history; they have no knowledge of what they have printed. Thus the *Regestae* of Clement V. have been published. I was astonished to see how well founded were the serious charges of contemporaries against the *curia;* of the extent of this proof I had not had the least idea. Everything turned on the money question, so that any one who paid well could get from the pope six, or even eight, livings at once. Evidently they had no idea in Rome what weapons they were furnishing against themselves by means of these publications.

Efforts to Demonstrate the Existence of God.

THAT the existence of God cannot be demonstrated is the conclusion at which most of the recent German philosophers have arrived. Some

believers are seriously disappointed at this result, and efforts are constantly made to find some mathematical, scientific, or philosophical demonstration that God exists. It surely ought not to seem strange that God cannot be drawn into the limited range of what is demonstrable. The attributes we ascribe to Him lie beyond the reach of our full comprehension. Our sphere is the relative, the temporal, and the limitable, while we speak of God as the Absolute, the Eternal, and the Infinite. It is not clear how with our limitations we can find a link in our finite logic which shall extend to the Infinite. If we could leap from the finite to the Infinite, would not then the Infinite have to be finite?

In the Bible such attempts are recognized as futile. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" We are even told that "Touching the Almighty, we cannot find him out." It does not surprise the sacred writers that "the world by wisdom knew not God"; nothing else can be expected. For this very reason God is represented as an object of faith. But if His existence can be demonstrated, why make Him an object of faith?

Our deeper experiences and our higher aspirations lead to God. He in fact becomes a necessity to our being, so that we cannot live without Him. Our moral and religious experiences are not only meaningless but also inexplicable unless God exists. But this is not demonstration; it is not proof that will be accepted as final by every one who reasons logically. But it does produce a conviction than which nothing can be deeper, and thus it furnishes a valid and immovable foundation for faith. We may thus have a firm faith where knowledge is out of the question. Evidently one of the most urgent needs of present religious thought is a clear distinction between faith and knowledge, and a careful limitation of the sphere of each. There are Christians who imagine that they can demonstrate what they can only believe, forgetting the teaching of the Apostle, that we walk by faith, not by sight. And there are agnostics who can see no ground for faith where demonstration is impossible.

In his recently published System of Philosophy, Wundt concludes, in harmony with most philosophers since Kant, that we cannot prove a God. But he by no means regards this as evidence that there is no God. He shows that rational, moral, and religious notions impel us to the idea of God, so that there is valid ground for faith in Him. He closes his discussion on the subject with this statement: "Philosophy can prove the necessity of faith; but it cannot transform faith into knowledge." This harmonizes with the statement of Kant, that it is necessary to have the conviction that there is a God, but that it is not necessary to demonstrate that God exists.

German Protestant works on dogmatics usually admit that, while there are evidences of God's existence, no demonstration is possible. It is commonly admitted by theologians that He is an object of faith; not of absolute knowledge; and that consequently there is room in Christianity for an agnosticism which denies that God is an object of science strictly so called, but which does not deny that He may be an object of belief. Among Catholic theologians views similar to those of Protestants prevail. Kuhn holds that the idea of God is innate, thus agreeing with the intuitional school on this subject. Schell in his recent work on Catholic dogmatics claims that the existence of God is not demonstrable. But he holds that nevertheless the idea of God is neces-

sary to complete our view of the world. We must postulate Him as the basis of order, and as the highest good. For reason, for conscience, and for all that is best in human aspiration, the world without God would be unmeaning.

Those who think that God must be demonstrable seem to have forgotten that the Christian knowledge of God is based on Christian faith in Him. Faith would lose its validity, if knowledge could be substituted in its place. And those who imagine that demonstration is needed, seem to have forgotten the firm basis for faith in God, found both in Scripture, in reason, and in the deeper experiences of life. Not mathematical proof, but a firm faith in a personal God has been pronounced by an eminent theologian the fundamental need of the day.

CURRENT ENGLISH THOUGHT.

By Joseph Parker, D.D., City Temple, London.

Reviewing the position and prospects of the different Christian churches in England, the most casual observer cannot but feel perplexed at the apparent contradiction of each separate communion boasting loudly its numerical increase, while the non-Christian element in the community shows no outward and visible symptoms of diminution. Possibly this chorus of proud boasting, if submitted to strict analysis, would in some particulars subside into shameful silence; the real test of increase being a comparison with the growth of the population. For example, Cardinal Manning's jubilee evoked a pæan of self-gratulation from the Roman Catholics, who are undoubtedly able to point with pride to the augmentation of educational institutions in connection with their organization, and perhaps even more to rapid multiplication of splendid churches and conventual establishments which has signalized the episcopate of their great Cardinal convert. Nevertheless, England itself happens to remain as far removed from the Roman standpoint as ever, and the congregations thronging in hundreds and thousands those ecclesiastical edifices which provide the attraction of sublime music respectably rendered, are composed in a very large proportion of inquisitive Protestants who regard that which to the ardent Romanist represents the profoundest mysteries in the light of a sacred concert. Of the rest nine-tenths at least claim to be of Irish nationality: add a sprinkling of Frenchmen, South Germans, Italians and Spaniards, and the balance of pure English blood will appear almost inconsiderable, except that it provides the funds essential to the maintenance of a very costly ritual. Some years ago a weekly paper issued a list of the converts to Rome, and the world was startled not by its magnitude but by its absurdly meagre proportions. Oxford supplied some three or four dozen scholars of distinction. The aristocracy and landed gentry a relatively small contingent. The learned professions a mere handful, and the people were left out of the calculation. At the same time if the results up to date of the Roman revival seem much the reverse of commensurate to the noise it has created, its prospects in the proximate future loom more than halcyon.

