

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—HISTORICAL STUDIES: THEIR HOMILETIC VALUE.

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IN the preface to Jonathan Edwards's treatise on the "Work of Redemption," we are told that he "had planned a body of divinity in a new method, and in the form of a history, in which he was first to show how the most remarkable events in all ages from the fall to the present times, recorded in sacred and profane history, were adapted to promote the work of redemption. . . . His heart was so much set on executing this plan that he was considerably averse to accept the presidentship of Princeton College, lest the duties of that office should put it out of his power." That he did not live to carry out his plan must always be a matter of profound regret, his so-called "History of Redemption" being only the outlines of what he had in mind. The purpose itself shows how closely a knowledge of what is called *profane* history stood related in Edwards's mind to any just understanding of the kingdom of God on earth, and by implication the testimony of this eminent preacher and theologian to the value of this study for ministers. We have on the one hand *bodies of divinity* in abundance, and on the other hand *histories of the church* or *histories of doctrine*. But "a body of divinity in a new method and in the form of a history," is a scheme original with Edwards and as yet unrealized.

In all our theological seminaries church history is taught as essential to the thorough equipment of the clergy for their functions. Far be it from us to question its value. And yet if we were compelled to say which would be most useful to any minister, an accurate knowledge of all the early heresies, or a full knowledge of the Renaissance, leading up as it did to the Reformation, we should unhesitatingly say, the latter. After all, the distinction between sacred and profane history is somewhat shadowy, not to say arbitrary, much of sacred history being somewhat profane, and some at least of profane history being sacred in its

aims and results. Our sole object in this paper is to draw attention to some practical benefits for clergymen in studies of history, modern and ancient. The library of every minister should be made up with a full recognition of the value of historical studies in a selection from the many histories now at hand. History will be found to be a *commentary* on the Scriptures of great scope and insight. It is not too much to say that no man can take in the wholeness and depth of biblical teaching who is ignorant of the history of the *race*. It is this with which the Bible mainly deals—not with Italians, Germans, Englishmen and Americans, so much as with men. Nations and nationalities it recognizes certainly; holds them to account for national sins, and threatens divine judgments on nations and kingdoms that will not serve God. But it is with the human race as a race sprung from one head, under a common doom, to be saved through one redemption, that the Scriptures mainly concern themselves.

It may be asserted, then, with confidence that a study of human history will throw light on the scriptural teachings concerning mankind. No man can be conversant with it and have rose-colored views of human nature. He must see that it is just what the Bible has painted it to be, in its dark and terrible apostasy from God. His general conceptions will become concrete. It was wittily said by a clerical friend that the existence of such a moral monster as Nero or Napoleon is an *à priori* argument for a personal devil. No one can read the history of these men and not feel the force of the remark. If it be said that the ministry do not need to have their views on such a subject as human guilt deepened, it is replied that certain signs of the times certainly point in that direction. Does the modern pulpit lay any *great emphasis* on this doctrine of sin? Are the severer truths of eschatology not toned down in much modern preaching? Is the absolute necessity of regeneration held forth as it was a half century ago? On the other hand, it is said a modern newspaper will give the minister all the confirmation and illustration of Bible truth that is necessary. But this cannot be. It will leave him with only a superficial knowledge of a fact which cannot be circumscribed to any one time or nation. The study of history will give the minister a view of the innate corruption of human nature which is simply overpowering, because it is so continuous, so universal, so various, and of so fearful dimensions. The point made may be illustrated by an example. The defender of Protestantism thinks he is amply equipped for his work because of what he knows of the *present existing* Romanism. But in reality he should have been a student of Spanish and Italian history in the Middle Ages. Such a history as that of Mr. Symonds, in his "Age of the Despots," or any good history of the Spanish Inquisition, is worth quite as much as histories of the Reformation for the right understanding of what the Romish system is in its unchecked development and absolute

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power. It is altogether too much the habit of ministers to content themselves with general traditional views of such things. The Inquisition has of late had its apologists, as even Nero and Pontius Pilate have had theirs. The "whitewashing" tendency has had somewhat free swing ever since Froude with his brush and pail strove to make of Henry VIII. simply a royal husband under a sad necessity of beheading his wives. Ministers ought to deal no random blows. They need to refer to history, and should know the history to which they must needs refer.

How many texts there are in Scripture the best possible unfolding of which must be secured by some study of what history shows the actual man to be. Take this word of Christ, "And this is the judgment that the light is come into the world, and men loved the darkness rather than the light, for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light lest his works should be reproved" (John iii. 19, 20, New Version). Christ's view of man is a sweeping generalization. To understand it, to feel its awful significance, to put it forth with anything like its fit exposition, the preacher needs to see how thoroughly it has been brought out in actual human experience through whole periods of history. He cannot show its depth or breadth of meaning by any illustrations his village history can give him. He cannot measure its bearing either by any study of individuals. He must know the dreadful verdict as history on the large scale has uttered it before he can himself feel its truth. So for many other texts. His best commentary on them would be not Meyer or Alford, but possibly Gibbon, or Hume, or Mommsen, or Sismondi.

History offers to the ministry a no less interesting field than that just considered in its disclosures of the Divine Providence in human events. Interpreting providence is a somewhat perilous business. Most of us have listened to sermons which undertook this serious business when we felt like replying in Cowper's lines,

"God is his own *interpreter*,  
And *He* will make it plain."

A great many people find a *special* providence in every turn of life, and quite forget that in the very process they are taking away their favorite conception of its particularity. But those who have studied history deepest and longest are most ready to find a *unity* in history—that is, its shaping by a divine Mind to a great and good end, as in Tennyson's celebrated lines,

"The one far-off divine event  
To which the whole creation moves.

St. Augustine affirms that the Being who has not left "even the entrails of the smallest and most insignificant animal or the feathers of a bird, or the little flower of a plant, or the leaf of a tree without harmony, and as it were a mutual peace among all its parts—that God can

never be believed to have left the kingdom of men, their dominations and servitudes outside the laws of his providence."\*

Bunsen entitles one of his great treatises "God in History." Professor Fisher answers the question as to the meaning of history by saying, "The deliverance of the race from moral evil and error, and the building up of a purified society, enriched with all the good that belongs to the ideal of humanity and exalted by fellowship with God, *is not only an end worthy in itself, but it is the end towards which the onward movement of history is seen to be directed.*"† What more inspiring study could offer itself to a Christian teacher than this study of Divine Providence in the great movements of history?

Take such a text as that in Acts xvii. 26, 27: "And he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation, that they should seek God." How is it possible to unfold its meaning except by such object-lessons as the study of history may furnish? The Bible is largely made up of historical elements. These are more or less familiar. But if from his reading the preacher going outside the pale of revelation can show that God's hand is to be seen in the great historical movements which profane history records, he has an immense advantage in presenting his subject.

I trust many of the ministry have found time to read Mr. Francis Parkman's remarkable series of histories, "The Pioneers of France in the New World," "The Jesuits in North America," "The Discovery of the Great West," etc., etc., which give so graphic and so scholarly an account of the attempts of France to gain and keep her foothold on this continent. Nor shall I soon forget the impression made on my mind of the watchful providence of God over the destiny of this nation as Mr. Parkman raises the question, What would have been the changed position, had France been victorious in the war which threatened to overrun New England with a Roman Catholic power? Had New England become a Roman Catholic province instead of remaining the Puritan colony of England, who can forecast the possible results? One holds his breath sometimes in reading the story of such struggles. We all know the providential element in the battle of Gettysburg, which Mr. Everett so devoutly recognized in his oration. Here and there God leaves his footprints so plain that we can trace them. Whoever else neglects historical study with such disclosures, it should not be the preacher.

Historical studies inspire hopeful views as to the moral progress of mankind. The pessimistic spirit is found sometimes where a pessimistic philosophy is repudiated. More than one good Christian opens his daily newspaper, which chronicles the great crimes of the

\* Quoted by Prof. Fisher, Univ. Hist., p. 3.

† The italics are ours.

world in every issue, and lays it down with a sigh, half persuaded that mankind is only going on from bad to worse. The ground is openly taken by excellent clergymen that with all that Christianity is doing the general tendency is retrograde, and that it will continue such till point is reached in which God will interpose and institute a new order. In the pulpit nothing is worse than the continual chanting of Jeremiads. It depresses the people, cuts the sinews of Christian effort, and sometimes breeds a pestilent skepticism as to the power of Christianity to regenerate human society. The best possible remedy for such a disease is a thorough study of history. We can find an example in the case of Romanism. Some good people are in a chronic state of alarm as to its growing power. The appointment of an American cardinal, the establishment of a great Roman Catholic university at Washington, are quoted as signs of the times which show that the power of this system is to be greater than ever. But when one reads history and finds what the terrors of an interdict once were, when we follow the story of Henry IV. of Germany making his submission to the Pope at Canossa, standing day after day in the snow and cold, fasting, bareheaded, while Gregory looked on from a window at the humiliation of this mighty prince, and then think that all such bolts are powerless now, and recall Bismarck's words, *Wir gehen nicht nach Canossa*, we know that Rome has been shorn of her power at every point. And if for nothing else, the historical studies should be pursued to understand the immense difference between the Rome of the tenth or twelfth or fifteenth century from the Rome of the nineteenth. So, comparing the England of the seventeenth with the England of the nineteenth, we see immense gain morally and religiously. What society was in the time of Horace Walpole we can read in his letters. It may have ugly spots on it to-day, but it has been immeasurably purified. The great advantage of such studies is that we can compare period with period, and so mark advance. Take a well-known fact in literary history. It was permissible to read aloud in mixed society at the close of the eighteenth century in England, what now would be attempted only to meet a howl of indignant remonstrance, or be resented as a foul insult. Take humane institutions, and see how they are expanded. The history of treatment for the insane is a case in point. Open the "Encyclopædia Britannica" and read the article on Insanity if you would see how the world grows in humane and Christian ways. These are examples of numberless facts. History has two sides to it—one dark, the other bright. But as one looks on its pages he sees the dark growing less dark, and the bright growing more bright, as he turns the records of a century. It is a great thing for a preacher to be a thoroughly hopeful man. He needs to have this tone always. The "weeping prophet" is in place sometimes. He has his day and hour. But it is not now. The man of brave and cheerful spirit, whose spirit

of happiness is contagious, is the man for to-day. And studies in history will go far toward making of our ministers Great Hearts in our Pilgrims' Progress toward the Jerusalem of a purified society.

Historical studies throw light on social questions coming up to confront the church of Christ. These and not theological problems are the real problems of the hour. It is interesting to note how clearly this has been recognized in some of the church congresses of England. Some of these discussions have been invaluable on some of the matters demanding church attention. If the ministry of the present day does not interest itself in Social Science it will be a loser every way, in point of influence as well as clerical usefulness. The church ought to lead and not to follow. That the church and the ministry did not lead in the great cause of emancipation for our slaves, but followed as Peter did his Lord—a great way off—is a discreditable fact to the American Christianity.

Now on many of these social questions the study of history is an invaluable help. If it does no more, it can hardly fail to rouse interest in them. We need to know what the social wrongs are which have been tolerated it may be for centuries. The struggle between capital and labor is no new issue. It is older than Wat Tyler's rebellion. Monopolies are no modern invention. The world knew their oppressiveness before great railroad corporations had bought legislatures, or so-called "trusts" had become the mighty spoilers of the time. It were well to know what history has shown them to be. They pleaded the same specious reasons for existing; they ran the same course and entailed the same evils which modern monopolies are like to do. It would be a good thing if the preacher would give a chapter from history as a sermon on such things. Or if he did not preach, his knowledge of what the evils have been will fit him to insist more strenuously on that gospel which insists on loving our neighbor as ourselves. It is perfectly evident that "Socialism" is not to be dismissed from the public mind with a polite bow. It will probably, before we get done with it, have as thorough a discussion as ever was given to a public question. Everything points that way. It is, in fact, best that it should be so, that we may get things settled on a right foundation. And the clergy cannot afford to stand aloof from this discussion. But to do so with any effect the clergy must be up in the questions. History is to be read. The history of modern civilization especially may be in point. But it is astonishing to find how old some of these problems are. And the knowledge of what ancient or modern history records on such questions, is knowledge that will be found surprisingly available on questions of to-day. There are no better proofs nor tests of social theories than historical facts. Historical study inspired by such motives will be fruitful to the ministry, if in no other way, in enlargement and enlightenment of popular sym-

pathies. It has another and very direct homiletical use, as it furnishes the ministry with a fund of apt and telling illustrations. These are to be found in every possible variety—now in an incident, now in the saying of a wise man, now in the career of an individual, in the turn of a battle, in the accident of a life, in the progress of a revolution. The sources are boundless. And how effective they are in sermons when wisely used! If, for example, in the reading of “Green’s Popular History of England” note were taken of all that could be used to illustrate sermons, any one would be surprised at the amount. If the sermons of any noted preacher are studied with this in view, it will be seen that no more effective mode of illustration is ever adopted. The English preachers of the seventeenth century made great use of ancient history for this purpose. They used their knowledge of Greek and Roman history with telling effect. To imitate them in this would savor perhaps of pedantry. But modern history furnishes a very much more extended field than South or Barrow or Jeremy Taylor could know. I would not for a moment be understood as saying that history should be primarily studied by the ministry in order to go on a still hunt for illustrations. But pursuing historical studies for the weightier reasons already given, then let the minister keep ready his note-book, if his memory is not perfect, and jot down in it the illustrative fact or the incident to be used in the day of need.

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## II.—APOLOGETICS IN THE PULPIT: ARE THEY NOT MORE HURTFUL THAN USEFUL AT THE PRESENT TIME?

### NO. I.

BY A. CLEVELAND COXE, D.D., BUFFALO, N. Y.

GREAT indeed were the services rendered to the infant church of Christ by those who are known as the Primitive “Apologists,” among whom the name of Justin Martyr is foremost. Those who at a later date wrote more elaborate defences of the faith introduced a great variety of plans and operations in their holy warfare against paganism; and not content with merely protecting the church, they resolutely assailed idolatry and superstition, alike with argument the most logical and sarcasm the most withering. Arnobius, who comes in like a commander of cavalry at a critical moment when his charge upon the enemy decides the battle, breaks upon them with such force and with such confidence that they are already a defeated host, that “apologetics” in his case becomes another name for the utter rout and confusion of unbelief. His is the artillery of Elijah when he mocked the priests of Baal. He does not use Scripture very freely: it would have been casting pearls before swine. Scorn and sarcasm and a towering assumption of Christianity as already triumphant are his resources, and he writes like one who foresees the utter overthrow of the religion of Numa as near

at hand. Justin Martyr stood before the Antonines a humble claimant of toleration; Arnobius goes before Constantine as the herald of the imperial standard of the cross.

When Lactantius appears with his "Institutes" it is for constructive work that he comes upon the field. He surveys it as one who must clear it of the wreck and ruin of the war. He buries the dead and prepares for a permanent occupation of the scene by a dominant Christianity. This justly admired defender of the faith makes some comments, however, on his predecessors, which are just what I want for my present purpose. He considers the masterly Tertullian as failing to some extent in his "Apology," not merely because of his rugged diction and obscurity of style, but because his overthrow of error was not sufficiently balanced by the instructive and illuminating process of exhibiting the truth in its substance and proportions, and allowing that to do its work of obliterating the last vestiges of superstition. And now mark what he says of the illustrious Cyprian, who went to the other extreme, perhaps, in his devotion to the Scriptural argument so dear to his own pure spirit. For while Minucius Felix is often blamed for his independence of Scripture, in his eloquent appeal to his friend, and while Methodius and Arnobius are even impeached as hardly deserving the name of Christian apologists because of their indifference to the Scriptural method, Lactantius complains of Cyprian as going too far in the other direction, "carried away by his distinguished knowledge of the sacred writings." For in meeting the assaults of Demetrian, Lactantius argues that he failed in a measure, not considering that he had for his antagonist a man with whom Scripture went for naught. "He should, therefore, have laid aside divine readings for the moment and dealt with the man as one ignorant of the truth, showing him by degrees the beginnings of light. . . . For this man, as not yet capable of receiving divine things, should have been presented with human testimonies, that *e.g.* of philosophers and historians, in order that he might be thoroughly refuted by *his own authorities*."

So then, like a courtier, on the plea of what Cyprian should have done for Demetrian, he undertakes the task for other Demetrians, without telling the emperor, "Thou art the man." He is, in fact, however, doing for Constantine just what that raw and recent convert needed. It was all important to fortify him with "certain of their own poets," and with Orphic and Sibylline sayings. Critics have not sufficiently appreciated the tact of Lactantius in thus feeding his imperial pupil with what, he takes pains to acknowledge, is fitted to the tender digestion of those weak in faith. Those who recall the economy with which the Caesar afterward reconciled his Christian profession with his Roman antecedents, by interpreting the Pollio of Virgil as borrowed from Isaiah, will not be at loss to imagine from what source he derived his illumination.



If we go to the example of him who made himself "all things to all men," we must allow that his consummate wisdom in the great sermon on the Areopagus confirms the view of the eloquent rhetorician who finds fault with Cyprian. Yet we may note in passing, how little encouragement is afforded to ordinary preachers for "apologetics in the pulpit" by the results of the apostle's sermon. One single Areopagite and the "woman called Damaris" were his trophies, it is true. "Some mocked," and others were willing to "hear him again," on their gossiping principle of curiosity; but the Stoics and Epicureans were probably the "mockers," who had been willing to listen while they thought "Jesus and Anastasis" were new divinities, but who broke out into derision when he talked seriously of "the resurrection of the dead."

But if Tertullian and Cyprian, with all their genial piety and understanding of the times, may be justly considered as failing in the difficult art of persuading men against their wills, should we not conclude that modern apologetics, more difficult in many respects than the task of primitive witnesses in contending with a preposterous superstition, should be regarded as a specialty—an art reserved for picked men, and hence not to be undertaken by Christian pastors in their ordinary ministrations?

It is my earnest conviction that more harm than good is done by pulpit efforts to meet the cavils of our times, more especially those which come to us from the oracles of popular science. Our congregations generally consist of people who believe or who are disposed to believe. Only occasional attendants are professedly skeptics, or sophomorical pretenders to a "science" which no clergyman is supposed to comprehend. This third class is not to be persuaded by half-an-hour's talk from one who is **not** credited with having "read Alexander Ross over," or who has not come fresh from the learned lectures of Professor Blank, who is master of the whole subject, and who finds the confutation of Moses—

". . . no more *difficile*  
Than for a blackbird 'tis to whistle."

As to the other two classes, it is very easy to teach them cavils of which they never heard, and to leave them impressed with the doubts thereby engendered and with no very clear idea of what was urged in refutation. In my own experience, two very intelligent churchwardens complained of a visiting clergyman as having "shocked the congregation by the boldest infidelity." Naturally, I looked into the case and examined the offensive sermon. It was an elaborate and, for a comparatively young preacher, a creditable endeavor to refute some of the most perilous forms of popular unbelief. To convince his hearers that he was not misstating the views of false philosophy, he had quoted, textually, some of the most specious passages from the gainsayings of clever unbelievers. So anxious had he been to exhibit a generous candor,

that nearly half of the MS. consisted in quotations; this left scanty room for the refutations, highly satisfactory to himself, by which he disposed of the cavils. As the result, his refutations left no impression upon the congregation, but they could not forget the novel and startling impressions made by his liberal extracts from the infidels.

An old story is worth recalling to show that not merely youthful zeal may often fall into this mistake. The learned and gifted Bishop Blomfield, who so long and so nobly presided over the See of London, used to tell of one of his own mortifications which is *apropos* to this matter. In one of his suburban parishes he had preached on the text, "The fool hath said in his heart," etc. To his entire satisfaction he had proved the atheist a "fool," but walking over the fields with one of the churchwardens after the service, and "drawing him out" as to the convictions he had gathered from the sermon, he was astonished by the pious stubbornness of the warden's reply: "After all, my lord, I do believe there *be* a God." I was also assured as *a fact* of a story told of the late chaplain to a very large and learned society in London, whose members usually attend divine service in their own beautiful chapel, that while the learned and reverend preacher regarded the refutation of skepticism as his *forte*, he had succeeded in impregnating the minds of not a few of his eminent flock with a literature of French and German infidelity, over and above that which was of home growth. The story was that one of the society to whom he was mentioning the many years of his labors among them, replied: "Yes, my reverend and respected friend, I have heard you faithfully for five and twenty years, and yet I am a believer still."

Great indeed has been the debt of Christendom to those vigorous defenders of divine truth whom God from time to time has raised up to defeat whole armies of the aliens. The history of English Deism is a monument to the learning, fidelity and genius of that noble army of exorcists, Bishop Butler among them *facile princeps*, by whom the seven devils were cast out of England in time to save her. In France they were able to triumph over church and state, and the French Revolution, with its enduring consequences, is the measure of a like catastrophe from which the law and the religion of our mother country were saved by a timely deliverance. A learned and active clergy was "the poor wise man" that "by his wisdom delivered the city." Yet it is true that "no man remembered that same poor man." Macaulay, dilating upon the contrast between the condition of England and that of continental Europe soon after the convulsions of 1848, said to the electors of Edinburgh: "And what was our preservation? It was our Constitution!" As if the Constitution could protect itself! As if the Christian spirit of the British people at that period had not been the foundation on which their Constitution rested; and as if their love of law and order had not been inspired and preserved in the national

conscience by the Scriptural teachings of the pulpit and by the pious training of the young in schools and homes.

I am not arguing therefore against the duty of the learned clergy to create and to operate defensive works on the walls of Zion, nor do I argue that it is not wise for the clergy generally to use the thoughts and maxims of "Apologists" in the pulpit. But there are two ways of using these resources: one is by imitating them in prolonged discourses directly aimed at the enemy, and the other is by breathing and insinuating their ideas in the enforcement of truth, without suggesting antagonism or provoking it. The only class in a congregation who need to be argued with can read books or be met in private conversation, and I have heard it said by lawyers, accustomed as they are to instant rejoinders and searching inquiries, that the most gifted preacher, speaking from his *ambon*, without fear of an opponent, always seems to them like one who sets up ninepins and knocks them down in a solitary game, without any idea of what it would be to attempt the same feat in rivalry with a skilled competitor.

And this brings me to the thought which underlies my remarks thus far, and which I will throw into a Socratic form, in order to avoid a dogmatic manner upon a subject which is not without its other side. I ask, Is it not true that the pulpit, in our times, has swung too far toward the extreme opposite of mere pious exhortation? Is not the principle too much overlooked that the most gifted preacher must not rely upon his own net and his own drag as a "fisher of men"? He who constructs a splendid and vigorous dialectical essay and is able to deliver it with rhetorical force in the pulpit often wonders that he has not persuaded all men to be Christians. Yet how seldom do such preachers prove the most successful in the wisdom of "winning souls." Men are not often argued into faith and repentance by such attacks on their brains. But very often we observe the immense successes of men supposed to be, at best, second-rate, whose appeals to the conscience and to the heart habitually find responsive emotion and effort, and whose loving invitations lead sinners to cry out, What must I do to be saved? It is not by "enticing words of man's wisdom" that Felix is made to tremble, or the dead in sin to come forth out of sepulchres of corruption. It seems to me, were I seated in the chair of a theological seminary, I should press on my pupils as the first principle of pulpit work the conviction that faithful expositions of Scripture and a perpetual uplifting of the cross of Christ are, by the promise of Christ himself, endowed with power—power over the consciences and hearts of sinful men, who know that they have need of just such instruction, just such persuasions, or who find it out when the gospel is thus set before them with unquestionable earnestness and all the reality of love—love to souls and love to their Saviour. He who goes from his closet to his pulpit work indifferent to the applause of men and overwhelmed with a sense of re-

sponsibility to God for every word he is to speak, will not fail, it seems to me (if indeed he was ever *called* into the sacred ministry), to speak in "demonstration of the spirit, and with power."

Surely, after 1800 years of the gospel working among mankind, enlightening the world, and without a rival in human history, accomplishing its *internal* triumphs over the sins and misery of sinful souls, we may proceed generally upon the principle that "Christianity needs no apology." In Christian congregations we may assume the truth of the gospel and establish its best defences in the consciences of men by practically applying it to the crying wants of souls burdened with sin, or of those who need to be awakened to their perishing condition. The soul that finds all its poverty met and enriched by Christ and his church has the evidence of his faith in himself. And in general he will be led to a practical view of the matter to which unbelief can oppose nothing whatever that is worth considering. He will answer the assailants of his religion with a logic that is irrefragable, somewhat thus: I may not be your equal in learning, I may be your inferior in argument, but "whereas I was blind, now I see." A man called Jesus has wrought this change in me. When you can bring before me anything that has stood the test of human experience, in cases innumerable, and which can do for me and others at least as much as the gospel has done, I will give it consideration. Meantime I am imperfectly striving, more and more, to let that go on in me which the grace of Christ has begun. I know that I am a sinner, and I have found one who can forgive sins. I know that I am dying apace, and not sure of a day or an hour on earth, and I have found one who can give me everlasting life beyond the grave. In my daily sorrows, cares, anxieties and struggles with temptation, I have found a Comforter and a Supporter, and in his holy Word I find a guide to my feet and a lantern to my paths. Moreover, in my relations as a father and a husband, I find this faith a rock on which to build my house, a security and a charm in my family life, and the only source of imparting to my children the safeguards they need in the world with which they will have to do.

I am persuaded that he who will put such defences of truth into the hearts of his people will not be the less useful if he leaves "apologies" to others, and proceeds on the principle that a live Christian is the best evidence of Christianity.

### III.—THE RELIGIOUS AND MORAL VIEWS OF HORACE.

By PROF. A. A. BLOMBERGH, LAFAYETTE COLLEGE.

#### PART II.

I HAVE not space to mention the passages in which Horace chastises the fortune-hunting of his contemporaries—the special modes of it, the ignominious modes of money-making, the base adulation of old rich

men in order to become their heirs, the dishonorable, base ministering to the profligacy of these decrepit plutocrats, as mentioned in *Sat. v. Lib. ii.* :

"scortator erit : cave te roget : ultro  
Penepolem facilis potiori trade—

and all this crime, this baseness, this adulation, this spittle-licking, this prostituting of their wives for money, because it was an axiom in Rome,

"et genus et virtus nisi cum re vilior alga est."

And how did they spend their money? In unbridled licentiousness; in low, sensuous, often unnatural lusts; in unheard-of luxury, in empty shows, in efforts to outdo each other. They were shoddies. The latter one he settles nicely :

"Strut as thou wilt in arrogance of purse-pride,  
Fortune can never change man's native breed."

I will not quote passages wherein he describes the different forms of luxury, ostentatious buildings, costly banquets, etc. I will only quote a graphic description of his sensuous, sybaritic contemporaries.

"We are mere ciphers, merely born to eat;  
Penelope's suitors, dudes and good-for-nothings;  
Aye busy with our toilet, reveling  
At night, sleeping away the day,  
Forgetting self in riot and in pleasure."

Nor was this pleasure-seeking confined to the rich alone; the poor ones too were affected :

"quid pauper?  
conduco navigio, aequo  
nauseat ac locuples quem ducit priva triremis."

Which might be rendered :

"Jay Gould seasickens on his private yacht,  
And Gotham's poorer folks pay twenty cents  
To vomit from a Staten Island steamer."

And no poet ever characterized better the man under the control of sensuality :

"Thou knowest the Sirene's songs and Circe's goblets.  
Had he, a sensuous fool, drank of that wine,  
He'd been the vile slave of that wicked strumpet,  
A filthy dog, a hog wallowing in mire."

For, be it known to all, Horace was no debauché. On the contrary, his voice was ever lifted up for public morality and the sacredness of the marriage tie. How beautifully he describes the chaste wife, a true helpmate of her hard-working husband :

"Yet, if indeed he boasts an honest helpmate,  
Who, like the Sabine wife or sunburnt spouse  
Of brisk Apulian, in the cares of household  
And of sweet children bears her joyous part;  
Who on the sacred hearth the oldest fagots  
Piles 'gainst the coming of her wearied lord," etc.

Compare with it his testimony against the prevailing impurity of the family :

"This age, crime-bearing, first polluted wedlock;  
Hence race adulterate, and hence homes dishallowed;  
And from this fountain flowed a poisoned stream,  
Pest-spreading through the people and the land.

"The ripening virgin blushes, learns delighted  
 Ionic dances ; in the art of wantons  
 Studiously fashioned ; even in the bud  
 Tingles within her meditated sin.  
 " Later, a wife—her consort in his cups,  
 She courts some younger gallant, whom no matter,  
 Snatching the moment from the board to slip,  
 And hide the lover from the tell-tale lights.  
 " Prompt at the beck (her venal spouse conniving)  
 Of some man-milliner or rude sea-captain,  
 Of trade-ship fresh from marts of pilfered Spain,  
 Buying full dearly the disgrace she sells."

