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REVIEW SECTION.

I.—BERNARDINO OCHINO.

A CAPUCHIN PREACHER AT THE TIME OF THE REFORMATION.

By PHILIP SCHAFF, D.D., NEW YORK CITY.

BERNARDINO OCHINO is one of the most striking and picturesque characters among the Italian Protestants of the Reformation period. He was an oratorical genius and monkish saint, who shone with meteoric brilliancy on the sky of Italy, but disappeared under a cloud of scepticism in the far North. He reminds one of three other eloquent monks—Savonarola, who was burned at the stake in Florence; Father Gavazzi, who became a Calvinist, and died peacefully in Rome; and Père Hyacinthe, who left the Carmelite order and the pulpit of Nôtre Dame in Paris without joining any Protestant church.

Ochino was born in the fair Tuscan city of Siena, which is adorned by a Gothic marble dome, and gave birth to six popes, fifty cardinals, and a number of canonized saints—among them the famous Caterina of Siena; but also to Protestant heretics, like Lælius and Faustus Socinus. He joined the Franciscans, and afterward the severe order of the Capuchins, which had been recently founded by Fra Matteo Bassi in 1525. He hoped to gain heaven by self-denial and good works. He far surpassed his brethren in ability and learning, although his education was defective—he did not know the original languages of the Bible. He was twice elected vicar-general of the order. He was revered by many as a saint for his severe asceticism and mortification of the flesh. Vittoria Colonna, the most gifted and cultivated woman of her age, and her friend, the Duchess Renata of Ferrara were among his ardent admirers. Pope Paul III. intended to make him a cardinal.

He was the most popular preacher in Italy in his time. No such orator had appeared since the death of Savonarola in 1498. He was in general demand for the course of Lenten sermons; and everywhere—in Siena, Naples, Rome, Florence, Venice—he attracted crowds of people, who listened to him as a prophet sent of God.

We can hardly understand the extravagant laudations of his contemporaries from his printed sermons. But good preachers were rare in Italy, and the effect of popular oratory depends upon action as much as on diction. We must take into account the magnetism of his personality, the force of dramatic delivery, the lively gestures, the fame of his monastic sanctity, his emaciated face, his gleaming eyes, his tall stature and imposing figure. The portrait prefixed to his "Nine Sermons," published at Venice, 1539, shows him to us as he was at that time—a typical Capuchin monk, with the head bent, the gaze upturned, the eyes deeply sunk under the brow, the nose aquiline, the mouth half open, the head shaved on top, the beard reaching down to his breast.

Cardinal Sadolet compared him to the orators of antiquity. One of his hearers in Naples said: "This man could make the very stones weep." Cardinal Bembo secured him for Lent at Venice through Vittoria Colonna, and wrote to her (1539): "I have heard him all through Lent with such pleasure that I cannot praise him enough. I have never heard more useful and edifying sermons than his; and I no longer wonder that you esteem him so highly. He preaches in a far more Christian manner than other preachers, with more real sympathy and love, and utters more soothing and elevating thoughts. Every one is delighted with him." A few months later he remarks to the same lady: "Our Fra Bernardino is literally adored here. There is no one who does not praise him to the skies. How deeply his words penetrate; how elevating and comforting his discourses!" His abstinence was so excessive that he begged him to eat meat and not restrain himself, lest he should break down.

Even Pietro Aretino, the most frivolous and immoral poet of that age, was superficially converted for a brief season by his preaching, and wrote to Paul III.: "Bembo has won a thousand souls for Paradise in bringing to Venice Fra Bernardino, whose modesty is equal to his virtue. I have myself begun to believe in the exhortations trumpeted forth from the mouth of this apostolic monk."

Cardinal Commendone, afterward Bishop of Amelia, an enemy of Ochino, gives this description of him: "Everything about Ochino contributed to make the admiration of the multitude almost overstep all human bounds—the fame of his eloquence; his prepossessing, ingratiating manner; his advancing years; his mode of life; the rough Capuchin garb; the long beard reaching to his breast; the gray hair; the pale, thin face; the artificial aspect of bodily weakness; finally, the reputation of a holy life. Wherever he was to speak, the citizens might be seen in crowds; no church was large enough to contain the multitude of listeners. Men flocked as numerous as women. When he went elsewhere the crowd followed after to hear him. He was honored not only by the common people, but also by princes and kings. Wherever he came he was offered hospitality; he was met at his arrival and escorted at his departure by the dignitaries of the place. He himself knew how to increase the desire

to hear him and the reverence shown him. Obedient to the rule of his order, he travelled only on foot ; he was never seen to ride, although his health was delicate and his age advanced. Even when Ochino was the guest of nobles—an honor he could not always refuse—he could never be induced, by the splendor of palaces, dress, and ornament, to forsake his mode of life. When invited to table, he ate of only one very simple dish, and he drank little wine ; if a soft bed had been prepared for him, he begged permission to rest on a more comfortable pallet, spread his cloak on the ground and laid down to rest. These practices gained him incredible honor throughout all Italy.”

Ochino was already past fifty when he began to lose faith in the Roman Church. The first traces of his change are found in his “ Nine Sermons ” and “ Seven Dialogues,” which were published at Venice in 1539 and 1541. He seems to have passed through an experience similar to that of Luther in the convent at Erfurt, only less deep and lasting. The vain monastic struggle after righteousness led him to despair of himself and to find peace in the assurance of justification by faith in the merits of Christ. As long as he was a monk, so he informs us, he went beyond even the requirements of his order in reading masses, praying the Pater Noster and Ave Maria, reciting psalms and prayers, confessing trifling sins once or twice a day, fasting and mortifying his body ; but he came gradually to the conviction that Christ has fully satisfied for His elect, and conquered paradise for them ; that monastic vows were not obligatory, and even immoral ; and that the Roman Church, though brilliant in her outward appearance, was thoroughly corrupt and an abomination in the eyes of God.

In this transitive state he was much influenced by his personal intercourse with Jean de Valdés and Peter Martyr. Valdés, a Spanish nobleman, who resided at Rome and Naples, was an evangelical mystic and the real author of that remarkable book, “ On the Benefit of Christ’s Death ” (published at Venice, 1540 ; also recently, in English, at London and Boston, 1860), which was formerly attributed to Aonio Paleario (a friend of Ochino), and had a wide circulation in Italy till it was suppressed and publicly burned at Naples in 1553.

During the Lenten season of 1542 Ochino preached his last course of sermons at Venice. The papal agents watched him closely, and reported some expressions as heretical. He was forbidden to preach, and cited to Rome.

Caraffa had persuaded Pope Paul III. to use violent means for the suppression of the Protestant heresy. In Rome, Peter had conquered Simon Magus, the patriarch of all heretics ; in Rome, the successor of Peter must conquer all successors of the archheretic. The Roman Inquisition was established by the bull *Licet ab initio*, July 21st, 1542, under the direction of six cardinals, with plenary power to arrest and imprison persons suspected of heresy, and to confiscate their property. The famous general of the Capuchins was to be the first victim of the “ Holy Office.”

Ochino departed for Rome in August. Passing through Bologna, he called on the noble Cardinal Contarini, who in the previous year had met Melancthon and Calvin at the Colloquy of Ratisbon, and was suspected of having a leaning to the Lutheran doctrine of justification by faith and to a moderate reformation. The cardinal was sick, and died during the month. The interview was brief, but left upon Ochino the impression that there was no chance for him at Rome. He continued his journey to Florence, met Peter Martyr in a similar conflict, and was warned of the danger awaiting them both. He felt that he must choose between Rome or Christ, between silence or death, and that flight was the only escape from this alternative. He resolved to save his life for future usefulness, though he was already fifty-six years old, gray-haired, and enfeebled by his ascetic habits. "If I remain in Italy," he said, "my mouth is sealed; if I leave, I may, by my writings, continue to labor for the truth with some prospect of success."

He proved by his conduct the sincerity of his conversion to Protestantism. He risked everything by secession from the papacy. An orator has no chance in a foreign land with a foreign tongue.

In August, 1542, he left Florence; Peter Martyr followed two days later. He was provided with a servant and a horse by Ascanio Colonna, a brother of Vittoria, his friend. At Ferrara, the Duchess Renata, a patroness of fugitive Protestants, furnished him with clothing and other necessaries, and probably also with a letter to her friend Calvin, who had visited her in 1536, and remained ever after in correspondence with her. According to Boverius, the annalist of the Capuchins, who deploras his apostasy as a great calamity for the order, he was accompanied by three lay brethren from Florence.

He proceeded through the Grisons to Zürich, and stopped there two days. He was kindly received by Bullinger, who speaks of him in a letter to Vadian (December 19th, 1542) as a venerable man, famous for sanctity of life and eloquence.

He arrived at Geneva during September, and remained there three years. He preached to the small Italian congregation, but devoted himself chiefly to literary work, by which he hoped to reach a larger public in his native land. He was deeply impressed with the moral and religious prosperity of Geneva, the like of which he had never seen before, and gave a favorable description of it in one of his Italian sermons.

"In Geneva, where I am now residing," he wrote in October, 1542, "excellent Christians are daily preaching the pure Word of God. The Holy Scriptures are constantly read and openly discussed, and every one is at liberty to propound what the Holy Spirit suggests to him, just as, according to the testimony of Paul, was the case in the primitive Church. Every day there is a public service of devotion. Every Sunday there is catechetical instruction of the young, the simple, and the ignorant. Cursing and swearing, unchastity, sacrilege, adultery, and impure living—such

as prevail in many places where I have lived—are unknown here. There are no pimps and harlots. The people do not know what rouge is ; and they are all clad in a seemly fashion. Games of chance are not customary. Benevolence is so great that the poor need not beg. The people admonish each other in brotherly fashion, as Christ prescribes. Lawsuits are banished from the city ; nor is there any simony, murder, or party spirit, but only peace and charity. On the other hand, there are no organs here, no noise of bells, no showy songs, no burning candles and lamps, no relics, pictures, statues, canopies or splendid robes, no farces or cold ceremonies. The churches are quite free from all idolatry.”

Ochino wrote, at Geneva, a justification of his flight in a letter to Girolamo Muzio (April 7th, 1543) ; and in a letter to the magistrates of Siena he gives a full confession of his faith, based chiefly on the eighth chapter of the Epistle to the Romans (November 3d, 1543). He published, in rapid succession, seven volumes of Italian sermons or theological essays.