Present Aspects.—The trend of religious thought in England is for the moment towards agnosticism. The authors of *Lux Mundi* by distilling away the pre-Abrahamic stories of the Bible have given Professor Huxley an opportunity for stamping upon Genesis as "lies." He ridicules the "curiously consti-

tuted people" who throw overboard each matter of fact in the Christian history as soon as it becomes "inconvenient," vainly imagining that they can thus save the remainder of the Biblical cargo. And the Professor anticipates a Bampton lecture of the next century which shall glory in the completion of this process and declare that "no longer being in contact with fact of any kind," faith stands now and forever inaccessible to infidel attack. Dr. Behrends in the *Forum* writes on the side of orthodoxy, and takes an optimistic view, but he also says that current orthodoxy is agnostic in its philosophical attitude, agnostic as to the method of revelation, and agnostic as to any theory of the great reconciliation. The subtle origin of this tendency lies in the fact that so many minds have failed to obtain the rest they sought for in the "Larger Hope." Hence, as Mr. F. W. Myers writes, "There is an attitude of mind becoming yearly commoner, which, although neither cynical nor pessimistic, yet regards the present without enthusiasm and the future without eagerness." It simply acquiesces in present fate, glad to ignore the future. Perhaps this present tendency is nothing more than a passing mood of thought in what are sophisticated rather than educated minds. In the black shadow of eclipse thrown by evolutionary fatalism over the religious England of to-day, one shining Figure remains unaffected, and sheds its light with undiminished fulness. The personal character of Christ contrasts more sharply than ever with the development of the world, and the authority of his testimony concerning himself is inviolate. More than ever He is the Light of the world.

THE RITUALISTS in the Church of England have been sedulously educating the upper crust to appreciate Roman doctrine and Roman ceremonial. Should the Anglican Communion—being an amalgamation of Catholicism, Calvinism and Unitarianism — drift asunder through internal dissensions, whether before or subsequent to the deprivation of those splendid endowments which have hitherto bound these antagonisms together, then in all likelihood the Roman Church would prove, as has been prophesied, the residuary legatee of the old Church of England. The difference between the mass at the Pro-Cathedral and its parody at St. Alban's, Holborn, is one with so fine a distinction as to be imperceptible, and most High Churchmen would feel themselves quite at home under the Roman system, save and except as regards its personnel and its clergy, men, if the converts be excepted, of a lower stamp of education and culture than the Anglican priesthood. Much would depend, should a crisis in the history of the Anglican Communion supervene, on the leaders of the Roman cult. Cardinal Newman is now gone, Cardinal Manning is in extreme old age. Fathers Coleridge and Harper, by far the ablest converts, have been, for some unexplained reason, kept in the background, Monsignori Harrington, Moore and Tylee, their academical inferiors, being pushed to the fore; while rumor has it that the next Archbishop of Westminster, in deference to Catholic opinion, will be an Irishman. It happens, however, that Rome has gained recently a recruit of the sort to arouse public enthusiasm in

FATHER LUKE RIVINGTON,

a born orator, a man of high enterprise and a scholar without pedantry. Educated in the bosom of beautiful Magdalen, of which college he was demy, he became in early life one of Father Benson's pupils, and casting clerical ambition to the four winds, devoted his unflagging

energies to mission work. He traversed the United States, and organized the Oxford Mission in India, while during the intervals of his residence at All Saints', Margaret street, his voice was heard in that fashionable fane, the throng of listeners overflowed into the porch and hundreds could not obtain admission. Luke Rivington, in short, was one of the few genuine orators the Church of England could boast, and now his eloquence and zeal alike have been placed at the disposal of the older communion. He is one who knows men even better than books, and his powers of sustained utterance are indisputably unique. Above all, the man excels in honesty, and has openly avowed that he hopes to meet in the Roman Communion the quality of saintliness wherein he found the Church of England lacking. Such a fierce and pure zeal might prove a tremendous leverage, did opportunity offer, for attracting High Churchmen. No one doubts his sincerity. He might have been an Anglican bishop, had he deigned to trim his sails. Voluntarily he chose the life of holy poverty, and now in his prime he may yet prove a very useful instrument for the Roman propaganda. To what extent Romanish priests have sought to alienate a wife's affections from her husband is known to all the readers of

MRS. COMPTON READE'S CLEVER NOVEL recently published under the title of "Monsignor." It is in fact the converts, such noble-minded men as Newman, Faber, Manning, Coleridge, Harper, Allies and Rivington, who have raised the Roman Communion from the level in this country of an insignificant and despised sect to one of some importance in the present, and to larger influence in a not remote future. Indisputably the progress of Romanism in England depends on the prominence accorded to men of high attainments and uncompromising moral sense. It must be added, however, that this particular type finds but scant favor with the average Roman congregation, who, by a paradox utterly incomprehensible to the non-Roman conscience, positively prefer Antonelli, the openly lubricious, to Pope Leo, the ascetic and saintly. It is no secret that Cardinal Manning's austerity has engendered a feeling akin to dislike among a section of his clergy as well as with the old Catholic families—whereof the slender proportions of his jubilee offering affords an index. The Vatican, however, just now ranges itself on the side of a higher morality, and declines to constitute the Church a cloak for depravity, so that the chances are in favor of the coming Archbishop being an actual and not only a titular Christian.

According to the *Andover Review*, it is England and not Italy that is to be the "pivot on which the better parts of Continental Catholicism will swing back into fraternal association with the emancipated churches of the north." The means by which this great transformation is to be brought about is by a re-institution of episcopacy in Congregational churches. From our point of view, we are not aware that this re-institution is in progress. On the contrary, a tendency towards more democratic forms is beginning to assert itself. The younger Congregational ministers are eagerly advancing a scheme for the reform of the Committee of the Congregational Union. Speaking generally (and always providing for exceptions) the assemblies of the Union are not deliberative, and the delegates therefore come together rather to hear than to speak. Almost inevitably the Committee of the Union selects the platform, invites the speakers, and directs the

whole denominational policy. Hence the desire to see the Committee elected democratically. It is proposed that every group of fifty churches shall have one representative on the Committee, and that the election shall be by counties or groups of counties. Objection, however, has been found in the fact that this would seem to be like a step in the direction of Methodism, but the desire for reform is so intense that one or two objections are not likely to stand in its way. It has been further objected that as the churches democratically elect the delegates who compose the Union proper, it will be impossible to work a system of double election, say, of two Houses. Some have discovered that the great fault of the Congregational assemblies is the absence of a class of delegates similar to the labor representatives in Parliament. In all such matters the solution is really in the hands of the churches themselves.