That Horace does not exaggerate is proved by the laws which Augustus enacted against this terrible licentiousness, this utter corruption in the family. Perhaps he was encouraged to do this by the outcry of Horace :

"Wilt thou be named the father of thy country ?  
 Restrain the universal lust and pleasure."

But alas ! laws help nothing if not sustained by public sentiment, and so he had to exclaim, as we do frequently :

"Complaints are naught if crime is not removed  
 By th' axe. And laws are helpless  
 If unsustained by public sentiment."

This utter immorality, aside from his ill-health, may have prevented Horace from entering into marriage relation and family life, concerning which he held the most elevated views. In his younger days he formed liaisons, permitted by his times. He followed his father's advice :

"Shun the adulteress, since lawful love  
 Thou mayest enjoy."

Our higher Christian morality forbids this *concessa Venus* of the Romans, this liaison with cultured freedwomen, as it forbids the *concessa Venus* of the patriarchs—their concubinage. But there were two other kinds of *Venus* prevalent in his time, condemned by the law of God and men alike, of which our poet was guiltless and which he condemns in the verse :

"*hic nuptarum insanit amoribus, hic puerorum.*"

Notice the term *insanire*. The Scripture (Prov. vii.) calls likewise the young adulterer void of understanding ; this is *insanire*. The "*insania*" of Horace and the "*folly*" of the Scripture mean the same thing, namely, sin.

When there is such a struggle for money, such an emulation and rivalry to rise in the social scale, there must be concomitant with it a vice in those who are left behind in the race, viz., envy. Horace had to complain about it. People grudged him that he, the son of a freedman, had been tribune of a legion ; that *Maecenas* was his patron and Augustus his friend. No doubt they made him feel it ; yet he knows envy carries within itself its punishment :

"Envy gets thin in sight of others' fortunes ;  
 Sicily's tyrants could not have invented  
 A greater torture than this."

Not less did he warn people against wrath and revenge, qualities not uncommon in Italy :

“ Who governs not his anger and his wrath  
Would fain recall the angry word, the blow  
Given in revenge ; wrath is a brief insanity.  
Control your wrath—a master, unless checked,  
Check it with bridle and chain.”

Another sin he castigates, the treason committed against friendship. To raise a laugh at the expense of a friend—simply to appear as a brilliant wit ; not to defend a friend against the attacks made in his absence ; backbiting him, betraying his secrets, is to Horace a great crime :

“ Who cavils at the absent friend, defends  
Him not when others him attack,  
Displays his wit at his expense, invents  
A lie against him, and betrays his secrets,  
That one is black of heart. O Roman ! shun him.”

If he condemns this treason to friendship, he strikes with equal severity at a vice which is a treason to humanity, namely, the tendency in man to underrate, to misinterpret, to misrepresent that which is good in our fellow-men :

“ Their virtue we distort to vice, an ugly crust  
We fain put on the shining cup.”

Such are the views of Horace about sin and holiness ; and, knowing their universality and the need of pardon, he makes this pardon depending on the offender's forgiving those who trespassed against him :

“ Peccatis veniam poscentem reddere rursus.”

Did he believe in immortality? Alas ! the certainty of the Christian he could not have. He alludes to the popular belief in Hades :

“ Thon placest pure souls in the calm of blest dwellings.”

But his notion about it is rather gloomy :

“ Were thy harp-strings  
Blander than those by which the Thracian Orpheus  
Charmed listening forests, never flows the life-blood  
Back to the phantom form,  
Which Hermes, not reopening Fate's closed portal  
At human prayer, amid the dark flock shepherds  
With ghastly rod.”

And he adds somewhere else :

“ Driven all to that fold ; in one fatal urn shaken,  
Soon or late must leap forth the sure lot for an exile  
In the dark passage-boat which comes back  
To the sweet native land never more.”

But a true man does not wish to walk on this earth a mere shadow, leaving no trace behind. The true man craves a certain immortality. And well may Horace trust in the immortality of his works. His shade may walk in the eternal exile along the banks of the dismal Styx, but

“ I shall not die ; I shall not be  
By the dark waters of the Stygian river.”

His better half—his thoughts—live forever :

“ I shall not wholly die ! From Libitina  
A part, yea, much, of mine own self escapes.

Renewing bloom from praise in after ages,  
My growth through time shall be to fresher youth,  
Long as the High Priest, with the Silent Virgin,  
Ascends the sacred Capitol of Rome."

That pontiff, it is true, no longer offers a solemn sacrifice in the Capitolium. Another one offers it in St. Peter. The vestal virgin has passed away with pagan Rome, and the nun has taken her place. But Horace's expectations are not disappointed: he still lives.

"I shall visit shores loud with the boom of the Euxine,  
And fields Hyperborean and African sands,  
And wherever I wander shall sing as a bird.

"Me the Colchians shall know, me the Dacian, dissembling  
His dismay at the might of his victor the Roman;  
Me Scythia's far son; learned students in me  
Shall be Spain's rugged child and the drinker of the Rhone."

It is gratifying to know how his prophecy was fulfilled. Colleges at Constantinople (Bosphorus), Algiers, Petersburg and Moscow, Stockholm and Christiania, Tiflis at the Caucasus (Colchus), Bucharest (Dacus), Astrachan and Orenburg (Scythia), Portuguese, Spanish and French colleges, diffuse the knowledge of Horatian thought and elegance among the leading classes. Yea, he lives the favorite poet among nations who were barbarians in his time (the Germans). Nay, he lives in worlds which did not exist to him and his contemporaries (America and Australia).

I have tried to convey to the reader some notions of what Horace thought concerning God and man's duty; for it is impossible in one essay to quote more extensively from a poet whose poems contain more of moral truth and in unsurpassed beauty of expression than any other poet, whether ancient or modern. I might mention passages where he appears as a dutiful and grateful son, a devoted friend, a kind master, a good neighbor. How beautiful the words in which he expresses his filial love for the father, the hard-working, self-denying father, who sacrificed everything to the talented son, who did not trust him to the guidance of slaves, but watched personally over his moral education:

"ipse mihi custos incorruptissimus omnes  
circum doctores aderat—"

that father who preserved him not only from base actions but from the very suspicion

"pudicum,  
servavit ab omni  
non solum facto, verum opprobrio quoque turpi."

He is not ashamed because his father was a collector of money. He does not disown and deny him among his patrician college-chums.

"at hoc nunc  
laus illi debetur et a me gratia major;  
nil me poeniteat sanum patris hujus."

I refrain from dwelling on the excellences of his style—only a Sainte Beuve could do that worthily—but of all the ancient poets he is the one with whom we may feel a certain affinity. He thinks and feels and speaks like a man *comme il faut*, like an *honnête homme*, like—I have



no better word—a *gentleman* in the highest and best sense of the word. There is nothing low, common, groveling about him. One gets improved, elevated in his company. If we leave him we feel we have gained something, we have become better. There is a cleanliness about him which must have shown itself even in his attire, though he himself jests about his negligence. His manners must have been urbane. His voice is sympathetic. We listen with pleasure when he talks, and we are not afraid to talk with him. Of all the ancients his writings alone—permit the Bavarian term—“heimeln uns an.” He is that much superior to the moderns as he combines in his works the esprit and elegance of the French, the good humor and common sense of the English, and the profundity of the Germans without their heaviness and occasional obscurity.

It remains to say something about our poet's relation to the “state ;” for it is of interest to humanity to find out what a man like Horace thought about so momentous a change—the turning of the greatest republic into a monarchy. What the Roman republic was since the time of the destruction of Carthage we all know—the victim of chronic revolutions. In quiet intervals the Patricians reveled ; the Plebeians had their panem and circenses ; the provinces were spoiled by avaricious and licentious satraps such as Verres, members of the rapacious oligarchy ; in troublous times Rome became the arena of assassinations and proscriptions, carried on by Marius, Sulla, and the Triumvirs. There were some who still believed in the regeneration of the Romans ; but prominent were agrarian politicians—those who expected to regenerate the commonwealth by meddling with one of the very foundations of the state, with the sacred rights of property. Lavish and unscrupulous, they would unsettle old titles and fling to the shiftless and thriftless rabble the property of others. There were the decentralizers, men who believed in Italian “communes” instead of the sovereignty of Rome—the types of the late French Commune. Such were Catiline and his followers—bankrupt and impoverished Patricians, disappointed politicians, children of those who had been dispossessed by Sulla's legions, freedmen and slaves, harlots, bummers, and déclassés—the pétroleurs and pétroleuses of their times—with a few well-meaning but injudicious patriots. There were the incorrigible Conservatives, the intransigents of the oligarchy, who could or would not see the signs of the times ; who when asked to remodel their party would say, like Ricci when asked to remodel the Jesuits, “Sint, ut sunt, aut non sint.” And the “non sint” became the consequence. The revolution terminated with the dictatorship of Caesar, who alone perhaps was able to give a tolerable government to a people which could no longer govern itself. The rash, impolitic act of Brutus and Cassius prevented the execution of his designs. Assassination—a great crime at all times—became here a great political mistake. Horace, then a student at Athens, in the youthful

glow and enthusiasm for fatherland and freedom, joined the raw levies of Brutus and became commander of a legion. Philippi put an end to this last effort of resuscitating what was dead. Actium simply prevented the division of the Roman empire. Augustus became master of the Roman republic, emperor. What, then, was the duty of the good and well-meaning citizen? To lead the life of a Carbonari, an Orsini, a political conspirator? Brutus removed Caesar by his dagger to make room for the infinitely inferior Augustus. Would it pay to remove Augustus and make room for such monsters as Tiberius, Caligula, Nero? Would it not be better to rally round this Augustus, lest he should be compelled to fall back on base freedmen, slaves, and minions? Would it not be better to join Messala, Maccenas, Agrippa, Varius, Pollio, etc., and to influence by their united efforts the despot for good? This line of conduct—the only worthy of a good citizen under an absolute monarch—was adopted by Horace. For this he has been called a sycophant, the paid and pensioned poet-laureate of the empire. How unjust! Boileau, Bossuet, etc., were so dazzled by the “grand monarch” that their poems and sermons abounded in adulations. Racine died of grief because Louis XIV. would not receive him any longer. Horace, who might have basked in the imperial sun, preferred the quiet Tibur :

“Out of all earth most smiles to me that corner.”

He preferred his

“fons Bandusiae, splendidior vitro,”

a modest meal with an industrious, frugal neighbor like the worthy tenant Ofella. With the change of the season he would go the seashore

“quodsi bruma nives Albanis illinit agris  
ad mare descendet vates tuus et sibi parect  
contractusque leget.”

Even in the city he preferred *sauntering* in the streets—

“ibam forte via sacra sicut mens est mos,  
nescio quid meditans nugarum, totus in illis—

for he knew the court, with its honors and dangers.

“Bribed by no king, dispersed before no lictor,  
Throng the wild tumults of a soul in trouble,  
And the cares circling round a sleepless pillow  
Under ce2ed fretwork.”

He knew the “*districtus ensis*” and was happy, because he had resources in himself.

“That which you seek is here, at Ulubrae,  
If you but be content.”

Horace was no political renegado: he never reviled the Republican party, never spoke evil of the misguided Brutus, rather lauded the unflinching fidelity to principles in Cato. Augustus wanted to attach Horace to his court and person, wished to make him his private secretary. What an opportunity for an ambitious and rapacious soul! How would Boileau, Racine, even a Voltaire (*sit venia dicendi*) have *jumped* at such an invitation. Horace politely declined. Nor did Augustus resent his refusal “*neque enim si tu superbus amicitiam nostram sprevisi,*

ideo nos quoque *ἀνθυπερρηφα νοῶμεν.*" This spirit of independence, not resented by the emperor, enabled Horace to perform that which is the duty of the leading poet under an absolute government. When the press is muzzled, when the rostrum is silenced, when the pulpit is dumb, then the poet, the mouthpiece of Jehovah, may sing of righteousness, justice, mercy, law and order. Such were those political poets in the Jewish commonwealth; such was Horace under the empire. The tyrant who would have resented direct attacks listened to the words of political wisdom conveyed by a graceful ode, an elegant epistle; who knows whether the laws enacted by Augustus against public immorality were not due to the entreaty of the poet?

Thus, then, Horace fulfilled under an absolute monarch the duty of the prophets under the kings of Judah and Israel; thus he preached true morality in a time of corruption; thus in the midst of floating and conflicting religious opinions he held the essentials of faith; he believed in God, the wise and benevolent ruler of the universe, holy and just; in the total depravity of man, and in the necessity of repentance. If there is a Roman poet who betrayed in his writings the principles and aspirations on which that which we call Christianity may be built, it is Horace, whose writings, especially the epistles, should be read, studied, mastered, appropriated by those students who have attained in college to the fullest mental maturity.

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#### IV.—THE THEOLOGY OF THE GERMAN UNIVERSITIES.

BY PROF. GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

ACCORDING to official statistics the twenty-one universities of Germany have now an attendance of over twenty-eight thousand students. Of these about fifteen hundred are non-Germans, and of these strangers again, about one-fifth or more are Americans. The majority of these Americans are either in the theological department or are engaged in work that is more or less connected with theology, particularly the Semitic languages. This is but one of the avenues through which the theological thought and methods that prevail at the German universities are rapidly becoming a potent factor in American Christianity also. In addition, nearly all of the leading theological works of the Fatherland appear in translations in England and America; the special researches in German magazines are faithfully reported; and the younger generation of theologians in America is in many ways directly and indirectly under the spell of German thought. That this is influencing American theological research to a marked degree no one can deny who has closely observed the trend of this research. In view of these facts it is not only not a work of supererogation but almost one of home interest to understand intelligently the character, status, and

methods of thought that prevail in the theological faculties of those famous schools of advanced learning.

One of the advantages claimed for state churches by their defenders is that they to a great measure do away with the danger of schisms and endless divisions in Protestantism, and attention is constantly called to the almost numberless sects and sectlets of America as the practical outcome and necessary fruits of the total separation of state and church. There may and there may not be something in this argument, but certain it is that in Germany, notwithstanding the existence of state churches, the various shades and schools of theological thought are in number almost as great as the ecclesiastical "isms" of America, and in their fundamental principles are much more widely divergent than are the differences that separate the leading American denominations.

It is almost impossible to classify these tendencies of theological thought in Germany, as they show themselves in the teachings of the theological faculties. For practical purposes, though, it may be said that there are four great schools. The first of these is conservative or confessional, which aims at a restoration in the religious world of the historical confessions of the Lutheran church, which lost their high position of influence in the period of rationalism at the close of the last century, and were never fully restored in the rejuvenation of German Christianity in the beginning of the present century. This re-establishment of Lutheran confessionalism, however, is not regarded as a restoration in all particulars of the great dogmatic systems of a Chemnitz, Hollaz, and Gerhard, and others of the seventeenth century, but with modifications, at least in form and to some extent also in matter, in conformity with the general theological tendencies of the day. But among the advocates of this school a difference of degree is again to be noticed. The most consistent to principle are the men at Rostock, the University of Mecklenburg; while Erlangen, the Protestant University of Bavaria, and Leipzig, the great University of Saxony, have departed to some extent from the historic ground of strict Lutheran confessionalism, the two leading men, however, Luthardt and Delitzsch, being the most conservative in the latter faculty.

A second school, the greatest in number and probably the greatest in influence, is that of the "Mediating Theology" (*Vermittlungstheologie*). The central thought of this school is the accommodation of biblical theology to the methods and matter of modern philosophical thought. It seeks to pour old truths into new molds, and is thus, practically, a scheme of compromises. As such it is primarily the outgrowth of the Prussian Union. Since 1817 the Lutheran and the Reformed churches of Prussia constitute the one Evangelical Church, in which both the Augsburg Confession and the Heidelberg Catechism have equal recognition. On the 31st of October, the third centennial

of the Reformation, this union was established by royal decree. The king, as *Summus Episcopus* of the Protestant church of his realm, declared that the confessional differences between the two branches of the church should no longer be recognized. This step was taken all the more easily because the strict confessional principle had but few friends then, either in the Lutheran or the Reformed church. Indeed, in the latter church it is only now again beginning to exert itself and to seek for organic expression. The two universities, Heidelberg and Marburg, which once were the strongholds of Reformed theology, have long since lost their glory in this regard, and the former has passed entirely into the hands of the rationalists. But of the nine Prussian universities the officially recognized theology is the Mediating, which thus reflects the whole character of the Prussian church. Naturally such a system is scarcely capable of definition and limitation, and it is no more than can be expected that representatives of very positive and of very negative views should be found in the great family of Mediating theologians. Doubtless the best representatives of the positive side of this school is the Halle faculty as a whole, and the Bonn faculty leaving out the radical Bender. What Tholuck was as a Christian and a scholar is known over the whole world, and Mediating theology has produced not a few men of his spirit. Among the more positive theologians of this class may be mentioned the late Professors Riehm and Schlottmann of Halle, Julius Müller and Beyschlag, yet at Halle; Christlieb of Bonn, Dorner and Weiss of Berlin. It is scarcely correct to count with these the most positive theological faculty in all Prussia, namely, that able body of men at Greifswald, of whom Zöckler, Cremer, Schultze, and Bredenkamp are the best known members. These are really the representatives of the so-called "Positiv-Union" men, *i.e.*, those who claim they can retain their confessional Lutheranism and yet be organically connected with the Union church of Prussia. Of these there are nearly three million in that country. The Greifswald faculty is really of a milder confessional type, and evidently sympathizes more with the confessionalists of the non-Prussian universities than even with the Positive Mediating theologians of Prussia. This is seen, for example, in their literary co-operation in the Strack-Zöckler commentaries, and in Zöckler's theological handbooks. Indeed, there seems to be a tendency toward the establishment of new conservative theology in Germany, which seeks to emphasize with great prominence the fundamental principles of Christian theology without being willing to swear *in verba magistri*, and laying great stress upon confessionalism, but ready to yield in questions of literary criticism, and elsewhere where reasons seem to justify this course, and where it does not imply a sacrifice of the Bible as a supernatural revelation and the history of revelation. The best expressions of these sentiments are found in the works just mentioned.

The acceptance of an analysis of the Pentateuch, of the exilic origin of Isaiah xi.-lxvi. are examples of what they regard as proved by modern investigations.

The third and fourth schools of theology in Germany are both neo-logical in character and strongly rationalistic in spirit and method. The older one, now chiefly represented at its old stronghold Jena, and also at Heidelberg and at one of the Swiss universities, is that of the *Protestantenverein*, which endeavors to supplant traditional theology by a new scheme of philosophical religion, based upon a subjective and destructive criticism of the biblical records, and is really controlled by the philosophical tenets of the "left" or negative wing of Hegel's disciples. The newer school is that of Ritschl of Göttingen, who, on the plea that it is necessary to exclude all metaphysics from theology, proceeds, on the basis of Kant's system, to build up a scheme of Christianity as a moral society, in which the fundamentals of supernatural revelation—the Trinity, the Incarnation, the Atonement, and other leading doctrines—are emptied of their positive contents. This school has grown wonderfully in influence of late, and there are only three or four German universities at which it does not have a defender in the theological faculty. Ritschl is the only man in Germany since Schleiermacher who has been able to establish a theological school.

At the other Prussian universities the prevailing theology in various shades is taught. All the nine universities have Protestant faculties, while only Bonn and Breslau have also Catholic faculties. Indeed, the whole atmosphere and spirit of these schools is so un-Catholic in character that the Catholics prefer to have their theological students educated in the diocesan seminaries immediately controlled by the arch-bishops and bishops. Thus, while Bonn and Breslau have together only 279 Catholic theological students, the Academy of Münster, the diocesan school of Hanover, alone has no less than 344. Munich and Würzburg in Bavaria and Freiberg in Baden have only Catholic faculties; at Tübingen, in Württemberg, both confessions are represented, the Protestant faculty being characterized by a strong conservative but not a confessional theology.

The character of the critical theological research in Germany, particularly as it directly affects the Bible, is quite different from what it is in America. Such a general discussion of a single doctrine of the Bible as has been carried on in America of late years in the Andover controversy would, in the nature of the case, be impossible there. The conditions for such a discussion, namely, the acceptance of the biblical records as the resort for final appeal, are wanting in Germany. There the great and perplexing problems are not this or that biblical doctrine, but the character of religion and of revelation as such in the widest sense of the words. These problems are all of the most fundamental character. The battle-ground for the dogmatic systems is the psycho-

logical and material basis for religious knowledge, for religion and revelation and their bearings on one another—indeed, all the philosophical and historical data upon which the reception of revelation and religion is based, and which in America is usually accepted without further argument by evangelical Christianity. This explains why Ritschl's demand for the exclusion of all metaphysics from dogmatics has for the present become *the* burning question in theological Germany.

In biblical literary criticism the same ideals and aims are apparent. The Mosaic or non-Mosaic composition of the Pentateuch is a discussion that is only a means to an end. The central problem of critical Old Testament research, and of the New also, is the character of the biblical religious development—the question whether the religion of which these books are the record is a revealed religion or contains only natural factors and forces. German criticism is not content to take the testimony of these records as in themselves final, but endeavors to get behind the testimony by a psychological and historical analysis of the manner in which it is thought this religious development took place and the records were prepared.

That the subjective element enters into these speculations, not only formally but also materially to a great extent, cannot be questioned. It would, however, be a gross injustice to say that the adoption of these methods and ways is in the German critic merely a desire for sensational anti-traditionalism. Doubtless in some of the extreme cases of critical vagaries this is the fact; but in the sober research, even if negative in character, fairness demands that we recognize the earnest desire to find truth at all events and under all circumstances, as the prime motive power in these studies. We may lament the results and disagree with the principles, yet must give credit to those men for honesty of purpose. In every department of thought in our day the leading tendency is the determined search for truth through the most scrupulous, accurate and detail criticism, sometimes even with a pronounced disregard for that which is traditional. In theology the German critic represents this spirit. The way to meet him is accordingly on the field of objective discussion, and as surely as water will find its own level, truth will eventually be the conqueror.

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## V.—WERE ALL MANKIND FROM ONE PAIR?

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

It was held, as the doctrine of belief among the ancient Aztecs, that one time in Paradise a princess of the celestial court, being offended mortally with her husband, received permission of the chief god among the gods to go away from heaven forever, on the condition of taking up her residence upon the earth, just then created, in order to establish a living race there, and to cover the planet with population.

She was quite overjoyed at the proposition, and instantly started out on her journey. When she arrived in full sight of this rolling world she drew from her girdle a knife, whose costly hilt was studded with diamonds, and hurled it heavily against the summit of a mountain just seen pointing toward her through the clouds. The shining weapon, shivered on the stones, was rent into exactly twelve pieces. These at once changed themselves into six fine nobles and six beautiful ladies of queenly presence. Each knight immediately married one for his honored bride, and became the progenitor of one of the six races of men.

Concerning which fable, before it is dismissed as its folly merits, we offer a single remark. It is suggestive, in every one of these forms of mythologic faith, to discover that nobody seems able to make out in an intelligible way that all sorts of people could ever possibly have had their common descent from only one pair. This question concerning the source of what are variously reckoned as five or six great families of human beings is as old as the race itself is. And what we claim is an absolute acceptance of that which the inspired Word of God announces.

When the Lord God told those first parents of ours in Eden to "be fruitful, and multiply, and replenish the earth," and when he inspired Moses to place these words on record, did he intend to have us all understand that every man, woman and child who in the ages since began to inhabit this planet sprang directly from those two persons by natural descent? Did the apostle Paul in his speech at Athens purpose to say deliberately and intelligently, as he seems to say, that God did make "of one blood all nations of men for to dwell upon all the face of the earth"? This is the question that now confronts us, and we must try to answer it.

I. The scientific element entering into this discussion embraces three particulars, any one of which would seem to be subversive of the principles supposed to be established in the popular religious mind at the present day; these are discovery, development, and difference.

1. It is reported that lately, somewhere in England and southern France, certain remains have been discovered in caverns and mounds, in direct association with the bones of fossil beasts and birds, and even of reptiles, such as are understood and admitted to belong to ages far previous to any record of Adam's creation. And even necklaces and ornamented bracelets, adzes and arrows, instruments and tools, have been found in the midst of rocks where the great animals of former geologic periods were deposited. From this it is argued that there must be admitted into our calculations the possibility of other races of men existing long before any history of what we call men had been begun.

Hitherto naturalists have been content to assert that no appearance of humankind is to be noted until after all the lower races, mentioned as brought into being before Adam in the creation-week, had begun to live and die and sink into the strata of the soil, then hardening into



rock. Now within a few years, it is asserted, very many individuals of extinct species of deer and hyenas have been brought into observation, together with spearheads of flint and utensils of stone, which only human hands could fashion or could use. These are imbedded in the same kind of rock as that containing the remains of the earlier creatures. Even in our own land hatchets and fragments of pottery, as if made by men, have been discovered near Charleston, mingled with some well-known fragments of the giant lizards and mastodons, and have been presented before the Academy of Natural Science and identified.

2. Add to these discoveries now all the old arguments which in no respect cease to be pressed, which indeed are gaining new adherents and receiving fresh advocates every day, as to the development of each class of creatures by the process of selection of the fittest. One is at liberty to say that he denies any philosopher's right to assert, by even the most indirect of insinuation, that he came through any degree of relationship from the original ape or chimpanzee. This, in one very important sense, may be true; and he may raise a popular smile from the uneducated world around him when he makes such a point. I do not even insist that the witticism is out of order as a short cut to avoid a long and possibly an intricate discussion; but I do venture to call this a sort of logic quite unworthy of some sober forms of debate.

It is not candid to refuse force, really in some particulars incontrovertible, to those scholarly processes of proof and aggregations of facts by which it certainly is established that one direct, almost unbroken, line of physical development might be traced from the insect to the ape, from the chimpanzee up to man; such a body as this of ours has undoubtedly come to us in its present form through successive generations or stages of change. Something has been dropped off now and then along the way; something has been added on; the worse has disappeared, the better has taken its place. There is such a thing as that "survival of the fittest," about which some of the writers have had so much to say. Forearms and feelers have become fingers, and claws have shown themselves to be the rudiments of thumbs. Chins and cheekbones, vertebræ in the back, and skull-plates in the forehead, in turn have seemed to lie in the plain upward path until the erect form and fair face of the perfected human being stands before us in all its wonderful attractions: the form commanding in its majesty, the countenance full of wisdom and gentleness, the complexion radiant with living beauty.

3. And then, still further, some differences in the kinds of men and women, as we compare them with each other, have been urged with an increasing power by many of the truest Christian scholars in the whole world. The purpose in this argument is to show that men could not all have been derived from exactly the same stock because really they

are so unlike in feature, shape, and general appearance. To be sure, this is called a very skeptical and dangerous theory. When an inspired man is saying distinctly that God has made men from "one blood," it is not deemed safe to let speakers comment upon the hair and cheek-bones, the complexion and the upper lip, of the products of such a creation, lest they should throw discredit upon the inspiration with which he writes. But still the naturalists go on talking. Stubbornly and sternly disputed at every step, hounded with the cry of irreverence and infidelity, still they seem to make all their assertions good, and then die in the full triumphs of a Christian faith that has never known a doubt.

They believe now, these ethnologists, that they have demonstrated it to be utterly impossible for Mongolians, Caucasians, Malays, and Indo-Americans to have ever been originated in the same parentage. It is claimed that there are differences in structure of the bones, great differences in the curling and the straight hair, as well as in the openly-shown and conspicuous color of the skin. They declare that climate will not account for these dissimilarities. One who visits those old temples on the Nile will there be confronted with sculptures graven on the ruined walls, showing the Egyptians, with a conqueror's pride and spite of haughtiness, putting their feet upon the necks of the enslaved Ethiopians as they kneel or lie abjectly before them. The features are not alike; the forms are almost as diverse as the dress. It is full three thousand years since those tablets were cut. Any one of any group of tourists would know the two races apart on the instant.

So in every case: a Caucasian is not precisely like a negro; the white skin, the tawny, the copper-colored, the red, the black—so the five shades of complexion continue, no matter what may be the rains or the shadows or the sunshines of the climate. And if anything more may be wanted let the fact add force that languages differ in the structure they keep; the very notion and use and formation of speech as the medium of interchange in thought varies as much as coins vary among an alien and distinct people scattered over a continent. Some employ new sets of words which cannot be forced to any common root, but remain an intricate mass of arbitrary sounds; some use different terms to denote varying ideas of relation; some have mere terminations affixed to what is related; some employ simple tones of pronunciation to express ideas of shape and size and nature; and often these cannot wholly be written down with any kind of type. From all this it is strenuously argued by most scholarly men that Adam could not possibly have been the only man or the first; there must have been others to produce these variations.

II. But now, in the second place, let us look a little at several suggestions coming from altogether another direction. The orthodox view—that is, what might be called the common or traditional view—of this

matter is not to be despised just because it is reverential or religious. It seems to have some positive grounds for our confidence.