He says, in the Preface to these sermons : “ Now, my dear Italy, I can no more speak to you from mouth to mouth ; but I will write to you in thine own language, that everybody may understand me. My comfort is that Christ so willed it that, laying aside all earthly considerations, I may regard only the truth. And as the justification of the sinner by Christ is the beginning of the Christian life, let us begin with it in the name of our Lord Jesus Christ.” His sermons are evangelical, but with a mystical tendency, as we might expect from a disciple of Valdés. He lays much stress on the mystical union of the soul with Christ by faith and love. He teaches a free salvation by the sole merits of Christ and the Calvinistic doctrine of sovereign election, but without the negative inference of reprobation. He also wrote a popular, periphrastic commentary on his favorite Epistle to the Romans (1545), which was translated into Latin and German. Afterward he published also sermons on the Epistle to the Galatians, which were printed at Augsburg, 1546.

He lived on good terms with Calvin, who distrusted the Italians, but after careful inquiry was favorably impressed with Ochino’s “ eminent learning and exemplary life.” He mentions him first in a letter to Viret (September, 1542) as a venerable refugee, who lived in Geneva at his own expense, and promised to be of great service if he could learn French. In a letter to Melanchthon (February 14th, 1543) he calls him an “ eminent and excellent man, who has occasioned no little stir in Italy by his departure.” Two years afterward he recommended him to Myconius, of Basel, as “ deserving of high esteem everywhere.”

Ochino associated at Basel with Castellio, and employed him in the translation of his works from the Italian. This connection may have shaken his confidence in the Calvinistic doctrine of predestination and free-will.

He labored for some time as preacher and author in Strasburg, where he met his old friend Peter Martyr, and in Augsburg, where he received

from the city council a regular salary of two hundred guilders as preacher among the foreigners. This was his first regular settlement after he had left Italy. At Augsburg he lived with his sister and brother-in-law, and seems at this time to have married, if not earlier.

After his victory over the Smalkaldian League, the Emperor Charles V. held a triumphant entry in Augsburg (January 23d, 1547), and demanded the surrender of the apostate monk, whose powerful voice he had heard from the pulpit at Naples eleven years before. The magistrates enabled Ochino to escape in the night. He fled to Zürich, where he accidentally met Calvin, who arrived there on the same day. From Zürich he went to Basel.

Here he received, in 1547, a call to England from Archbishop Cranmer, who needed foreign aid in the work of the Reformation under the favorable auspices of the young king, Edward VI. At the same time he called Peter Martyr, then professor at Strasburg, to a theological professorship at Oxford; and two years afterward he invited Bucer and Fagius, of Strasburg, who refused to sign the Augsburg Interim, to professorial chairs in the University of Cambridge. Ochino and Peter Martyr made the journey together in company with an English knight, who provided the outfit and the travelling expenses.

Ochino labored six years in London—from 1547–54, probably the happiest of his troubled life—as evangelist among the Italian merchants and refugees, and as a writer in aid of the Reformation. His family followed him. He enjoyed the confidence of Cranmer, who appointed him Canon of Canterbury (though he never resided there), and also received a competent salary from the private purse of the king.

His chief work of that period is a theological drama against the papacy, under the title "A Tragedy; or, a Dialogue of the Unjust Usurped Primacy of the Bishop of Rome," with a flattering dedication to Edward VI. He takes the ground of all the Reformers, that the Pope is the predicted Antichrist seated in the temple of God; and traces in a series of nine conversations, with considerable dramatic skill but imperfect historical information, the gradual growth of the papacy from Boniface III. and Emperor Phocas (607) to its downfall under Henry VIII. and Edward VI.

After the accession of Queen Mary, Ochino had to flee, and went a second time to Geneva. He arrived there a day after the burning of Servetus (October 28th, 1553). He disapproved of this act of intolerance, but did not lose his respect for Calvin, whom he called, in a letter of December 4th, 1555, the first divine and the ornament of the century.

He accepted a call as pastor of the Italian congregation of Zürich. Here he associated freely with his countryman, Peter Martyr, but more, it would seem, with Lælius Socinus, who by his sceptical opinions exerted an unsettling influence on his mind.

He wrote a catechism for his congregation (published at Basel, 1561) in the form of a dialogue between "Illuminato" (the catechumen) and

“Ministro.” He explains the usual five parts—the Decalogue (which fills one half of the book), the Apostles’ Creed, the Lord’s Prayer, Baptism, and the Lord’s Supper, with an appendix of prayers.

His last works were his “Labyrinths” (1561) and “Thirty Dialogues” (1563), translated by Castellio, and published in Latin by an Italian printer at Basel. In these books Ochino discusses the doctrines of predestination, free-will, the Trinity, and monogamy, in a latitudinarian and sceptical way, which made the heretical view appear stronger in the argument than the orthodox.

The most objectionable is the dialogue on polygamy (“Dial. XXI.”), which he seemed to shield by the example of the patriarchs and kings of the Old Testament; while monogamy was not sufficiently defended, although it is declared to be the only moral form of marriage. The subject was much ventilated in that age, especially in connection with the bigamy of Philip of Hesse and the deplorable connivance of the Lutheran Reformers. A dialogue in favor of polygamy appeared in 1541 under the fictitious name of “Huldericus Neobulus,” in the interest of Philip of Hesse. From this dialogue Ochino borrowed some of his strongest arguments. This accounts for his theoretical error. He certainly could have had no personal motive, for he was then in his seventy-seventh year, a widower with four children; and his moral life had always been unblemished, as his congregation and Bullinger testified.

The dialogue on polygamy caused the unceremonious deposition and expulsion of the old man from Zürich by the Council in December, 1563. In vain did he protest against misinterpretation, and beg to be allowed to remain during the cold winter with his four children. He was ordered to quit the city within three weeks. Even the mild Bullinger did not protect him. He went to Basel, but the magistrates of that city were even more intolerant than the clergy, and would not permit him to remain over winter. Castellio, the translator of the obnoxious books, was also called to account, but was soon summoned to a higher judgment. The printer, Perna, who had sold all the copies, was threatened with punishment, but escaped.

Ochino found a temporary hiding-place in Nürnberg, and sent from there in self-defence an ill-tempered attack upon Zürich, to which the ministers of that city replied. Being obliged to leave Nürnberg, he turned his weary steps to Poland, and was allowed to preach to his countrymen at Cracow. But Cardinal Hosius and the papal nuncio denounced him as an atheist, and induced the king to issue an edict by which all non-Catholic foreigners were expelled from Poland (1564).

Ochino entered upon his last weary journey. At Pinczow he was seized by the pestilence and lost three of his children; nothing is known of the fourth. He himself survived, but a few weeks afterward he took sick again and ended his lonely life in December, 1564, at Schlackau, in Moravia—a victim of his sceptical speculations and the intolerance of the

age. A veil is thrown over his last days ; no monument, no inscription marks his grave. What a sad contrast between the bright morning and noonday and the gloomy evening, of his public life !

A false rumor was spread that before his journey to Poland he met at Schaffhausen the Cardinal of Lorraine on his return from the Council of Trent, and offered to prove twenty-four errors against the Reformed Church. The offer was declined with the remark, "Four errors are enough." The rumor was investigated, but could not be verified. He himself denied it ; and one of his last known utterances was : "I wish to be neither a Bullingerite, nor a Calvinist, nor a Papist, but simply a Christian."

II.—SERMON AND PAINTING.

BY PROFESSOR T. HARWOOD PATTISON, ROCHESTER, N. Y

A PAINTING resembles a sermon. The one indeed is put on the canvas, while the other is put on the heart, the mind, the conscience. But in each case a picture is made. Coleridge defined a picture as "an intermediate something between a thought and a thing." That might define a sermon too. It is the bridge which carries the preacher's thought to the thing in the pew which he calls, not always with perfect accuracy "my hearer."

I shall not, I trust, lay myself open to the charge of insisting emphatically upon what is too obvious to need insistence, when I say that every sermon as well as every picture must represent a distinct thought. One is sufficient, but that one there ought to be. Hogarth, whose paintings never fail in this matter, lays it down first as an axiom that "he who could by any means acquire and retain in his memory perfect ideas of the subjects he meant to draw would have as clear a knowledge of the figure as a man who can write freely both of the twenty-five letters of the alphabet and their infinite combinations." The danger in the multitude of commentators is the danger in the multitude of connoisseurs. The preacher's one clear original idea is obscured and buried under a host of critical data. "Some Englishmen," says Reynolds, "while I was in the Vatican came there and spent about six hours in writing down whatever the antiquary dictated to them. They scarcely ever looked at the paintings the whole time." I think that the preacher learns with every year added to his ministry to prize his own first fresh impressions of a text. They are like the rough sketches which painters keep in their portfolios and refuse to part with. They represent untouched thought, and if there be genius anywhere in the sermon, it will oftenest be found in them. Carmichael, the sea painter, writes on one occasion, "I worked very hard all day ; whether for better or worse I cannot tell. I always find a pure thought of a picture fully carried out turns out better with me than making any alterations afterward."