[We are obliged to defer the balance of this interesting Review of Church matters in England to our next number.—ED.]

MISCELLANEOUS SECTION.

Ways to the Preacher of Coming to Know Man—and Men.

BY WILLIAM C. WILKINSON.

OBSERVATION, with thought is, of course, the chief way. But you may also take recourse to books, with a view to learning the ways of men, to becoming an expert in human nature. Your true wisdom will then lead you, first of all, back again and again to the Bible. This book is not only a manual of self-knowledge and so, mediately, of knowledge of human nature in general, it is also the best of all books for laying bare, directly, the secret of the general human heart. The biography, the history, the legislation, the eloquence, the poetry, the parable, the psychology, of the Bible constitute an incomparable mirror for the reflection of all the traits of human character. Study the Bible if you would know men as they are.

After the Bible, what books are next to be recommended for this purpose? It would seem natural to say, works on mental and moral science, metaphysical and psychological treatises. These certainly are not to be neglected by the preacher. But the preacher should remember that what he needs for his work is not speculative, but regulative, not scientific, but practical, knowledge of human nature. Such knowledge he will find far more easily in books that present human nature in action than in books that present human nature in repose. He must know men; it is less necessary, though necessary, that he know man. The psychological facts, not the philosophical explanations of the facts, are what he chiefly wants. Let the preacher accordingly study, if he will, and study profoundly, the books in which human nature is treated anatomically; dissection will no doubt teach him much that he needs to know. But let him give his days and nights rather to books in which human nature is treated physiologically—if one may thus express it. There is more to be learned from observation of functional play than from observation of organic relation—more, we mean, of practical value to the preacher.

Accordingly, for study of human nature, the great dramatists, the great novelists, are a good resource to the orator. They are decidedly secondary to original observation of human nature itself in the actual movement of life; but a good resource they are nevertheless.

We place emphasis here, however, on the adjective "great." It is the *great* dramatists, the *great* novel-

ists, that we thus recommend. And these are to be read by the preacher not in the spirit of self-indulging and self-delighting luxurious enjoyment. So read they will teach little, though they may please much. But read them with girded mind, with alert attention, with ever-accompanying criticism, with conscious appropriative selection of the valuable hints conveyed; so read them and you will find these books a true treasure to you of wisdom. Some among these books are chiefly pictures of life and manners; others are full of dialogue and action; while yet others deliver themselves freely to elaborate psychological analysis and disquisition. These last combine to a considerable degree the features of value which belong to a thoughtful observation of real life.

Proverbs are a rich fund of suggestion in the science of human nature. They deserve to be pondered well by the preacher. They teach human nature in two ways, a direct way and an indirect way. What they say reveals truth, and the manner in which they say what they say, reveals truth—often deep elemental truth concerning the human heart.

Treatises on rhetoric are replete with hints to serve the orator in his study of human nature. We would strongly advise the preacher to read every treatise on rhetoric that he can lay hands on. The wiser one grows in the knowledge of men, the more will one admire the wisdom of these books, and the better able become to profit by that wisdom. Every rule of rhetoric lets the heedful student of it a degree deeper into the great unfathomable depth of human nature.

But treatises on rhetoric are thus wise in the wisdom that respects the human heart—for what reason? For this reason, in great part, that they are made up by induction and generalization from actual specimens of eloquence existing in the monuments of great orators. They draw their stores of maxims dependent on presupposed acquaintance with the springs of action lodged in human nature, from the observed practice of those writers and speakers who have approved their practice by their success. If we can find much useful hint in the treatise, we may hope to find much more in the literature from which the treatise itself derives its supply. Let us go up to the fountain and not stop short at the reservoir.

We recommend accordingly for accomplishing yourself in that knowledge which concerns the constitution and habit of the human heart, wide and prolonged and deeply meditating study of great classics and masterpieces of eloquence. Among all the works of the mind of man, no other class of productions will aid you so directly and so richly to this end as that "library of eloquence and reason" which is made up of the surviving spoken words of first-rate orators. Of course the study of such literature will serve you not less in other respects. But we confine ourselves here strictly to a view of the advantage thus to be derived to the orator, for insight on his part into the secrets of the human heart.

Besides, the rhetorical treatises and still more the eloquence of orators, heard or read, will teach you something that you need to know that is not quite in the line of familiarity with the individual human heart. An audience has a character of its own which demands separate study. The habit and behavior of an assemblage of men will be something not capable of being altogether calculated from the known characteristics of the individual men that make up the assemblage. As soon as men congregate in a mass they take on a collective character in some respects different from what was to have been anticipated from the several characters of the individuals making

up the mass. Superficial traits, traits superinduced by culture, seem in a degree to disappear and the truly fundamental qualities of human nature, those qualities in which human nature is unchangeably one, everywhere and always, emerge and assume dominance. The potential brutality, the potential generosity, as the case may be, comes out.

The present writer saw this strikingly illustrated more than once in different ways during a winter spent by him long ago in Paris, when he attended with some regularity certain courses of lectures at the Sorbonne. Now the French, this everybody knows, are nothing if not polite. But not everybody has sufficiently considered that this attribute belongs to the French, individual by individual, and not to the French in the aggregate. The individual Frenchman never forgets his bow and his "Pardon, Monsieur." The aggregate Frenchman is a very different person.

M. Bautain's lectures were popular and drew crowded audiences. Late comers fared badly. It was curious to observe how the aggregate Frenchman packed inside the door would fume and elbow and resist every new attempt, on the part of individual Frenchmen, at effecting entrance from without. The applicant, still without, would reduce himself to one self-effacing smile of deprecation and appeal; the auditor then already in position would confront him, a thunder-cloud of scowl and imprecation. But once within, the new man found that bristling and menacing aggregate Frenchman immediately resolved into his individual components, smiling the blandest and sweetest of personal welcomes. And then the new-comer himself was at once absorbed and transformed into the porcupinish aggregate Frenchman whom he from without had just faced as if at the imminent risk of his life. It was the broadest farce imaginable—not without its trace of the tragical too, if one mused at all seriously on what was imported.