1. Let me begin with a single remark concerning the value of authorities. Great names are quoted in this controversy; why are we not to give the name of Moses as one of ours? He was one of the greatest, one of the best, of all the men this world has ever known; and, moreover, he was definitely inspired of God; why may we not believe him and trust implicitly the statements he has given? It was said of the little volume on anatomy that Bossuet wrote for the education of the dauphin of France, that there were many things lacking in it which unfortunately the eloquent author did not know, which were not known at all then; yet there was nothing or scarcely anything which did not agree more or less accurately with scientific discoveries subsequently made: there was a certain depth of logic and brightness of reason in the intellectual constitution of this man Bossuet which supplied his deficiency of solid learning. This is deemed a great compliment to pay, if it is recorded of that French priest. How much more wisely can such a thing be said concerning Moses, and how much more true is it of the open volume of the Pentateuch he wrote for the education of men! Could anything else have been expected from one whom God himself prepared to perform the work of writing the account of creation? Is not nature as truly from God as grace is? Will not the Bible be found to be consistent always? Moses may not have known everything, but he has not been accused of denying any fact even by anticipation. We must recognize our amazing responsibility, and feel soberly in the assumption of it, when a conflict of our authorities is urged; it would be better to understand them perfectly before we declare that they cannot be reconciled.

2. Another remark follows right on in the same direction. After no little study, I am satisfied that the objections raised to the common theory—namely, that all the present inhabitants of the earth did really spring from one pair as their first parents—these objections, just of themselves and alone, would not disturb our equanimity now. For the discoveries of human remains among preadamite rocks are denied by some geologists, and quite explained away by others. It has been observed by all readers of even elementary treatises, that no form of general agreement among the scientists themselves is yet published. Until the facts are more firmly settled, we can surely afford to wait.

As to the diversities of language, I can only say that these appear to me to have originated later, and the argument is irrelevant to the whole subject of ethnology. There were tumultuous revolutions afterward, when the Babel tower was builded. The purpose had in mind by those people was to keep themselves from scattering over the world; it was met by a counter purpose from God, in exactly the reverse direction, to scatter them over the earth in order to fill it with population. It seems

a folly to talk about variations in speech as having anything to do with the origin of the races, when we are told that "the whole earth was of one language" till the deluge came, and a thousand years of history were gone. Nor even in the admitted processes of development are all of the steps fixed and certain. Some of the wisest advocates of the theories of evolution tell us that many of the more important links are wanting in the series between the protoplasm and the full-grown human being.

The main force of the scientific argument, therefore, centers on the differences discoverable in the five races of men. And I am quite willing to assert in all candor that I find my own conviction is swayed much more powerfully by the similarities than by the differences as I find them with my own eyes among men. I do not profess to be an extensive traveler, but really I have more than once seen specimens from which I should think myself quite competent to judge. I have met more than twenty of each of the great divisions of humankind. There is no one of the so-called races, as they used to be given to us children in the school-geographies, which is not more like any one or all of the rest than that one is like any other creature that God made at the first.

Men stand erect always; all men, women and children as soon as they can; all five kinds of people do that, and nothing else I have ever heard of besides does that. All of them have two hands and all have two feet: Every individual sheds his teeth in his childhood; each has two hundred and eight bones in his body, and no one has more and no one has less. In the internal arrangement of their organs, the vocal chords for speech, stomach and liver for digestion, the heart and the brain, all are similar; in the number of these, their location and their shape, their office and use, they invariably agree. No other of God's living creatures is like any one of them. Naturalists admit the swine to be more like a man than the ape is or the chimpanzee. So the skin of all the five races so-called is smooth, and upon their heads they naturally have hair. They can live on any kinds of food and can inhabit all climates; beasts cannot do this. All men have similar organs of expression, and they can all learn to sing. They have exactly the same number of muscles and the same office attached to them. The races fall sick just alike, and have the same chronic diseases under a similar exposure—men, women, and children. No law of nature is more fixed and irrevocable than that hybrids or half-breeds cannot perpetuate themselves in species; and yet all the five races of mankind freely intermarry. Children in every race can be found differing in certain particulars from other children of the same stock quite as pointedly as some other children differ from children of foreign stock.

And now, beyond all these details, let it be especially observed that these five races, alike and together, resemble each other (and in this

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are far and forever superior to all other living things), in their mind and heart and conscience, so that they alone on the earth have an instinct, a power, and a wish to worship God, and a hope of immortality in another world after the existence here below has been ended. So I cannot help saying that the likes are far more than the unlikes. If only the scientific persons had to be met, my faith would be very much at rest, for there cannot be any strife between nature and grace.

There were four families in the ark of Noah; from those were derived the present population. When they came down the steps of that great ship, any one would have observed differences in the eight persons. I have a notion that it was for the purpose of perpetuating some of the differences that the three sons of the patriarch were preserved. It has not been told us, at any rate, why Ham was kept safe over the flood to be cursed almost immediately afterward, any more than it has been told us why Judas Iscariot was intelligently chosen among the disciples in the New Testament. These two seem to me to illustrate the survival of the unfittest; and so I do not see that anything is gained by departing in the least degree from the statement in the speech on Mars Hill. Paul told those wise and educated Athenians that God had "made of one blood all nations of men to dwell on all the face of the earth." As yet it does not seem a settled thing at all, from any revelations which science has to offer, that we are at liberty to question the statement as inspired and true, any more than other statements which God inspired holy men to utter.

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## VI.—CLUSTERS OF GEMS.

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

DOING GOD'S WILL.

[Continued from page 419.]

*Tithes.* At a meeting of the Episcopal Council of Virginia, Dr. Andrews, afterward elected by the clergy as assistant bishop, preached the introductory sermon. He took the ground that one-tenth of the income was the sum which ought to be given to benevolent objects; that contributions should be first given for the support of worship at home; that the pastor's rate of living should be that of the middle man of his community; and therefore wherever there were ten families a pastor could be supported. If there were but five it was half missionary ground; if there were twenty, half the proceeds of contributions ought to go into the missionary treasury.

*We must "organize the littles."* There is a man who by his great charities and faith works has amazed the world. I quote from his twenty-second annual report: "Jan. 10, 1860, he received amount, 'Saved in farthings during the past year, three shillings.' Do you notice this, dear reader? *Saved in farthings, three shillings.* What a variety of ways God uses to supply me with means!"

*A Clown's Sermon.* During the exhibition of a traveling menagerie and circus in a Virginia town the painted jester of the ring delivered the following homily:

"We have taken in six hundred dollars here to-day—more money I venture to say than any minister of the gospel in this community would receive for a whole year's services. A large portion of this money was given by church members, and a large portion of this audience is made up of members of the church. When your preacher asks you to aid in supporting the gospel you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come to see the circus, but the animals. If you came to see the animals, why did you not simply look at them and leave? Now is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this."

It is facetiously added that the sensation following a speech like this, in such a place, from such a speaker, may be imagined. The local clergy availed themselves of the spirit thus produced; a religious revival was attempted and a collection for foreign missions resulted in the sum of \$4.50.

#### NO. VI.—HOLINESS.

*Holiness implies a law, a habit of life.* There is much mere religion of sentiment and sensibility. It is as the morning cloud, beautiful but vague, evanescent; or as the early dew, radiant and attractive, but transient. Sentimental religion is dependent on the presence of the exciting cause—it responds to a pathetic story, it is stimulated by the ardor and fervor of others, but it diminishes and vanishes when the stimulus is withdrawn. A truly holy man communes with God till, as in photography, the image reflected becomes fixed and permanent upon the sensitive plate of his inner self.

*Hatred of sin.* There are three things which the true Christian desires with respect to sin: Justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

*An Arminian,* arguing with a Calvinist, remarked, "If I believed your doctrine, and were sure that I was a converted man, I would take my fill of sin." "How much sin," replied the godly Calvinist, "do you think it would take to fill a true Christian to his own satisfaction?" Here he hit the nail on the head. "How can we that are dead to sin live any longer therein?" A truly converted man hates sin with all his heart, and even if he could sin without suffering for it, it would be misery enough to him to sin at all.

*Holiness* demands the *wholeness* of the man. Unity is the law of our nature; we feel plainly that our being, our *self*, is either in the descending or the ascending path; our treasure is either on high or below; there is no intermediate position.—*Gasparin.*

*A Holy Life.* Dr. Arnold of Rugby gives in one of his letters an account of a saintly sister. For twenty years through some disease she was confined to a kind of crib; never once could she change her posture for all that time. "And yet," says Dr. Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the *spirit of power and love* and of a sound mind. Intense love, almost the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself—save as regarded her improvement in all goodness—wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's work or man's, with the keenest relish; inheriting the earth to the very fullness of the promise; and preserved through the

very valley of the shadow of death from all fear or impatience, or from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come within but one hundred degrees of her place in glory."

"*Sincere and without offense.*" The word translated "sincere," Donnegan tells us in his Lexicon, is a combination of two words which, taken together, mean, "found pure and unadulterated when examined in the sun; cleansed from heterogeneous parts by exposure to its rays." It means, therefore, *proved by sunlight*. The derivation of the other words, "without offense," is equally significant. It is in Greek one word, meaning "to jolt or to strike the foot against; to make a false step." What a lofty ideal of Christian character the two combined present—sincere *and* without offense. He whose actions will stand the test of the sunlight of God's truth and the scrutiny of him who is light, and in whom dwelleth no darkness at all; he who shall so walk as not to make a false step himself or cause others to stumble over him, must approach very near the standard of a perfect man. See Psalms 1 and 15.

*Whitefield's Prayer.* "I prayed God this day to make me an extraordinary Christian." So reads an entry in the diary of the great and good Whitefield, and his life is the evidence that the prayer was heard and answered. In spirit, in prayerfulness, in ceaseless labor, in love to Christ, and in earnest and tireless efforts to win men from their sins to him, he was, as he prayed to be, "*an extraordinary Christian.*" As I read the prayer I cannot but approve and admire its spirit. But can I and do I adopt it as *my own*? Is it my daily, earnest, heartfelt prayer, "O Lord, make *me* an extraordinary Christian"?—*T. Edwards, D.D.*

*The grand secret of holy living* is to be made after the power of an endless life. And the secret of holy dying is to regard death as simply the exchange of worlds, not the cessation of life nor the interruption of service. There is an outward and perishable man, an earthly and trying experience, a charm and fascination in things visible, a temptation to walk by sight and forget or practically disregard the unseen and future. But to live under the sense of the powers of the world to come is the divine antidote to all carnality and materialism.

*Sanctification is a proof of God's power.* "Melancthon found the old Adam too strong a good deal for the young Melancthon." Daniel was a holy man; witness his power in subduing appetite, in voluntary self-denial, in voluntary separation in the midst of Babylonish society, in intrepid piety praying when the lion's den was before him, in giving to his malignant foes no occasion to find fault with him, except for his devotion to Jehovah.

*Promotion of Holiness.* "Sanctify them through the truth." Thy word is truth, etc. (John xvii.). Dr. Channing advised his hearers to read certain books in order to promote holiness, viz., Humboldt's "Cosmos," Mrs. Somerville's "Astronomy," Mrs. Jameson, Margaret Fuller, etc. How different Dr. Channing's conception and that of the Son of God!

*Holiness vs. Satanic Influence* (1 John v. 18). "Keepeth himself, and that wicked one toucheth him not." Rotherham translates: *He* keeps him, and the evil one fastens not on him, *i.e.* *Christ* keeps him.

*Shall holy men testify?* "Ought one to agonize for *more holiness* till he obtain it?—F. Yes, but when he gets it he may be trusted to say very little about it." This is the answer which the *Congregationalist* gives a correspondent. It contains wisdom, as might readily be shown by referring to the example of many persons who speak more holily than they act. Such an

answer also seems to commend modesty, self-distrust, and an indisposition to open too readily one's heart experiences. But is it not too sweeping? May not a holy man be trusted to confess the Christ who has sanctified him? May he not testify before strangers to the Spirit's work within him? He ought to *live* purely. So ought every man, whether Christian or not. If a Christian is conscious of a more marvelous change since his conversion than at that time, does he honor God if he "says very little about it"? Let prayer-meeting "testimonies" then cease. Let every preacher be silent as to God's dealings with his own spirit. Keep your sanctified heart and enjoy it, and manifest it in other ways, but let not voice, tongue or pen tell what the Lord has done for your soul. If these conclusions are correct, our whole system of confessing Christ before men, with the mouth, is wrong and injurious. The experimental subjects of conversation in our meetings for conference and prayer must be limited to what God has done for others.

*Holiness* the pre-eminent characteristic of the church. Compare such texts as the following: Zechariah xiv. 20, 21: Bells of horses. Isaiah lx. 14: Zion of the Holy One. Jeremiah xxxi. 23: Habitation of justice, mountain of holiness. Zechariah viii. 3: City of truth, holy mountain. Isaiah ii. 2, 3: Exalted above hills.

"*Be ye holy, for I am holy.*" Four charges in Leviticus: Lev. xi. 44; xix. 2; xx. 7; xx. 26. Quoted in 1 Peter i. 15, 16. Here we have the measure, model, motive of believer's holiness.

*Holiness. Affinity for God.* "There are birds which hatch the eggs of other birds of the same species, and rear a brood not their own. But when a bird thus reared happens to hear the cry of its own mother, by a marvelous instinct—operation of instinct—it flies to her, and takes its place under her wings."—"Holy Affections," Goulburn, 17.

*Holiness and Preoccupation.* "Expulsive Power of a New Affection." Chalmers's sermon on this theme was suggested by a stage-driver's remark. He whipped his leader just as he passed a big white stone, at which he always shied, to give him something to think of till he passed the stone. The secret of holiness is preoccupation with the things of God. A mind and heart filled with God make sin comparatively powerless.

*Sanctification and Influence.* "That no man put a stumbling block or occasion to fall in his brother's way." We have heard of a blind man carrying a lantern to prevent others from stumbling over him. On the contrary a street lamp in a very conspicuous place is often rendered useless by one shattered pane; the wind blows against the light, makes it waver and flicker, and go almost if not quite out. How like a life whose inconsistencies and inconstancies make all uniform and unvarying testimony impossible! The Christian's relation to the *world* must be considered in determining all questions of outer and even inner life: not the inherent character of an act or example alone, but the relative character and influence even on the weak, is to be prayerfully weighed.

"*Be ye holy.*" Meaning of words formed from whole. Holiness is wholeness; Saxon word "*wholth*" (health). Therefore a holy person is one spiritually *healed*, i.e. made whole. Hence Christ miraculously cured the body. (See Mark ii., Matt. viii., etc. The "*scriptura miraculosa*," as St. Ambrose called it.) The miracles of Christ covered every ailment that can typify spiritual disease or deformity, to indicate that he was able also to cure and remove the moral leprosy of guilt, the palsy of impotence, the fever of passion, and the demoniacal possession of those who have surrendered to satanic power.

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## SERMONIC SECTION.

## MAN AND GOD.

BY CHARLES P. THWING, D.D. [CONGREGATIONAL], MINNEAPOLIS, MINN.  
*And was lost, and is found.*—Luke xv. 23.

MANY and various are the relations and aspects of creation, but they all center in two absolute fundamental truths and relations: God and man, the relation of God to man, and the relation of man to God. These parables that I have either read or suggested to you intimate to us these great truths: man searching for God, God searching for man, each searching for the other.

The two parables that I have named, found in the 25th of Matthew—the parable of the ten virgins and the parable of the talents—suggest to us man searching for God. The virgins are waiting to do the service of the bridegroom. They picture for us man waiting to do the service of God, man searching for God.

One truth that this parable suggests, among the many with which it teems, is this: That this search for God should be marked by promptness. The five foolish virgins are shut out from the festivities, not because they failed to search, not because their lamps were not trimmed and burning, not because they desire not to be admitted; but because they were not present in time. I meet men every week who know that certain duties await their doing. They also know that these duties can be as well done to-day as to-morrow, this year as the following year, who defer the doing of these duties that ought to be done at once. Here is a man, for instance, who knows that if he were to die to-day without his will,

his last testament, his property would not go as he wants it to be bequeathed, and yet he defers the making of that instrument which it is his simple duty to do, as it can be done now as well as at any time, and should be done, and should be done in the present. Every person in this great congregation this morning intends to take that step that divides the lower life from the higher, that separates the life of man in this world from life in the other world with God. Every person here intends some time to take that step, intends some time to be a Christian; but how many of you, my dear people, are putting off the supreme choice that you intend to make, that ought to be made, that can as well be made now as at any time. Excuses abound, but do you know that the supreme excuse with which you lull your conscience is this: that some time you are going to do it, some time, you say, some time. Let me say this to you. There is no safety, there is no wisdom in putting off the doing of a duty which ought to be done, which can be done now.

The lesson of the parable is that in searching for God we must search with promptness. You are losing—losing not the future, losing not heaven simply, losing not simply some great reward that the eternal future will bestow, but oh, my friend, you are losing every day you put off choosing God, you put off living for God, you put off making that supreme preference of your will that divides the lower from the higher life—every day you do all this you are losing the joy you will have as a Christian, you are losing the very best, the only best that life can give.

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

In searching for God, this second parable that I suggested, the parable of the talents, suggests to us that we should search for God with diligence. Here are the three men. One takes his five talents and looks at them, and says, "How large they are! How thankful I am for such responsibility!" The second man takes the two and beholds them in a like mood. The third man, I presume, takes his and says to himself, "It is small; nevertheless I will do what I can," as perhaps he is ready to do in the enthusiasm of the moment; but soon he goes away and buries the treasure in the earth.

We are to search for the Lord with persistent diligence. One of the saddest things in the life of a minister as he looks down from this pulpit upon those who come into this church confessing Christ, thinking to make this choice, to see these men and these women, these boys and these girls. This he sees with joy, but it is saddest for him to know that the time will come when all but two or three will have lost their early Christian enthusiasm, when the heart will become cold, perhaps degraded, the spiritual habit lost, and their life can be distinguished only with difficulty from the life of the great unchristian world. They are like soldiers who enlist with joy, who in the home camp go through the discipline of life with pleasure, but who in the hard drill of the winter season soon lose their enthusiasm; who, when the bugle calls early in the morning and when it is known that there is a battle ahead, flinch and falter. Brethren and sisters, the Christian character is a life, is a warfare, is a struggle, which every day has to be lived and fought and made as truly as every day and every moment you must breathe the air and let the blood flow for present immediate living. Not the early enthusiasm, although this be joyous, but that patient, hopeful, progressive movement of the Christian God-ward.

I have spoken of man searching for God, of man searching for God with promptness, with diligence. Let us now turn to the other division of our subject, God searching for man. And God searching for man is portrayed to us in the two parables I have read—the parable of the lost sheep and the parable of the lost piece of money. The parable of the lost sheep suggests God searching for man who is lost, God searching for man lost. And man is lost. The sheep was lost. It was very foolish in that sheep to become lost. Here was the whole flock, and he might have kept with the flock. Here were pastures green, here he might have fed; but he wandered far off in the wilderness, silly sheep that he was. And man is a very unwise, foolish, silly man to wander away from God, God—who is he? God the Father, and God whom we also think of as our mother, and God Jesus Christ, and God the Holy Ghost. To wander away from him, what is it but unwisdom and the very height of folly? To do the wrong is not simply wrong. To do the wrong is more than if not worse than wrong: it is simply absolute foolishness. For what is the right? The right is the law of God; the law to which God is as far subject as are we ourselves; the law which in a sense obligates God as truly as the great law of the celestial hemispheres and spheres compels them to obey its behests. And for a man to do wrong, for a man to lie, to cheat, to be intemperate, to be base, is absolute foolishness. No matter what one gains by the sin. Lying will sometimes get you fame, get you money, get you present happiness, but the man who lies and the man who sins forgets that there is an eternity, whose compensations compared with the compensations of time are as the great sun compared to the light of this bit of gas when illuminated.

It is absolute foolishness to do wrong. And yet God goes after this

man, who like the silly sheep has done wrong, in order to bring him back. And do not forget, my people, that it is God who must go after the lost sheep. The sheep was lost and could not find his way back. The shepherd had to go or the sheep would have perished. You and I know too well, some of us, how sadly men become lost, how helpless they are ever to find their way back to God. I have talked with too many men, I have pleaded with too many men who have found themselves bound by the fetters of intemperance, whom I have tried to put upon their feet and to keep them in the right paths, and have again seen them fall and once more fall and lie in the depth and corruption of their helpless shame, not to know that it is not man who must go searching for the lost sinner, but God himself.

I may speak to somebody who has found the fetters of intemperance coming and weaving themselves like silken cords about the ankles and wrists of his character, and who has at last waked up to find that he is a slave to strong drink. I have respect for the will and choice of manhood, I have respect for human sympathy, for the love of wife, of mother and of child; but I say to you there is, humanly speaking, no hope for the drunkard except as he becomes a Christian. Humanly speaking, there is no hope for the drunkard save as he puts his hand into the hand of his God. And therefore, speaking generally, it is God who must come to find and to save us.

Our second parable in this division of our subject, the parable of the lost piece of money, also portrays God searching for man. The piece of money was not lost as the silly sheep was lost. The silly sheep had gone far away from the fold, far away from the pasture, but the piece of money was still in the house, still somewhere in the rooms, although the owner didn't know where. And so I can well believe that there are

certain virtues or qualities or elements of character in Christian men that are still part of themselves, but are to them in a sense lost—that is, lost to use.

I want to speak of two or three of these, and one is Purity of Thought, an element of character that in some of us may be all buried up and lost to our use. Purity of thought—that mood that refused to entertain an evil suggestion, the mood that refused to welcome an unchaste feeling, the mood that recoils from all that is base. In how many young men this early purity of thought and choice and feeling has been lost! It is like the jewel that lies far down in the slime. It is a jewel still, but it is all covered over and lost in the mass of impurity. Pierce through the slime for it, wash it white, and it shines like the diamond or glistens like the white pearl. My friend, has your purity of mind been lost, covered over by bad reading, bad pictures, evil suggestions? Then God comes, God comes to find it, and restore it to your heart and soul.

And so also a jewel that we may have lost is the jewel of early consecration of our wealth to God. How many men have come to Minneapolis and with their small earnings in their days of small things have said to themselves, "Yes, I want to be prosperous, I want to be a power in the church and in the city for God. I will give my money as I am prospered to all these noble undertakings." And God has prospered you, and God has given you tenfold increase of all your substance, and now I ask, Are you true to your early promise? When you had an income of a thousand dollars a year you gave away a hundred. Are you now, when this income is doubled and tripled, and quadrupled, and quintupled—are you still giving as God has prospered you? As your scale of living has grown large and liberal, has your giving to God's cause also kept pace with this magnificent en-

largement? Brethren, is that pearl, that piece of money of the consecration of wealth to God, lost? If it be lost, God is this day trying to find it.

I will also say that it may be that this piece of money, this element of character that is lost to your use, may be your love of prayer. Once you loved to pray; you fairly enjoyed it. When breakfast was over, every morning you gathered the family about the table, each had a Bible, and read each his verse or each his two verses. Then you knelt down and prayed, and closed your devotions, all praying the Lord's Prayer. Is it so now? It is so I know in many of your homes. But it may be there is some home here, in which the father and husband says, "I must get down town very early, and there is no time for prayers." It may be that there is some home here, the head of which says, "We have so many visitors that we do not feel like asking them to join with us in family devotion, and so we have given up the habit."

If this be so, then I say that God is coming this day to all these Christian homes, and is going to try to bring back that family altar that is now put aside, and put it down beside your family hearthstone, and is asking you there again to kneel and to offer prayer daily to his name.

There are these elements of character—purity of thought, consecration of wealth to God, and love for prayer—that may be lost. Not gone away out of the world, like the silly sheep in the wilderness, but lost to your use, because all covered and buried up with the dust and the care of worldliness. If this be so, God is coming this day, and is, through the lips of your pastor, trying to tell you how to find these lost elements of Christian character.

But we must pass on to the consideration of our last parable, which unites the two couplets of which I have spoken.

I have spoken of man searching

for God under the figure of the virgins and the talents, man searching for God with promptness and with diligence. I have also spoken of God searching for man under the figure of the lost sheep and the lost piece of money. Now I come to speak of each searching for the other under the figure of the prodigal son. The son searches for his father and the father searches for his son, both at the same time, and they both meet, each the other, and as the son finds his father, the father finds his son. The record reads that the son, when he came to himself, said, "How many hired servants of my father have bread enough and to spare, and I perish with hunger. I will arise and go unto my father, and will say unto him, Father, I have sinned before heaven and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants." The son searched for the father in the mood of remembering his father's goodness. "How many hired servants of my father have bread enough and to spare, and I perish with hunger!" He thought of the table that even the servants had, groaning with its food, while he, his father's son, perished with famine. He remembered the riches of his father's house, and sought it as man searches for God, remembering the goodness of God. God's goodness, so boundless, so illimitable, God's goodness to your life and to my life. He has taken away friends, but he has been a friend better than all others. He has taken away wealth, but he has never failed to give us the riches of his love. He has led us in paths that we would not have chosen, but they have proven to be better paths than we could have selected. God's goodness, my people, to each of you is very great. We all remember his goodness in turning our poor, perishing lives unto him who is so rich, so able to help us.

The prodigal turned to his father in repentance, confession. "I will

arise and go unto my father, and say unto him, Father, I have sinned" . . . repentance, confession. Every man who does wrong and suffers the evil consequences of his wrong is sorry for those consequences. Every man who forges a check and is detected and punished wishes he never had written the name of his firm at the bottom of that check. Every man who lies and is detected and loses his name wishes he had told the truth. But there is a world-wide difference between being sorry for the results of sin and being sorry for sin. Any man who is sorry simply for the results of sin will commit the sin again provided he is assured these results will not follow. But any man who is sorry for sin will never again commit that same sin. The prodigal was sorry, not for his rags and hunger and pain and wretchedness; he was sorry for ever having left his father's house.

My friend, if you are sorry simply for the evil consequences of your sin, there is no repentance in your heart. But if you have come to hate your sin, to abominate your sin, and to hate yourself because ever once you could have left your father's house, with its love and plenty, then there is hope and joy and peace for you.

And the prodigal seeks his father also in the mood of simply rising and going to his father. Man seeks God simply by going to God. The way is plain: here is your poverty, and there is riches; here is your sin, and there is forgiveness; here is yourself, there is your great Father. Your course is as clear and plain as this broad aisle before us—the course smoothed down by the feet of the Son of man, over which you can walk and find again your Father.

And the Father, at the same time that his poor lost son is trying to find him, is trying to find his poor lost son. The Father seeks the son in the mood of watchfulness. I like the phrase, "And when he was a

great way off, his father saw him."

It seems to picture that father, whose hair has in the years turned from the living brown to snowy white, whose shoulders have bent beneath the load of anxiety and filial ingratitude, standing all the time like Midian in the doorway, watching for that figure on the far-off brim of the horizon. And I like to think, if it be not clothing divine character with human attributes, of God standing that same way in the gate of heaven, looking far off and away to see if he can see that poor boy whom he loves so much coming back to him. Along the line of our lakes, along the whole line of the Atlantic seaboard, in the storm-swept night, paces the patrolman, watching for some signal from a ship indicative of distress. And when he sees the single rocket shoot into the air the patrolman hurries back to the life-saving station and endeavors to put a hawser, a cable, between the shore and the wrecked vessel. And I can well think, if it be not likewise anthropomorphic in its suggestion, of Jesus Christ walking all along the shores of this life, knowing that there are so many ships in the offing, and thinking that some ship, some life may display its need of help, and Jesus Christ at once tries to go to that life with all his help, and that life to save.

I might also speak of God searching for man in sympathy and compassion, of God searching for man with forgiveness, of God searching for man with full restoration, as this father sought for and found his son. But I must not detain you longer. Let me only say that, in sympathy, forgiveness, restoration, God is seeking for you. I speak the absolute truth, I speak the teaching of this divine book, I speak the expression of your own heart, I speak the experience of the lives of many of you when I say that God sympathizes with, that God forgives, that God restores.

Some years ago a little boy playing in front of his father's house in a

great city was taken by two men into a carriage and driven away. Search was made long and far after that boy. Trace after trace was discovered, but every clue followed out ended like a little path on the prairie. That boy has never been found. The whole country, indeed the whole world became interested in the story of that father and mother trying to find their boy Charlie. To-day, whether he lives or not, whether the boy is trained in the companionship of criminals, is not known. But it is known that he never came back. His father could never find him. We may well think that he wanted to come back. We may well think of the first nights that he spent in his strange surroundings, of the tears he shed in crying himself to sleep. His father wanted to find him, and the boy wanted to be found, but neither ever found the other. And yet, thanks be to his name, God never searches for a lost child, a lost child that wants to be found, but that he does find him and bring him back to his home. May each of us, my friends, be found of our God and return to him, and live with him in reverence and love and peace. Let us pray.