Another matter in which the painter's art can give us a valuable lesson is proportion. In preaching it is of much moment that we be neither great in little things nor little in great things. "You can't go mountaineering," says Mr. Henry James, "in a flat country." To which we may add that happily you don't need to. There are parts of every sermon which are flat country; and it is the height of folly to build a Babel tower there whose top shall reach to heaven. So also we may well insist that it is fatal to that fine sense of fitness which every good sermon should leave on the hearer's mind when undue attention is lavished on mere details. "A man," Mr. Ruskin writes, "who will carve a limb or a face never finishes inferior parts, but either with a hasty or scornful chisel, or with such grace and strict selection of their lines as you know at once to be imaginative, not imitative." In the leveliest piece of metal work in existence—Ghiberti's Gate to the Baptistery, at Florence—the great artist merely "suggests the actual texture of the fruit and flowers he employs with such skill." Have we not all heard of the painter who labored long and earnestly to produce a worthy representation of the Last Supper, and when at last his work was complete summoned the ablest critic he knew of to inspect it? The critic came and looked, and then fell to admiring a golden goblet admirably painted on the table. The painter in a fit of disappointment dashed his dagger through his masterpiece. A bad picture, he said, and unworthy to live if a cup attract the attention and win the admiration which should be given first and chiefest to the Christ. He, and not those poor vessels of gold or silver, should be the central point, and draw all eyes to Himself alone. Now this sense of proportion is necessary in the preacher as well as in the painter. Not details which are secondary, not the thought which, however true, is non-essential, no, but the one great truth must catch the mind's eye and remain a permanent impression in the hearer's memory. Need I say that if this is to be so the text must lead to the sermon not by a by-path, but by the broad highway? The text must be the sermon in essence, the sermon the text "writ large." There is a wide application in what Coleridge somewhere says in reference to another matter, "Your house must belong to the country, and not the country be an appendix to your house." What is called "the artist's short sight" is no disadvantage to him because, "seeing masses of light and shade and not little incidents of detail in a landscape, the world is always arranged before him as if it were a picture;" which thing may be an allegory, if the preacher read it aright. Wilson, the painter, said to a friend, whom he seized by the arm and hurried to the remotest corner of the room, "There, look at my landscape; this is where you should view a painting if you wish to examine it with your eyes and not with your nose." Get the right point of view for your subject, and let it be the point of view which will do justice to its mass and general outline. I am not arguing that the preacher should choose only large themes, but rather that he should treat all themes in a large way. The

temptation to see all the kingdoms of the world in a moment of time, to get everything, past, present, and to come, into your sermon, is one to which the preacher is prone ; but it may be well for him when he is thus tempted to remember who it was that first tried that experiment, and how ill it turned out. Details in the sermon, as in the picture, there must be. Only treat them as details. That shrewd observer of men, P. T. Barnum, made no mistake when he said, "What you want in this world are particulars." But let the particulars themselves lead up to the one great abiding effect which alike the true picture and the true sermon should produce.

Turn back for a moment from the final impression which the sermon makes to its first words. To do so may be to recall and apply this weighty opinion of Mr. Ruskin, "It is the first half-dozen strokes that determine the portrait." Whitefield said very much the same in reference to the discourse. Orator and painter alike will pay much heed to that first step which, as the French adage says, "counts."

Another favorite proverb comes to me here—"While there is life there is hope." Nowhere is this truer than in sermons. I think that audiences will pardon almost anything—bad taste, extravagance, loose thinking—shall I dare to say even heresy itself?—if only the discourse be alive. A French sculptor, contrasting a celebrated classical horse with his own, found a thousand faults with it. Then he added, with charming frankness, "Nevertheless, gentlemen, it must be confessed that this villainous beast is alive, and that mine is dead." How aptly this applies to sermons as well as to statuary !

When we come to speak of subjects it is obvious to notice that whether in the church or in the picture-gallery the deepest interest seems to gather about the representation of human nature in its infinitely varied moods and experiences. Men, not things ; and men, as Richard Wilson used to insist, "as they composed harmoniously." Ours is that rare joy which throbbled in the angels' chorus, "Peace on earth ; good pleasure among men." The preacher needs to be a pastor so as to keep in sight all through his ministry men and women as they really are ; and, as a rule, is not the best preacher he who touches humanity on all sides ? Not the reverie of the study, but the reality of the street. Reynolds was chided for keeping to portraits. He should, his critics said, launch out into something more heroic and worthier of his brush. Let him become an historical painter. But Samuel Johnson put the matter more fairly : "I should grieve to see Reynolds transfer to heroes and goddesses, to empty splendor and to airy fiction, that art which is now employed in diffusing friendship, in renewing tenderness, in quickening the affection of the absent, and continuing the presence of the dead." Yes, and Johnson was right. For preacher and for painter alike the lesson is a wholesome one. "The proper study of mankind is man." The other day they unveiled, in his native place, a statue of the great Huguenot potter, Bernard Palissy ; and we were reminded of

the modest title by which he claimed to be remembered—*Ouvrier de terre*, "A worker in clay," if you please to render it so for our present purpose. This is what the preacher is also, and his hand, like the dyer's, should be colored by the stuff in which he works. "See! see!" cried Hogarth to his companion as they came suddenly upon two women quarrelling in the street, "look at the brimstone's mouth." And he seized his tablets to preserve the unlovely features. One is reminded how the two Wesleys encountered a similar scene in their walks through the East End of London. Charles, the sensitive poet, drew his brother away from so revolting a picture; but John paused a moment. "No, Charles," said he, as the fierce, passionate tones filled the street with hideous invectives, "let us stop and learn how to preach." Even in such ungenial soil art will strike its roots and flourish; for Dr. Guthrie tells us that in a bad part of London, where such brawls as these were only too common, he saw a sign-board over a barber's shop with this inscription, "Artist in black eyes."

"*Stooping down, He wrote in the dust.*" Ah! have we thought enough of what that means? This was what Jesus did in all His life. It is what every true preacher will try to do in his—to put the message from heaven on the dust from which man was first made. Humanity never tires of him who does this faithfully and for a noble end. The densest crowd in a late exhibition of the Royal Academy in London gathered about a picture of a sick child, over whom the doctor was bending, while in the background the peasant father and his wife were waiting—oh, how anxiously!—the word which should either kindle hope or deepen despair. The preachers and painters who have made names that live were largely men who went to "this our life" for their themes. Not to the ideal life either, but to the life which men and women were living all around them. Dr. Jessop, talking of ancient glass, says, "The very secret of its transcendent glories lies in the imperfection of the material employed," and we simply lift that thought up when we turn to the saving mercy of God and remember that

" Grace erects our ruined frame
A fairer temple to His Name."

It is the finger that writes in the dust which makes that dust doubly interesting to us. And so we need to make not humanity alone, but humanity assumed by Christ, with all the promise and purpose expressed in that incarnation, central and supreme in our ministry. Dannecker, the German sculptor, chose for his earlier works themes from pagan mythology; but after he had completed his figure of Christ, he refused to go back to heathenism any more. Napoleon will have him make a statue of Venus for the gallery in the Louvre. The great artist answers, "A man who has seen Christ would commit sacrilege if he should employ his art in the carving of a Pagan goddess. My art is henceforth a consecrated thing." Dannecker held to his high resolve to the end of his life, and he had his

reward. A little child was brought for the first time to look upon his "Christ" in marble, and on being asked who it was, burst into tears and simply answered, "Suffer little children to come unto Me."

Of Fra Angelico one of his biographers says, "The inexhaustible and favorite theme of this pious painter was the life of the Lord; and, as it has been well expressed, we find in each picture material for a page of meditation upon it." When you have once walked through the little narrow low cells of his convent of San Marco, at Florence, and seen how the poor walls are all made glorious by his pencil with scenes from the great biography, you will find it impossible to conceive of Fra Angelico as turning to any other source for his theme. The subject over which he could not pray was a subject which he would not paint. A good principle this for the pulpit also. In no narrow or unworldly sense, but under an apprehension of the fulness of Him that filleth all in all, we may cry with the martyr, "None but Christ! None but Christ!"

"Whoso has felt the Spirit of the Highest
Cannot confound nor doubt Him, nor deny;
Yea, with one voice, O world, tho' thou deniest,
Stand thou on that side, for on this am I."

"Contrive," says the many-minded Leonardo da Vinci, who touched all the art and touched no thing that he did not adorn—"contrive that your figure receive a light from above." Certainly no theme should be welcomed to the Christian pulpit of which this does not hold true. As John the Baptist knew Jesus coming up out of the water only when the Spirit from heaven descended and abode upon him, so should it be with the preacher's theme and the preacher's text. They should reveal themselves to him only, as Da Vinci said, when they receive a light from above.

Michael Angelo, the Christian artist of Italy, as Dürer was of Germany, furnishes another illustration of the same thought. He would frequently rise at night to pursue his work, placing on his head a cap with a candle fixed in the front of it, so that his hands should be left at liberty. He works freest who has not to carry his lamp himself, but only to let the light which falls from above be his all-sufficient illumination.

Such men as Fra Angelico and Michael Angelo and Johann Heinrich Von Dannecker believed that they had a distinct call from heaven to their work. Under this sense they labored, and it was when the vision was clearest that their masterpieces were produced. "Our best moments," Sir Joshua Reynolds says—and it is still more emphatically true of preachers—"come to us when we are intensely contemplating the highest subjects." *In the Spirit on the Lord's day*, John sees the splendor of his ascended Master with the golden girdle and the flaming eyes and the voice as the sound of many waters. You may recall, as I say this, the device upon George Whitefield's seal, a winged heart soaring above the globe, with the motto, "*Astra petamus.*" No man so much, I think, as the

preacher needs to be loyal to Paul's injunction, "Set your affection on things above."

To do this will be to adjust his relationships with earth also. Hazlitt speaks somewhere of the happy lot of the painter who finds everywhere treasures of his art. The great houses which he visits are full of masterpieces to inspire him with a certain proud humility. Not less is this true of the preacher. His Bible, to take one illustration only, is more precious to him as he remembers that it has furnished themes to the masters of his vocation. Chrysostom has expounded the passage with which he is now dealing; here Latimer left his homely sketch; here Melvill found the suggestion for his finished picture; here South inveighed; here Whitefield wept. Every century adds to the wealth of our craft.

I have thus called attention to some few of the many points in which the painter can preach to the preacher. One other remains to be noticed, and with that I must leave a fascinating subject. An old and broken man, suffering from sleeplessness and a hundred ills, Michael Angelo was found one day by Cardinal Farnese in solitary contemplation amid the ruins of the Coliseum at Rome. The prelate expressed surprise at his daring to be out there in the snow, and the great painter replied, "I go yet to school, that I may continue to learn." We see here the man who has caught the impulse which throbs so powerfully in words very familiar to us: "*Not as though I had already attained, either were already perfect, but I follow after.*" Thorwaldsen burst into tears when he stood before his completed statue of the Christ. "I am satisfied at last," he said, "with what I have done; and from this moment I must decline in my art." Yes, a noble discontent is the hope alike of preacher and painter. The old deacon unconsciously struck a truth when he prayed for his minister that he might be "ever learning, and never coming to a knowledge of the truth."