Again. M. Saisset was a brilliant lecturer, much admired, in philosophy. His audience was numerous and choice. But one day the speaker, who worked very hard, in his vocation of speaking, (always within the bounds of decorum and elegance,) to instruct and please his hearers, found himself nearly asphyxiated by the closeness and foulness of the atmosphere. The cold stone walls of the room, the shut windows, reeked and trickled with the condensed vapors of so many breaths and perspirations. M. Saisset sent the janitor to admit a little pure air. There was an instant, unmistakable, universal, audible, nay, overwhelming, murmur and hiss of mutiny. The pale lecturer could not proceed. He succumbed, and the hermetical sealing of the room was renewed. On another occasion, eager to finish a lecture but having exhausted his hour, he, with a word of apology for the trespass and relying too much upon his own evident favor with his audience, assumed for that once to go beyond his regulation sixty minutes. The result was extraordinary. Those well-bred, cultivated Frenchmen shuffled with their feet, they growled, they muttered, they hissed, and the balked and mortified brilliant and popular lecturer, reddening meanwhile to the roots of his hair, and smiling painfully his bitter consciousness of defeat, bowed, gathered up his manuscript and retired, doubtless to chew a disgustful cud of after meditation on the vanity of human applause. Those Frenchmen would all of them individually have begged M. Saisset to do them the honor and pleasure of accepting whatever service and self-sacrifice were imaginable at their hands. Aggregated, they experienced a reversion from their acquired habit of urbanity to that selfishness which the politest of

nations shares to the full with the rudest, in fundamental character.

Now it is with men in the aggregate that the orator as orator is called to deal. The pastor has to do with the individual soul. The preacher is an orator and has the orator's problem to solve. And, let it be repeated, the audience, as an aggregation of individuals, has a character of its own distinguishable from that which any one of the individuals would display. Instinct or skill to deal with this collective person, the audience, is a large part of what constitutes distinctively the orator. Study men individually, but withal do not neglect to study *audiences.*

"Father Ignatius" (Rev. Joseph Leycester Lyne), the Episcopal Monk."

HIS VIEWS ON MONASTICISM, RITUALISM AND THE CHURCH OF ENGLAND.*

"Considerable curiosity has been excited in New York religious circles by the arrival of Father Ignatius, an English Episcopalian monk, on an evangelistic tour in this country. His head is shaved, and he wears the garb of the English Catholic Benedictine order, but he conducts his missionary services very much as Moody and Sankey would. He exhorts with the earnestness of a Methodist, and sings hymns, accompanying himself with a melodeon. Father Ignatius comes of a wealthy Welsh family, is well educated, and an eloquent preacher. He has founded a monastery in Wales, and is collecting funds for its completion."—*Harper's Weekly.*

[We are far from indorsing all the views here expressed by the Father, and yet we give them a place in our columns as matter of interest to the religious world. The knowledge of his peculiar position, ecclesiastical and doctrinal, will better enable the public to judge of his claims upon their beneficence. We have received (and doubtless many others have) a circular from the office of the *West London Church Chronicle*, soliciting subscriptions to that paper on the ground that it "has made arrangements for receiving news weekly from Llanthony Monastery, and also accounts of the various missions, reports of sermons, etc., etc., delivered by the Rev. Father Ignatius in various parts of the country," which implies that not a little in the way of interest and help is expected from his visit to America.—EDS.]

THERE have never been more than twenty-five inmates at one time at Llanthony Abbey, Wales, of which I am the abbot or father. The abbey follows the ancient rule of St. Benedict almost literally. Matins are said at 2 A. M. The office begins with the words: "O God, make speed to save us!" the *Gloria* then three times, "O Lord, open Thou my lips"—Psalm iii., then the *Venite* with its Invitatory, followed by the matin hymn. Then six Psalms with three anthems, a verse and response, the Our Father, and an absolution, followed by the benedictions, and four lessons from the Bible, each lesson having its responsary.

At three in the morning the service of Lauds begins, "O God, make speed to save us," Psalm *Deus Misereatur* monotoned, then four Psalms and a Canticle from the Old Testament, five anthems, a lesson, a response, the Lauds hymn, a verse, an anthem, the *Benedictus*, *Kyrie Eleison* and Our Father. We then make several commemorations by reciting for each an anthem, verse and collect, viz., for the Holy Cross, the Blessed Virgin, the Apostles, St. Benedict, and our patron (St. David), the saint of the day, and for peace. We conclude by a devotion to the Blessed Sacrament. From 3:40 until 4:40, rest is permitted. At 5:00 early mass is said, which is to follow Prime; if no mass is to be said the smaller bells chime for Prime, which is sung daily with the great organ at five, together with a reading of the martyrology and a requiem for the dead. This service lasts until nearly six, when the bell tolls the *Angelus*, which is sung in Welsh. From six to eight is spent in silent reading of the Bible and other pious books. The service of Terce and Sext follow, when a mug of hot tea or coffee and a piece of dry bread is taken in the refectory. At nine manual labor commences, one brother going to the kitchen, another to the cells, another to the cloister, another to the church and

*A short-hand interview for the HOMILETIC MONTHLY, with George J. Manson.

another to the farm and garden work. At twelve the mid-day visit is made to the Holy Sacrament, and recreation is allowed from 1 until 3 P. M. All kinds of games, in-door and out of door are permitted. A piano, a bagatelle board, dominoes, etc., are at the disposal of the monks, but no newspapers of any description, no news from the outer world reaches the community unless the Superior brings it. Dinner, the only full meal of the day, consists of soups, fish, eggs, pudding and, on Sundays, poultry, and every one eats as much as he likes. In summer, when there is hard out-door work to be done, perry and cider are allowed in the refectory, being the national equivalent for the Italian wine permitted by St. Benedict. Other religious services peculiar to the order are performed from 5 to 8 o'clock P. M., when the brothers retire.

The British Church was never without her monks. The Venerable Bede gives records of many an old British monk long before the arrival in England of the Roman monks, under St. Augustine, at the close of the sixth century. Until 1535, when Henry VIII. commenced his attack upon the monks and monasteries, the abbeys and priories were one of the chief features of England's civilization.