Thou art better unto us than we are to ourselves. Thou hast not caused us to be lost, but we have lost ourselves, and thou art searching and trying to find us. We pray thee, that if we are like the sheep that was gone away, we may be willingly put upon our Shepherd's shoulder. If we are like the prodigal son, may we even arise and go unto our father, assured of his welcome. May this remembrance ever keep us in the great home of our great Father, and ever turn and bring us back to this home, if from its doorways we have ever wandered. In the name of Jesus Christ our Lord. Amen.

#### A GLORIFIED CHRIST.

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*To him be glory and dominion for ever and ever.*—Rev. i. 6.

IT is to Jesus Christ that this ascription is given. I desire to speak of Christ glorified. We are familiar with the story of the earthly life of Jesus as it is told in the Gospels. We know Jesus as the lowly one, the man of sorrows, the gentle friend, the great teacher, the sufferer of Gethsemane and Calvary. In him then, however, there was no manifested glory. He was not different from other men in his appearance. The people were not awed by his presence. The children were not afraid to have him take them in his arms. No glory blazed out from his face. We are familiar with the Jesus of the Gospels, and when we think of Christ it is in this lowly aspect that he appears to our minds.

But those days of humiliation are forever past. We shall never see him as John and Mary saw him. He is in glory now and is glorified. It is of the Christ as he now is that I would speak. I confess that I shrink from the treatment of this theme as one too glorious and too sacred for human lips. I have seen a miner, with blackened hand, pluck a pure white lily, staining and spoiling the flower in touching it. It seemed almost a desecration of the spotless beauty which God's hand had made. But how much more unfit and unworthy am I, with my stained hands, to touch a theme so holy as that of the glory of the risen and exalted Christ! I do it with shrinking and trembling, and yet I believe our Lord wants us to think of him, not only as he was in the days of his flesh, but as he now is, in the brightness of his glorified state.

But how shall we learn what he is like on his throne? These dim eyes cannot pierce the skies and the clouds to see him. Men look through their

telescopes at the stars, and mere sparkling points of light prove to be burning suns. But no telescopes can reveal to us Christ on his throne. Some day we shall see him as he is, but now no eye can behold him. He is veiled from our sight while the flesh enfolds us. Yet human eyes have seen him in vision since he went back to his glory, and those who saw him have told us what they saw. The beloved disciple had a vision of his glory. It was on Patmos. One writes of this place: "Silent lay the little isle before me in the morning twilight. Here and there an olive tree breaks the monotony of the rocky waste. The sea was still as a grave. Patmos reposed in it like a dead saint." The vision that John saw in his lonely exile he has described for us. It is photographed for us on the Scripture page. Let us with reverence and trusting love study it for a little while. I shall mark but a few of the many features of the vision.

1. He appears as a glorified Lord. He is no more in the form of a servant, no more the weary and way-worn pilgrim resting at noonday on the well-curb, falling asleep on the boat in the rising storm, walking about unrecognized among men, dragged to a cross among criminals. Very wonderful is the contrast between the Christ of the Gospels and the Christ of the Revelation. Yet they both are one. In the lowly Jesus of the incarnation all the divine glory was enshrined. Men did not see its outflashings, but the splendor was there. Once only, for a little time, on the Mount of Transfiguration, the radiance streamed out and human eyes saw the majesty. But now in heaven there is no longer any concealing or hiding of his glory. "His head and his hairs were white like wool, as white as snow; his eyes were as a flame of fire; his feet were like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters; and his coun-

tenance was as the sun shineth in his strength." It was a vision like this which Paul had at the time of his conversion. The glorified Jesus appeared to him, in radiance surpassing the brightness of the Syrian noon-day sun. So overpowering was the splendor that Paul was blinded by it and struck down to the ground. The effect was the same, too, on the beloved disciple. He tells us that when he saw the dazzling, glorious vision, he fell at Christ's feet as dead.

In our Lord's intercessory prayer at the Last Supper he prayed, "Now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." This prayer was answered. "He was received up into heaven and sat down at the right hand of God," says Mark. Not only was he received into the place of glory, but he was seated on the throne of glory. "All power is given unto me, in heaven and in earth," said the ascending Lord. Peter says, "He is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him." There is a wonderful passage in St. Paul's Epistle to the Ephesians, in which the exaltation of Christ is described. The Father "raised him from the dead and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come; and he put all things in subjection under his feet, and gave him to be head over all things to the church."

In this vision of the revelator we see all this in picture. The Lamb is in the midst of the throne, and all angels and all redeemed beings and all the powers of nature fall before him and worship him. He is described too as "the ruler of the kings of the earth." That last night of his earthly life, when he was in the power of his enemies, heathen soldiers, in bitter

mockery, played the farce of coronation and royalty before him. They wove a circlet of thorns, which they put upon his head for a crown. They put an old purple robe upon him for a royal garment. They put a reed in his hand for a scepter. Then they bowed down before him and said, "Hail, King!" But it was only a little while till there was another coronation, inside the gates of God's holy place. There was no mockery then. God the Father put upon his head the crown of heavenly glory, while all the redeemed and all the angelic hosts bowed down in adoring worship, singing, "Worthy is the Lamb that was slain to receive the power and honor and glory." "To him be the glory and the dominion for ever and ever."

2. We must not fail to notice that it is as man—God-man—that Jesus Christ is glorified. John saw in vision "one like unto a son of man" in the midst of the golden candlesticks. That is, he bore there in the glory the form of our humanity. I am not sure that we realize this part of the truth in our Lord's exaltation. We think of his ascending as God, and of his divine nature being exalted to the throne of all power and glory. But we lose thus the most precious part of the blessed truth. The Son of God came to earth and became flesh. He did not cease to be God. All the glory of deity was veiled in that lowly form that slept in Mary's bosom, and wept in Bethany, and died on Calvary. There was a real bodily resurrection, for we remember how careful Jesus was to prove to all his disciples that he was truly risen and was not a mere spirit. Now that same body which died and rose again ascended to heaven. It was that same body on whose bosom John leaned, whose feet Mary bathed with her ointment, which had lain in the grave, and in which Thomas saw the wounds—it was that same body that was taken up into heaven and seated at the

right hand of the Father. It was that same body which Stephen saw when he looked up into heaven and beheld the glory of God, and the Son of man standing on the right hand of God. It was that same body, with whose lowly form we are so familiar in the Gospels, that John saw in his vision. The kingly robes flowing to the feet and the golden girdle clasped about the breast are in place of the seamless coat and the other garments for which the soldiers gambled beneath his cross. That head white as white wool—as white as snow—in its blaze of glory, is the same that wore the crown of thorns and bowed on the cross in death. The eyes, like a flame of fire, are the same that were bent so often with compassion upon the sinning and sorrowing; that were filled with tears at Bethany and on Olive's brow, and that looked upon Peter that night with such grieved tenderness after his denial. Those feet, glowing like burnished brass that had been refined in a furnace, are the same that a sinful woman bathed with tears and covered with warm kisses, and that were nailed to the cross. That right hand which held the clustered stars is the same that was laid so gently on the heads of little children, that touched the blind eyes and opened them, that broke the bread at the Last Supper, and that was held up with the nail-wounds to convince Thomas of the resurrection. That countenance whose radiance was like the splendors of the noon sun is the same on which Judas put his traitorous kiss.

Let us not lose out of our conception of the glorified Christ this truth, that he is actually human still. His body is changed, glorified, as our bodies shall be changed, glorified in our resurrection; yet it is still the same body which he had on the earth. His humanity was carried up to heaven. As he never for a moment ceased to be God while here on the earth in lowly flesh, so he has



never for a moment ceased to be man since ascending to the heavenly places. The Godhead and the humanity are forever inseparable. The tender compassion of the Jesus of the Gospels was not lost when he went up out of our sight and was exalted to the throne. Our King has a human heart, with human affections, sympathies and feelings. Our Lord, to whom we pray, on whose arm we lean in weakness, to whose mercy we flee when we have sinned, to whom we turn for help in weakness and comfort in sorrow, is our brother, with a nature like ours. How near it brings him to us to think of him as really human still, in his eternal glory! How it exalts our thought of the dignity of humanity to remember that one of our race is on the throne of thrones!

3. Another feature of the glorified Christ, as he appeared in vision to John, was his complete victoriousness. We must never forget that his exaltation was *won*. In the Epistle to the Hebrews we read that because of the suffering of death he was crowned with glory and honor. In the Epistle to the Philippians St. Paul draws a wondrous picture of the humiliation of Christ when, being in the form of God, he condescended to wear the likeness of men and to die on the cross. Then he adds, "Wherefore"—because of his humiliation and death—"God also highly exalted him and gave unto him the name which is above every name." He won that name above every name in his sufferings and death. Celsus, an ancient enemy of the gospel, once described Christ's sufferings, crowned with thorns, nailed to the rough wood, and then exclaimed in a bitter sneer, "In the name of wonder, why on this occasion, at least, does he not act the God and hurl some signal vengeance on the authors of this insult and anguish?" But this bitter taunt loses its force when we remember the true meaning of Christ's dy-

ing. Surely he could have hurled vengeance on the authors of his sufferings; but then his mission would have failed of its glorious end. His humiliation was the way to his glory. God exalted him because he had obeyed unto death. He was crowned with glory and honor for the sufferings of death.

Especially does he appear in John's vision as victor over death. John saw him as the firstborn of the dead. The expression is remarkable—"the firstborn of the dead." He was the first who was ever born from death. You say, "There were others that rose from the dead before Christ arose. Even in the times of the Old Testament persons were called back from death. Then did not the ruler's daughter and the widow's son and Lazarus come from death at Christ's own call?" Yes, but none of these were really born from death. They did not escape death's power finally and forever, and enter into full and immortal life. Christ's was the first resurrection from the dead that this earth has ever seen. He was the first of all earth's millions that have gone down into death's gloom, who has come again into life to stay forever in its brightness and blessedness. Those who were raised up before him were only brought back to a few more years of the old life of struggle, pain and sinning. They had but a temporary release from death's prison, but a brief respite from death's bondage. They were still under death's power, and had to die again. But Christ was born from death into life—not the old life of pain, infirmity, struggle, tears and mortality, but into life—full, rich, blessed, immortal.

St. Paul, speaking of the resurrection of Christ, says: "Christ being raised from the dead dieth no more; death no more hath dominion over him." We have the same truth in John's vision. When the beloved disciple had fallen down as dead before the glorified Christ, there was

laid on him a gentle hand, the hand of the exalted One, and a voice of matchless sweetness spoke, saying, "Fear not; I am the first and the last, and the Living One: and I was dead, and behold I am alive for evermore." The words are very wonderful. He was the One who had died; the same whom Jesus had seen on the cross; the same that gentle hands had taken down and laid away in the rock tomb among the spring flowers. But now he was past death, away beyond it; and what had death done to him? It had extinguished no life, marred no beauty, chilled no tenderness. He appeared now as the Living One; that is, the only one who really lives. This that we call life is not life; it is but a poor, broken, shattered, imperfect fragment of life. Christ alone truly lives. He has been born from death into life. His victory is complete. He is alive for evermore, because he met death and was victorious over it. He is immortal now. Death can never touch him more. That glorious life is beyond death forever.

And that is not all. "I am alive for evermore, and I have the keys of death and of Hades." We have seen Jesus with the basin, and the thought of the picture is very beautiful. It tells us of his condescension when he became a servant. He is still serving us. Then it tells us also of his great atoning work for us; he comes with the basin to wash us. But here is another picture which we ought to hang up alongside of Jesus with the basin—Jesus with the keys. Keys are symbols of power and authority. Because Jesus was himself victorious over death the keys of death were put into his hands, just as in ancient times the keys of a conquered city were given to the conqueror in token of submission. Christ has power, therefore, over all the realm of death. He can unlock our graves and call us to life when he will. Death is no longer an enemy as it was to Christ. He took the enmity from it and it

became a friend. It has no power to harm us, for it lost its venomous sting when Jesus conquered it.

You need not fear to put your Christian loved ones out of your sight into the grave, since Christ holds in his pierced right hand the keys of death and Hades. The spirit passes unharmed at once through death into his immediate presence; then the body that sleeps he will some day call up out of death into life. Not only was Christ the first-born from death but he was also the first fruits of resurrection—the pledge of the whole glorious harvest. "If we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him."

4. The vision of the glorified Christ shows him deeply interested and active in our behalf in heaven. So far we have considered only the state of Christ himself in his exaltation; let us look at his work there for us. In a certain sense he saved us by his obedience, sufferings and death. As he bowed his head on the cross he cried, "It is finished." Redemption's price was all paid. The sacrifice was all made. The atonement was complete. His work of humiliation was ended. From all ages men's eyes turn to the cross and to the death of Christ for hope. The new song of the redeemed in glory is, "Unto him that loveth us and loosed us from our sins by his blood." "Worthy art thou to take the book and to open the seals thereof; for thou wast slain and didst purchase unto God with thy blood men of every tribe." To all eternity every redeemed soul will remember the cross of Christ.

But we must not think that Christ's active work on our behalf ceased when he finished his sacrifice and went inside the veil. He is active for us still in his heavenly glory. In John's vision the risen Lord appears in the midst of the golden candlesticks. The golden candlesticks are the churches of the Redeemer in this

world. The vision then represents Christ as in the midst of his churches, always with his people. While his human body must have a place and is not everywhere present, his deity is omnipresent. Did he not promise that wherever two or three are gathered together in his name he would be in the midst of them? Did he not say to his disciples, "Lo, I am with you alway"? He walks amid the golden candlesticks. He cares for his churches. He watches over his people. He is still the good shepherd.

The same truth is taught in another part of the same vision. "He had in his right hand seven stars." The stars we are told are the churches of the redeemed. The symbol is very beautiful. Christ's churches are stars in this dark world. It is their mission to shine, to pour a little light upon earth's gloom and sorrow. But notice, also, that he held the stars in his right hand, the hand of strength and honor, so he holds his churches in his right hand. The picture suggests guidance, security, help. Oh friends, Christ is not dead. His power has not ceased its sway in this world. He has not withdrawn his hand from the affairs of earth. Let no faith fail, if for a time the world flaunts its banners, and utters its sneers, and predicts the failure of Christianity. Christianity cannot fail while the all-conquering Christ holds the churches in his right hand.

Let us look a little more closely into the manner of Christ's activity in heaven for us. What does he do there on our behalf? Several things. Having all power in heaven and earth, he rules so that all things work together for good, not only for his church at large, through the ages, but for every individual believer who trusts him and follows him. We have seen already that he is the ruler of the kings of the earth. He is also Lord of providence. All the stars in their courses are under his government. The winds and the waves are subject to him. Not a spar-

row falls to the ground without his notice. Then in heaven angels are his messengers. All the universe is beneath the sceptre of the God-man whose throne is heaven, whose footstool this earth is. Shall we be afraid, amid enemies and storms and convulsions and conflicting providences, while the government of all things is in the hands that were pierced with the nails for our redemption?

Another form of the activity of the glorified Christ in heaven is his intercession for us. "I will pray the Father," was his promise, before he went away. St. Paul declares, in speaking of the risen Saviour, that he is at the right hand of God (to rule), and then that he also maketh intercession for us. In the Hebrews also it is given, as the reason why he can save all who trust in him, that he ever lives to intercede for believers. "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." St. John tells us, too, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." All these Scripture words teach us that the salvation of each believer is made a continual personal care with the Christ in heaven. The work of the ancient priest was twofold. First he offered the sacrifice on the altar, then he took the blood into the holy of holies, sprinkling it there on the mercy seat, while he prayed and made intercession for the people without. Christ made himself an offering on the cross, and now he has passed into the heavens, the true holy of holies, there to appear before God for us, presenting his own blood, the merits of his own sacrifice, and making intercession for us.

In just what manner he makes this intercession we cannot tell. Certain it is that he appears in heaven as a Lamb that has been slain—that is, bearing in some way in his glorified body the marks of his sacrificial

death. We know, at least, that we are never forgotten in our struggles, temptations, and dangers in this world, and that our great High Priest ever interposes his intercession between our souls and the enemy. Thus when Peter was in peril Jesus said to him, "I have prayed for thee, that thy faith fail not." On our Lord's last night on the earth he put up a prayer for his disciples, that they might be kept from the evil of the world. Evidently the burden of his continual intercession in heaven is that his believing ones may be preserved in the favor and love of God, and that they may gain the victory over all temptations and all the assaults of Satan. There is an eye whose glance we see not, but which is bent on us continually from the core of heaven's glory in loving watchfulness, and whenever danger is near intercession is made for us by one whom the Father heareth always. We are not left to struggle alone in the midst of enemies and dangers. Each one of us has an Advocate in heaven, one who cares for all our interests and by whom we are never forgotten for a moment.

There is one other form in which the glorified Christ shows his interest in his people on the earth. He not only turns his face toward his Father in intercession for them, but he reaches out his hand toward them in their earthly life in continual help and blessing. The Holy Spirit is the gift of the ascended Christ. The earth is full of his goodness. From his throne, with lavish hand, he scatters blessings of all kinds. If any are not blessed it is because their hearts are shut against the gifts of the enthroned Christ. Every gospel call to the impenitent is a loving word from him who sits in glory.

I am conscious how feebly, how imperfectly my hand has now done its work. If, however, I have said one word on this great theme to make the Christ seem more real or more glorious to any of you, I am content.

Surely we ought to be willing to trust ourselves in such hands for time and for eternity. We ought not to fear that things can go very wrong with us if our lives and all our affairs are watched over and cared for by this Living One who was dead but is alive for evermore. We ought not to be ashamed to be called disciples and friends of such a Lord and Master. The thought that we are loved by one so glorious should kindle in us enthusiastic love for him and devotion to his cause.

Then there is something else. We are going to see him—we shall see him as he is, and we shall be forever with him. Not in our present state, for the glory would consume us. But as we have learned, he is the first-born of the dead, in due time we too shall be born out of the dead. We shall be like him. He will change us, fashioning anew the body of our humiliation that it may be conformed to the body of his glory, and we shall, by his grace working in us, be fitted to share his glory and his exaltation. If we suffer with him we shall also reign with him. Shall we not join to-day in the songs of adoring love which all heaven's hosts sing to him? "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

#### THE SILENCE OF JESUS A REVELATION OF JOY.

BY REV. C. M. COBERN, PH.D.  
[METHODIST], DETROIT, MICH.

*If it were not so, I would have told you.*—John xiv. 2.

No one doubts that Jesus gave humanity a new hold on heaven by his words of certainty concerning the future life. But is not the text sufficient ground for affirming that not only the words of Jesus but his silences on this subject contain a revelation of joy to believers? That he, who knew all the secrets of the future life, and knew also all the hopes and longings and expectations that

were in the hearts of men—that he could be silent if these longings and expectations were baseless and false, is unthinkable? He who loved man with an unutterable love could not have permitted him to step into the future life, which he had filled with visions of beauty, only to be met with disappointment and disaster.

Jesus loved the truth too well and loved his disciples too well to hold back from them any tidings concerning the future, however sorrowful, if true. This is the thought of the text.

“In my Father’s house are many mansions. Why do I need to tell you that? If it were not so, I would have told you. Do you think I would have permitted you to indulge a vain and groundless hope?”

Oh, how these words, “if it were not so, I would have told you,” have been ringing in my ears for weeks past as among the sweetest Jesus ever uttered. They have been with me like the song of angels. Why, they can mean nothing less than this: that these quenchless hopes, these undying instincts of the human heart, are to be trusted. We cannot prove them to be true, but we have the authority of Jesus for trusting them. If these were deceiving us, playing us false, he would have told us.

“Thou wilt not leave us in the dust ;

Thou madest man, he knows not why ;

He thinks he was not made to die ;

And thou hast made him ; thou art just.”

Now let us go out under the bright sky. All through the centuries men have gazed upon the inscriptions of that vast temple dome and cried with awed lips, “The heavens declare the glory of God ;” but were they right in their decipherment of those hieroglyphics?

The words of the text settle the question, “If it were not so, I would have told you.” Now walk through the glowing Scriptures whose words of faith in a future life shine as confidently and brilliantly as the stars.

Here is an unbroken faith in a happy unseen kingdom, out from which occasionally flashes some re-

splendent holy one with message of warning or of love for fallen man ; into which some prophet may be caught up by an embassy of angels. Hear his song as the Psalmist looks beyond the grave :

“Thou wilt show me the path of life ;

In thy presence is fullness of joy ;

In thy right hand there are pleasures for evermore.”

“ . . . Thou shalt guide me with thy counsel,

And afterward receive me to glory.”

“ . . . I shall be satisfied when I awake with thy likeness.”

Are these but the rhapsodies of Hebrew poets?

Yet the disciples believed their belief and hoped their hope, and Jesus said, “True, in my Father’s house are many mansions. If it were not so, I would have told you.”

But here we see that these silences of Jesus do more than prove the bare fact of a future life. The disciples in that future life expected “fullness of joy and pleasures for evermore.” That Jesus never said “You are mistaken” proves that God’s children shall be satisfied with what awaits them. The sainted dead may have been surprised at heaven, but they have not been disappointed. Our best dreams for them are being realized—at least that

“From out my sullen heart a power

Breaks like the rainbow from the shower,

To feel although no tongue can prove

That every cloud that spreads above

And veileth love, itself is love.”

Even of the revelations of the Spirit to saints on this earth it has been written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.”

How much more may this be said of the revelations which lie yonder in those unexplored glories of the future world! I may not dream it as it is, but no dream of mine can excel the reality. No language of earth, no imagination of poet or artist, no hope however vast, can compass the reality of that which Jesus has gone to prepare for them that love him.

Once an exile on a lonely island got a vision of God and of the city of God, and when he tried to tell what he had seen, he could only paint a picture in which he put all the precious things he had ever seen or heard of—gold and gems, pearls and palaces and crystal seas and rainbows and thrones—and the man who understands that book is not yet born. But is it a Revelation then? Yes. It shows us this at least, that the unrevealed is better than our best thought. Even Jesus himself did not attempt to describe heaven to us.

O the glorious revelation of that silence! He thereby gives permission to the human soul to stretch itself in hope and expectation. "Do your best, think your noblest," says Jesus. He knew what was there. He knew John's longing, and ours, and he never warned us against hoping too much or believing too much, but said, "If it were not so I would have told you." Are you full of questionings?

Shall we be "at home" in heaven? Shall we know our friends there? Hear the answer: "If it were not so I would have told you." But shall justice be done yonder to these stumbling millions whom the blue sky covers "like God's great pity"? Is it true that the same Everlasting Love which suffered on Calvary hath ascended into the heavens, and is there to-day, with eye as tender as of old for every soul who creeps with trembling penitence up

"The great world's altar stairs  
That slope through darkness up to God?"

Be sure of this. If it were not so He would have told us.

"Cast on God thy care for these;  
Trust him, if thy sight be dim;  
Doubt for them is doubt of Him."

A dream was in the heart of the beloved disciple as he lay down and placed his head on the Old Book to die, like the dream in the breast of the worm which feels its old house decaying and dreams a dream of vast and flowering gardens, and new pow-

ers, and wings like the rainbow, which are soon to be its very own.

Is this dream too beautiful for realization? No. If so He would have told us. It is the dream of all God's saints.

#### HEAVEN AND HELL.

BY J. M. FROST [BAPTIST], SELMA,  
ALABAMA.

*These shall go away into everlasting punishment; the righteous into life eternal.*—Matt. xxv. 46.

IN the settlement of supreme questions we require supreme authority—in law, medicine, science, business, also in religion—nothing else will suffice: supreme authority for supreme questions. The text meets this requirement. The great Teacher declares himself upon the greatest of all issues—the destiny of the human race. His statement is an antithesis, short and sharp. If the subject seems a singular combination, yet it is one made by the Master.

*Two classes*, in this life and after this life; these and the righteous; a left-hand crowd and a right-hand crowd, separated by the fundamental law of the fitness of things, adaptation to environment.

*Two conditions*, punishment and life; punishment for the one class, life for the other. Only two words express the awful difference between the condition of the two classes. Punishment, banishment from God, subjected to suffering; life, uninterrupted joy in God's presence, at whose right hand are pleasures for evermore, in whose presence is fullness of joy.

*Two places*, heaven and hell, necessitated by the two classes, and supplying the two conditions. The two words stand apart at an awful distance, but the two places more so. So utterly and terribly unlike they are, yet alike in this: each is eternal—each class, each condition, each place—eternal punishment and eternal life, or everlasting punishment and everlasting life.

There are some things equally true of heaven and of hell, which should be held inseparable in thought and associated in expression.

1. *Both of them are yet future, not in fact, but as related to us.* As a matter of fact, heaven and hell, the ideas, the things, the places, the conditions, whatever they be, exist now, having been prepared, the one from the foundation of the world as an inheritance for God's children, the other for the devil's and his angels. But for us they are yet future. What tremendous things are yet awaiting us, even for this life! Much more for the life that shall follow! We stand in dread before the unrolling curtain! How shall it be in the ages to come? When time is no more, what will our *present* be? With this world behind us, a thing of the irrevocable past, what shall a present eternity be?

2. *Both of them are referred to one authority. The Bible is the only basis of belief in either.* It is not only our supreme authority in this greatest of all questions, but our only authority. The steady recognition of this fact is of utmost importance.

(a) The Bible, not nature. In the great volume of nature we may learn much of many things, but absolutely nothing of the dead or the sphere beyond this world. Speaking of the body, nature says dust to dust, but has no answer for the deeper question of our deeper being, What of the spirit? what of eternity? The Duke of Argyll, as spokesman alike for science and religion, says, "The further I go the more am I convinced that if the veil is ever lifted, it must be lifted for us." The profoundest question of the human heart is, After death, what? "Every cradle a whence, every grave a whither." For these questions nature has no answer. All appeals to her are in vain, whether to her winds or seas or mountains or stars.

(b) The Bible, not our feelings. In settling the great question of future

existence, appeals to nature are less frequent than the appeals to our feelings. The one is futile, the other is dangerous. Our feelings are imperious indeed, but deceptive. Again and again they have failed us; we dare not trust them where so much is at stake. They are thoroughly untrustworthy, whether as decisions of judgment, or impulses of the heart, or logic of the mind. In either case they may be all wrong; they have been wrong a thousand times.

How our feelings cry out for heaven, and will not be hushed! But we dare not make them the foundation of our hopes, they have deceived us so often, and so sadly. Time and again we have built our air-castles, which, rising in glory and gladness, have burst like the bubble. Are we also building air-castles for eternity? Possibly, if our feelings are the only basis of our hopes. We want a foundation, firm and immovable, and find it in the word of God. As little can our feelings be trusted in settling the question of future punishment, in answering the terrible question, Is there a hell? Some talk as if the Christian found delight in that part of his creed which refers to the punishment of the wicked after death. Not so; not so. Neither God nor his children have any pleasure in the death of the wicked. We believe neither in heaven nor hell because we want to, but because we *must*; one is a joy, the other an untold horror. But we dare not settle this awful question by reference to our feelings. "There is a way that seemeth right unto a man, but the end thereof is death." It has often been so in many things, and may be so again, even in this most momentous matter.

The Alabama River has been lately flooded. Day after day anxious crowds stood watching on the banks. "It can't go much higher." "It will never get above that tier of rock." "No use of my moving." "It never did get up to my store." Such re-

marks were common in the anxious crowd. But steadily the river rose, surpassing all expectations, out-reaching all high-water marks. Slowly, higher and higher, irresistibly, bearing death to man and beast, desolation and ruin everywhere. There is sickness in your house. The doctor thinks there is no danger, and you think so too; but the coffin comes at last, grinding and crushing all your most cherished desires and hopes, as the mountain of ice bearing down on the steamer at sea.

(c) The Bible, or nothing. We are driven to this, whether willingly or unwillingly. There is indeed in the human mind a sense of the eternal—something like consciousness of its own immortality—that points ever to a great hereafter, as the magnet to the north. And the Bible makes its appeal to this, while itself alone has brought life and immortality to light. Put side by side the utterances of the Bible concerning heaven and hell, and it is just as clear and emphatic in the one case as in the other. We must believe in both or give up faith in both. You must believe in the punishment of the wicked after death or throw away your Bible; and when you have thrown away your Bible you have no basis whatever for your belief in heaven. We must accept both or reject both; and after we have rejected them they yet remain in spite of our disbelief.

3. *Concerning both, the Bible uses figurative language*—not exclusively but largely. You will readily recall such passages as Mark ix. 43-48; Luke xvi. 19-31; Rev. xxi. 3-9.

(a) "We must be willing to let the Bible say what it wants to say, and mean what it wants to mean." What these words meant when Christ used them they mean now. What these places were as he knew them and described them, such they are now. It is safest to hold on to his words, even when highly figurative, using the very words he used and striving after the very thought that

he had. To think as he thought is the safest thinking.

(b) Figurative language is necessary, when speaking of things invisible and spiritual, so when dealing with abstract truth—*e.g.*, lines and figures in mathematics. A thing is not less real because set in a figure of speech. Heaven and hell are not less as eternal realities because the Master uses figurative language. Nay, he is endeavoring to break through our dullness and to make them take hold of us as realities. In each case it is the same. The one we will not give up because of the figures, the other we dare not! And the reality is greater than the shadow.