The history of Michael Angelo's "Risen Christ" often suggests to me analogies which are now humiliating, now inspiring. He worked at this piece until he found a flaw in his block of marble. Then he abandoned it. Several years afterward he returned to it again. Perhaps he had discovered that there was no marble equal to the divine glory of his theme, and so was content to take the best he had. It was only half finished when he sent it from Florence to Rome in the charge of one of his assistants, who was delegated to complete it. But unhappily this man fell into evil courses of life, and seriously disfigured the statue. Then, rescued from its threatened fate, it was given to another sculptor, who finished it, as it may be seen to-day in the Church of Santa Maria Sopra Minerva, in Rome. Alas! *We haveth is treasure in earthen vessels* is our frequent confession when from the flawed and stained marble we strive to reproduce in ourselves and others the perfect Christ. But, like Michael Angelo, we must return to our task all imperfection nevertheless. The end shall complete, and therefore it shall crown the work. To that wider future, with its

vaster possibilities, we turn, true painter or true preacher. We sing with Arthur Hugh Clough, whose voice death so early silenced on earth, robbing us of one of the truest poets of our century :

“ Old things need not be therefore true,
O brother men, nor yet the new ;
Ah ! still awhile the old thought retain,
And yet consider it again.

“ The souls of now two thousand years
Have laid up here their toils and fears,
And all the earnings of their pain ;
Ah ! yet consider it again.

“ We ! What do *we* see ? Each a space
Of some few yards before his face ;
Does that the whole wide plan explain ?
Ah ! yet consider it again.”

When Raphael died at thirty-seven, his body lay in state in his studio. By his side they placed his unfinished picture of the “ Transfiguration,” and those who lifted their eyes from the stiffened limbs to the canvas glowing with life could not hold back their tears. For us who are preachers there is the same contrast, only it is not between the hand that is forever frozen and the work which shall never be completed. Rather it is between the best which we do now and what we shall do hereafter. The transfigured life within us is unfinished. Death, come when it may, cannot but come too soon for perfection. “ It doth not yet appear what we shall be.” No, nor doth it appear what we shall do. Let us be faithful to our present work. I think of another painter—Overbeck. A very old man, he worked to the last, and within a few hours of his death added some touches to a design on which he was engaged. When unable to do even this, those who watched beside him saw how unconsciously he would look upward in prayer, and then move his hand as if in the act of drawing. So, praying and working, Overbeck fell asleep, and near his bed was hung the picture on which he had lately been busy, as well as a small cartoon of the “ Last Judgment.” Side by side, the task and the tribunal. “ We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

Such are some of the parables which art has on her lips for those of us who are preachers. All art is one, and all true artificers are brothers. When Milton says that poetry should be “ simple, sensuous, and passionate,” he describes not poetry alone. This is equally true of the painting. It is, if possible, truer still of the sermon, which must be clear and clean-cut and earnest. In whatever material it be God’s will that we work, let what we do be worthy of our immortality. My thoughts go back to the old

cemetery at Nuremberg, and to the one famous grave there which he who has once seen cannot readily forget. It is where Albert Dürer lies buried, and his strong faith alike in the future and in his own share of it finds expression in one single word—“*Emigravit*.” That is all ; but it is enough.

“ ‘ *Emigravit* ’ is the inscription on the tombstone where he lies ;
Dead he is not, but departed ; for the artist never dies.”

III.—HERETIC HUNTING AND HERESY TRIALS.

By J. B. REMENSNYDER, D.D., NEW YORK CITY.

THEOLOGICAL unrest is the characteristic of the time. Nor should we regret this ; for unrest is the inseparable condition of progress. The original thinker, feeling the stir of new thoughts and the pressure of new questions within him, will be seeking solutions ; and he cannot be content to rest in a staid conservatism or in a petrified orthodoxy. His unrest leads him to examine anew the old foundations, so that his security may be not secondary, but primary ; not general, but individual. And with a keen scent for new truths he presses forward upon the path of theological discovery. Not only, then, is this unrest the condition of progress in religious thought, but it is, none the less, essential to religious life. Life is not rest, but motion. A forward movement characterizes personal history, national history, literature, art, and science.

Dr. Parkhurst, then, if his premise be not made the basis of a false deduction, is quite right in his recent sermon speaking thus : “ Storms in the theological world are as essential elements as tempests and cataclysms in the history and growth of the natural world. This is a live world, and it is a growing world ; and whether growth be that of roots among the rocks or the growth of idea in the realm of religious truth, growth is bound to produce rupture. If something grows, something has got to give way. The unquiet that prevails ought to make us prayerful ; but if there were no unquiet there would be still greater need of being prayerful.” The very production of the creeds illustrates this. Theology had grown. The Christian consciousness traveled with a new development, deeper and richer, of God’s truth. Then, ever amid storm and conflict, a new article of faith would be born to be enshrined forever in the Christian treasures.

And experience, moreover, shows that the periods of stir in theological thought—as in the Augustinian controversies, the times of Bernard and Abelard, and the sharp polemics of the Reformation—have also been the periods most fruitful for practical religion. Never was there more earnest personal piety, never was Christianity a more potent social and moral

factor, and never did the Church make greater progress than under these conditions. A judicious conservatism is not, then, unduly apprehensive as to theological unrest. It would rather risk the errors of rashness than the paralysis of stagnation. It places no fetters upon the mind save those of logical process. It shrinks from no legitimate criticism. It stimulates to all close and reverent study of the Scriptures. It produces eminent theological thinkers. The very systems of conservative theology, in their large grasp of thought and elaborate breadth of structure, bear witness to the mental power and freedom of their authors. No systems bearing such marks of profound and patient thinking, and of such widespread and enduring influence, have ever sprung from the rationalists. We have but to illustrate that amid the throes of present struggle there have emerged three great structures of systematic theology—those of Hodge, Shedd, and Strong—towering high and calm over the remaining religious literature of the century.

But these facts are all ignored in some quarters. Not only by secular journals, but by such religious parties or papers as have a partisan interest, it is assumed that Catholic orthodoxy is the inveterate foe of theological inquiry; that it trembles at the bare mention of a thorough criticism; and that the moment an original thinker arises, it seeks to hush him with the cry of *Heresy*. According to these representations, an orthodox theologian or Christian is about the same as a Roman persecutor or a papal inquisitor. Without courage to face new problems in religion, without capacity to adapt himself to new environments of the time, and without the breath of Christian charity, he is intent on bringing any earnest student of the Scriptures to bay. With a hard, narrow, intolerant spirit, he would repress every symptom of progress, and anathematize every attempt to reconcile the Christianity of the past with the culture of to-day. As an illustration, one of the ablest and most temperate of these writers thus asserts his views: "It is passing strange, it is one of the riddles of history, the comfort the Church has always taken in casting its members out of the synagogue. The quickest way to fire Church enthusiasm is not to show it a poor sinner for it to convert, but a poor heretic for it to sniff after and run down. Orthodoxy, history through, has been happy in shedding the blood of heterodoxy."*

This statement is really but a travesty of the past.

Let us turn to the facts as they are, and see if it be not caricature. The Church, in the first place, exercises no censorship over the *private* views of her public teachers. Whatever results they have reached in their studies, and whatever changes may have taken place in their convictions, she does not concern herself to seek out. It is untrue in the extreme that she is on the scent for heresy. Nor does she disturb herself over *minor* aberrations. To how many ministers we can point to-day—such as Canon Farrar, and his views on eternal punishment—who are known to hold and

* Rev. Washington Gladden, D.D.

teach in the most provocative and aggressive style opinions on some points quite divergent from the consensus of orthodoxy ! But they are not persecuted ; they are not maligned ; they are not put in the pillory of ecclesiastical censure. On the contrary, they are allowed undisturbed to hold honored and influential positions.

But when a minister who, in his ordination, has voluntarily obligated himself to teach nothing contrary to the Scriptures and to the cardinal tenets of the Christian system, takes positions, and persistently and offensively proclaims them, which in the judgment of the Church are subversive of the very foundations of Christianity, is not her duty manifestly clear ? Can she with fidelity to her Lord, with loyalty to the pure Gospel, and with conscientious obligation to the souls committed to her care, lend her authority to the preaching of dangerous error ? Is she not here under imperative scriptural injunction ? Did not Christ warn us to "beware of false prophets, which come to you in sheep's clothing" ? And Paul, "A man that is a heretic, after the first and second admonition, reject." And likewise Peter foretells us of those who "privily shall bring in damnable heresies, and many shall follow their pernicious ways." That, then, there should be heretical limbs which must be excised from the Christian tree is one of the commonest facts of history. And all, then, that the Church says to such is, "I do not judge you, but I decline to be responsible for you. I withdraw my authorization of you to speak in my name ; go and publish your opinions as an individual to the fullest extent, and let all those hear and follow you who will." Now, can any possible objection be made to this ? Would not the Church be derelict to her plainest duty, and amenable for moral cowardice before God and man, if she did any less ?

"It is the right and duty of all organizations calling themselves Christian churches," says a forcible writer, "to require in the teachers whom they employ soundness of doctrine. They are bound to go by their own judgment upon this point, honestly exercised. Hence we find that all Christian churches have, from the beginning until this time, claimed and exercised the right of silencing, and when necessary excluding, heretical ministers and members when the latter assumed to become teachers, either publicly or privately, to such an extent as to create dissensions and propagate false doctrine." *

Yet if the Church, after long sufferance and remonstrance, essays to do this, she is at once met by this cry of heresy hunting. From every quarter come indignant protests and opprobrious epithets. Secular papers and platform orators join in the fray, and an uproar is made, as if all the rights of man were about to be overturned. And the outcome is that, so far from the Church hunting the heretics, it is *the heretics who are hunting and persecuting the Church*. First, while fostered and nurtured in her bosom, they strike blows at her very life ; and then, when she seeks to be rid of them, they appeal to popular prejudice to brand her as simply organized bigotry

* Rev. Dr. David J. Burrell, in *Independent*.

and intolerance. It is as Bishop Potter says, in his recent third triennial charge to the clergy of New York : "Some day the close of this century will be described as the time when the heterodox thinkers began to fulminate against the orthodox, and Christians were almost treated as excommunicate."