I believe that the Church of England is Catholic, that the Reformation was forced upon her by Henry VIII., who gagged her mouth, crushed her liberties, and by sacrilegious wrong robbed her of her sacred possessions. The Reformation was a huge and monstrous wrong, and we ought to throw off the incubus. If I believed the Church of England was the Protestant establishment of Henry VIII., I could not remain in her pale one hour, but I believe her to be the ancient, historical British Church, robbed, deformed and defamed by bad and wicked men. The Prayer Book, in the main, was the compilation of Thomas Cranmer, and no more has authority as the Book of the British Church than an Arian creed had the sanction of the Catholic Church in the fourth century, because Catholic bishops were forced by an Arian Cæsar into giving an unwilling consent to its promulgation.

I have an admiration for the great strong Church of Rome, but I cannot be a Roman Catholic, because I do not believe the pope is the successor of St. Peter. The Acts of the Apostles do not state that St. Peter was ever at Rome, and he does not himself give us any idea of his being bishop or founder of the church in that city, or possessing any authority there. St. Paul, who writes a letter to the Church of Rome, does not allude to St. Peter as bishop or founder of that church, and while he salutes many by name at the end of the epistle he does not mention any pope or St. Peter either. St. Paul founded a good many churches, but he never alludes to the authority of St. Peter. Historically speaking, it appears remarkable that so immense a fabric should be built upon no contemporary evidence.

What may be called the peculiar feature of Llanthony belief is that we do not believe there is any use in churchmanship, Protestant or Catholic, unless the individual man has accepted Jesus Christ as God's gift to his own soul. Church members will say that *they* believe in this teaching, but they do not enforce it as we do. I go to one of our churches Sunday morning, and after the service I ask the communicants: "Have you peace with God through Jesus Christ? Do you know that you have eternal life in Jesus Christ? Have you, by faith in Christ, entered entirely into rest?" What answers would I receive? Not one in a hundred could say "Yes." Why? Because Christ is not preached as He used to be. Men

are so contented with the nominal profession of churchmanship that the fundamental thought of all Christianity is entirely left out. So that I let everything go and put at the head, "Christ in His fulness"; I want to bring that truth to the individual soul.

It is the same in England with the Roman Catholics and the "Nonconformists." Many have *Churchi*anity instead of *Christi*anity—they have Church without Christ. Too many people believe in Christ only intellectually; that is the devil's way of believing. We should believe with the heart. There is as much difference between a heart Christian and a head Christian as there is between a cabbage and a lump of lead, representing an abyss which all the scientists of the age have not been able to bridge over. There is no life in one; there is in the other. The natural man cannot receive the things of the Spirit of God. Why? Because they are to be spiritually discerned, and until the Spirit of God comes into direct communication with your soul, you cannot know the things of God, savingly, to your soul's peace. Christianity divides all into two classes, dead and alive. St. Paul writes to the Ephesians of those brought to Christ you hath God quickened who were dead in trespasses and sin." Now, life cannot come to anything dead; life cannot spring from anything that has got no life in it and has not been touched with life. Therefore, Jesus Christ came into this world to touch our dead, lost humanity, and to as many as receive Him He gives power to be the sons of God. "He that hath the Son hath life." The unconverted man is like a piece of lead; the converted man is like a living plant.

I do not sympathize with the way the Ritualistic movement has worked itself into the Episcopal Church because the narrow end of the wedge was introduced first in order to get the people accustomed to the change. If the changes were right they should all have been introduced at once. That is why many ritualists have fought shy of me, because I am "injudicious," and I intend to be to the end.

Some of the English bishops give our work at Llanthony Abbey their blessing, some do not. Bishop Selwyn, who was the great missionary bishop of New Zealand, favored our work. Another bishop who has been a schoolmaster, accustomed to keep boys in order with a stick, will try to keep me in order with a stick, but he cannot. So, of course, he and I do not get on very well.

I am not the least afraid of a bishop. They are successors of the apostles, and I would be glad to receive them at our monastery if they chose to come; yet, at the same time I do not believe they have a right to dictate to me in my private house when and how I am to say my prayers, or as to what sort of a coat I am to wear, etc.

Some of the High Church papers look upon me as a sort of Calvinist or Methodist, because I put Christ before the church. They say I preach the doctrine of election; I do, to a certain extent. They don't like us because we are evangelical. At our service we have Roman Catholics, Presbyterians, Baptists—all denominations come to our meetings and help us, because we forget the church and bring Christ to the foreground, and all these sects *profess* to put Christ first.

Christian Roman Catholics recognize us as monks and Christians in our work, but sectarian Roman Catholics say that we cannot be monks unless we are in the church. But all historical churches—the Greek, the Maronite, the Coptic, the Abyssinian, the Armenian, have their monasteries. To say that

monasticism is peculiar to Roman Catholicism is like saying that breathing is peculiar to Roman Catholics.

Some people object that I am not an ordained priest. It is true that I am a deacon. Dr. Tait, when Bishop of London, had arranged to ordain me, Christmas, 1867, but certain duties came in the way which prevented me carrying out a certain parochial engagement which was preliminarily necessary, or I would have been ordained a priest at that time. I have, however, received as much Episcopal sanction as St. Benedict himself. He was in deacon's orders, so was the great Abbot Maurus. St. Francis, founder of the Franciscan Order, was also "only a deacon"; so was Nicholas Ferrar, who tried to revive the monastic life in the Church of England in the reign of Charles I. The man who revived it in Holland was no more than a Deacon. I am very thankful to take the humblest place among those Deacons of the Catholic Church, who were the great Fathers and founders of Monastic Congregations.

Saturday as the Minister's Weekly Rest-Day.

BY REV. WILBUR F. CRAFTS.

MINISTERS are often "horrible examples" of their own teaching that men cannot maintain physical and mental health and strength without a weekly rest-day. They are sicklier than they have any business to be.

"Why should we ever live at this poor, dying rate?"

The preacher who would have his bow abide in strength must unbend it, not only once a year for a month, but also once a week for a day. His preaching of the doctrine of weekly rest would be more effective if he practised it himself. His enforcing of this law upon others would be less resisted if he could show in a manly and muscular body and ever vigorous mind the benefits of enforcing the principle he advocates upon himself.