(c) All these figures point one way: there is harmony in all that is said about heaven, and harmony in all that is said about hell, setting the two places at fearful extremes. There is never any confusion of thought concerning either place; one is never taken for the other. Each is a place with its own conditions and subjects and environment—standing off in isolated death and darkness or isolated life and glory—an infinite horror or an infinite joy.

(d) It is noticeable also that these figures frequently interlace the literal, one merging into the other, so that we are in danger of calling the literal figurative. See this in the case of the rich man and Lazarus, also in Rev. xxi. 2-10. So these two places stand in the Bible, and so we must hold.

4. *Taken together, they mark the destiny of the human race.* Prisons and courts of justice in human society are the expression of right against wrong, and must exist except where everything is wholly bad or everything wholly good. It was a fearful state of things that arose in God's moral government that necessitated the preparation of such a place as hell. It is the expression of righteousness against sin.

We are in danger of making two blunders: taking it for granted that



we will go to heaven; supposing as a matter of course that hell is not for me or mine. "What is that, mother?" asks the little boy as he passes under massive walls of the prison. "That is the prison, my child, where they put *very bad* people." But that mother lives to see her darling boy behind barred doors and looking through grated windows. Ah! beware, my hearer, beware! If your heart and life are too good for God and so withheld from him, take care, I beseech you, lest heaven be too good for you and so be withheld from you. One or the other is our place. Which it shall be depends solely upon our relation to Jesus Christ. "He that believeth on the Son hath everlasting life; he that believeth not shall not see life, but the wrath of God abideth on him." "He that believeth on the Son is not condemned; he that believeth not is condemned already, because he hath not believed on the name of the only begotten Son of God." Do not blunder in this great matter; a mistake here cannot be changed even in eternity. "He that is filthy, let him be filthy still; he that is righteous, let him be righteous still." "As the tree falleth, so it lieth." An engineer received orders for running his engine, and pulled out. The operator soon found he had made a mistake and knew that a fearful collision was inevitable. It almost drove him to madness, but too late. The engineer ran on, wrecking his train and killing himself; running on orders, and yet running into death. It is a fearful thing to run on another's blunder—to plunge into death through the mistake of another. We must go somewhere when we go hence—where? that's the question. This life is not all. There comes separation—separation made under the most august circumstances; separation that shall bring disappointment to many; separation that shall be final. These shall go away into eternal punishment, the righteous into life eternal;

each goes to his own place, Heaven is the home of the saints, their Father's house prepared for their eternal happiness.

"Jerusalem, my glorious home,  
Name ever dear to me!  
When shall my labors have an end,  
In joy, and peace, and thee?"

#### THE INWARD REVELATION OF CHRIST.

BY RICHARD S. STORRS, D.D. [CONGREGATIONALIST], BROOKLYN.

*When it pleased God . . . to reveal his Son in me.*—Gal. i. 15, 16.

THE outward phenomena attending the conversion of Paul on his way to Damascus were so vivid and signal they sometimes hide from our attention that subsequent revelation of Christ in the apostle's own soul which was the real inspiration of his fervor and the secret of his success in his missionary work. The two were coincident, but the second revelation, though simultaneous with the first visible and overpowering manifestation, was continuous, abiding and progressive through life, consummated only in heaven. The first might have been given alone, but then it would have meant only a transitory, dazzling, aerial phenomenon, productive, perhaps, of no permanent results. But the second, this revelation of the Son of God in the heart and experience of Paul, was the vital element of his wonderful power and triumph.

Furthermore, we do not realize that this is true of all the disciples of Christ—that it is this second discovery of him in the believer's soul which imparts incitement and unwasting vigor to the Christian life. We listen to an outward appeal when we study the work, the miracles, the teachings of our Lord; when we come under the influence of the speech and life of Christ's friends; when we enter the service and observe the sacraments of the church which set forth the leadership and mission of Christ to the world; when we trace him in history through all

the troubled centuries, and when we reflect upon the results of the gospel in the vast development of liberty, education, inventive arts, commerce and all the processes by which the world is fitted to be the arena of grace.

We may discover Christ in any of these ways or in all combined as in one supernal and entrancing vision. There are degrees of sensibility. Some, as on the road to Damascus, may only hear a sound or notice the light, while another sees the very Christ. But all this is only an introduction to a silent, subtle, vital disclosure of the Lord in the personal experience of the believer which is to be to his unfolding life its impulse and its joy.

Now, there is nothing mysterious about this. Have we not all felt this inward revelation of Christ?—a discovery larger, sweeter and more and more luminous, of this nature and work, which enters and is woven like a thread of gold into the fabric of thought and character. The disciples doubtless had a conception at first of the Saviour as a general benefactor to the race and his teachings as generally helpful to men, but after their characters began to mature they came to understand the personal, individual and vital relationship between him and them. A keen sense of personal sinfulness must precede any vivid conception of the grace of Christ as shown to burdened and aspiring souls. To the longing heart the sense of pardon is sweet. The assurance "I have found a ransom" brings peace. The Saviour is seen to be our Mediator. In the presence of peril and in the pressure of temptation, the conscious revelation of himself to our souls, not a voice from the skies, is a pledge of personal victory. So in the discernment of truth, it is through this illuminating presence of Christ in us that, as in the case of Paul, the scales drop from our eyes and we see clearly.

Again, in the silent government of

the soul's activities we recognize Christ revealed in us. We all feel the check to the gratification of individual impulse and inclination which society, usage and a regard to the feelings of others impose; but there is the restraint of a higher and more ubiquitous law that regulates the soul in which Christ dwells. There is realized the grasp of a hand unseen on the helm of life, and the authoritative voice of him who gives the rule of higher rectitude than the world teaches. We recognize inward impulses that are not born of us, but of a resident and daily more regnant power that is working through our own volitions. In labor and worship, in acts of beneficence and in all the service of life, we feel the silent government of the indwelling Master. Now we refuse what once we accepted, and take up what we would reject but for him who dwelleth in us. We bear sacrifices patiently, consciously sustained by a power which we feel is not our own, and not the fruit of human resolution, but of a divine Helper.

With these inward revelations and spiritual intuitions we are guided in duty. We do not find, nor do we need, in the New Testament minor rules, a rubric dealing with details. Christ gives us guidance by the inward motion of his will on our own will. What is now called "Christian consciousness" as a discerning power must always be subject to the written word of Christ. If it transgress this it is vain and false. But the mind of Christ does reveal the truth to us, and gives us an aptitude of mind. Truth is verified in our vision, because it is illuminated by Him who is the light of the world. We have a conception and conviction of the solemn truth that life is a discipline and struggle for a great future. Christ's mind reveals it to our mind. So the law of love is seen to be the law of his spiritual universe. He formulates it for all his children. Sin is the transgression of that law. It

was a great crisis that brought the Son of glory from heaven. We believe in the final judgment and in the future irreversible destiny of men according to the character formed on earth. We rest in the providence and grace of God, because their truth is revealed to us by Christ, who spoke in Palestine, and speaks as articulate to us as if in audible tones. He who shined in darkness shines in us, giving us a knowledge of the Son of God and of his truth.

Christ finds a home in our affectional nature. At first we feel that we ought to love Christ more than all else—parents, friends or treasure; but it is hard to do this, and our obedience is apt to be mechanical until the inward grace and subtle sense of the indwelling Helper comes to be recognized. It is as indefinable a sense as the odor of the lily and rose that perfumes our dwelling, yet we know it to be a reality. We see bane changed to blessing and a spirit of nobleness begotten in us, so that we come naturally, that is, reasonably and by the tutelage of his grace, to love him better than all things else. This love toward Christ as he is within us testifies of the divine indwelling, and it is a love which he will crown and glorify.

In the joyful assurance of the future we find evidence of this revelation of Christ in us. He satisfies and gratifies us every hour by these revelations to us. Men of the world wonder at us. They call our confidence credulity and superstition. Nay, it is the dictate of our assurance of Christ in us. Were the assurance founded on some outward promise alone, it might with some be less pronounced and assuring a confidence; but if God be in us, then the same power works in us that wrought the miracles of old. We are assured of his friendliness. If I approach a father carrying a babe in my arms he will not meet me with anger, and if I carry Christ in my soul, will not the Infinite Father welcome me as I

pass through the portal of pearl? The mother in her pang of pain, the prisoner in the desolation and darkness of his dungeon, the martyr in the flame—all these have felt this joyful assurance of the future. It is the old story repeated, the bark on the stormy sea, yet peace within it; of disaster written on the thunderous clouds, yet serenity filling the soul.

The text illumines other utterances of Paul. When Jesus was revealed not only to him but in him, then he was ready to preach his gospel among the heathen, not conferring with flesh and blood. He who persecuted now preached the faith. The life he lived was the life of Christ in him: "I, yet not I." Thus was fulfilled the promise, "We will make our abode with him." As the branch is in the vine, so is the believer vitally united to the Redeemer. Here is the eternal incarnation of Christ in the world, a solemn and impressive truth, the perverted shadow of which gives majesty to some of the rites of Papal Rome.

We see from this subject how progressive Christian experience is. One may say, "Would that I could at once step into the fullness of the knowledge of God!" Do you expect to step at once into the fullness of earthly knowledge? Shall not this more august revelation be continuous and progressive? Begin now in obedience to Christ, go on step by step till Christ's life is enthroned within you, and then it will be manifested by you. We have here a suggestion as to how the world influences us and crowds out Christ. Suppose a devout Christian drops by chance into a group of persons engaged in shallow mirth and gaiety which are wholly discordant to his tastes. He does not tarry, but withdraws himself quietly and unnoticed from their company. So Jesus withdraws from the soul that is too full of other things to enjoy his presence.

Here we see the helpfulness of the

means of grace, specially the sacrament of the Lord's Supper, in which he moves us to recognize his presence in this tender and beautiful memorial, not in a superstitious yet in a precious sense, and by which gracious impulses are wakened in our hearts. Work for Christ wears a new significance when the fact and propulsive power of this indwelling are thus revealed. For example, we took up a large collection for missions last Sunday—large for us, and really large, upward of \$3,500—for the American Board. I rejoice in the act and in the inspiring example it furnishes to others, but more than all in the fact that it reveals Christ present in the church. May we not regard it a harbinger and promise of God's reviving influence here? We bring sunshine to our room by opening our windows to the sun. We have sunshine from the Son of God who is in us, turning dawn to day, and leading in the growing radiance of his blessed life. What he has done is prophetic of what will yet be done, as the spring is a herald of the harvest, as blooming childhood is a promise of the grace and beauty of manhood and womanhood, or the first verse of an inspired poet is a hint to the mighty epic that is to shake the heart of the world!

#### IN THE FAR COUNTRY.

BY E. M. MCCHESENEY, D.D. [METHODIST], NEW YORK.

*And when he had spent all, there arose a mighty famine in that land; and he began to be in want. . . . And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.*—Luke xv. 14-16.

##### I. A Gradual Descent.

This young man first appears as a gay, high-spirited youth, chafing under the restraints of his father's house. Home seems too narrow for him. He is resolved to get away. So far he does not seem to be very

bad. We can even imagine a touch of sadness about him as he bids his old father good-by. But in the new life in the far country he forgets all this.

The picture of the young man as he is wasting his substance is not altogether terrifying. There is the palatial house, with its elegant furnishings, soft music, costly dinners—all very splendid.

But now the scene changes. We see the prodigal seated on a rock, with a mantle of sheepskin about him, his feet and legs bare. No one is near him, and a short distance away swine are feeding. What a striking contrast between this scene and the preceding! And yet they are related. A unity runs through them.

We sometimes look upon a sinful life which seems very pleasant. The house is well furnished, the body well clothed, eyes shine with merriment, and lips are parted with laughter. But, as in the parable, we may see from the start the end toward which sin tends. The son of Dives, sipping wine from a costly goblet to-day, may not be a beggar the day after to-morrow, but in a few years he may. The man who has something of faith in God's love, yet chooses to cherish doubt, may not become an infidel all at once, but the time is not far distant when he will be left without a guide or a landmark. The way to ruin is not usually over a precipice, but down a declivity.

##### II. Sinful Surroundings.

The tendency of a sinful life is to gather around it corresponding surroundings. This is a marvelous instance of tact in the teaching of our Lord. Just at the time when his fortune was all gone the famine arose. Could the circumstances have been worse?

That climax was not introduced simply for dramatic effect, but to show that a sinful life is calculated to gather around itself other things

like itself. A godless life will soon find itself in a godless setting.

There may be two men living in similar houses on Fifth avenue—one a servant of Christ, one a prodigal. On the outside the houses are to all appearances alike. Step inside, and you still see much that is the same in each—costly furniture, carpets and curtains. But look a little closer and you will begin to see differences. The pictures, books and periodicals are not the same, and the same people do not cross the threshold of the two houses. In one is the family altar, and a life seasoned with devotion to God; in the other a life that is godless. These are only some of the differences, but what do they mean? That the one surrounds himself with things that are helpful to him, the other with things from which he can get no help. On the one hand there is plenty, on the other nothing.

When everything was gone, then at last the prodigal opened his eyes and found himself in want. When the soul comes at last to destitution it finds itself in want. It is in darkness, with no light; in sorrow, with no one to sympathize; tempted, with nothing to help.

### III. *The Help of Experience.*

All around us are souls with illusions broken, realizing that they are in want, but they do not go to the right place for help. When men get in this condition they are apt to turn to their experience for help. The prodigal did this, and it only made his condition worse. The thing he should have done was to return home at once to his father, but instead he hired out to a citizen of that country.

This is an example of the experience to which men resort when they find themselves in spiritual want. What is it that men are doing to satisfy the cravings of their spiritual natures? Some are seeking wealth, others pleasure; some go off into infidelity, others into strange, fantastic *isms*—all citizens of the far country to

which men join themselves that they may not starve.

The prodigal joined himself to this citizen, and the citizen sent him out to feed swine.

I suppose we can hardly imagine how terrible this occupation must have seemed to the Jews, to whom this parable was spoken. To feed swine! There could be no lower degradation. And this is another illustration of a general truth—that the experiences to which men resort only press them deeper and deeper into degradation. Whenever men yield to anything that turns them away from God it takes them farther and farther away.

Now for a time the prodigal drops out of sight. A terrible melancholy seizes him, and then a raging delirium, such as often accompanies starvation.

What a terrible picture of mental darkness. Into something like that hundreds of human beings are now groping. They have left the Father's house, but are yet in the world of grace. Mercy may reach them. Will the prodigal return? Some will, others will not. Oh may we see the day when many prodigals are turning their steps homeward!

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## PAUL'S INJUNCTION TO THE THESSALONIANS.

BY JOHN HALL, D.D. [PRESBYTERIAN], NEW YORK.

(A SERMON TO YOUNG MEN.)

*Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil.*

—1 Thess. v. 19-22.

### I. *Quench not the Spirit.*

We all know how fire is put out by throwing on it material not in the nature of the fire. Men often do this to the Spirit. They heap upon it material that is uncongenial and foreign to its nature. Frequently a young man comes to the city from the country, where he has been brought

up to keep the Lord's Day. He obtains a situation and works hard six days in the week, and when Sunday comes the temptation is very strong to stay home from church in the morning and rest. In the afternoon he is urged by some of his friends to take a walk. He sees no harm in it, and goes. Then he is asked to visit some place of popular amusement in the evening. He would not have done it at home, but he concludes there is no harm in going now. Then the suggestion comes to indulge in some sensuality. He would not have done it once, when he was at home, but now he begins to think there is no harm. The light is going down in his conscience.

Young men, some of you remember the teaching of your parents, their example, their prayers, and the strict sense of duty you saw in them. This all seemed right and pleasant to you then, but you think differently of it now. It is not because God or truth has changed that they do not seem the same to you now. No, it is you that have changed. You are quenching the Spirit, and you do not see as clearly and distinctly as you once did.

#### II. *Despise not prophecy.*

The first and second verses of the text go together—the Spirit within, prophecy without. Prophecy means teaching. The prophets of old were sent by God to teach the people. Do not despise teaching, and do not put out the light that is within your eye.

There is a young man who was once a member of the Bible class, but he has come under new influences. He has met new friends who have no regard for the Bible, and he wants to stand well in their opinion. He says :

"Yes, I used to go to Sunday-school in the village up yonder when I was young and didn't know much, but I don't go now."

Ah! he is despising prophecy; he is quenching the Spirit. Prophecy would have warned him against such

friends, but he paid no heed to it. He is like the drunkard. It is no use to tell him not to drink, he will not be warned.

#### III. *Prove all things.*

The human mind is not like a vessel to receive whatever can be poured into it. We are thinking souls, and we are responsible for our acts. God means that we shall use our reason and "prove all things." If a man should urge you to let him take your money and invest it for you, you would be a fool not to find out what kind of a man he was before giving it to him. If any one tries to persuade you to engage in some kind of recreation, are you to rush into it without thought?

The same is true in church matters. Shall you do this or that because it is fashionable, or because it is customary, or because a great minister tries to persuade you to do it? No. Prove all things. Whenever you take a start in any direction, let it be with a clear understanding.

But what shall be our standard by which to prove all things? Shall it be law, or custom, or education? Neither. We must go farther and say, "The will of God." You and I know no more perfect standard, and by this we will "prove all things."

#### IV. *Hold fast that which is good.*

If you had to go through a dark place you would take a lamp and you would keep it trimmed and burning. You would not say, "I will not put oil in the lamp; I shall be able to get along without it." You would use common sense and hold fast to that which you knew to be good. Then as you know Christianity to be better than worldliness, infidelity, agnosticism, atheism, hold it fast in sincerity. It is best for your bodies, minds, families, society, the state. Hold it fast. Let your Christianity apply in all things, and He who is infinitely good will hold you blameless. Hold fast that which is good; let nothing wrest it from you.

V. *Abstain from all appearance of evil.*

You remember the way in which the Apostle Paul avoided the appearance of evil? He abstained from eating meat that had been offered to idols lest he should appear to be honoring them. He was careful not to be identified with idol worshipers. And we are to abstain not only from every appearance, but from every form of evil.

Notice the order in which these admonitions are given. First we are to hold fast that which is good, and then abstain from evil. We frequently reverse this order and set men to abstaining from evil before we give them anything good to hold on to. But we are to go to men who are sinners and tell them first to take hold on Christ. When they have done this they will begin to grow like him; they will have a new nature. In human policy we say, "Divide and conquer." So God does not take evil as a whole and fight it as a whole, but he puts good thoughts and good aspirations within us, and these help to crowd the evil out.

This abstaining from all appearance of evil means total abstinence. If you abstain thus you will neither drink in the saloon nor at home; you will neither gamble in the saloon nor in Wall street. You will say, "I am pledged to abstain from all that has the appearance of evil." If men try to keep this precept they will feel the need of prayer; they will be often upon their knees; they will learn to walk humbly.

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A WORD OF CHEER.

BY REV. JOHN LOVE, JR. [BAPTIST],  
PHILADELPHIA.

*Be not weary in well-doing.* Gal. vi. 9.

No one who has carefully studied the Scriptures can have failed to notice its many-sidedness. It meets every want of humanity. It satisfies men intellectually. The greatest

minds here find stimulus. It ministers to the moral nature of man, presenting as it does the sublimest system of ethics. It appeals to men as candidates for immortality. No religion save that of the Bible throws light upon the future and offers solution of its problems. Every injunction, moreover, requisite for the perplexities and complex relations of life and the varying shades of human experience, may here be discovered. Tired hands and hearts are found everywhere. The fact evidently suggested the words of the text.

The apostle had pronounced in the context the "law of the harvest," and had announced the fruition of everlasting life as the result of "sowing to the Spirit." Familiar as he was, however, with the disappointments incident to human experience, with his wonted thoughtfulness he seeks to stimulate the zest of the disciples and tone up their waning faith. He suggests:

First. A very common danger—weariness in well-doing. This comes from various sources. (a) From the toil itself. Manual work taxes brawn and muscle. Repeated day after day it becomes monotonous. No wonder if at times there are moods of impatience and restlessness when

"To-day is but yesterday over again;  
To-morrow will be but a new to-day."

The pathetic picture of Thomas Hood in the "Song of the Shirt" is only too true to life; but there is a peculiar experience which comes to the toiler in the spiritual realm when earnest toils seem fruitless. There is exhilaration in the work, it is true, but there will be at times the sense of weariness: the soul has poured itself out; the noblest sentiments and deepest impulses have found interpretation; there has been a free expenditure of personal power. There is peril of weariness. Even the Master invited the disciples "to rest a while." (b) From reaction. The reaction experienced by public

speakers is well known. An overplus of exertion must be succeeded by a conscious diminution of power. There must needs be relaxation after mental strain. There is no mystery about the flight of Elijah into the wilderness after the thrilling scenes of Carmel. It was a case of faintness of heart after a long-protracted strain—temporary reaction. After earnest efforts long continued, after fervent prayers in which the soul has poured itself out, after intensity of feeling and desire there is danger of reaction. The finer the organization, the more susceptible to deep emotion, the greater will be the tendency to weariness. (c) From ill-success. In the ordinary affairs of life men take their chances. In a sense every business is a speculation. What the state of the market may be at any given time is uncertain. Errors of judgment are probable. Contingencies are sure. Success is hoped for, but failure is not a surprise. There is however a latent, half-unconscious feeling that toil in the spiritual realm should always be rewarded. If denied or delayed, there seems to be an argument for lament and inaction—the heart becomes faint, the energies lose their tone. (d) From misappreciation. The element of approbation is well developed in most people. To many praise is a tonic. To some a food. One of the grandest lessons taught by the apostles—the true principle of Christian activity—is expressed in the language, “With good will doing service, as to the Lord, and not unto men.” To carry out this injunction, not spasmodically or occasionally, but as a rule, indicates and demands a type of piety possessed by few. It is almost impossible, in the face of misappreciation or misrepresentation, to continue steadfastly in the line of Christian duty. The apostle would brace up the disciples to persistency in the right fidelity in the whole range of Christian service.

Second. The rest of hope. “In due season ye shall reap.” Paul does not

refer simply to toil and activity for Christ. Every phase of the inner—the spiritual—life is virtually included within the scope of his injunction. The language is all the more impressive because it is from the pen of one who was no novice, but familiar with every phase of discouragement, whose life was a protracted martyrdom; but the injunction of the text is supplemented with the stimulating assurance, “Ye shall reap.” He announces the law of the spiritual harvest (a) “in due season.” There is a *time* for reaping. The laws of nature are uniform. Some harvest must result. It may not be large indeed, but there must be *some* reaping to succeed the sowing. Nature will not contradict itself. But there is no set time for the spiritual harvest. We never can be sure *when* the fruitage shall crown our toils. We cannot measure the power of truth, nor comprehend the secret operations of the Holy Ghost. The *time* of the “due season” we cannot prophesy. Conversions and revival periods are often glad surprises. (b) As we cannot know surely what is the “due season,” so we may not know in what *way* the harvest shall come. “The wind bloweth,” etc. “So is *every one*,” etc. What applies to the individual applies collectively. (c) We cannot anticipate the *measure* of fruitage. A returned missionary reported three converts united with the church in six years, and in the cases of two of these he feared he had been mistaken. In other fields, with no more consecrated toil, hundreds have been won to the faith.

While, therefore, we cannot tell what is to be the *season*, or the *method*, or the *extent* of the harvest, yet we have the assurance that at some time in some way and measure it shall appear. As in nature, so in the realm of grace, the law of the “conservation of force” is ever operative. No spiritual force shall be lost. “Thou canst not toil in vain,” etc.



**THEMES AND TEXTS OF RECENT SERMONS.**

1. The Sin of Gossip. "Thou shalt not go up and down as a talebearer among thy people."—Lev. xix. 16. J. B. Reimensnyder, D.D., New York.
2. How to Win the Battle of Life. "Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield. But," etc.—1 Sam. xvii. 45. Wayland Hoyt, D.D., Philadelphia.
3. Modern Spiritualism. "Behold, there is a woman that hath a familiar spirit at Endor. And Samuel disguised himself," etc.—1 Sam. xxviii. 7, 8. T. De Witt Tammage, D.D., Brooklyn, N. Y.
4. "As we have heard, so have we seen." "As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it forever."—Ps. xlviii. 8. Rev. C. H. Spurgeon, London, Eng.
5. The Immensity of God's Mercy. "The Lord is merciful and gracious, slow to anger and plenteous in mercy."—Ps. ciii. 8. J. L. Withrow, D.D., Chicago, Ill.
6. The Disposition Essential to Salvation. "He that received seed into the good ground is he that heareth the word and understandeth it," etc.—Matt. xiii. 23. George D. Armstrong, D.D., Norfolk, Va.
7. Secret Discipleship. "The same came to Jesus by night."—John iii. 1, 2. Rev. James A. Chamberlin, Berlin, Wis.
8. Concealments and Sufficiency of Divine Revelation. "And there was a cloud that overshadowed them, and a voice came out of the cloud, saying, 'This is my beloved Son; hear him.'"—Mark ix. 7, 8. Henry J. Van Dyke, D.D., Brooklyn, N. Y.
9. Making a Business of Religion. "And he called his ten servants and delivered them ten pounds, and said . . . Occupy till I come."—Luke xix. 13. E. B. Coe, D.D., New York.
10. Love's Crucial Test. "Greater love hath no man than this, that a man lay down his life for his friends."—John xv. 13. T. D. Witherspoon, D.D., Louisville, Ky.
11. The True Method of Bible Study. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched," etc.—Acts xvii. 11. A. J. F. Behrends, D.D., Brooklyn, N. Y.
12. Grace Abounding over Abounding Sin. "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound."—Rom. v. 20. Rev. C. H. Spurgeon, London, Eng.
13. The Old Gospel the Only Gospel. "As we have said before, so say I now again, If any man preacheth unto you any other gospel than that which ye received, let him be anathema."—Gal. i. 9. Rev. J. H. Sammis, Grand Haven, Mich.
14. The Revelation of Immortality. "Hath brought life and immortality to light through the gospel."—2 Tim. i. 10. Morgan Dix, D.D., New York.

**Suggestive Themes for Pulpit Treatment.**

1. The Tendency of Sin to Expose Itself. ("Be sure your sin will find you out."—Numb. xxxii. 23.)
2. A Pendent Reformer. ("And he sat down under a juniper tree and requested for himself that he might die."—1 Kings xix. 4.)
3. Profession and Practice. ("They feared the Lord and served their own gods."—2 Kings xvii. 33.)
4. The Motherhood of God. ("As one whom his mother comforteth so will I comfort you."—Isa. lxvi. 33.)
5. The Christian's Midnight Sun. ("At evening time it shall be light."—Zech. xiv. 7.)
6. Taking Trouble on Interest. ("Sufficient unto the day is the evil thereof."—Matt. vi. 34.)
7. The Way of Sin a Steep Declivity. ("And behold the whole herd rushed down the steep into the sea."—Matt. viii. 32.)
8. The Difficulty of Not Believing. ("And he marvelled because of their unbelief."—Mark vi. 6.)
9. The Master's Eye on the Toilers. ("He saw them toiling in rowing."—Mark vi. 48.)
10. The Cross a Burden to Groan Under or a Banner to Glory in. ("They compelled one Simon, a Cyrenian, who passed by . . . to bear his cross."—Mark xv. 21.)
11. Poverty at the Door of Wealth. ("And there was a certain beggar," etc.—Luke xvi. 20.)
12. The Gospel of Ghosts Worthless. ("If they hear not Moses and the Prophets, neither will they be persuaded, though one should rise from the dead."—Luke xvi. 31.)
13. Heirship from Sonship. ("If children, then heirs."—Rom. viii. 17.)
14. An Honorable Branding. ("From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus."—Gal. vi. 17.)
15. The Divine Law of Labor. ("This we commanded you, that if any man would not work, neither should he eat."—2 Thess. iii. 10.)

**THE PRAYER-MEETING SERVICE.**

BY J. M. SHERWOOD, D.D.

May 26 to June 2.—**GOD'S FORBEARANCE TOWARD SINNERS.**—2 Peter iii. 9.

**I. THE FACT.**

The Scriptures declare it on every page. He is infinitely patient, long-suffering, slow to anger, not willing that any should perish. The providence of God affectingly illustrates the fact. The enemies of God, who live only to scorn and defy his person

and laws and blaspheme his holy name, are kept alive and nourished by his goodness and suffered to live out their appointed days. The wicked, who live only to do evil and dishonor their Creator, are spared to old age and have "no bands in their death." It seems at times—so amazingly is God's wrath restrained and the wicked suffered seemingly so to triumph—as if divine justice no

longer took cognizance of human guilt, and men were left to sin with impunity.