How much does modern history show to be in this outcry against the Church for hunting heretics? How many loose and rationalistic and heterodox opinions of all kinds have been held and more or less proclaimed in writing or from the pulpit during the last twenty-five years? And yet how many trials for heresy have there been conducted during this period? The answer is: Scarcely any at all. As matter of common report, and to such an extent as to be known in every Sunday-school, and to be the talk of non-Christians on every street-corner, the genuineness and authenticity of the biblical books have been ridiculed; Christ's specific testimony to Moses, Isaiah, Daniel, Jonah, etc., has been ignored; the doctrines of hell and future punishment have been denied; the atonement—that heart of the Gospel—has been utterly theorized away, while it has been characterized as "slaughter-house religion," etc.; miracles have been relegated to a "child-age of the world;" Christ has been declared to have fulfilled His mission, so that humanity must look for redemption through some "new universal world-soul;" and it has even been affirmed that those whom the light of Jesus Christ has failed to bring to God have turned their faces from the world's moral sun, and "found God in the light of their own reason."

And yet, with all these heresies—not from outside, but from the pulpits and altars of the Church, proclaimed with the full ecclesiastical sanction behind the ordained teacher—there have in many years been only two trials for heresy, as far as the writer's memory can recall. Does this look like heresy hunting? or is it not much more probable that the Church has not minded her Lord's warning as carefully as she should—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"? How many more trials must we suppose there would have been had the apostolic rule been rigidly followed: "If any man preach any other Gospel unto you than that ye have received, let him be accursed"? A great deal in these discussions is made of charity, as though it were the first essence of Christianity. But the Scriptures place one thing yet above charity—*i.e.*, uncompromising loyalty to God and the faith. "*First pure, then peaceable,*" is the New Testament motto. Luther finely says that to "cover a heresy with charity is like bridging a chasm with a garland of roses. But he who tears away the garland and replaces it with the rough plank of truth saves the life of the traveller." There is neither truth nor charity in glossing fatal error. I rather like the rough, honest vigor with which Queen Elizabeth cried out: "There will be no stopping this evil until some of these priests are unfrocked." And what a clarifying it would make of the murky spiritual atmosphere

of the time ; what peace it would bring to the disquieted Church of God ; what a certain sound would issue from the trumpet blasts of Zion ; and what intensified respect and moral influence our Gospel would have on the world if a few of the most persistent of these disturbers were officially labelled as heretics, and made to step down and out !

The fact is, therefore, that there is a large sensational aspect about this heresy-hunting charge. That there are heretics it can scarcely be disputed. But the Church does not give sufficient attention to them to gratify their wish to pose before the public as heretics. And unless they can assume and maintain this *rôle*, that popularity which the anomalous position of the heretic gives him with the public will be lost. Consequently the orthodox ministry, who, regardless of popular clamor or applause, are going quietly about their duties, preaching and caring for souls, are held up all the time to public denunciation as though they were vultures of bigotry, watching to devour their poor, innocent prey. Let us, then, have a cessation of the clamor about heresy hunting. No man need have the slightest fear that his freedom of inquiry will be restricted by the Church. No one need fear that he will be branded as a heretic so long as he has anything like a serious hold upon the most fundamental and generic articles of the Christian religion. And no one who is not seeking to be made a heretic of will in the least probability be hunted down as such.

The Church has always found that her greatest minds and boldest thinkers have been her most unflinching champions. She has nothing to fear, but everything to gain from virile, independent, aggressive thought. The heretics are themselves responsible for the outcry raised about them.

Ordinarily the Church does not care to give them an occasion to win sympathy as martyrs. Only when their heresy becomes too decided and their proclamation of it too dangerous to the fold does she in a remotely exceptional case tear off the "sheep's clothing" and expose the "ravening wolf," that he be a warning to others. More than this she does not do, and less than this she dare not do, to prove herself faithful to her holy mission as a safe and trustworthy guide in matters pertaining to the everlasting salvation of souls.

IV.—PASTORAL PSYCHOLOGY.

BY REV. DWIGHT M. PRATT, PORTLAND, ME.

THE ministry is a science. Its field of study and operation is the human soul. It aims to know man. It studies the soul as the physician studies the body, in order that by a knowledge of its conditions and needs it may work out its redemption. We may accurately term a minister's study of the soul *pastoral psychology*. As a science it is the most profound, fascinating, and practical of all departments of human knowledge.

Such knowledge is fundamental to success in the ministry. Magnificent endowments, scientific scholarship, and even great familiarity, doctrinally and technically, with the written revelation will not make a man a winner of souls who is not personally and experimentally acquainted with souls, with their mental peculiarities, their moral states, their spiritual tastes and aptitudes.

Psychology as an academical science seeks a knowledge of the constitution and capacities of the human soul for its own sake. The minister studies the soul primarily with reference to its moral conditions and possibilities, the greater knowledge always including the lesser and more technical. Pastoral psychology, including the spiritual as well as the mental, embraces pneumatology or the scientific knowledge of the human spirit.

I. This knowledge is acquired through personal contact with souls. The pastor's work is largely fundamental to that of the preacher. A large acquaintance with men, with their psychical conditions and needs, may be secured through books, inasmuch as a book is the product of a soul, an unfolding of its thoughts, an exponent of its character. Yet in literature such as the minister reads we only touch humanity on its better side, and even this indirectly and on a very limited scale. The heart-beat of humanity, the spiritual hunger of the masses, the sorrows and woes of the weary and oppressed, are not felt on the pages of literature, but in the common walks of life. Even the knowledge of these conditions that may be gained from books is largely superficial and theoretical. To look into the soul of a living man through his eyes, and to hear from his lips the story of his doubts and spiritual conflicts, gives one an altogether different view of life from that gained in the cultured seclusion of one's own study.

A soul is a tremendous reality. To know the inner life of an ardent, tempted, struggling, perplexed, aspiring human spirit is not an easy achievement. In fact, it is marvellous how *little* the deeper, truer life of men is known even by their nearest neighbors and friends and kindred. The attitude that a person takes to the cold, selfish, critical, unsympathetic world is often no key to his actual spiritual state. He may pass, in his uniform integrity and fidelity to external religion, for a believer, and yet be profoundly sceptical; or he may seem indifferent and irreligious while yearning in his innermost soul for some one to take him lovingly by the hand and lead him to Christ.

II. It is a minister's vocation to gain access to this hidden inner life. Until he does, his preaching will be superficial and powerless, and his view of life not only imperfect, but in a large measure false. Men do not carry their hearts on their coat sleeves; nor do they confide the secrets of their inner life to a friend or pastor unless they believe him to be a man of God and a lover of men, unless they have evidence of his spiritual devotion and honesty. If they trust his motives and his judgment, personal interest on his part will win their confidence until they speak out of the heart what the world at large neither suspects nor knows.

III. In order to give spiritual help to one who thus makes his pastor his confidant there must be :

1. An accurate discernment or estimate of his psychological conditions, his temperament, his disposition, his mental peculiarities. Skill in reading men is one of the prominent characteristics of eminent and successful evangelists. This skill, as illustrated in Mr. Moody and men of like power, is chiefly the product of personal contact with souls. The great evangelist will size up a man almost instantly, and with even more accuracy than the profound writer of treatises or text-books on mental science. He sees at a glance the controlling elements in his nature. He knows whether the intellectual, emotional, or moral predominates. This knowledge determines both the avenues and method of approach. By one stroke of genius or skill he gains access to the man's inner life, while one unacquainted with men would be timid and blundering, only contributing by his untimely effort to his own ignorance and his neighbor's unbelief. To know mental characteristics is to understand in a great measure diversities of belief. Men approach truth from different and often opposite points of view. To deal with them without a knowledge of these natural differences is to do injury to the cause of truth, and both injustice and injury to souls.

2. Again, pastoral psychology requires, in addition to this scientific knowledge of mental conditions, an intelligent recognition of education and environment. Morals and beliefs are inherited, or incorporated by a silent process of absorption. The man who never knelt at a mother's knee in prayer, or came under the power of devout family religion, is mentally, morally, and spiritually very different from him whose training from infancy has been intellectually and spiritually exalted. A man cannot be understood apart from his environment. The intellectual standards, the religious beliefs of the family circle and of the surrounding community have entered into his entire make-up. Inherited scepticism is a far different thing from wilful unbelief, though in appearance and effect they may be the same. The work of meeting and overcoming these varied and manifold difficulties is vast in the extreme. It demands all the energies of a pastor's mind and heart ; it demands time, self-denial, unceasing personal interest and effort, prayer, consecration, and the heart's deepest and holiest affections. It requires the capacity to enter intelligently, sympathetically, lovingly, tenderly into all the complex intellectual and moral conditions of communities as well as of individuals, in order both to know the individual through a knowledge of the community and to save the community through the redemption of the individual.

3. Once more pastoral psychology requires a profound knowledge of moral differences and states in men. That which exalts the soul to its unrivalled eminence in the universe of created things is its moral character. The intellectual cannot be considered apart from the moral. Back of all reasoning and thought and argument ; back of all shades of doubt or be-

lief there is down deep in every human soul the secret source of all its moral character. The secret choices and volitions of the heart are the main-spring of life, and the pastor who can find his way into this inner sanctuary, whether it be defiled or pure, is certain to win men.

4. Nor is even this intimate knowledge of the inner life of men, intellectually and morally considered, the limit of the pastor's study. Redemption introduces us to a still higher department of psychology—viz., that of the soul in its regenerate experiences and relations to God. Here the pastor is permitted, and not only permitted, but expected and required to possess, according to capacity therefor, the very knowledge that enabled Jesus to so accurately read men. The inspired word tells us that "He knew all men, and needed not that any should testify of man; for He knew what was in man." We mistake if we attribute this unerring wisdom to His deity. Christ knew men as a man. The accuracy and limitless reach of His knowledge was due to His holiness. The eye of holiness can penetrate the deepest recesses of the human heart. Christlikeness is the highway to spiritual knowledge. One's spiritual vision is clarified and becomes intense in proportion as his soul is enlightened and sanctified. A pastor can know men accurately and, in the most exalted and reverent sense, scientifically, only as he draws near to Christ and enters experimentally into the secrets of the Divine life. This he can do through the teachings and revelations of Scripture. The Word of God is full of life and energy, penetrating even to a dividing asunder of soul and spirit, and is a discernor of the thoughts and intents of the heart. He who possesses the Word, intellectually and spiritually, gains the power of the Word. In the deepest and truest sense we do not know man primarily through a study of man, but through acquaintance with God, in whose image he was made. The knowledge of both God and man come through the twofold personality of Jesus. It is scientifically accurate to apply Christ's saying manward as well as Godward, "No man cometh unto the Father but by Me," and "No man attaineth a knowledge of man but through Me." To know God and Jesus Christ, whom He hath sent, is eternal life. This term, "Eternal life," is simply life in its fulness and perfection; and this life as embodied or as possible in man is first known only in and through Him who is Himself the Life. The preacher and pastor knows himself truly only in the light of Christ, and out of this profound knowledge of both Christ and himself he knows all other men with increasing accuracy, whatever be their intellectual, moral, or spiritual state. Psychological skill comes through the application of this knowledge in personal effort to save men. The Holy Spirit co-operates with the ardent seeker of souls, quickening his intellect, intensifying the power of his moral vision, revealing to him the secret of spiritual law and life, and thus developing his capacity for spiritual discernment until he attains marvellous skill in reading intuitively and intelligently the inner life of his fellows in all their varied mental and moral conditions.