Most ministers are ready to concede that they would be greatly benfited by devoting one day per week to rest, and in a half-and-half way to make Monday an "off day" when it is convenient to do so.

Saturday is a more suitable day for the minister's rest than Monday, for three reasons:

1. As the Sabbath is his day of opportunity, he should give to God and to his people, not the fag end of an old week, a day preceded by six days of toil, but the first fruits of a new week, following his weekly rest-day. Dr. Haegler of Germany shows by a diagram that a man's strength, which runs down from Monday morning to evening, is not quite restored by the sleep of the night, but is each morning a trifle lower than on the preceding morning, *being lowest of all on Sunday morning, if the man has been working continuously through six days*; but after the weekly rest-day it is back to the level of its best, where the minister should be on Sunday morning and will be if he has rested on Saturday.

2. Saturday is better than Monday also because a minister can on that day have the fellowship of his family and friends in his recreation to a much larger degree than on any other day, since his children are free from school, and, in some cases, yet others are able to join in his pleasures because of the Saturday half-holiday. If the minister attempts to have his rest-day in solitude he will hardly keep his mind out of the usual ruts of thought, which he needs to escape, and if his only companions are ministers, the same thing is likely to happen. What ministers need for rest is not a ministers' meeting discussion of Calvinism or Retribution (let that come into a work-day) but out-door ath-

letics—riding, rowing, romping—in company with wives and children—even the reading of the day being entirely untheological.

3. Another reason for preferring Saturday to Monday for the minister's rest-day is that preaching on the Sabbath is a great quickener of the minister's own thoughts, and if he has previously had his weekly rest-day he can think and write on Monday with greater swiftness than on any other day, having the momentum of the Sabbath behind him, and before him the new trials of thought suggested by it, which he can follow more successfully while they are freshly in mind.

But reasons for observing a weekly rest day are not enough to make either busy or lazy preachers devote their Saturdays regularly to rest. They must hear not only the call of Utility but also of Authority. Is there no pressure of that great word "ought" upon us in this matter? Surely if we *ought* to observe any weekly rest-day, it *ought* to be that one which will bring us to our pulpits in the best condition. Not only divine and civil law but also natural law requires the weekly rest-day. Surely to a preacher the law written by God in his own body ought to be as binding as the laws of his State. He is excused from observing it on the usual day, but not from neglecting it altogether.

But ministers have enough of human nature to need behind them, like other men, some *enforcer* of the laws which they approve. In order to secure this, I suggest that the preacher make a covenant in his best mood to protect him in his worst, a covenant with his wife and with one or more of his fellow-pastors and their families, to spend the Saturdays in recreation, with a fine for the recreation fund for any failure to do so when the excuse offered shall not be voted valid?

As a great scholar, disposed to waste his mornings in lazy sleep, paid a servant to drag him from his bed at a certain hour in spite of any protest he might make; as a great tragedian hired two servants to pinch and kick and strike and otherwise rouse him to real anger just before he was to go upon the stage that he might be in proper condition for his part; so the minister in his wise moments should make such a contract as I have suggested to protect himself against the lazy habit of postponing his pulpit preparation to Saturday, and to prepare himself by rest to enter his pulpit on Sunday in a suitable condition for his work. Condition is really more important than composition, though there is no reason why one should not have both at their best.

What better theme can ministers' meetings find for the fall opening than this question of their weekly rest-day? Having discussed it we suggest that the following covenant be taken, first by the ministers and their wives, many of whom work almost as hard in the church on Sunday as their husbands:

The undersigned, ministers and others, who are occupied on the Lord's Day in works of necessity and mercy, believing that the fullest health and strength and efficiency cannot be maintained without the observance of a weekly rest-day, hereby covenant to devote the Saturdays regularly to rest and recreation, and to keep each other on that day from religious work and study, save in cases where sickness and death afford good reasons for exception; and we hereby agree to pay a fine of five dollars to be put into the recreation fund whenever an excuse is not deemed sufficient by the triumvirate whom we shall appoint month by month to be masters of our recreations.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

The Heavenly Heights.

Who hath blessed us with all spiritual blessings in heavenly places in Christ. —Ephes. 1: 3.

THESE words form the key that unlocks the Epistle to the Ephesians. Its object is to set forth the supreme blessedness of being *one body in Christ.* Here are the Alps of the New Testament; the Epistle abounds in mountain peaks of privilege to which the believer is lifted. The phrase εν τοις επουρανιοις should not be translated in the heavenly *places,* for we are not yet *there;* but there are heavenly blessings, experiences, privileges of which already we are made partakers in Him. Every chapter presents at least one of these holy heights of this range of "delectable mountains"; from which we catch glimpses of the celestial city itself. We may select seven of these peaks for our consideration:

I. *The Exaltation of the Believer* in Christ, 1: 15–23.

II. *The Transformation of Grace,* 2: 1–13.

III. *The Inhabitation of God,* 2: 19–22.

IV. *The Revelation* of Grace, 3: 1–11.

V. *The Impartation* of Grace, 3: 14–21.

VI. *The Qualifications* of Grace, 4: 1–16.

VII. *The Consummation* of Grace, 5: 25–32.

It will be observed by the careful student that there is a *progressive* as well as orderly unfolding of truth in these seven successive particulars. First, the believer is taught that the *measure of Christ's exaltation* as the head is the measure of the exaltation of the body. Secondly, that such union with the head assures the *transformation of the whole body,* whether Jew or Gentile, into His image. Thirdly, that this body thus united to Christ and transformed into His image becomes the *Habitation of God,* the temple of the Holy Ghost. Fourthly, that the body, thus united to Christ, transformed into his image and indwelt by the Spirit, receives new *Revelations of the Mystery* of Grace, and new *Impartations of the Love and Power of God,* in answer to prayer. Fifthly, that such union, assimilation, etc., assures *full qualification in each member* of the body for the work of God, both development and service. Sixthly, that such union pledges a share in the *consummation of glory,* when the head receives final coronation. The Brideshall be presented in spotless beauty, etc. Each of these wonderful mysteries of grace is worthy of special consideration and separate treatment.

Funeral Service.
The Death of Christ.

"Father, into thy hands I commend my spirit!
And having said thus,
He gave up the ghost."
—Luke xxiii. 46.