In order to appreciate God's forbearance with sinners we must remember his spotless holiness, his infinite hatred of sin, all that he has done to arrest and punish it, and his personal and governmental attitude toward it and determination to put it down. Why, every unreconciled sinner, living on God's free bounty, despising the cross of Jesus Christ and resisting with a hard, defiant heart all the motives and influences of salvation, is a living monument of God's long-suffering goodness. Wrath, so long provoked, is restrained. Mercy, despised through a lifetime, still holds out. "Not willing that any should perish"—even "the chief of sinners"—God continues to plead and to spare long after, to human judgment, the day of hope is past.

#### II. WHY GOD IS SO FORBEARING TOWARD SINNERS.

1. The foundation of it is in his own infinite nature. His fatherhood is a fundamental principle of his nature. "Like as a father," etc. "How shall I give thee up, Ephraim;" etc.

2. He is "not willing that any should perish." He knows all that is involved in that word "*perish*," and his heart of love cannot consent that any of his rational creatures should come to such an end. Instead of decreeing the death of any sinner, he gave his Son to die and has put in requisition all the resources of his kingdom to turn him from his evil ways that he may live.

3. God's infinite forbearance toward sinners evidences the spirit of his government over his creatures. If he were quick to punish; if he made short work with his enemies; if he crushed out all opposition, we might be in doubt as to the paternal character of his administration. But when patience, forbearance, long-suffering in his dealings with his enemies, marks his course all through the ages, we can form but one opin-

ion. Every aged sinner, with the guilt of 70 years of gospel resistance and defiant wickedness upon his head, is a living witness of God's infinite long-suffering.

4. God's forbearance in this life will justify his severity in the next toward those who would not be won by mercy and entreaty. He punishes only where he could not reclaim. The blow falls only after all means failed and Infinite Patience became exhausted! And O the bitterness of the wrath of God and the Lamb!

#### June 3-9.—FAITH THAT WOULD TAKE NO DENIAL.—Matt. xv. 21-28.

The remarkable case here recorded presents some points of special interest and instruction which we do well to study.

I. The course which our Saviour adopted to develop this woman's faith was a marked departure from his usual course. A woman from the coasts of Tyre and Sidon met him in the way and cried unto him saying, "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." The prayer was proper, sincere, earnest, and came from the fullness of a mother's heart. When before had Christ turned a deaf ear to such a prayer? "*But he answered her not a word.*" He did not seem to notice her. She importuned him, cried after him, but he passed on and seemingly heard not. Her prayer was refused. The disciples interposed and begged him to send her away. Then he speaks: not to her but to his disciples, and how cruel the words must have seemed to her agonized heart, "I am not sent but unto the lost sheep of the house of Israel." *She* then was excluded, for she was a "woman of Canaan." Not only was he deaf to her cry, but she was beyond the pale of his gracious interposition. But her burdened heart would not be repulsed. She drew near and "worshiped him, saying, Lord, help me." And now comes the climax of her

trial; insult and contempt seem added to the Saviour's refusal. "It is not meet to take the children's bread and to cast it to dogs." Was ever a sincere seeker so treated before? The bread of the kingdom was not for "dogs" such as she. But so great was her humility; so determined was she in the pursuit of her object; so overcoming was her faith, that, instead of being silenced and driven away, she grew more bold and vehement, and her faith turned the very words of Jesus, which seemed to crush out the last hope, into an irresistible argument. "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." The suppliant had triumphed! Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt."

These several points are common in Christian experience: not in the same form, but in the essentials of trial.

1. There is, seemingly, no response to our prayer. We pray often and a long while for some particular blessing, and pray with strong crying and tears, but God answers us not a word. Do we hold on as this woman did and come closer to him and press our suit with fresh determination, or do we grow weary and cease our pleading?

2. Doubts, insinuations, objections, spring up in our minds and seem to put the blessing we are seeking beyond our reach. Do we cling to Jesus, as this seeker did, and go not away and cease not our importunity till our doubts are solved, every objection is removed, and our faith is crowned with victory?

3. When the crisis of the trial has come; when we see and know that the supreme moment is at hand that is to decide the question, do we put fresh courage on, as did this Syro-Phœnician woman, rally all our moral forces in one life struggle, turn our former failures even and sad experiences and the seeming ad-

verse providences of God into arguments and helps to carry our point with God and make sure of salvation and bring the soul out into a larger place; or do we yield to the pressure and give over seeking and let the coveted blessing go?

June 10-16.—IMMINENCE OF THE SINNER'S DANGER.—Matt. vii. 13.

Life is here presented under the figure of a gate and a highway. The life of holiness is compared to a strait gate and a narrow way, aside from the thronged path of the multitude, and difficult to enter; while "wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat." The figure is a very striking one, and gives a vivid impression of the sinner's extreme danger.

1. The gate is a "wide" one. There is no difficulty in finding it. No seeking is necessary. It stands at the entrance upon life. It is open day and night. All the avenues of thought, desire, ambition, hope, lead directly to it. It costs no effort or self-denial of any kind to pass through it. All the environments and influences of a carnal nature and a carnal world draw toward it. Everything invites to it. To enter that gate is so easy and natural, and to travel on that broad and thronged highway is so congenial and attractive to the unrenewed heart, that no sense of danger is felt. And yet it is the way of *death*. Every step taken in it bringeth "destruction" nearer. The wrath of a sin-hating God hangs over it, from the entrance-gate all the way to the fatal terminus, and at any moment it may descend and strike down the thoughtless traveler.

2. The way is a "broad" one, and this enhances the danger. Not only is it easy to pass the gate, but easy to travel the road. It is broad, open, smooth, full of life, with a thousand scenes of delight, and every facility to help the sinner on. What restraints does he feel? What sees he

to excite his fears and remind him that he is traveling in a direct line and with awful speed, day and night, to "destruction"? The skies over him are bright. Flowers bloom at every step. Music and revelry meet him at every stage. And yet his feet take hold on hell! It's the path of "destruction" he's in. He's hastening to the end. Before to-morrow's sun gilds his path he may plunge in eternal darkness!

3. The multitude keep him company in this way, and this fact gives him a sense of safety, quiets conscience, keeps up the excitements of a sinful life, and facilitates him in his awful journey. Oh it is *so easy to go with the multitude even to "destruction"*! Crowds going the same way, and all intent on getting along, and all absorbed with business or pleasure—it makes sinning so easy, and keeps down fear, and seems to insure the future. But "*destruction*" is at the end of that broad way nevertheless. The hastening feet are only bringing quicker the end—the dreadful end of ungodliness. God's eye sees the sinner going with the multitude to do evil, the same as if he were alone. The crowd is no protection when God Almighty strikes. You may go with the multitude in sinning, but solitary and alone you will die, and go to judgment and meet your final doom!

With what importunity should Christians wrestle with God in prayer for these deluded souls, who are in the broad way of "destruction," and yet wholly unconscious of danger; who are putting far off the evil day, when the next step they take in their chosen way may land them in perdition!

June 17-23.—A FEARFUL MEETING.—Isa. xlvii. 3.

These awful words of the prophet were spoken of Babylon. But they may be applied without straining to every individual sinner when God comes to reckon with him. "Thy

nakedness shall be uncovered, yea, thy shame shall be seen. I will take vengeance, and I will not meet thee as a man."

1. "*Thy nakedness shall be uncovered.*" Man practices deceit. He imposes upon himself, and, as far as possible, upon his fellows. He cloaks his sins, his motives, his evil ways. He is not sincere in his professions, not open in his conduct, not honest in his judgments. Sin itself is a monstrous deceit and lie. The author of sin is a "liar," and was a liar from the beginning. All his professions are false, all his promises are deceptive, all the good he holds out to lure souls to death are but apples of Sodom. His character and kingdom are all rottenness, treachery, deformity, unmixed and unmitigated evil and ruin. And in this light they will one day appear to his dupes and victims. And so with the children of the Devil. There is nothing in them—in their hearts, lives, characters—that will stand the light of the throne. However seemingly fair, virtuous and promising, they may now seem, to themselves and to those who look only at the outward appearance, in the revelation of God's judgment the mask will fall off, the disguises and sophistries and lies which have covered over and covered up their moral ugliness and damning guilt will be stripped off, the truth will flash the sunlight into the chamber of the soul, and into every transaction of life, and lay bare to the eye of God and the quest of the universe the true real state and status of the moral man. Then "*thy nakedness shall be uncovered.*" The awful sight of a rational and immortal soul, steeped in guilt, lost to virtue and to God, and deceived to its eternal undoing, will shock the very heavens.

2. "*Yea, thy shame shall be seen.*" The shame of wanton rebellion against the great God, our Heavenly Father; the shame of sinning unto death against the cross of the loving and dying Christ; the shame of con-

summing a character of incorrigible wickedness, and a doom more awful than that of sinning angels, under all the light and influences of the glorious gospel of the blessed God. To look upon such shame in the judgment day will shock and confound the sinner himself, and fill all heaven with loathing and indignation.

3. "*I will take vengeance, and I will not meet thee as a man.*" The vengeance of God! Who can stand before it? The partial displays of it in this life, in this world of mercy, where wrath is restrained and clemency bears rule, are fearful tokens of what is in store for those who refuse offered mercy and exhaust God's long-suffering goodness in the world of retribution. It is awful to face an angry man whom we have grievously wronged. It is more fearful still to confront a stern judge, who, as minister of the law we have broken, makes inquisition upon us. But oh, to stand face to face before the offended Majesty of Heaven, now risen up to take "vengeance" upon the despisers of his grace, is a thought that may well fill us with the profoundest concern.

June 24-30.—WEALTH A SNARE TO THE SOUL.—Mark x. 23.

The occasion which called forth these words from the great Teacher imparts peculiar emphasis and point to them. The young ruler, whom Jesus beholding loved and pronounced "not far from the kingdom of heaven," had just gone "away grieved" rather than sell all he possessed and take up the cross and follow Christ. His "great possessions" were a "snare" to his soul—a mighty millstone that sank him in the sea of spiritual ruin. It was an awful warning to all future generations. And Jesus sounds out the notes in ringing tones: "And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God."

Let us not mistake or pervert the Saviour's words. Nowhere in his teachings does he say or imply that a rich man cannot be saved. No class is excluded from the kingdom of God. The gospel is for all, and on equal terms. In the next verse, seeing how the disciples took his words, he added by way of explanation, "How hard is it for them that trust in riches to enter," etc.

WEALTH IS A SNARE TO THE SOUL.

1. Because it preoccupies the mind. The heart that is bent on riches has no room for Christ and eternity, no desire for holiness and salvation.

2. The pursuit of riches becomes an all-engrossing passion. Everything else is sacrificed—conscience, duty, eternity, the claims of humanity, and often honor, principle, friends, and even life itself. This passion becomes as insatiate as the grave, the *one* passion of the man, the *one* object of pursuit, the *one* end of life and being.

3. Riches have a strange and great fascination over one seeking or possessing them. This all observation and testimony declare. Once in the charmed circle, the power of resistance is well-nigh gone. Manhood falls before it. God and eternity get no hearing. Heaven and hell are not thought of. Mammon reigns supreme!

4. Riches are selfish and sordid in their influence on the character of him who heaps them up as the end of life. Some rich men resist this strong tendency and are unselfish, generous and beneficent in spite of their riches. But such cases are rare, and it is, in most cases, the grace of God that works in them and on them to bring forth such fruit. As a rule, the life of the rich man is thoroughly selfish, and he will resort to any means to add to his gains or to crush his rival; his mind and character are intensely sordid.

5. Riches greatly multiply temptations to evil, and interpose special obstacles to salvation. Every rich

man knows this, and the fact gives terrible emphasis to Christ's words, "How hardly shall," etc.

Finally, to "trust in riches" is almost a moral certainty when a man has once acquired them and holds them as possessions. It is not in human nature, unrenewed, to do otherwise. The rich sinner, in thought, feeling and expression, is better than the common sinner. He is not going to get down in the dust and beg for

money as if he had not a dollar, when he is the owner of millions! For such an one to join the church and name the name of Christ will be to put honor upon religion! His great riches, in his eyes, are almost a passport into the kingdom of God.

Well might the Christ, who knows all things, say, "How hard is it for them that trust in riches to enter into the kingdom of God."

### EUROPEAN DEPARTMENT.

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CURRENT THOUGHTS AND TENDENCIES.

*Christological.* It is always a favorable sign when theology turns with peculiar pleasure to the living, personal Saviour. Christ is the center of the attack and defense of Christianity, and the character of religion may be gauged by the prominence given to his person, word, and work. In Germany the doctrine of Christ is discussed with a great deal of freedom by theologians. A fixed, unalterable dogma is not made the starting point which determines *à priori* the course and result of the inquiry respecting him; but the Scriptures are made the basis of the investigation, and from its teachings the theologian attempts to construct for himself the doctrine, creeds and dogmatics and history being used as aids but not as controlling factors. There are, of course, numerous preachers who hold with Julius Stahl that Protestantism is finished, that its teachings have been crystallized into final dogmas, and that its formulas are unalterable. But this theory is by no means prevalent among professors. In their lectures and works on Christ they aim to construct the doctrine step by step from the teachings of the New Testament; and even the works professedly Lutheran are not determined by the orthodox Lutheranism of the past. Hence in recent times violent disputes have occurred among Lutheran

theologians respecting the person and work of Christ. The method of building up the doctrine from Scripture according to the ability, individuality and research of the author gives life to the discussion, and often brings out new and interesting views of Christ.

While by this method different conceptions are formed of Christ by the theologians, there is yet, in the main, great unanimity respecting the leading features. The professor does not hesitate to subject Scripture to the severest criticism in order to determine what parts are genuine and fit as sources for the doctrine. Thus Prof. Dr. Grau takes from the first three Gospels those passages which are above all question genuine, and finds in them sufficient testimony of Christ respecting himself to give a clear and full view of him as divine. With this great freedom, and the variety of views resulting therefrom, it is interesting to notice what a deep and overpowering impression is produced by the person of Christ.

The demand for works on Christology is certainly a good sign. Of the elaborate work on the "Person and Work of Christ," by Thomasius, a work professedly Lutheran but not bound by Lutheran traditions, the third edition has appeared. Dr. Gess has completed a work with the same title in three parts. It is based on the

testimony of Christ respecting himself and on the testimony of the apostles. The essence of Christ's testimony may be condensed in the author's sentence: "It was given to him by the Father to be the source of life, just as the Father himself is." Julius Koestlin in "Religion According to the New Testament" pronounces Christianity a divinely wrought practical relation of the entire personality to God as revealed in Christ. Christ is the Saviour. He is the source of faith, and from him alone proceeds the power which makes us the children of God. While Ritschl's school rejects philosophy and the dogmas constructed with its aid, that school professes to make Christ himself the essence of its theology. Thus Professor Herrmann of that school declares that "only through Christ does God so commune with us that we become sure of his presence." "Only in Christ do we find that God who is to us the author of blessings." "We are obliged to interpret the entrance of Christ into our life as an act of God wrought upon us."

German writers usually regard worship or divine service, the sermon included, as communion with God through Christ. By faith we come to God; but this faith is made possible and real by Christ, and Christ is also the direct object of this faith. Faith seizes Christ, in whom are personally concentrated all the heavenly powers which are intended to aid man." All worship is based on the conviction that God communes with us, that we are conscious of this communion as a reality, and that faith is the means of this communion. Even among the more liberal theologians Christ is thus made the center of Christian worship, and one of them affirms that "the historic Christ is the only fact which makes us sure of God's existence."

*Dogma and Faith.* The distinction between the two is becoming more fully recognized both in Germany

and in England. Thus a German writer claims that Christians must return from the dogma to faith in order that piety may be satisfied. "The dogma separates, but faith unites. Countless numbers are too poor in spirit to understand the dogma. How can its acceptance be a condition of salvation? Others understand and love the dogma, but the more they study it the more positively do they condemn the dogmas which do not agree with the one they accept. . . . Thus endless conflict is the result. The more emphasis is placed on the dogma as the condition of salvation, the more intolerantly do the different parties condemn one another. Others, again, are so weary of these hateful controversies that they forsake the church. No one has taught them to pick the precious fruit of faith out of the prickly shell. Therefore they throw the whole away, and yet their soul longs for that refreshment which was so nigh. How much agony of soul and what sad discontent among brethren prevail because the saving power which belongs to faith alone is ascribed to the dogma!" He holds that with our entire personality we apprehend eternal truth by means of faith, but that it is given to no mortal to understand this truth perfectly. "It appears broken in the spirits of men just as the light is separated to form the various colors. One cannot say that a color is false or that it is not light. But it is not the entire light."

Another writer claims that most theologians overestimate dogmatic results, while the dogmatic labor itself is underestimated. In other words, a ready-made system is adopted too much as a matter of course, but the labor of forming such a system from Scripture itself is too much shunned. There is everywhere a demand for plain biblical teaching rather than for finished dogmatic systems. The process in German theology is similar to that in phi-

losophy: the great systems of the past are questioned or rejected, while separate doctrines are tenaciously held; and men are learning that a doctrine may be true and powerful without becoming a stereotyped dogma, and without being able to give its exact place in a completely articulated and finished system.

*Creeds.* At the meeting of the Congregational Union in England the chairman said: "We make confessions of our faith; we adopt no creeds. We encourage our members, our students, our ministers to utter their testimony; we impose no subscription on them." *The Christian*, whose orthodoxy is admitted, and whose zeal in advocating a living, practical Christianity is probably not surpassed by any paper in England, says: "We object to a humanly formulated creed, because the belief of a Christian does not consist in assent to a series of articles, but in an experimental knowledge by faith of the Living God, who raised Jesus our Lord from the dead. If men attach different meanings to the words of Scripture, they will attach different meanings to the words of a creed. So that a creed is not a better safeguard than the Bible. No man or body of men is competent to preserve the proportion of faith in a human summary of divine truth."

Similar statements both from English and German writers might be multiplied indefinitely. In both countries creeds are practically, if not theoretically, treated as the embodiment of the historic views prevalent at certain periods, rather than as a binding authority for all ages. In the discussion on the subject, emphasis is placed on the difference between the Catholic and the Protestant views of Scripture, of traditions, and of Christian freedom. It is certainly significant that, while opposition to the imposition of creeds may have its source in unbelief, it may also be based on the plea for living doctrine, for the supremacy of Scripture,

and for the interests of a growing faith.

*Circulation of the Bible.* The growing tendency to make Scripture itself the direct fountain of Christian doctrine adds special importance to the increased circulation of the Bible. Dr. Wright, one of the secretaries of the British and Foreign Bible Society, recently stated at Geneva that at the beginning of this century there existed some five or six million copies of the sacred Scriptures. At present the British and Foreign Society alone circulates four million copies annually. As there are sixty other Bible Societies it is probable that from five to six million copies are circulated annually, or as many every year as the total number in existence at the beginning of the century. Within the last ten years seventy new translations of the Scriptures have appeared.

*Catholicism.* In *Voce della Verita* (Voice of Truth), published in Rome, the following significant declaration of the Catholic view of the freedom of worship is given. It is a hint of what Protestant countries may expect when Catholicism gains the victory which it so confidently expects and toward which its energies are directed. The paper says: "We remark that the Catholic Church, although she has the right to reject the freedom of worship, and does reject it in principle, nevertheless accepts it and conditionally rejoices in it. Namely, wherever in consequence of lamentable circumstances this church is not officially recognized as the only state religion, she claims and demands for herself that freedom which all the other confessions enjoy, since she expects in the course of time to overcome all errors and vices by means of the purity of her dogmas and her morality, and confidently expects the day when there will be only one flock under one shepherd. In the countries, however, in which her supremacy is established, where the blood of her mar-



tyrs and the doctrinal conflicts have secured for her a complete and legal possession, she by virtue of her peaceful possession rejects all freedom of worship as not merely in conflict with the existing state of things, but also as an assault on her pre-existent rights, on her unquestionable supremacy."

The Catholic propagandism in Scandinavia is one of the signs of the times. The priests have gone to Lapland as well as to Denmark, Sweden, and Norway. Respecting Norway the Roman Catholic apostolic prefect, Dr. Fallize, writes: "The Protestants are not only favorably inclined toward us, but they already actually love us. Diligently they attend our churches and find our religion very beautiful; and to judge according to all the circumstances, the ground is prepared for numerous conversions wherever missionary stations have been established. Yes, cultured Protestant Norwegians confidently assert that the conversion of the whole of Norway to Catholicism may be expected within a century. Only recently a professor of this university (Christiania) made this statement in a large company, and he was not contradicted. The almost unconscious tendency of the people toward the Catholic Church has become so great that a few months ago the government found it advisable to introduce again into the state church nearly the entire Catholic liturgy in order to meet this desire of the people." Such statements are worthy of attention, even if their aim is to induce the Catholics to contribute funds to prosecute the work in Scandinavia. No efforts are spared to inspire the hope that soon the Pope will again rule the entire Christian world.

An illustration was recently given in the French Chamber of Deputies of the readiness of the Catholics to unite with any party which will help them in their efforts to overthrow Protestantism. The ultramontanes

and radicals united, and by a vote of two-thirds of the members struck the appropriation for Protestant seminaries from the budget. Numerous protests against this action were presented, and the Senate restored the amount, to which the Chamber then acquiesced.

A sample of the spirit of many German Catholics was recently given in a predominantly Protestant city in Baden. The son of a Catholic rector of one of the schools read an essay before the teacher of another school, in which he represented the Inquisition as one of the lights of the Middle Ages. As the teacher dissented from this view the father wrote that he rejoiced that his son adopted so heartily the views inculcated in the religious instructions given to the son.

Count Bernstorff, who recently visited the German evangelical mission stations in Spain, says: "Of the numbers who do not find their needs met in the Catholic church, to which they still belong nominally, although favorable to Protestantism, many will openly join the Evangelical church when it has for a longer time maintained itself." As an encouraging sign he states "that the Evangelical chapels are always overcrowded on Good Friday, not only because the members, but also because many Catholics come, who are no longer satisfied with their church, and yet on that day especially long for religious edification."

*Homiletic.* The prevalent German theory of the services of the sanctuary as communion with God and as the edification of existing faith, determines the character of these services. Since they are adapted so exclusively to those already supposed to be Christians, it is not strange that the worldly are so rarely found at church. A writer says that as a rule "only the pious attend divine services," and hence the sermon is put under the head of "the work of the church in its own behalf." In England and America the services are

intended also to reach non-believers, and many more of them are found at church than is the case in Germany. By comparing the American and English pulpit with that of Germany, we find that the former far more than the latter regard the preacher as called to be the light of the world and the salt of the earth, and as commissioned to proclaim truth as the leaven for the meal which represents the whole world.

The common cry in Germany for more popular sermons, really means that the needs of the masses in general must be met, not merely of those who are already grounded in the faith. A preacher writes: "The times demand that our sermons be less theological and more popular. We are understood less, and speak more over the heads of the people than we usually think." The conviction is growing that the sermon must have more immediate reference to time, place and occasion, and must spring from the book and from the people, rather than from the study and the library. The sermon must be alive in a double sense: it must be the testimony of the living experience of the preacher and must be adapted to the real needs of the hearers. One of the best German homiletic journals has an elaborate discussion on "The Significance of Psychology for Theological Science and Practice." The emphasis is placed on adapted spiritual truth, not on truth in the abstract; and the fact is recognized that if the divine is to be made human, the human as well as the divine factor must be considered. A pamphlet entitled "More Popularity in the Sermon," indicates the general drift. The sermon must be modern—the old truth in modern language, in modern style, and adapted to modern hearers. One writer affirms that the complaint of the Christian poet Geibel is still too much justified by the pulpit—"that the church instead of becoming master of the science of the world, withdraws farther

and farther from the thought of the day, lives in a past age, speaks an antiquated tongue, and then wonders that it is not understood by the age!"

A German philosopher recently said that "the deepest truths are constantly announced from the pulpit, but the preacher while stating these truths does not regard it as his mission to elaborate and demonstrate them." In other words, he deals with testimony rather than with the Christian evidences; he cannot give all the chains of reasoning on which his statements depend, nor is he obliged to draw all the inferences involved in his utterances. Otherwise he would have to become a philosopher and give systems of dialectics rather than sermons.

*Miscellaneous.* Among the needs especially emphasized in Germany is the demand for better training for the ministry. It is claimed that the course at the university does not fit directly enough for the ministerial office. Proofs of this abound, but the fact is so universally admitted that it needs no proof. The preparation is too mechanical; facts are accumulated, thoughts are adopted, and systems are absorbed, but a strong Christian personality and practical tact are not sufficiently developed. There is demand for living preachers, for men who have freely appropriated Christian truth and are prepared to give testimony respecting its power. The scholarly training at the university must be consequently supplemented by practical training. In Germany the emphasis on the practical has become general in connection with scholarly pursuits, and is by no means confined to theology or to preparation for the ministry. In order to secure this practical training, candidates for the ministry are urged to place themselves under the care of some minister who can direct them in pastoral work. In order to enable them to do this, the Prussian Government recently appropriated

\$35,000 each student to receive while under charge of an older pastor \$250 per annum. They are to remain in such a position from one to two years.

The Prussian Minister of Education has just issued a proclamation declaring that he is prepared to put students who want to fit themselves for the especial work of inner missions, in charge of pastors who will train them for this work. The candidates must take part in all ministerial labors, as preaching, pastoral work, and religious instructing of children and youth, all under the supervision and direction of older and experienced pastors. They are to be provided with lodgings and board, and to receive \$125 a year besides. Only such will be accepted as have successfully passed their first examination as candidates for the ministry.

#### DESTRUCTION BY CONSTRUCTION.

A SURVEY of European literature proves that the age is largely controlled by the spirit of Mephistopheles, which recognizes denial and destruction as its mission. Nihilism and anarchy are its worst, but by no means its most general manifestations. In religion and philosophy, as well as in politics, men are intent on tearing down, without stopping to consider whether reformation is not better than annihilation, and whether the zeal for destruction does not destroy the very elements needed for reconstruction. Doubt and criticism, antagonism and negations, are important means for social and religious progress, but they are only means, not ends. Yet they absorb, as if they were final, much of the thought of the day. Denominational wars are waged, and as is usual in wars, the destructive aim predominates.

If you want to strengthen a party, you need but arouse its energies and stimulate its zeal by antagonism. The early persecution of Christians and the history of religious sects furnish abundant proof. The opposition which is not strong enough to

crush will only serve to intensify the spirit of the persecuted.

There is destruction for the sake of construction, just as a seed dies in order that the plant may grow. The physician promotes health by removing injurious substances from the system. But it requires no great depth to discover that the removal of disease is never a purely negative process; it is also positive, just as the removal of pain is always promotive of positive comfort.

Destruction for the sake of construction is a principle generally admitted, but the more important law of destruction by means of construction is apt to be overlooked. Efforts at reform are common which are based on mere antagonism and negations. However perverted human needs and impulses may be, they cannot be satisfied with empty nothingness, and will not change by mere declamations against them. And yet they must either be changed, or else they will insist on satisfaction. All real reform is positive work, or negative only for the sake of the positive. Even if the evil spirit is cast out of a man, if the place he left remains unoccupied, he will return, and other evil spirits with him, "and they enter in and dwell there, and the last state of that man is worse than the first." Vice can never be overcome except by virtue; error can never be rooted out of the heart except by truth, and by planting truth in its place. The work of the age is positive, deeply, thoroughly, solely positive. The apostle gives its general law: "Be not overcome of evil, but overcome evil with good." Mere denial never convinces; the proof which overthrows error is itself the truth. Establish a truth clearly, fully, and error will be banished as surely as night vanishes at the entrance of light.

Destruction of error by the construction of the truth is not one of many methods for overcoming false doctrines, but the only method.

Christ and the apostles did positive work, and destroyed by constructing. The truth and grace which came by Christ are positive; the light and salt which Christians are, stand for positive elements. Efforts at reformation failed in the church until mere negations yielded to the positive truth needed. The law of regeneration is of universal application to Christian effort. If the old man which constitutes human nature is simply destroyed in conversion, what is left? Nothing. The old man becomes new; the carnal vanishes in proportion as the spiritual is developed; and sin is destroyed in proportion as holiness is promoted. There is no possible way of overcoming weakness except by means of growth in strength.

It is generally admitted that controversy is but beating the air unless the disputants have some basis containing points of agreement. They must occupy a common ground if their strokes are to hit. And by means of developing what they have in common their differences will of themselves more and more vanish. The victory remains to him who consistently develops and applies that which both hold in common; in other words, by developing the truth which both admit their errors will of themselves fall. There is no substance and no consistency in error, but only in the truth to which the error adheres.

The world is not only weary of the empty and fruitless negations which have so long prevailed in controversy, but it is also repelled by them and led to question the substantiality of Christian truth. Truth and not error is the object which absorbs the believer's attention. Faith negatives false teachings by confessing and living the true doctrine; but hatred and violence toward opposed views can be dispensed with if the truth is so loved that its development alone is sought and its power is relied on for the overthrow of error. Hatred,

like love, is always personal and toward persons. It is applied to things only figuratively. There is something fiendish in transforming opposition to a doctrine into hatred of the person holding it. The truth is calm and confident; because it *is*, error cannot be. Prejudice and a lack of confidence in the power of truth are fearful and irritable and violent.