The supreme defect in the preaching of every age is due, I take it, not so much to the ministry, considered as preachers, but as pastors. As preachers they do their best ; as pastors they fail in direct, specific, soul-seeking, personal work. Consequently their preaching, while intellectually brilliant and rhetorically superb, it may be, lacks directness, vitality, and spiritual power. They present truth in the abstract more than in the concrete because they are familiar with life in the abstract rather than in the concrete—life in general rather than life personal. One hour's close hand-to-hand work with a sinning, dissatisfied, doubting, perplexed soul—vicious, perhaps, or more often probably longing secretly for sympathy and help—will sometimes give a preacher (who is also faithful to his books and every other means of help) more accurate scientific knowledge both in theology and psychology, and more vital material for a sermon, than he could get in any other way, and which he could probably never get in any other way.

It is the pastor's duty as well as privilege to know men as they are not known by their fellow-men in any other vocation. Only thus can he lead them to the higher realms of truth and make its application vital, specific, and intelligent. If he must abridge somewhere, pastoral work should be almost the last thing to suffer from his limitations of time and strength.

Spirituality conducts one to the very highest grade or department of psychological science. The psychology of mature Christian life is the profoundest study of the human soul. It lets one into the very secret of man's most intimate relationships with God. It reveals to him the nature of God, the philosophy of the atonement, the law and process of spiritual redemption and growth, and the significance and spirit, the aim and trend of the historic revelation.

Spirituality is the result of an intimate and experimental acquaintance with the redeeming love of God in Christ. To be possessed, energized, dominated by that love lifts one intelligently and consciously into the very thought and life of Christ until he becomes himself a reproduction of Christ, a redeeming agency in the world. Those who lovingly labor with men personally are they who get at the secret of the Gospel's truth and power, and are able through their own consequent spiritual enlightenment to understand the spiritual conditions and needs of their fellow-men and intelligently lead them to Christ.

This is a power to be supremely coveted. We as pastors do not possess it as we ought. Not overpowered with the conviction that souls are actually perishing through sin and unbelief, pastoral work in this aggressive, soul-seeking way is not attractive or congenial. It may be often personally distasteful. Men of Dr. T. L. Cuyler's stamp are not as common in the ministry as the spiritual needs of humanity require. His marvellous insight into the diviner elements of spiritual truth is due to his personal application of truth to the specific needs of individual souls. Inspired truth in its deeper life cannot be known apart from men ; while men, in turn, cannot be known apart from the truth. Dr. Charles Ray Palmer, in the biography

of the late Professor Austin Phelps, just written by his daughter, Elizabeth Stuart, says of his eminent teacher, "When you went to him he seemed to you, by a wonderful intuition, or a wonderful sympathy, or a wonderful combination of both, to place himself on the interior side of your experience and see it precisely as you did, and then bring the wealth of his wisdom to the solution of its problems."

Another of his early pupils says, "He had an almost Divine felicity in touching the springs of the hidden life within." These tributes to Professor Phelps's marvellous ability to read men's inner life and minister to their spiritual needs illustrate perfectly the psychological skill which this article commends and emphasizes as one of the chief requisites to a successful ministry; to a ministry that in the true sense becomes a continuous revival, securing the conversion of unbelievers and lifting the saved into the higher realms of spiritual intelligence and power. Such a ministry calls for work—for earnest, devout, studious, self-denying, prayerful, continuous, laborious work. But the reward is twofold, and the very richest that life can give. By it one secures the divinest possible manhood for himself, and the same fruitage of holy character in the world which he has helped to redeem.

And the key to all this success, this personal growth, this knowledge of men, this deep insight into truth, this spiritual power, this skill as a winner of souls, and this psychological acquaintance with the very nature of God, is the redeeming love of Christ, possessing, transforming, energizing, enlightening, and sanctifying both the preacher and the pastor.

V.—THE STRUCTURE OF A SERMON.

By REV. JAMES F. RIGGS.

I PLEAD for the largest liberty. Rules are subject to so many qualifications that they are well-nigh set aside by those who frame them. If all the raisins in the pudding settle to the bottom of themselves, there must be a reason why they should do so. The simple truth is that themes for pulpit use are so varied that the making out of systematic rules must be a thankless task.

If the honest young preacher should succeed in compelling himself to work under these elaborate rules, it would tend to prevent two things for which he ought to strive, namely, it would tend to prevent him from studying each case on its merits; and further, it would tend to check variety in method, because he would be inclined to settle down on a few special modes of treatment.

Dr. Broadus says ("Preparation and Delivery of Sermons," p. 257): "The introduction should be composed before the body of the discourse." Yet it happens not unfrequently that a preacher does so, and then, when the entire sermon is finished, he feels constrained to go back and rewrite his

introduction on a totally different plan. No rule on such a point can be absolute and final.

Professor Phelps quotes a criticism thus: "We have heard that Mr. B— constructs his sermons by first collecting a number of telling illustrations, and then builds his sermon around them. Is this true? If it is, he is not the man for us" ("Theory of Preaching," p. 525).

Professor Phelps appears to sustain the verdict implied in that criticism. But is it a just conclusion? Look at the parables of our Lord Himself. He took occasion by the visible facts before Him—the shepherd, the fish and nets, the sower, etc. In a word, He selected the illustration first, and then shaped the sermon in accordance with the nature of the illustration employed. Christ did exactly what the critic quoted above condemned. Most of the sermons reported in the Book of Acts are based on illustrations drawn from the history of the Hebrew race. Peter, Stephen, and Paul, they all made use of that familiar source. The illustration was there already, familiar to all, and the discourse was shaped by the nature of the case. It would be interesting to hear that critic defend his view. Why is it improper for a preacher to select his illustration first? It is a question of judgment and general good sense.

If the question be put in its widest scope, What is the proper structure of a sermon? the words of H. W. Beecher come in appropriately as an answer: "No two sermons alike."

In defending this remark of Mr. Beecher, I would not be fanatical, nor would I waste time in hunting up odd and sensational forms of analysis. But the dictum as a motto is wise. Texts differ, and the sermons based on them should differ accordingly.

First. The Introduction.—Rigid rules here break down as we apply them to certain particular passages selected for treatment. For example, one rule very confidently laid down by some is this: "Never put a long and elaborate illustration at the beginning of a sermon." Apply that rule to the discussion of Psalm xcii. 12, "The righteous shall flourish like the palm-tree." How could that text be better treated than by the violation of the rule given? Dispense altogether with the conventional introduction, and put at the beginning in place of it the long illustration which the text suggests. Describe the palm-tree in detail. Give a full and clear account of it, its very remarkable character in organization and in its relation to sand and water. This explanation should not be given hurriedly, as if the preacher were ashamed of it, but boldly and in good conscience. Let there be time enough to make the picture vivid, so that the audience shall be not listeners only, but spectators, *seeing* the tall, graceful tree as it grows up out of a very unpromising soil, and carrying its fruit so high in air that the terrible radiation of heat from the sand cannot bake and destroy that fruit. If the palm had one third of its actual height the fruit would be destroyed by this radiation—in many cases, if not always. Let this opening illustration be so generous and pictorial that the people shall

cease to wonder at it and become really interested in the description given. Then, after interest has been kindled and a picture presented which may serve in some degree as a substitute for real acquaintance, then, and not till then, can the speaker begin to show that a devout soul in an evil generation does really resemble the palm-tree.

Probably most preachers would acknowledge that it is proper to give that particular text such a treatment, but if so, what becomes of the rule? In many instances the nature of the text requires that a full and elaborate illustration, if given at all, should be given at the beginning. A few such passages may be cited as examples: "*To the unknown God.*" Begin by an account of pagan worship, in all its darkness and disappointing folly. Define the case as it took definite shape in Athens, and then introduce the apostle. "*I was freeborn.*" Begin with a simple statement of the privileges and exemptions of a Roman citizen, and show how much it meant to Paul to be possessed of those privileges in the hour of his arrest. Then show the unspeakable value of our heritage as the sons of God. "*The Church, the pillar and ground of the truth.*" Begin with a bird's-eye view of these eighteen Christian centuries—not a detailed history, but a glimpse that would bring up before the imagination the Church of God as it has truly been in light and darkness, the pillar and ground of the truth. Explanations and reasoning might then follow with much force.

In these cases I do not deny that other methods might be adopted, but there seems to be a special propriety in such a presentation as the picture is set before the beholder, and the discussion follows.

Second. The Proposition.—This is supposed to be a brief statement of the doctrine to be deduced from the text. But the question is pertinent, Do we need any such statement? If the text be a whole chapter, or even a series of verses linked together in a logical sequence, the proposition may be a great help in putting the line of thought before the hearer more briefly. Some preachers are very much skilled in summing up a long passage. But most of our preaching is textual, and the text is short. Let the text present its own doctrine. If the minister be expected to shape a proposition in his own words that will doubtless express a shade of thought slightly different from that in the text, will he not be exposed to this temptation? Will he not gradually concentrate his mind on his points—defending them, and so omitting something that was in the text, or else putting in something that was not in it? The proposition is often a snare, a means of entangling the mind till the result is reached, which is precisely opposite to that intended—namely, attention is distracted and effort is thrown away. Here, however, as always, the plea is for a true liberty. Let common sense decide each case on its merits. In the familiar passage in Ephesians vi., "*We wrestle not against flesh and blood,*" etc., the imagery is so very lofty that a simple proposition which passes by the splendid figures of the text may be really valuable because it concentrates attention on the one grand spiritual truth that the apostle is urging upon

his readers. The proposition might be worded thus : There is absolute necessity for special apostolic warning and special Divine protection because of manifold special spiritual exposure in this tremendous conflict. Such a mode of presenting the thought of the text can be defended only on the ground that the text itself is too lofty, too rich in suggestions, and presupposes too large a degree of piety and culture. Of most texts that would not be true, and there is no need, therefore, of clipping them, or, in short, of making any effort to frame a proposition. Remove all curtains and screens, and let the glorious light of the lamp of truth be seen.