ARRANGED thus, with reference to exhibiting the parallelism it will be seen that the personal and subjective expression, "I commend my spirit" is apposite to the historical and objective fact, "He gave up the Ghost," and so we have both our Lord's own dying cry and the words of the inspired record, to teach us the *Nature of Death* as it pertains to the believer. The whole philosophy of death and burial and resurrection is here suggested. These words constitute a revelation of the constitution of man, the nature of death, the reality of the resurrection, to which nothing ever has been added. Here, in germ, are all the secrets of life and immortality. We learn here

I. The *Nature of Man.* He is a compound, a composite being, con-

sisting of a material and an immaterial part. God made man out of the dust of the ground; that was the *body*, similar in constituent elements to the earth on which he treads. Then God breathed into his nostrils the "breath of lives," and so man "*became* a living soul," not *had* a living soul, as though the body were the man and the soul its inhabitant; not that the man was created a soul, afterwards having a body; but that the union of body and spirit constituted the man, the perfect man. A material nature, in mysterious combination with a spiritual nature, each independent of the other so that they may exist apart, yet both essential to the complete man and capable of being perfectly joined in one personality.

II. The *Nature of Death.* It is the dissolution not of soul or body, but of the *union existing between them.* It is true the body is dissolved, because the life principle which preserves its organic structure is gone. We die daily, in the continual waste of tissue and fibre; but life supplies the waste by a perpetual new creation. Death sunders soul and body. The dust, organic, returns to the dust inorganic. The spirit returns unto God who gave it. God's breath returns from the body it animated to God himself. Here is no annihilation. Even the body only loses its structure, not its *elements.* Nothing is lost or absolutely perishes; every particle and atom are preserved and may come again into similar organized forms. Here is no annihilation of soul, the breath is not lost because it is expired; it is as much a reality as when it is inspired. The spirit returns to God who gave it. Here is no *sleep of souls* in the grave with the body. "Father, into thy hands I commend my spirit!" "He gave up, yielded up the ghost or spirit." Without doing violence to the Scripture no man can make the *grave* the "hands" of God, or the burial of the spirit as a dormant principle, in the grave, a giving up, or yielding up, of the spirit, both which expressions imply the departure of the soul from the body.

III. The *Nature of the Resurrection.* It is simply the rehabilitation of the disembodied spirit with a body that in some high sense is its own; not the identical body in material particles, but in a mysterious sense the body belonging to that soul (comp. 1 Cor. xv: 37, 38) and identified with its history and destiny. The man is complete only as body and spirit are joined. The Resurrection restores the complete man. Once more God reconstructs the body, now, however, to die no more; it is no longer of the earth, earthy; no longer mere flesh and blood, which cannot enter into the kingdom of heaven, but reconstructed, imperishable, without the taint of decay or corruption. Into that body God by His mighty Power once more introduces the redeemed and perfected spirit. The believer, in dying, gives up the ghost, and commends his departing spirit to the hands of God; and that soul goes to be with Jesus in Paradise—the day it departs from the body. When He comes again the believing spirit comes with him in glory to take up its abode in the body, simultaneously raised in the likeness of his glorious body. These, however mysterious, and now inexplicable, are the teachings of the Scripture; and they present the only key which unlocks the mystery of creation, dissolution and resurrection, the only clew to the otherwise perplexing and conflicting contradictions of the word of God.

An Opening Prayer Service in a New Charge.

READ Jeremiah xlii: 1-6—The captains and all the people, from the least to the greatest, come to Jeremiah the prophet, beseeching him to

pray for them, etc.—that the Lord may show them the way; and make plain the path of duty.

Jeremiah answers: I will pray for you; and whatsoever the Lord shall answer I will declare: I will keep back nothing.

They respond, "The Lord be a true and faithful witness between us, if we do not according to all things whether good or evil," etc.

Note here: 1. The recognition of ministerial mediation. 2. The need and office of human intercession. 3. The message borne—not man's word, but God's. 4. The necessity for unfaltering and intrepid fidelity. 5. The conditions of divine guidance. 6. The connection of obedience with prosperity.

It may be well also to remark that, notwithstanding this promising beginning, Jeremiah's message was not received and obeyed. Those who had spoken so well proved to be rebellious against the word of the Lord.

LIVING ISSUES FOR PULPIT TREATMENT.

Vicious Revenues.

Treasures of wickedness profit nothing; but righteousness delivereth from death.—Prov. x: 2.

IN the contest now going on in Nebraska between the Constitutional Amendment for Prohibition and that for License, a certain ex-saloon-keeper named Roggen has formed what claims to be a "State Business Men's and Bankers' Association," and issued a manifesto covering nearly the whole first page of the Omaha *Daily Bee* of June 21, which starts out as follows:

"A SOBER APPEAL TO THINKING MEN.
"*Shall the Commercial and Industrial Prosperity of the State be Sacrificed to a Delusive Sentimentalism?*
"*Nebraska's Material Welfare Imperilled.*
"We, the undersigned business men of the State of Nebraska . . . do assert as a business proposition that the incorporation of a prohibitory amendment into the Constitution of the State of Nebraska will be inimical to the best interests and material welfare of the people of the State, by retarding its development, depressing real estate values, producing a disastrous stagnation of commerce and stoppage of immigration, etc."

The facts which disprove these imprudent assertions would fill a volume. But the pulpit can meet such statements without a chase for particulars and a tedious array of dry statistics. The claim that vice is necessary to prosperity must be false, because God is on the throne. The claim is urged for many things. The Louisiana Lottery will give $1,250,000 a year to repair levees and maintain charitable institutions if it can be allowed still to defraud the people, and there are those who wonder how the State can afford to lose that heavy bribe. Omaha has a system of nominal "fines" but actual licenses for prostitution, and uses the receipts to educate her school children. New York licenses "pool-selling," which is but another name for gambling upon horse races, and the New Jersey Legislature last winter passed a bill to the same effect. Our society is becoming honey-combed with the idea that vice can be utilized as a valuable source of revenue and business prosperity.

It is time for the pulpit to challenge this claim, to go down to the eternal foundations of right, and show men that the wrath of the Lord God Almighty is not a good investment.