I will not apply the above to events now transpiring in Great Britain and Germany; but I cannot study the vast and mighty agencies intent on destroying the church without realizing that there is an imperative demand for compact union of all who love the Lord and his gospel. Hearty co-operation so far as there is agreement, and the overcoming of differences by united development of the truth—that is the demand of the hour. Positive evils must be met by positive good; vice must be overcome by promoting virtue; false teaching must be overcome by making the true doctrine unmistakably clear and by proving its validity, and the real needs of human minds and hearts must be met by substantial supplies. There must be overturning and overturning; but merely negative revolutions must yield to genuine, positive reformation. There must be destruction; but it must be destruction by means of construction. Jesus gives the essence of all Christian progress in the words, "And ye shall know the truth, and the truth shall make you free."

#### WHAT SHALL WE DO WITH THEM?

THERE are many persons who are prepared to accept a large part of the doctrines of Christianity, but not the whole; and there is reason to believe that their number is on the increase. The relation of the church to this class is often a problem presenting serious difficulties. They occupy a position which present divisions consign partly to the church and partly to the world, and they may be led

either wholly into the one or into the other. I have just met a German lady, the daughter of a preacher, who occupies such a position, and she is a type of a whole multitude in Germany. Her social position is high, her influence extensive, and her life is devoted to works of charity, particularly to the training of poor children. She looks upon Christ as the Lord of the heart, as the great Teacher of the divine will and of religious truth, and as the model for the religious life. She spoke with enthusiasm of the marvelous effect of his teachings, and of her joy in communing with his Spirit. She looks on Christ as the only one who can meet the deep spiritual needs of the human heart. When an author was mentioned who rejects Christianity, she protested against the introduction of his books into families, because she recognizes the necessity of religious training and finds the principles of this training in Christianity. Yet she never attends church. She has no sympathy with a church which is a state institution and whose ministers are apt to be influenced by the patronage received from the government. The majority of the preachers, she affirms, denounce her as not a Christian, and consequently repel instead of attracting her. She has devoted much attention to philosophical literature, has passed through severe mental conflicts, and claims that the usual sermons do not meet her case. This can be the better understood when it is remembered that it is accepted as a general rule here that the congregation consists wholly of believers, without regard to such as are unconverted or still struggle with doubt.

The case is given just as it is, without inquiring into the truth or falsity of her position respecting the church. The fact that such persons are mistaken does not lessen the duty of the church to promote their spiritual development. But what can be done for them?

Peter and John had to be led into the truth gradually. If in the beginning the gospel in all its fullness had been presented and an unconditional acceptance or rejection of its teachings had been demanded, could they at once have understood or believed the whole? Even when Jesus left his disciples he told them that he had many things yet to say unto them, but that they could not bear them. It is evident that they were trained step by step, and that by this process they gradually grew into one truth after another. From the known they were led to the unknown. As they had received Jesus Christ the Lord at any particular time, so they walked in him. And this gives a hint as to how to deal with the numerous cases mentioned above. These persons must be taught and trained. Instead of robbing them of whatever they have received of Christ and thus thrusting them into the world, they are to be dealt with in the spirit of Christ. The faith which is small as a grain of mustard seed is to be developed by giving it the peculiar direction and nourishment needed. As Jesus does not reject the father who exclaims, "Lord, I believe; help thou mine unbelief," and as he meets the demands of Thomas, so we can regard as fit subjects for spiritual development all who have in any measure accepted Christian truth.

#### AGNOSTICISM.

EXTREMES meet and may even coalesce. There is a modesty which touches presumption and becomes impudence. It assumes that the unknowable is undiscoverable, and yet it claims to have discovered the unknowable. Its name is agnosticism. The humility is so profound that it has reached the lowest possible depth, and may be regarded as touching the bottom in the process of the descent of the ages. The mind recognizing the limitation of its powers pronounces God the unknowable, and mystery the progenitor and the

holy environment of religion. The child is of course like its father, and where an ancient apostle emphasized the mystery of godliness, modern apostles abound who proclaim godliness itself a mystery. In full recognition of its humble position, thought bows before its own fiat: thus far and no farther. The ordinary religious views, based on the supposition that a knowledge of spiritual objects is possible, are pronounced arrogant, while the culmination of religion is declared to consist in the reverent worship of the unknowable. As the bird of night is the symbol of wisdom, so night itself, as it enshrines the altar to the unknown God, is the symbol of all that this modern Athenian wisdom recognizes as religious.

Here is a modesty which puts Christian humility to the blush. God unknowable! This is an advance even on the unknown God; for the unknown of to-day may become the known of the future, but the unknowable is absolutely and forever beyond the reach of knowledge. This modesty knows God so intimately as to be able to affirm positively that he is unknowable. It is self-evident, at least to all rational beings, that if anything is not at all known, we cannot affirm anything about it. If I know nothing about an object, I make my ignorance the ground of my reasoning if I affirm that the object is unknowable. Instead of the antiquated formula, that from nothing nothing comes, the nothing of absolute ignorance is made the source of the most sweeping conclusion of modern thought.

But this does not exhaust the modesty. That what is unknowable has at last been discovered, implies not merely that what is at present known and knowable is perfectly apprehended, but also that the powers of the mind have been absolutely and forever fathomed and settled. This modesty knows exactly what reason is, what its laws are, and what it can know. This modesty has reached

the limit of knowledge, and from this standpoint it views the immense void lying beyond. Is it not the height of absurdity to claim that the limit of the knowable has been discovered unless the power of the knower has been finally determined? The modesty which cries Halt! to reason has measured the depth and breadth of that reason and knows just what can be known! To these marvels another must be added: reason reaches the end of its tether, yet strives to go beyond, and must be checked for fear it may go farther than it can go! What one bold thinker proclaims a thousand who do not think will echo. But suppose the thinker mistaken? The final of one age's thought may be the start of the philosophy of the next age. Assumptions are more easily inherited than demonstrations, and this throws light on the epidemic of agnosticism: it is a contagion which works without an exhaustive criticism of the human reason.

It is time to diagnose and cure this disease. Men who have never wrestled with thought profess to know its limits so well that they pronounce the objects of religion wholly beyond human ken and consequently refuse to give it serious thought. The beardless youth, the fashionable girl, and the ignorant socialist are certain that religious problems are unsolvable and that reflection on them is wasted. The doubter frivolously solves the most momentous questions by becoming an agnostic. Continental literature teems with discussions which assume that religion is beyond human concerns, and a large class of English literature treats religion as the product of imagination, and therefore in contrast with reliable and positive knowledge. All this ceases to be astonishing only when it is considered how general has become the tendency to make thought hereditary and imitative rather than the product of personal rational elaboration. The continent abounds

in proof that this is an age of scholiasts and commentators rather than of original thinkers. When the prophets cease, those who garnish their sepulchres arise. Historians of thought take the place of the creators.

There are, however, favorable indications that a change is being inaugurated. The mind itself rebels against the effort to induce despair respecting its highest interests and deepest concerns. These indications are numerous, and to one of them, from a quarter where perhaps little expected, I here make especial reference. I refer to an address at Brussels by Prof. M. G. Tiberghien. He holds that agnosticism is retrogression instead of progression in religion, that it is illogical and irrational, and that it fails to criticize the faculties whose limits it professes to fix. Our powers are limited and so is our knowledge, but it is illogical to infer from this that therefore we can know only what is limited. It is a vicious method which makes an inference respecting quality when the reference is solely to quantity. In a review of Spencer's views the author shows that this writer makes numerous admissions which imply that the unknowable, as it is called, is actually well known. Whatever is real lies in some measure within the realm of the knowable; the limit of the knowable is non-existence. There is therefore no ground for the pessimism which has its source in agnosticism. "When the modern era began, humanity was right in turning its thoughts toward God. And at present, when the religious problem is again interesting the most advanced minds in Germany, Belgium, France, England, Spain, Italy, the United States, and even in India, verily now is not the time to say to us, 'Cease to torment yourselves with these difficult problems, for God is no object of thought.'"

There is something monstrous in the assumption of agnosticism—for it is nothing but an assumption. The

author says, "How can a developed mind believe that an absolute mystery is the culmination of that sublime process of thought which produced the Vedas, the Zendavesta, the Old Testament, the Gospels, the Koran, and in the course of time became the civilizing factor among all nations! Is it possible that all this was folly? That the ideal was nothing but a fancy? That all ended with a leap in the dark? Is it possible that humanity, which hopes to rise to God, and which seeks the light, sinks, in proportion as it progresses, into a bottomless abyss from which no escape is possible? If that is our destiny, was it worth while to be born?"

He regards religion as the most intimate personal union of man with God; it consists in communion with God. Religion is love to God and to the neighbor, as Jesus taught. "Verily, never was anything announced on earth that was more definite, more beautiful, or more profound! And yet we are told that religion is an absolute mystery! It is the mystery of love, which unites the child with its mother and the creature with the Creator, which founds the family and society, and which is the most beneficent and the most irresistible power on earth."

Religion is therefore to be conserved, but in the process of development it is to be purified if corruptions have entered the church. But if the advocates of religion have erred, God is not to be blamed, nor is religion itself to be made responsible for the mistakes of its priests. Religion itself is worthy of the regard of thinkers. "Let us not seek to destroy the religious emotion in the heart of our neighbor, for we shall need it in order to solve the social problem. The institutions of the past are not to be destroyed, but they should be reconstructed and perfected with a view to attaining the ideal. Religion is imperishable because founded on the nature of man and of God. One

religion can yield only to another that is more fully developed; but this higher religion cannot be agnosticism, for agnosticism has no educational power whatever, neither for the spirit, nor for the emotion, nor for the will. It is mystery, despair, and an impenetrable night which envelops the reason, kills the emotions, and paralyzes the will." He

pronounces the effort to relegate religion to the realm of the unknown a violation of conscience, an infringement on reason, and destructive both of science and religion.

Has not the agnostic disease passed its crisis? And are not testimonies like the above evidences that a reaction has begun, which means health of reason and of heart?

### HOMILETICS AND PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

#### VARIOUS DEFINITIONS PROPOSED.

OUR readers in general, and in particular the authors of the different completions communicated to us of our late "suspended definition" of preaching, will by this time have had ample leisure to consider in comparison with their own suggestions respectively the form of words with which we ourselves would prefer to supply the ellipsis originally left by us to stimulate thought and to evoke helpful suggestion. We recall our full definition:

*Preaching is public oral discourse, designed and adapted to induce men to OBEY CHRIST.*

For collation with the foregoing and with one another, we give here a number of definitions received from correspondents in answer to our invitation. These come from points locally very wide asunder, distributed in fact all over our country. A part of them, as may be seen, naturally enough arrange themselves in groups, classified according to the idea dominant severally in them.

I. "Preaching is public oral discourse, designed and adapted to induce men to *live in full and loving sympathy with God.*"

II. "Preaching is public oral discourse, designed and adapted to induce men to *respond to the call of God to co-operate with him in developing in themselves the divine ideal of perfect manhood, by repentance toward God and faith in our Lord*

*Jesus Christ—the faith that worketh by love unto obedience.*"

III. "Preaching is public oral discourse, designed and adapted to induce men to *accept Christ by faith, and be saved on the easy terms of the gospel.*"

IV. (1) "Preaching is public oral discourse, designed and adapted to induce men to *become like Christ.*"

(2) "Preaching is public oral discourse, designed and adapted to induce men to *accept Christ as their Saviour, and imitate him in their lives.*"

(3) "Preaching is public oral discourse, designed and adapted to induce men to *become followers of the Lord Jesus Christ in all things.*"

V. "Preaching is public oral discourse, designed and adapted to induce men to *accept Jesus Christ, the Son of God, as the Author and Finisher of their faith, and to live conformably to his precepts and teachings.*"

VI. (1) "Preaching is public oral discourse, designed and adapted to induce men to *accept Jesus Christ as their Saviour and Lord.*"

(2) "Preaching is public oral discourse, designed and adapted to induce men to *accept Christ as their Saviour, and to become obedient in all things to his will as revealed in the Bible.*"

(3) "Preaching is public oral discourse, designed and adapted to induce men to *will what God wills.*"



(4) "Preaching is public oral discourse, designed and adapted to induce men to *will to do the will of God as revealed in the Lord Jesus Christ.*"

(5) "Preaching is public oral discourse, designed and adapted to induce men to *do the will of God.*"

(6) "Preaching is public oral discourse, designed and adapted to induce men to *come into a more perfect obedience to Christ.*"

So much for the various definitions proposed in their several texts. Now for a little frank and friendly discussion of them.

First, the one designated I. This, as to its thought, is not justly liable to objection, unless it be to the objection that it lacks definiteness, is too sentimental, too little practical. For our own part, we should be willing to accept it in the sense in which we doubt not the author meant it—that is, so far as the thought is concerned. As concerns the expression of the thought, it is not so satisfactory. Any theistic teacher might adopt it for his own and go on under it ignoring or denying Christ. Besides this, it is, though a short definition, not so short as it would be desirable, if possible, to have.

This same last remark applies, and with greater force, to the definition designated II., which, but for its excessive length and its lack of the desirable singleness and simplicity, is an excellent definition.

The definition designated III. is too exclusively what might be called a revivalist's definition. It seems to provide only for the first act of faith on the sinner's part. There should be express provision for subsequent instruction to all righteousness on the part of the believer.

The first definition in the group designated IV. has the merit of admirable brevity and simplicity. But to "become like Christ" is a form of words which offers an exercise to desire, to aspiration, rather than to will. The will needs something more defi-

nite, more practical, before it can act. You cannot "induce" men directly to "become like Christ." You must manage it indirectly, by inducing them to will the particular things commanded, obedience wherein will in the end make them like Christ.

The second definition in the group designated IV. is double, whereas a definition should, if this is practicable, be made single. Besides it omits, as does also the first definition of the group, all hint of what Scripture makes paramount among the relations of Christ to men, the relation of lordship and authority. "The name that is above every name" given to Jesus is the name LORD.

The third of the same group gives indeed the name "Lord" to Jesus Christ, but *apparently* without conscious purpose in doing so to attribute effectively the lordship thus nominally implied. The word "followers" may involve the idea of *obedience* yielded to a lord, but it quite as naturally conveys the very different idea of *imitation* conforming to an example. A definition should avoid ambiguity. This definition comes near being very good indeed. It certainly is good enough to deserve to be better.

The definition designated V. is in substance beyond criticism; but it is double where it might have been single, and it is somewhat burdened with superfluous phrases. A definition should be the shortest and simplest possible in consistency with fullness and clearness.

The first definition of the last group, that designated VI., is better, as shorter and simpler; but that also is double when it might have been single. Besides, it inverts the Scriptural order in putting saviourship before lordship as pertaining to Jesus Christ.

The second definition of the last group is double again, and that again inverts the Scriptural order of Saviour and Lord. In the clause added, "as revealed in the Bible," it betrays

a sense on the author's part of the need of definiteness. One is glad to recognize a sign like that of careful, vigilant thinking.

The third of the last group is in purpose admirable, and it is full of energy in expression. The spirit of it is Christian, but its form is merely theistic. A good Mohammedan might accept it. A definition of preaching can hardly dispense with the name of Christ expressly named in it. Moreover, it is desirable that the idea of actual overt *conduct*, ordered in conformity with the will of God in Christ, as well as the idea of mere interior *willing* in such conformity, should be included.

The next definition, that marked (4) in the last group, is nearly identical with the foregoing. The two points of difference are, first, that the idea of "doing" is express here, whereas it was implicit only there; and, second, that the clause "as revealed in the Lord Jesus Christ" is added. Perhaps, were we to be exact, it would be necessary to make a distinction, and say that "the will of God as revealed *in* the Lord Jesus Christ" is not what we are to "do," so much as it is something that we are to recognize, receive, believe, admire and adore; while it is the will of God as revealed *by* Jesus Christ and *through* Jesus Christ that we are to "do."

The definition marked (5) in the last group does not name Christ, or even unmistakably allude to him. In its form, therefore, it is defective, as theistic only, rather than explicitly Christian. In its undoubted real meaning it precisely meets the demand for a definition of preaching.

The last definition of all is a little redundant in expression. With the exception of that it seems to us exactly the definition we need.

A few words now of general remark. It seems to us axiomatic that Christian preaching should have for its aim to bring men into *some* relation to Christ. The sole

possible question is, What relation? The relation of trust, some would say. That is one relation certainly. But is it the chief? or rather can it by any proper interpretation be made the all-inclusive, the only? Is there not much besides trusting Christ that men ought to do? Yes, some will say, they ought to love him. Assuredly, we reply; but is love all? No, it may be rejoined; but love will secure all. This we, for our part, profoundly believe. But that love which secures all, shall we not best secure it by setting love to work doing Christ's will? Does not the apostle John say, "This is the love of God, that we keep his commandments"? Does he not also say, "Hereby know we that we love the children of God, when we love God and keep his commandments"? And does not Christ *bid* us love and *bid* us trust? Shall we not therefore both love and trust if we obey? And shall we not besides do everything else required, everything desirable if we obey? Is not then the relation of obedience to Christ, that one all-comprehending relation which in itself alone with nothing added sufficiently gives the whole right object of preaching? What, we ask, is left out that ought to be included, if we say that preaching should have for its aim to induce men to obey Christ? Is not this definition of preaching exactly equivalent to that which the apostle Paul set forth for his own when he told how he preached Christ: "We preach Christ Jesus as Lord"?

Still, it is but fair perhaps that having criticised somewhat every other definition in its turn, we should now also criticise our own. To begin with, then, the obvious objection lies against making obedience the sole inclusive object of preaching, that it has the appearance of legality. The answer is that this appearance is appearance only, since to Christ no obedience is possible, except the obedience of personal love. Another

objection is that, at first blush, it looks like making little or nothing of conversion, and all of subsequent Christian behavior. But to obey Christ means, for the unconverted, first of all, to take Christ for Master, to submit to him. This necessarily involves trust in him, in short, complete conversion. The chief element in saving faith is submission of the will. If a man remains unconverted after hearing the gospel, it is because he "will not submit himself to the righteousness" provided for him by God.

Those whose sense of perfection in form does not lead them to object to triplicity of statement where simplicity was possible, may find more satisfactory a definition, such, for example, as this: "Preaching is public oral discourse, designed and adapted to induce men to *love, trust, and obey Jesus Christ.*" That in substance is really our own meaning; but that to us is all expressed in the single word obey. As a part of obedience, as *the* great thing in obedience, if you please, love may be insisted upon or trust may be insisted upon by the preacher adopting our definition, and this exactly in such proportion as he shall judge Scripture and the particular circumstances of any case to require. The definition is elastic and it is binding both at once. It binds to preaching the obligation of conformity to Christ's will; but it permits every man to select, according to his own conscientious convictions, the point or points of such conformity to be chiefly insisted upon.

The conclusion of the whole matter is: Have a definition, have a true definition, of preaching; and invariably preach up to it.

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THE MINISTER IN SEARCH OF HIS WORK  
TO BE OBEDIENT, BUT NOT BLINDLY  
OBEDIENT.

WE recently laid it down as a rule for the minister in search of his work, that he should indulge no predeter-

mination against recognizing a call to settle in some particular geographical region or to engage in some particular kind of ministerial labor. We promised then to limit, or rather to explain, the rule with some needful supplementary remarks. These remarks we now proceed to supply.

The rule of freedom from fixed antecedent choice on the part of a minister without charge, as to where he will work, by no means precludes the propriety of that minister's considering, in a spirit of obedience, his own peculiar individual qualifications for usefulness in one particular post of service rather than another. If, for instance, you sincerely suppose that your health would suffer in a certain climate, that consideration is presumptive—not conclusive, but presumptive—reason to you for deeming it your duty to seek your service elsewhere. The same may be said as to the same consideration respecting the health of your family. If you sincerely suppose that your own special gifts and acquirements fit you better to do work acceptable to Christ in country than in city, or contrariwise; in a new field than in an old, or contrariwise; in the West than in the East, or contrariwise, then you are justified in being so far influenced by this impression as to incline in favor of it, in comparing various opportunities for settlement.

But we say strongly that such considerations ought to be weighed, somewhat doubtfully, *in a spirit of obedience.* You should constantly admit with yourself, first, that your judgments in these respects may have been unconsciously bribed by your preferences; secondly, that your judgments, however purely formed, may be mistaken; and finally that, however wise your judgments, it may, as in the case of Paul's impression that he could be more useful in apostleship to the Jews than in apostleship to the Gentiles, be God's wisdom to set at naught, in your case, the best wisdom of man.

There is thus some room for the exercise of judgment in advance, respecting the place of your settlement. For the exercise of judgment some room, we say; but there is absolutely no room whatever for the indulgence of self-will. If God puts you where you would naturally most have desired to go, be thankful. But do not let your desires, your natural desires, we mean, apart from the purpose to serve Christ acceptably, influence your decision. Seek to be such a man, so simply filial toward God, that God can safely humor your wishes. Rather, so filial that your wishes shall be sincerely and joyfully responsive, afterward, if not beforehand, to the will of your Father. Your mere tastes, remember, are not to be considered at all—or, if considered, are to be considered in order to be postponed rather than in order to be gratified. "Delight thyself also in the Lord, and he will give thee the desire of thy heart." The desire of your heart will then be such that it may wisely be given you. The safe rule is, Deny yourself, that is, simply refuse to consider yourself at all for your self's sake. But you may consider yourself, as I have said, for Christ's sake.

With respect, then, to predeterminations concerning the post of your service in the ministry of the gospel, this may be said: Hold yourself ready and free to go anywhere. Study your own fitnesses, but do not consult your tastes, in making up your mind where you would choose to go, if it were yours to choose. Do not, however, be tenacious even of conclusions thus unselfishly reached. Consider that unawares you may perhaps need some experience entirely different from that which you would acquire in the sphere for which you are at present best fitted, in order to balance and complete your ministerial endowment, and so to equip you for running a career such as you have yet never conjectured. To give you this different experience which

you do not now know that you need, it may be the kind wisdom of Providence to put you where you would least think that you ought to go. Keep yourself as free as possible from every bias of your own judgment, but *absolutely* free from every bias of your own judgment that would render you slow to take the meaning of God concerning you, conveyed in his word, in his providence, or in the inward instruction of his spirit. In one word, be obedient. There is no other such solution of all your problems. It is not in man that walketh to direct his steps. But a man's steps are always infallibly directed, if he obeys.

Prepossessions having thus either been put wholly aside, or been made provisional merely, the practical question then arises—then, but not till then—What steps is it proper for the ministerial candidate himself to take, with a view to securing his place of work? But this question opens a new topic which must wait the opportunity to claim attention hereafter.

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## II.

RULES FOR PREACHERS FROM MR. SPURGEON'S "LECTURES TO MY STUDENTS."

THIS work of Mr. Spurgeon's consists of lectures chosen out from among the number which at the date of publication the author had delivered week by week on Fridays to the students of that Pastors' College of which he is president. Mr. Spurgeon, in a prefatory note, apologizes gracefully and persuasively for the colloquial familiarity of the tone and style adopted by him in these quasi-confidential communications of his to his pupils. Very fresh, very genuine, very salt with sense, and very racy of the character and genius of the man, they are. No preacher in the world but might well have the volume on his library shelves for frequent reference to whet his wit withal

—his wit, and not less his sincerity and his earnestness.

What a note of downright solemnity is struck at once in the very first lecture of the volume, that entitled "The Minister's Self-Watch"! This lecture is almost a sermon. It is preached rather than simply talked, as are the majority of the other lectures. The volume of it consists, more largely than is the rule with these lectures in general, of amplification or enforcement of certain leading ideas. It a kind of homily on the pastor's pastorship of himself. The same is true of the two lectures next following, entitled, respectively, "The Call to the Ministry," and "The Preacher's Private Prayer."

We formulate a few rules from these three lectures:

1. Begin by seeing to it that you yourself be a saved man.

2. Keep your personal piety up to a high point of vigor.

3. Make your own practice square with your preaching. ("Be careful of even the minutiae of your character. Avoid little debts, unpunctuality, gossiping, nicknaming, petty quarrels." . . . Above all, be careful "in the great matters of morality, honesty, and integrity.")

4. (*Obiter dictum.*) Regard all believers, whether male or female, as bound to extend the knowledge of the Lord Jesus Christ, but women as expressly prohibited to do this through public teaching or preaching: 1 Tim. ii. 12; 1 Cor. xiv. 34.

5. Make sure that you are divinely called to be a minister.

6. Do not regard yourself as divinely called unless you have "*an intense, all-absorbing desire for the work,*" a continuing, a "*thoroughly disinterested*" desire.

7. Do not regard yourself as divinely called unless you are "apt to teach," and are thought to be so by those who know you.

8. Do not regard yourself as divinely called unless after some trial you "see a measure of conver-

sion—work going on under [your] efforts."

9. Do not regard yourself as divinely called unless your preaching is "acceptable to the people of God."

10. Pray without ceasing.

This last direction is the condensed summary of the whole third lecture, which is really a fervent exhortation to secret prayer on the part of the minister. The remaining lectures are richer in separate maxims for the minister's use, to be presented in their due time.

### III.

#### QUESTIONS AND ANSWERS.

"To a minister who *feels* that he does not administer the ordinance of the Lord's Supper as well in every respect as he ought to, and who yet does not *know* exactly wherein he fails, can you give any hints that *may fit*?"

In the first place, for the encouragement of any minister who sincerely feels what is expressed in the foregoing inquiry, we venture to say that he probably behaves himself in the church of God better than those brother ministers of his who do not share his solicitude. It is well indeed for every minister to have the studious wish to approve himself in every even minor particular of his calling. We hazard a few hints for our brethren.

Stand erect, or nearly so—not rigid, but erect—when you break the bread. Let your arms, and not your back, bring your fingers near enough to reach the loaf. A posture of stooping, besides being ungraceful, is uncomfortable to the spectator, as looking painful or laborious to you.

Be careful to part the pieces of bread completely one from another, so that communicants shall not be embarrassed by finding themselves lifting a pendulous series of pieces, instead of a single piece.

Make the pieces reasonably uniform in size, and not too large.

These suggestions suppose that the breaking of the bread is left to the minister. In some places, the loaf is set on the table already divided into little cubes with a knife. In other places, the breaking off of sin-

gle pieces is left to the communicants in their individual turns.

It would not be amiss if you should, without demonstration of doing so, wipe your fingers with your handkerchief before handling the bread to break it.

In pouring the wine be careful not to let any drops fall on the cover as you pass from cup to cup. Also, in filling the cups, avoid producing a splashing or spattering sound.

During the intervals while you are seated, maintain an easily erect position, sitting full in your chair and neither reclining negligently nor ungracefully leaning back. A minister's face is not to the observer an agreeable, and not an impressive, object of contemplation when, during the Supper, he unconsciously tips his head backward against his chair and,

perhaps looking upward devotionally, exhibits to his congregation the whites only of his eyes.

In general, let all your behavior, whether in movement or in rest, be marked with self-recollection and repose. You will thus most successfully withdraw yourself entirely from the thought of the church at communion, and that, in this whole matter, is the ideal thing at which to aim.

In fine, silently assuming with much confidence that of many of your own faults of habit you have by this time grown profoundly unconscious, ask some trusted friend (your wife, perhaps) to watch you at the points herein suggested, and admonish you wherever you may, without knowing it, fall short of your own ideal standard of deportment.

#### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

##### THE MORAL ELEMENT IN GREAT IMPRESSIONS.

WE take the suggestion of this theme from the experience of Eliphaz, Job iv. 13-19: "In thoughts from the visions of the night, when deep sleep falleth upon men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof; an image was before mine eyes. There was silence, and I heard a voice saying, Shall mortal man be just before God?" etc. (Marginal reading.)

The soul of the sage is swayed by a great impression, which seems to have started from perfectly natural causes. He dreams, or has one of those waking visions which are often more vivid than those which come in sleep. The majesty of an Oriental night enwraps him. All commonplace thoughts are blotted out, just as the commonplace scenes of the day-life are obscured by the darkness or shrink within their vague outlines

beneath the unrolled immensity filled with stellar glories. Eliphaz feels his own littleness before the vastness of his environment. At such a time the world seems to sum up all its lessons, and to impress that summary through some one great thought. The soul is sensitized so that it feels the impingement of the inner spirit of things; that is, of the One Spirit who is in all things. Such moments Emerson describes by saying, "There is a depth in them which constrains us to ascribe more reality to them than to all other experiences."

Now we observe that this great soul-swaying impression that came to Eliphaz was a moral one, though a purely naturalistic interpretation could be given to all its circumstances. The spirit which takes shadowy form in the man's overwrought imagination addresses not his intellect alone, but his conscience. A sense of sin is shot through the soul of Eliphaz from a conception of the holiness of God.