Third. The Discussion.—The structure of a sermon in respect to the discussion thereof will be determined by the nature of the truth considered. Is not this in itself a powerful argument for short texts ? We lose heavily in many sermons because there is far too much material in the Scripture selection. There are many advantages in a short text. Such a policy will obviate all possibility of doubt about structure. In very many cases the words of a brief text are emphatic just as they stand : “ Lovest thou Me ? ” “ Thy kingdom come. ” “ Where art Thou ? ” “ A new creature. ” “ Maintain good works. ” “ Search the Scriptures. ” In such passages each word is emphatic, and there can be no doubt as to structure. It will be a verbal analysis—that is, the simplest possible. The people remember such texts better, and there is a large gain at that point. Less time will then be spent in clearing away difficulties, and so the precious thirty minutes can be given to the unfolding and enforcement of the truth itself. The theoretical niceties of structure, symmetry of division and subdivision, ought never to interfere with the one grand end of all discussion—namely, the awakening of souls to some corresponding action. Doctrine by all means, explained and set in logical order ; illustrations by all means, varied and interesting as possible, but all in strict subordination to the one final cause for which the sermon exists—viz., conversion and edification. If theoretical structure interfere with this, demolish it. If a supposed illustration prove to be obscure, cut it out without mercy.

It is a remarkable fact that a discussion can be varied in its substance, proportions, and general method more than any other part of the sermon. The preacher can put almost anything into his discussion, provided first he have the right introduction, and provided he never loses sight himself of his own final object.

Can we reach any rule of proportion between instruction, argument, and hortation ? Perhaps not, in a sense that will be final and comprehensive ; yet some facts are obvious in this connection. One such fact is that the average Christian hearer does not care much for information. Hence it should be introduced sparingly. There ought to be a great many statements in a sermon with which the hearer will instantly agree, so that his sympathies may be carried along naturally and easily. Yet there must be also some statements that will be new to him ; truth presented in a new

relationship, and a flood of light suddenly poured on that which had been obscure.

In every congregation there are persons of widely different degrees of culture. No preacher can afford to overlook this, and each sermon ought to recognize the difference. Let there be in the discussion leading up to truth at least two staircases, side by side. Let one be constructed with four-inch steps, and the other with eight-inch steps. It is not necessary to announce that this or that is a condescension to the weak mind; but the very fact that there is such a play of the easy and the difficult will help to keep attention keen, and will lend variety to the sermon as a whole. In any given sermon the paragraph which seems fresh and delightful to one listener will be tame and commonplace to another simply because of a difference in their mental posture and acquired knowledge. May we not then plead earnestly for a wide range of the varied and the picturesque in preaching? Not always on the plain of logic, or the rolling prairie of inference; not always on the breezy upland of speculation, or the mountain-top of exultation; but going honestly as true disciples *wherever the text may lead us*. Textual preaching is the Divine plan and safeguard for average minds, since the truth itself is infinitely diverse in its face and substance. Ingenious and far-fetched analysis is superfluous, when the bold outlines of one royal thought are given in the text. Following the king, we shall not need to blaze out a path for ourselves.

Another fact which is very well established is this: a congregation of intelligent persons can be trusted to find out in the long run whether they are being fed with truth or not. The details of each discourse will evaporate, of course, but there is a residuum of real value, and by this they will judge in the end. As the Christian looks back over a term of years, he will form his estimate of the good imparted not by what he might have remembered, but by what he actually did remember. If, then, a picturesque or a rugged structure in the sermons will enable him to retain more of it in mind, is not that of itself an argument? It may be that this notion would collide with the technical rules about symmetry; if so, should we not ignore the rules for a more important end?

The same line of argument tends to widen the field in the line of illustration. Is it not high time to give decent burial to some stock anecdotes? One point may be noted where popular taste has improved greatly. The people are justly suspicious of stories which are anonymous, and which profess to describe remarkable spiritual attainments of individuals. Such incidents as a rule cannot be verified, and they are worse than nothing in many instances. Let us have larger facts, more accessible data, and especially let the use made of the illustration be absolutely fair, honest. Let us call attention to scientific facts, such that they may be verified by standard authorities, rather than to the woes or the piety of some nameless "widow" or "traveller" or "infidel." How does this bear on the question of structure? Directly, and in a very significant way. He

who abandons stale anecdotes and takes to illustrations of a more varied sort will be compelled to vary his mode of introducing them. Darwin's statements about the shark and the diodon could not be employed in a sermon unless the structure were such as to open the way for such an illustration. Bible truth is always first in moral rank every way; next to that we find the great historical facts, the experience of our race; and in the third rank I should put the accepted truth of physics and all natural history. Personal anecdotes come last of all, and yet they seem to be the sole material for illustration in many pulpits. If a bold and appropriate illustration, drawn from social, political, or scientific sources, be used, let it be so treated as to stand forth in the mind of the hearer clear and unmistakable as the city hall or the front of El Capitan. It may require two lines or two pages—so be it; on no account let it be scant or pinched off so as to leave a marred and incomplete impression. The discussion should lead to some conclusion, and the principal illustration, the main line of thought, the epigrams quoted, the texts cited—all should point in the same direction. It is not necessary, however, that they should all be cast in the same mould; diversity is alike essential to force and to beauty.

Fourth. The Application.—Should it be in the summing up at the end, or in the body of the sermon? Circumstances must decide. No two sermons being exactly alike, it would be hard to say that any rule would suit all. But in general it seems to argue "structural weakness" in the discussion to magnify the need of a new statement of the same truth at the end. Why do we need any application whatever? We do need it, just in proportion as the discussion has been weak and limp. Tedious moralizing about a truth instead of the vivid presentation of that truth makes the application essential. If the sermon as a whole were more pictorial, more pungent, more like the lightning, then it would apply itself to hearts and consciences. If it do not so apply itself, the doubt is seriously suggested whether there was really anything to apply. In some instances the careful and minute "improvement" of a discourse calls to mind the drawing of a child, to which is attached a statement (sorely needed), "This is a horse."

The value of a formal recapitulation, unless it can be put in a single sentence, is extremely doubtful. The set appeal to classes, as to the young, the thoughtless, the backsliders, etc., is apt to serve as an anti-climax to other classes. Is it not better to set forth truth in its simplicity, and leave that solemn message from God to do its own work?

As in the beginning, so at the end of a sermon, this plea is for a large degree of liberty. "No two sermons alike." Let one be closed by a solemn reciting of the text, or a parallel passage. Let another be brought to a close by a pointed question. Scenes from the Scripture narrative may be so used with great power. And our common, sweet, Christian hymns may be quoted in the last sentences, to the uplifting of souls and their real growth in grace.

No part of the sermon exists for its own sake, but all parts for the supreme end, the one hallowed purpose which is the furtherance of the Divine kingdom. Let the whole then be more rich, more varied, more pungent, more stimulating, more comforting, so that by this wonderful agency appointed from above souls may learn to take a more noble delight in the thought of their Father's house.

SERMONIC SECTION.

THE ESSENTIAL RIGHTEOUSNESS.

By REV. MORGAN DIX, D.D. [PROTESTANT EPISCOPAL], NEW YORK.

Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v. 20.

It must have been a good thing to hear our Lord as He discoursed of righteousness. Well might one wish that he had been there to listen. Righteousness has been and is the desire of all desires. In this world of shame and sin, we long for it in our hearts. There is a sadness in the very word, as if it stood for something far beyond our nature. Righteousness is the gift of the Holy Ghost. They are blessed who hunger and thirst after it. "Righteousness exalteth the people;" and "when righteousness and peace meet together," there is rest from trouble, and the nations rejoice and are glad. This was foretold, also, as the name whereby the Redeemer should be called "the Lord our Righteousness;" and so, when He came among men, a preacher of righteousness, there must have been that perfect harmony between the Speaker and His words which inspires belief and compels assent throughout the audience. Men, no doubt, drank in pure draughts of refreshment by the mere opening, as it were, the mouth, and drawing in the breath, and had we been present we should have said with them, "It is good for us to be here."

He, then, was righteousness itself,

and spoke to us of our need of righteousness unto salvation. He spoke to us, observe, not of *His* righteousness, fictitiously ascribed to man, but of righteousness correctly called our own. The Lord is called, in Holy Scripture, our Righteousness, not to the end that we might shirk our duty and make pretence that His acts were ours, formally and by imputation, and that we are safe because He did no sin, but because by His death, resurrection, and exaltation He obtained a gift freely to be bestowed on men, and designed to make them saints. It is nowhere intimated in the Bible that by a kind of kaleidoscopic movement men are to be put in Christ's place and supposed to have done all that Christ did. Nowhere is it said that the works according to which we shall be judged hereafter are the works done by Christ. On the contrary, direct, personal responsibility is incurred by every man on whom has been conferred the grace of God. "The soul that sinneth, it shall die." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be on him." Our righteousness, though it be the gift of God, is our own; as our breath is ours, though God gives the power to breathe; as our blood is ours, though God decides how long it shall course through the veins; as our lives are our own, though they began when God willed, and when He wills shall end.

Therefore, let us consider this morning what righteousness is and of what elements it is made up; so shall we

better take the meaning of the words of our Lord in the text.

Righteousness is no simple thing, to be fully described in a word or two. It is the result of diverse agencies, the product of at least three causes. It is the increase of faith, hope, and charity, three Divine virtues, themselves the offspring of the Holy Ghost. Faith, hope, and charity, these three, living and active, combine to produce that righteousness which the Lord called ours and announced to be a condition of entrance into His heavenly kingdom.