On a point like this the pulpit must not for an instant concede the claim of business men to be experts and to speak with authority. The case involves not only material values, but moral obligations, and on these *it is the Gospel minister who is the expert*, and it is for him to speak with the supreme and final authority of divine revelation. It is for

him to declare that the God who is "of purer eyes than to behold iniquity" has so constituted the universe that true and enduring prosperity can never result from sin, and the claim that it can is blasphemy against the Most High. All the story of Scriptural retributions —Sodom, Egypt, the Babylonian captivity—are the minister's test cases ready at his hand. Profane history is full of illustrations of the disastrous recoil of promising wickedness. Wherever this claim of revenue and prosperity from vice raises its head, it is for the minister to fight it with the thunderbolts of God. Our God is not so poor as to be a pensioner on the resources of the devil. Here the minister is to be the instructor of business men, and not an inquirer or learner at their feet. Not one of them can foretell the business of a year. His vision sweeps two eternities.

Here the pulpit has long been too modest and too timid. There is in an ambassador a timidity which is criminal. The protest of the ministry will not be vain. Under all their schemes business men have a conscience. They can feel the shadow of death, the forecast of judgment. Those who hear the minister are the thoughtful and earnest, the reputable and often the mighty. Those deeply impressed with the supreme worth of moral interests and their vital importance even for material success, will leaven a host.

It was by such work that fiery, fearless Lyman Beecher from his pulpit controlled a continent, broke down duelling, built up temperance and made gambling infamous. A striking instance of this, which touches the very lottery question of to-day, is thus told in Rev. James A. White's Personal Reminiscences:

"A FIGHT WITH LOTTERIES.

"The circumstances of his ministry in Boston were intensely exciting. The great Unitarian controversy was in progress. The subjects of temperance, slavery, infidelity, Romanism and lotteries were hotly discussed. It was Lyman Beecher who stamped indelibly the brand of infamy on lotteries as well as intemperance. I saw and heard him do it, and remember it as though but yesterday.

"The Legislature of Massachusetts was in session. A bill was before it in behalf of Bunker Hill Monument, which then stood a monument of reproach to New England enterprise; for it was but half finished, and had remained thus for many years. It seemed that the only way to secure funds for its completion was by a State lottery. The final vote on the bill was to be taken on Monday. During the previous week Dr. Beecher prepared a special sermon in opposition, and had a personal invitation given to the members of the General Court to attend its delivery on Sunday evening. All the body pews of the church were reserved for them. There were galleries on three sides.

"The house was filled to its utmost capacity. The attention given was most absorbing. The discourse was intensely dramatic and personal. The public and private effects of lottery gambling were portrayed with simplicity and honesty of description, but with startling and terrific coloring. Youth, morals, business interests, social order, widowed mothers and orphaned children, the wreck of homes and character, the blight, the ruin, the remorse of conscience and the woes of the lost in hell through the direct or indirect influence of lotteries, were worked up with marvellous vividness and power from the first stroke of the master's pencil to the close. There was an intensity of momentum that was almost painful till the matchless climax came. Then the passionate preacher stopped as suddenly as did the white horse and his rider in the apocalyptic vision. His spectacles were taken off. His manner became subdued and solemn. Leaning over the pulpit, with his right hand and index finger thrown sharply forward, with a fiery penetration of eye and a marvellous inflection of voice, with a most adroit assumption of the personal character and feelings of the petitioners them-

selves, as if they themselves stood before the court, willing to assume the undertaking, he exclaimed: 'Gentlemen and honorable members of the General Court of Massachusetts assembled, *all these things will we do for you if you will vote for our bill to-morrow! and we will finish Bunker Hill Monument into the bargain! Will you do it?* WILL YOU DO IT?'

He stood waiting as if in anxious silence for an answer. And there seemed to go up a long-drawn, silent vote of relief. 'NO MORE LOTTERIES!' It must have been registered in heaven. It was, at least, reiterated and confirmed in the Legislative Hall at the State House the next day, and entered upon the public records, never more to be called in question."

If all our ministry of to-day will but take such a vigorous and decided stand against this whole system of trading in human vices, it may be swept from our civilization, and the way be opened to the nobler and truer prosperity of that people whose God is the Lord.

EDITORIAL NOTES.

A Church Strike.

VACATION is over. Pastors, church officers and church members are considering plans for the fall and winter work, primarily within their own congregations, but also in their communities. City Missions, Y. M. C. Associations, Y. P. S. C. E. Societies, W. C. T. Unions, and all the other divisions of the army will be looking to their equipments, studying their roll-calls, and planning for results. Let evil stand aside. It has had its time of work. Now Christians have recovered their energy, and are making ready for an attack all along the line. Will it be successful? That depends largely upon whether it be a concerted action or the straggling fire and charge of separate battalions. How would it do for the children of the Church to take counsel of the children of the world, who, the Bible says, are wiser in their day and generation than the children of light.

When the Knights of Labor found themselves hard pushed by the New York Central, they summoned to their aid the leaders of the Trainmen's Association, the Brotherhood of Railway Conductors, the Switchmen's Mutual Aid Association, and the Brotherhood of Locomotive Firemen, confident that if all would join hands they could carry the day. The Switchmen were not asked to become Firemen, nor the Conductors to be absorbed among the Trainmen, but all were to work together in unity.

Supposing we try their tactics, and see whether we cannot win a victory far greater than the one they sought.

Cardinal Newman.

As we have read the various notices of Cardinal Newman, two things have impressed themselves upon us most forcibly, especially with reference to the ministry of to-day.

First, his reverence, in which the modern pulpit may well take a lesson from him.

Second, the fact, according to his own statement, that when he ceased discussion, he ceased to grow.

The problem of how to unite a true reverence for the great truths of Christianity with a fearless investigation and discussion of them, is one of the most difficult ones that we have to meet. Too many treat those truths as if they were mere experiments in chemistry, and talk about them as familiarly. Others would have us accept the conclusions of the past, as if they were complete. Both are wrong. It is hard to say which is the more productive of evil results. Hugh O. Pentecost is an illustration of one, Cardinal Newman of the other.