We should like to raise the question whether this was any peculiar

experience of this man, or is common. Whatever greatly stirs the soul is apt to stir up the sense of moral unworth which smoulders in every one. Quinet says, "Man is built up around a conscience;" anything, therefore, that breaks into man deeply, no matter what may be the occasion, will probably disturb this central moral monitor.

If we are not mistaken the writer of the Book of Job intended to bring out this psychological fact. It is perhaps the profoundest drama ever written. It surpasses any play of Shakespeare in indicating the subtle interaction of the various faculties of the soul. And this association of the sense of awe with the sense of sin is one of its finest touches. Another part of the book will reveal this more clearly. Turn to chapter xlii. 6. The feeling of God's presence makes Job cry out under a crushing sense of sin, "I abhor myself, and repent in dust and ashes." But now read the address of Jehovah which so humbled the moral dignity of the patriarch; you will find in it no ethical statements, not the slightest hint of a charge of sin against Job, and no reference to God's consuming holiness which Job saw. Throughout it is a description of the divine power and wisdom as displayed in nature. God speaks out of the whirlwind, portrays creation when "the morning stars sang together," the varied beneficence that fills the world—roaring in the ocean, gleaming in the dawn, soaring with the eagle, loosing the reins of the wild ass, giving "goodly wings to the peacock," and scales of iron to the leviathan that "maketh the deep to boil like a pot," etc., etc. Yet this talk on natural theology so thoroughly impresses the intellect of Job, the sense of God the primal cause of creation being present with him so awes him that his conscience is affected also; the inner citadel trembles with the assault upon the outworks. Some writers have criticised the book as

imperfect from the dramatic and logical standpoint, and some suspect that something has been lost which should come between the forty-first and forty-second chapters. To our mind the connection is perfect as the text stands. God is holy, and whenever, however, men are made to feel God, they feel their own sinfulness. As the sun's rays have not only light and warmth which are perceived, but a subtle actinic force in which is the secret of the chemical changes produced by them, so there is a moral actinism in all the displays of divine power and presence. There is an ethical spirit enshrined in the cascade, in ocean billows, among the mountains and the stars.

In this connection I read with great interest a line or two from a friend sojourning for a while under the shadow of the Alps: "Grand as is the scenery about Interlaken, to be shut in by these mighty mountains gives me such a feeling: 'very dejected' hardly expresses it. Every sin I ever did stands out before me as big as the mountains themselves."

John Newton was prepared by something that entered his soul during a storm at sea to pray to his mother's God for forgiveness. Admiral Foot made his consecration to holy life while pacing the deck under the spell of the midnight heavens. Jonathan Edwards used to seek scenes of the sublime and fearful for their religious influence; a thunderstorm bringing him near to Sinai. Charles Kingsley made the complete dedication of himself to God on the coast at Sully, and wrote, "Before the sleeping earth and the sleepless sea and stars I have devoted myself to God: a vow never (if he gives me the faith I pray for) to be recalled." There was a purpose in God's delivering the law amid the tremendous phenomena of Mount Sinai, as well as in his preparing Moses to be its enunciator in the awful silence of the desert of Midian. Elijah learned righteousness in the

inspiring retreats of Mount Gilead, and John the Baptist came from the physical terrorism of the wilderness of Judea to preach repentance and the coming of the kingdom.

Sometimes these rents into the soul, deep as the conscience, are made by God's sudden providences. When the Czar Alexander lost his favorite daughter, and the glories of his empire were forgotten in the desolation of his heart, he went about the palace beating his forehead and crying that he was visited for his sins.

Frederick W. Maurice was one of the truest and purest of men. He was devotedly attached to his wife, and when she was taken away his whole soul went out in lament. Yet he tells us that the intensest feeling at that hour of bereavement was not grief, but the sense of unworthiness. He cried to God over the coffin, but it was the cry of a penitent begging for grace.

Now in this fact that "man is built up around a conscience," that the core of every man's being is of moral substance, will help us account for the readiness of dying men to confess their sins. We may doubt if they are so greatly shaken by the fears of eternal consequences that are beginning to rush upon them. Many at least adhere until the very last to their philosophy that hell is a figment of imagination. They can be persuaded to do nothing counter to their life-long habit. No sacrament, no priestly shriving, will they have, for, as many have said in that hour, they must die as they have lived. But though the soul feels no terrorism, it is oftentimes utterly humiliated. The very vastness of the change that is passing upon them, the knowledge that all of life's purposes are now consummated, the sense of the brevity of the span they have passed through, the imminence of a spiritual world, or the very uncertainty that invests the moment—these things awe them. And with the awe comes the sense of unworth.

We may say that there is no necessary connection between the divinely great and the holy, between the human sense of littleness and the sense of sin, but actual connection there always is.

Here we have a psychologic basis for the philosophy of perdition in a future state for every soul that is not conscious of being made right by some divine expedient. How will the soul be shaken by the shock of its first realization of eternity! What awe will fall upon it from the "great white throne" and him that sitteth upon it, from whose face the earth and the heavens flee away! It will need no definite declaration of doom to damn a sinner. The ancient mythologists represent the soul coming in sight of the august judges of the lower regions as "straightway wholly confessing" the sins of its lifetime, without a question and without a taunt from those severe arbiters of destiny.

Isaiah, though a saint, felt a touch of that natural perdition from which only grace could save him (vi. 5): "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

Peter's experience was on the same line, from awe to penitence (Luke v. 8): "Simon Peter, when he saw it [the miraculous draught of fishes], fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed." But for the interposition of Jesus' gracious words, "Fear not," spoken with as much augustness as were his words of miraculous command, Peter would never have recovered his moral equanimity. If, as some imagine, the closing book of the Bible was not a veritable revelation, but the rhapsodic flight of John's imagination, then the apostle must have been gifted with the deepest poetic genius, an insight of the subtlest play of



human emotion. See how he introduces the final judgment of souls with a picture of utmost sublimity (Rev. xx. 11): "And I saw a great white throne," etc.

The spirit which Eliphaz saw is immanent and imminent in nature still; but it is the Holy Spirit: the same that once brooded over chaos and brought forth the world; the same that convinces men of sin and righteousness and judgment.

ILLUSTRATIONS FROM THE WATER-SUPPLY OF JERUSALEM.

THE temple site at Jerusalem was an enormous plateau of rock nearly a quarter of a mile square, and originally rising about one hundred and fifty feet above the valley on the east. This rock is discovered to be honey-combed with vast cisterns, the largest holding three million gallons, and the thirty-five thus far examined having a combined capacity of ten million gallons, sufficient to supply two hundred thousand people with drinking water for a year. These cisterns are supplied from springs from near by and far over the hills toward southern Judea.

These cisterns symbolize the church in several respects:

1. The cisterns would be useless in themselves were they not supplied by the living springs: so the church is valueless except as the power and grace of Christ, the Heavenly Fountain, fill it and flow through its ordinances. A Pope's blessing or a minister's benediction is in itself as impotent to convey spiritual favor as is the dead hand of the old bishop which the Abyssinians use in ordaining their priests. But,
2. The cisterns were indispensable in gathering and retaining the water from the springs, and distributing to the people. The inhabitants of Jerusalem would have perished without them, though the distant hills were veined with water. So the church has collected, preserved, and distributed the inspired truth. The

Bible would have perished with other ancient books had it not been for the careful collation of its various parts, the close guardianship of its text, and the publication of it from age to age. Were it not for the labors of ordained men sent out from the early evangelical centers we would now be pagans. We must not worship the church; there is a limit to the reverence we should pay to its venerable institutions; but as the old Jews fought with their lives for their water-works, so should we for the church. Only a fool or an execrable wretch would have broken an aqueduct, and only unpardonable folly or madness raises its hand against a biblically founded institution. Individual Christians are the constituent parts of the church, and one who is not consecrated to its service is like a broken piece of the cistern through which the water of life is drained away from others. Just here is the fatal fault of some so-called good men: they are like beautifully cut stones lying apart from the wall; the fact that they have no connection with the church is the occasion of the disbelief in others who would otherwise be drawn by their example to confess Christ and seek their life in him.

3. These cisterns were of various shapes, sizes and locations. Some were narrow, bottle-shaped excavations; others broad pools; some cut into the solid rock; others built of stone blocks or concrete. Their variations were the outcome of the varying notions of the old engineers, necessitated by their location, or made to suit the mere convenience of the builders. But they were alike in their common supply and common beneficent purpose. The church has as wide diversities in detailed creed, polity and customs. Some are exceedingly narrow, some broad and shallow; but they are one in their supply of grace, and are doing the one Lord's work in bringing the water of life to perishing people.

One of the springs which supplied the temple cisterns was six miles distant in the Wady Urtas. It was the chief feeder of the pools which King Solomon built in that naturally dry and sterile valley, transforming it at its lower end into the famous Gardens of Solomon. This was the last halting-place of the pilgrims from the south country as they went up annually to the great celebration at Jerusalem. Even now the Bedouin, as he waters his flocks from the pools or from the open air-holes of the long aqueduct that conducts the water toward the sacred city, blesses the memory of the great king who built them. Scholars believe that the Wady Urtas is the ancient valley of Baca, to which reference is made in the eighty-fourth Psalm. When the pilgrims reached the temple they took up the joyful chant of blessing upon those "who passing through Baca make it a well."

Sitting once by the side of the pools in Urtas, we appreciated the beauty of that expression, "passing through Baca make it a well," as applicable to all good and kindly deeds which bring cheer to the desolate hearts of men. We were impressed with the fact that pool building was the most royal of all Solomon's works. No one thinks of his ivory throne now, but his reservoirs are in every traveler's thoughts as the sign of his regal munificence. So there is no dignity higher than that of helpfulness. Royal blood may not flow in our veins, but the very spirit of the King of Heaven flows in the souls of those who love their kind, for "he that loveth is born of God."

We observed also that these water-works are almost the only relics of the magnificence of Solomon. His palace is gone, his armies and retainers have turned into dust. But nature, which brings almost everything else to decay, has preserved the water-courses. The text adds, "The rain also filleth the pools." Solomon

started the flow from the great spring on its highway of beneficence, and nature keeps up the supply as the good king indicated. So the very forces of the natural world supplement and perpetuate the influence of our good deeds. "God is love," and a loving action opens, as it were, a vein from the heart of the eternal; and "whatsoever God doeth it shall be forever." We long to project our lives in their influence and renown beyond the limit of our days. There is one sure way of accomplishing this ambition: start a good work. Our resources may be limited, but from age to age "the rain filleth the pools" of our good intent.

It has lately been discovered that one of the springs supplying the temple was within the city itself. Beneath the recently erected convent were found two great cisterns, and the stream filling them from some as yet unknown fountain under the accumulation of the thrice-buried city. It was hitherto thought that the Kedron was the "river, the streams whereof make glad the city of our God, the holy place of the tabernacles of the Most High." But the word rendered "river" means a perennial stream, and Kedron is dry during a great part of the year. But this new-found spring answers to Joel's figure, "A fountain shall come forth of the house of the Lord." Jerusalem was thus independent of external water sources. Enemies might break down the outer aqueducts, but the inhabitants were without thirst. So the church has no absolute human dependence. "God is in the midst of her." The church uses all forms of external help that men's wisdom and culture, their money and service, can give it. But if these should fail, the church would not. Many a time have persecution and reproach thrown it entirely upon its own inner truth and spirit, to prove its essential vitality with the very life of God.

MISCELLANEOUS SECTION.  
PREACHERS EXCHANGING VIEWS.

Criticism on a Sermon Plan.

IN the April HOMILETIC (p. 381) is the skeleton of a sermon by Dr. Lyman Abbott entitled, "God's Appearance in Unexpected Places and Unexpected Times." God appears:

"1. In times of *remorse*." "To Jacob fleeing from Esau." *Remorse* is sorrow for sin, *without* any apprehension of the mercy of God. Repentance is also sorrow for sin, but *with* apprehension of mercy. Judas felt *remorse* but did not repent. Jacob repented but did not feel *remorse*. So far from feeling *remorse*, Jacob at Bethel had blessed fellowship with God, received forgiveness of his sins, and the assurance of divine guidance and protection. If *remorse* is hopeless sorrow for sin, then it is certain that God did not appear to Jacob in the time of his *remorse*.

Dr. Abbott's second example is even more surprising, viz.:

"2. In times of *recreancy*." "To Moses at the burning bush." *Recreancy* is a cowardly yielding in the combat; a species of desertion or apostasy; the abandonment of a cause or principle. It certainly sounds strangely to hear Dr. Abbott charge "Moses with *recreancy*" at the burning bush. The record shows that God made a most marvellous revelation of himself, and took Moses at this time into terms of most intimate confidence. God does not rebuke the *recreancy* of his servant; nor is there anywhere in the Word of God the faintest intimation that Moses was *recreant*. The statement is misleading and the charge of *recreancy* is gratuitous.

His third example is still more unfortunate, viz.:

3. "In times of *blundering*." "To Elijah in the still small voice after his *blunder* in slaying the false prophets." If Elijah was not directed by God to slay the eight hundred and fifty prophets of Baal and of the groves, then his act was not a

*blunder* but a fearful *crime*; it was murder by the wholesale: and Dr. Abbott is entirely too tender and sentimental when he gently terms it a *blunder*. To *blunder* is to move without direction, blindly, precipitately—to mistake grossly. Elijah did *not* thus act. His challenge is, as he prays to God, "Let it be known that I have done all these things at thy word." And God sent the answer in the consuming fire. The lives of these Baal prophets were forfeited, in the theocracy. To displace Jehovah and to enthrone Baal was to destroy the theocracy, put an end to the divine revelations, and leave the world in heathen and hopeless darkness. To serve Baal was "treason" against Jehovah; the question at issue in Israel then was, "Who is God, Jehovah or Baal?" Right nobly did Elijah stand in his place for the God of his fathers; faithfully did he execute the theocratic law against idolatry; righteously did he inflict the divine sentence of death upon these prophets of a false and rival God. God's appearance to him at Horeb is not to rebuke him for this *blunder*, but for having left his post of danger and duty in Jezreel; for not having pressed his work of national reformation to a glorious success in the complete extermination of Baal worship and worshipers from the land. "Elijah, what doest thou *here*. Go, return," etc.

A. W. PITZER.

WASHINGTON, D. C.

A Question of Exegesis.

DID Job say (xxi. 15), "What is the Almighty, that we should serve him?" etc., or did he *quote* what the wicked say? Dr. Sherwood takes the former view in the "Prayer-Meeting Service" in the May number of THE REVIEW. But it seems to me that the latter is more tenable. Job's friends had asserted that the wicked are punished in this life, and now he argues

that this is not true as a rule. He mentions their prosperity and defiance of God. There is a direct quotation of their language in the fourteenth verse. The text is a continuation of the thought, if not of the quotation.

As neither the context nor the scope of the whole passage demands Dr. Sherwood's exegesis, and as it seems at variance with the character of Job and the subsequent commendation of Jehovah, we much prefer an explanation less harsh to the great sufferer and at the same time consonant with the fact that the wicked do even now cherish the sentiments of the text.

BROOKLYN, N. Y. J. A. S.

#### Disturbance in Church.

Can you suggest some way to stop whispering among the young people of my congregation without giving offense? A SUBSCRIBER.

REPLY.—Possibly not "without giving offense." Still such an evil should be put down at any cost. Sometimes a firm bold course is necessary to break up the habit. I will relate my own experience in a Connecticut parish many years ago. I found the habit established in my own congregation, and in all the churches in town. The offenders had grown so bold by impunity as to be masters of the situation, Rebuke was of no avail. They were shamefaced and defiant; and the leaders of the set were many of them the children of the first families in town. I began by polite request; then gentle rebuke; then severe criticism on such conduct; then insisting that they should leave the church or behave decently in the house of God.

But all to no purpose. They said they had done so in all the other churches (they had terrorized minister and people) and they were not going to be put down by the new comer. They defied me, and on a certain Sabbath evening rallied their strength and determined to put me down. I saw the crowd in the vestibule as I entered and knew what it meant. I spoke to several gentlemen and invoked their aid. The crisis had come. It was summer and the doors leading into the audience-room were open. When the hour of service arrived I arose and invited, in a voice loud enough to be heard by those in the vestibule, to come in and be seated. None of them entered. I waited a few minutes and then sent two deacons to ask them to enter the church or retire. Still no move. I then arose, and in a loud voice said that the meeting would not begin till my request was complied with; that I knew the purpose they had in coming there; knew how they had long disgraced themselves and disturbed the churches; that I had the names of the leaders; and that I would wait five minutes more, and if in that time they did not leave or enter the church and be orderly I should dismiss the congregation and on the morrow appeal to the law for protection.

The victory was won, and it was complete. God smiled on my efforts. A glorious revival quickly followed, and many of these young men and women were brought into the kingdom.

J. M. S.

BROOKLYN, N. Y.

## EDITORIAL SECTION.

### HINTS ON THE MEANING OF TEXTS:

#### Christian Culture.

#### Prayer in Trouble.

*From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I.—Ps. lxi. 2.*

David sounds the depths of human experience, both of sorrow and joy,

of fierce struggle and sweet triumph. Here he reveals to us how we ought to pray in times of trouble.

I. The true *spirit* of prayer. A feeling of our need of the divine uplifting. "Lead me to the rock that is higher than I." We are too weak to lift ourselves to that rock of eter-

nal refuge, strength and outlook. In our low estate all around is shifting sand or deceitful wave. Our help cometh from the Lord. The release comes from God's lifting us nearer to himself in thought, feeling, life, character. That is the object of life's discipline and the panacea for life's ills.

II. In what *manner* should we pray?

(a) With energy, "I will cry."

(b) In every place and condition, however discouraging. "From the ends of the earth"—none can be too far away. When "overwhelmed," he can raise us even "out of the depths," and from the multitude of the "waves and billows."

III. In what way should we encourage ourselves to pray? By remembering former deliverances—because thou hast been a shelter, a strong tower. We know God is the same yesterday, to-day and forever. Experience, a wonderful aid to faith; answers to prayer in the past a powerful stimulus to prayer in any and every time of need. His hand not shortened, nor his ear heavy. He fainteth not, neither is weary; therefore they that wait upon him shall renew their strength.

J. S. K.

**An Overflowing Blessing.**

*And pour you out a blessing that there shall not be room enough to receive it.*—Mal. iii. 10.

NOR room enough in our hearts!! They are limitless in their sense of need; like great bottomless caves echoing with cries. If the whole world were unloaded into them there would be as much empty room left as there is about the globe in space. Men work for a lifetime to get satisfied and at the end say with Solomon, "Vanity of vanities!"

But the promise of over-fullness remains. Observe that God in nature does not limit his beneficence by what men can take in. No man can drink his own well dry or absorb through his pores all the sunshine that comes into his chamber. So in grace. Some empty places in the soul.

I. Sense of *poverty*. God will not try to stop the leak in the heart by pouring gold dollars through it, but will give the spirit of adoption which imparts enjoyment of all the works of our Father in heaven. Title deeds express limitation of ownership and are filed in court archives; but God's title deed expresses limitless ownership—"All things are yours," and is kept in the man's own heart, *i. e.*, where he can feel it.

II. Sense of *bereavement*. God fills this with assurance of immortal reunions. Whittier:

"And yet, dear heart, remembering thee,  
Am I not richer than of old?  
Safe in thy immortality,

What change can reach the wealth I hold?"

III. Sense of *ignorance*. God promises the Spirit to "lead you into all truth." Not that he will answer all speculative inquiries, or lead you down a path of definitions; but satisfy the mind with grand impressions of the truth of his love and grace and life; make it overflow as Paul's did when he cried, "Oh, the depth of the riches both of the wisdom and the knowledge of God."

IV. Sense of *sin*. "If sin abound grace doth much more abound." "Peace like a river" from Christ's side. Jesus said, "My peace give I unto you," the same moral equanimity that he has before God.

V. Sense of *uselessness in purpose*: life's energies drained into self as the Jordan into the Dead Sea, instead of the desires flowing out to bless mankind. Charles Wesley could not get up enough spirit to speak for Christ; but when the Spirit was given he cried, "O, for a thousand tongues to sing!" etc.

VI. Sense of *little service* even with the best intentions. God makes a Christian useful beyond his ability, his planning and his knowledge. The widow's mite has brought more money to the Lord's treasury through her example than all the donations of kings. Consecration infinitizes one's life.

L.

**Revival Service.****Unconscious Decadence of Life.**

*Gray hairs are here and there upon him and he knoweth it not.*—Hosea vii. 9.

I. The decay of the faculties of the soul for good. A certain result in the course of years of unbelief and neglect.

II. This decay often more rapid than physical exhaustion. Young in years, some are yet fearfully dulled in sensibility to spiritual things.

III. Signs of this decay. Dimness of perception of truth. Dullness of hearing the still small voice. Elasticity of hope and aspiration gone. Palsy of faith. Loss of memory of the gospel when heard.

IV. The unconsciousness of being in this state. "He knoweth it not." The end is near, but he thinks it far off. He is at ease, but it is a fatal composure. Asleep on the edge of the pit. God may interpose and arouse him. Need of throwing off the torpor. Agonize.

**Revival Service.****On the Borders of the Kingdom.**

*And when Jesus saw that he answered discreetly he said unto him, Thou art not far from the kingdom of God.*—Mark xii. 34.

There is in this world no broad, impassable gulf between the state of the regenerate and the unregenerate. The boundary line is often very narrow; some lives lie on the borders of salvation. This is especially true in the case of those religiously educated, with religious environments, possessing religious convictions, predilections, and sympathies. Their judgments are convinced, their desires awakened, their habits and tendencies are favorable to a Christian manner of living. They are under the influence of the gospel's call and the Spirit's illumination; they have an interest—are almost persuaded. What a vantage ground!

II. Yet they are not in the kingdom. The wall of separation may be narrow and almost invisible, but it is real. They are still in the kingdom of darkness, under the power of the prince of this world, and it is not yet certain they will break his yoke. If they die in their present case they are banished from heaven. If they live in their present state they are still in rebellion—in death.

III. To be in the kingdom of God, they must make a full surrender. The will must act obediently, trustfully toward him. They must step over the boundary. It may be break with violence their chains, it may be strive with agony to enter in. It may not be so much the will as the heart that must be persuaded; they must trust and venture. Generally it is some *one* thing that keeps them out of the kingdom. It may seem a very little thing, but it is enough. One energetic effort, a simple letting go old dependences or the old hope or the old prejudice, and they are in the kingdom. This condition is in one view hopeful, since there is but a step. It may prove a snare, if it lead to presumptuous delay or unscriptural confidence. In any case it is solemn and critical. How much is lost by remaining so? It is discouraging to others—a stumbling block. How terrible the dismay and self-condemnation if at last the door is shut and they left out!

J. S. K.

**Funeral Service.****Spoiling the Spoiler.**

*Death is yours.*—I. Cor. iii. 22.

The believer stands with his heel on the neck of the King of Terrors.

(a) Yours as a conquered foe transformed into a friend. A lion's carcass with the honeycomb in it. A monitor of life's brevity and time's treachery, teaching priceless lessons how to live.

(b) An opportunity to glorify God. The Christian's way of meeting death not that of the Stoic glorifying his

firmness, nor that of the skeptic glorifying his shame, but of the believer magnifying the grace of God. Showing forth Christ's power perfected in his weakness—power to scatter gloom, fear, pain, regret. Many of the greatest victories for the gospel Christians have won on the bed of death.

(e) Yours as a redeemer from servitude to the clayey body, and subjection to the discordant, tempting, crippling influence of the physical.

(d) Yours as a convoy to heaven—a gateway to glory, a herald of coro-

nation. The dawn of "Graduation Day."

(e) Faith in Christ is victory over death. Because he has conquered death for us; his promised presence lights up the valley path, his word spans and bridges the gulf. If Christ is ours, death is ours—our resurrection life hid in him, and secure.

(f) Yours as a boon. Rest to the tired pilgrim—harbor for the storm-tossed voyager—sabbath eve to the working-man.

"Asleep in Jesus, blessed sleep,  
From which none ever wakes to weep."

J. S. K.

#### LIVING ISSUES FOR PULPIT TREATMENT.

##### Our Divorce Laws.

*What therefore God hath joined together let not man put asunder.*—Matt. xix, 6.

LAST MONTH'S REVIEW contained a striking illustration from the laws of New York State, of the present chaotic condition of our marriage and divorce laws, and the wrong and immorality fostered and protected thereunder, quoting actual sections of the New York statutes and decisions interpreting them, we have seen both polygamy and polyandry made legal, with no chance of escape by the innocent party from such abhorrent and detestable condition without loss of honor and social standing.

The following article still further illustrates, by a series of actual occurrences which have taken place—real names of course being not given—the condition of immorality, injustice and licentious wickedness forced upon the people by laws which should be their shield and protection.

##### EXAMPLES OF IMMORALITY UNDER OUR DIVORCE LAWS.

William Jones was a bachelor. Mrs. Mary Parsons was a wife, supporting herself in the city by nursing while her husband was at his father's, in the country, ill. Mrs. Parsons took a trip to New Haven one day, hired a lawyer, and in due season received a divorce, valid in Connecticut, but not valid here, as her hus-

band was a citizen of New York and had not been served with the papers. She and Jones went to Stamford, were married, and returned to New York the same afternoon. The marriage, valid in Connecticut, was valid here. "Its validity could not be questioned in this state." They lived together for a few months. Then Mary went home on a visit, leaving an unmarried sister, Frances, with Jones. Mary met Parsons, who knew nothing of the divorce, lived with him for two months (for she was his lawful wife), and then returned to Jones. During her absence, Frances had enlightened Jones upon many matters, and the latter had, a few days before Mary's return, obtained a Connecticut divorce against Mary and married Frances in Norwalk. The last marriage was valid here, while the divorce was not. Jones had money. Mary's reproaches were met with the proof that she had been living with Parsons. Not one of the parties could get a divorce that would be recognized as valid in this state. The two women finally agreed to live in lawful polygamy with Jones. Then Parsons became suspicious, visited the city, found his wife living with Jones, and was confronted with the invalid divorce and valid marriage certificate. He was helpless. He could bring no action for relief, even, for his wife was liv-

ing in lawful wedlock with Jones. "Whose child is this?" he asked his wife. "Honestly, I do not know," was her truthful and candid reply.

Jane Smith, an honest girl, was courted by her married employer, a very rich man. He was not a "villian," but a moral and proper person—a firm believer in St. Paul's doctrine: that without law there is no sin. He did not try to betray her. He offered honorable marriage and decent support as his wife. She finally consented. Why should she not? He had obtained a divorce from his wife without her knowledge—for he would not have exchanged her for four thousand Jane Smiths—and the two went to New Jersey and were married. He kept the second marriage from his first wife for over a year. When she did hear of it he had married, for the third time, the wife of one of his friends, she having obtained an invalid divorce from her husband, and he having obtained one from Jane. The third marriage had been intended only to make proper and correct relations that otherwise would be unlawful. When his first wife asked for a divorce, her lawyers told her that she had not even cause for a separation. Nothing that had been done was unlawful, nor had her husband acted except within his legal and moral rights. Her rights were the same as his, if she chose to avail herself of them. The law showed no partiality.

A married woman had a lover. After withstanding his importunities for a year, she consented to a secret divorce from her husband and a secret marriage with him. The lawyer employed blackmailed her, under threats of exposure, until in sheer desperation she went to her first husband and told him the whole truth. To her intense astonishment he replied, quite calmly: "If I had known this six months ago, it would have saved me no end of worry and you \$4,000. I married Sarah [a servant] last January, and Etta [a cousin] in May, and have

been unable to sleep for fear you would find it out and make a row."

These are every day cases. Nearly every man you meet has one or more to tell. The newspapers are full of them. The very foundations of the deep have been broken up. There is no longer morality or decency left us by the anti-divorce free-love fiends. Twenty years hence the crop now sowing will be reaped in countless law-suits, when not even a wife will be able to testify which children belong to one husband and which to another. Even now, lawyers begin to look with suspicion upon all purchases of real estate. Dozens have been bitten with dower rights of second and third wives.

The remedy is not a Federal divorce law. The object of that agitation is to fasten polygamy and polyandry upon all the States at one blow. New York was captured by the Free Lovers in 1883, New Jersey in 1886. At this rate it would take a century to bring all the States under the Free Love rule, while it can be done in three years by extending the New York law to the whole Union through a Constitutional Amendment. There is no "clash of State jurisdiction," as pretended by the Free Lovers. Is there any clash between New York and Canada, between Maine and Nova Scotia? What need for any between New York and Pennsylvania? Each is as foreign one to the other as Denmark and Siam. While each State retains original and sovereign jurisdiction over the question no conflict is possible. None will ever arise between the States until the Federal Government is granted permission to meddle and mar.

What is the remedy? To restore the ancient landmarks and to bring back to health the public mind, debauched by the Free Love sophistries taught without contradiction for two generations by the leaders of the "anti-divorce movement" in church and society.



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