And next observe, brethren, that God Almighty has given us a double nature, that He has set all things, two and two, over against each other. We are made of a visible body and an invisible soul and spirit; and this dual principle runs through the whole state of man, and therefore faith, hope, and charity have an outward form as well as an inner life, and the form is detachable from the spirit; and the same thing holds true of that righteousness which is their outcome. Man is a complete being, in body and soul. Death divides the two asunder. So, wherever the dual principle exists some appropriate death process may be feared. Faith, hope, and charity have their outward manifestation and their inward spirit, and these two complete each other; but for these also there is a kind of death, in which there may be left of each a barren simulacrum, an empty shell. Faith may degenerate into a mere empty profession which a man does not really believe, though he recites, automaton-wise, the symbol. Hope may be no better than a pretence, a wish only, and not a strong persuasion. Charity may be outward in deed and act, fair enough to the eye, but without a root in true love of God or man; and so, as faith, hope, and charity may be but names and shadows, so the righteousness which springs from them may be no better than an external righteousness, a hollow shell from which the life has fled. This is a dead righteousness — dead, though for a

while fair to the eye. Some persons have looked better and handsomer a few hours after death than ever they did in life, while yet the work of decay was in rapid progress and travelling toward the surface; and so there may be a righteousness which shows so fair, so worthy admiration, so excellent, that one might say that nothing could be more commendable, while yet within is naught but ruin, corruption, and death.

Now, to proceed. What was that righteousness of the scribes and Pharisees to which the Lord referred when He said, that except ours shall exceed it, we shall in no wise enter into the kingdom of heaven? What did He mean? What could He have meant but this—that their righteousness was but an incipient body of spiritual disease? and yet nothing could have been more precise, more formal. The scribe and the Pharisee did everything that men could do. They fasted, they prayed, they went daily to the Temple, they paid tithes, they gave alms. Did Christ reprove them for these acts? Nay, these were done by God's command. What was wrong? What want lay in all that ever those men did? Death had come in—death, which divides body and soul. The form was there, perfect to the view, but the spirit, the inner life, was gone. The Pharisee kept the letter of the law. As for the spirit, he gave himself little trouble. He cleansed the outside of the cup and the platter, but he left the inside unwashed and filthy. He had faith, hope, and charity; yes, but these stood in outward profession, in boastful exclusiveness, in acts to be paraded before the public eye. He had a strong historic faith in the God of Abraham, Isaac, and Jacob, and yet he feared not to tempt that God by habitual impurity and offence. His hopes were high. He and his race were the children of Abraham, and not as the despised and outcast Gentiles; and he dreamed of the day when the power and the kingdom and the dominion

would return to David's seed. In that hope was no humility. It was a proud assertion of a claim on God, who could not, so they thought, cast off His ancient people consistently with His promises and His oath; and as for the charity of those proud, cold-hearted men, how large it was where it could be seen, how liberal the alms after the trumpet had been sounded, how plentiful the gifts to the treasury as soon as a large crowd of spectators had assembled! "God, I thank Thee that I am not as other men, or even as this publican. I fast twice in the week. I give tithes of all that I possess." What boast, what ostentation, and underneath, what black hearts, what envy, hatred and malice, what thirst for blood, even while they washed their hands! They kept the law to the letter, and there they stopped. They pored over the outward text, and they knew nothing at all of the inner meaning. They read, they studied, they piously lauded and eloquently expounded the written Word of God; and when He came who was that Word Incarnate, that Word in living and breathing beauty and perfection, they rejected Him, cast Him out, and gnashed upon Him with their teeth.

You see this horrible, this frightful disagreement between the outward and the inner parts. You see, in their righteousness, a body of death, and nothing else. You see in them an exterior body, an unreal figure of a thing absent. You see that the enemy had contrived to divide what were made for each other. Had the Pharisee been inwardly what, judging from the exterior, he ought to have been, he would have been saved. There was nothing the matter with his righteousness in its outward form. The trouble was this, that it was an outward form and nothing else—a form where the spirit beat no longer. Without that spirit, that inner grace and truth, it was just a lie. There is no help for such a trouble, no physician for such a disease; and so it came to pass that those men stand as

a warning to all generations while the world shall last.

Now, to come to ourselves, what did the Lord mean when He said that our righteousness must exceed theirs? Here those people who raise curious and useless questions have stepped in to puzzle and confuse us with their speculative ideas. They have tried, first, to make out a generic difference between righteousness in the old times and in the new, as though the Lord had said, "Except ye have an entirely different kind of righteousness from that of those scribes and Pharisees, ye shall not enter into the kingdom;" but it seems as if there were no ground for that, because righteousness among us Christians means just what it meant among the old people of God. The righteousness mentioned in the Old Testament is the same as that enjoined and required in the New. The one hundred and nineteenth Psalm, that wondrous composition, is the daily companion of earnest souls, and every verse comes home to them, though it was written centuries before the incarnation; and, again, the speculative folk have tried to make it out that it is Christ's righteousness, not ours, that God demands; in which case He ought, one would suppose, to have said, "Except *my* righteousness shall exceed the righteousness of the scribes"—a sense more pious, from that particular point of view, than intelligible. No play upon the words of the Master can ever hide their meaning. It stands before us, distinct and portentous. It is echoed by St. Paul in his emphatic statement, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." We have to render an accurate and punctual obedience, and that shall be our righteousness, but it may be and it must be either alive in the grace of the Holy Ghost or, like that of the

Pharisees, an outward and unprofitable show.

We are not thinking so much of a long catalogue of acts or an extended inventory of works as of what those acts and those works mean, of what they are a sign, of the steady and inward progress of him who does them. Fasting, prayer, and alms giving—yes, of course, all these—real self-denial; prayers which go burning up to God, carrying with them the thoughts, the hopes, the fears, the sorrow, the joy, the full unveiling of the soul; alms-giving which costs, which cuts into one's income, which deters from desired indulgence in lawful things—these are what the Church requires and what God expects, our duty to Christ and the Church, to our own souls. But now I ask you what life is in such acts as these, unless they spring from a pure intention and a living principle within the soul? Christian obedience has that sacramental cast which runs through our religion and stamps it as Divine. It is an outward sign of a heart centred in the Lord. If the sign and the spirit do not correspond, believe me, brethren, we are worse off than the scribes and the Pharisees. We have aids which they had not, we have grace which they had not, and we have the example of their utter badness, that we may steer clear of the rock upon which they split. Our righteousness must exceed theirs. Does it? Do we fast? Do we give tithes of what we possess? Do we pour gifts into the treasury with such good will and such ample hand that the clergy have no need to make appeals and send around collectors and ask for the means to carry on God's work? Are we daily in the temple? Are we read and known of all men as the avowed and devoted servants of our God? In fact, is it not to be feared that, as to its external features, our righteousness, instead of exceeding that of old times, falls short of it, far short of it; that our charity is so strained and so meagre in proportion to what we might do if we would, that

the men of old time would have laughed at our feeble show? What, then, if even this poor measure of obedience and diligence still further falls short through the absence of any of the real earnest love of God to prompt our acts? What if we be found doing grudgingly, reluctantly, and of necessity, the little that we do? What if we complain bitterly of being asked for help, for alms for the poor, for gifts to missions, for offerings for the extension of the Church? Oh, righteousness of the saints! is there then no attraction for us in that which Christ approves and the Father loves? Is it nothing to us, that terrible sound, "Ye shall in no case enter into the kingdom of heaven"? Do we or do we not believe the Master, and must there come a day when that word, quick, powerful, and sharper than any two edged sword, shall divide asunder and pierce through the joints and marrow, and discern the thoughts and intents of our heart? Hypocrisy, at any time and anywhere, is bad; but it is at its worst when the form is there of a catholic Christian, and underneath is a cold, reluctant, unwilling, selfish heart.

Christ came into this world not to destroy, but to fulfil the law. He came, not as a revolutionist, but as a conservative; not to take away old things, because they were old; not to introduce novelties as such, but to strengthen what was ready to die. Man's righteousness was dead—dead in the scribes and Pharisees, dead among the Gentiles; dead, because the soul had gone out of the body, and being dead, it was ready to be buried and cast away. But it fell, as it were, into the sepulchre of Christ; and lo, another miracle, like that of old, when men, surprised by enemies, cast a dead body into the tomb of Elisha the prophet; when the man was laid down and touched the bones of Elisha, he revived and stood up on his feet; so, when the righteousness of man was touched by the living Christ, it lived. Apart from Him and His grace, our righteous-

nesses are indeed but filthy rags. Brushed by the hem of His garment, they become honorable and glorious, and they profit us to eternal life. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

In you, perchance, the spirit may have been slowly dying. Fear not, but pray to Christ as you never prayed before. Ask Him to call aloud at the grave and gate of your dead heart, and bring life and righteousness for you to light. Make that one hundred and nineteenth Psalm your daily study. Begin with the last phrase, "I have gone astray like a sheep that is lost: seek Thy servant: for I do not forget Thy commandments." So you may then bless God with the joyful meditation at the beginning: "I will praise Thee with a thankful and unfeigned heart: I have learned the judgments of Thy righteousness."

JESUS AND THE YOUNG RULER.

BY PRESIDENT TIMOTHY DWIGHT,
D.D., LL.D. [CONGREGATIONALIST],
NEW HAVEN, CONN.

And, behold, one came to Him and said, Master, what good thing shall I do, that I may have eternal life?" etc.—
Matt. xix. 16-22.

THE brief story contained in these verses is full of meaning with reference to the religious life and the attitude of the soul toward it. I ask your attention to a few of the thoughts which it suggests to my own mind.

The person who comes to Jesus is brought before us in a very interesting light. He is a young man of high position. Luke speaks of him as a ruler and of lovable character. He is one who has evidently studied the questions which most deeply concern us as men, the questions relating to the true life of the soul. He believes in the good and naturally turns to one in whom he has seen the evidence of genuine goodness,

or of whom he has heard as teaching the way to attain it. He is honestly trying, and has been trying in the past, to lay hold upon the blessing according to the rules which have been set before him. He has meant to do right, as he thinks, and thus to be right. He has, in one sense at least, observed and kept the commands of the Divine law as revealed to his mind; but with all his doing and effort he has not found inward peace—the assurance of the life eternal which he seeks has eluded his seeking, the question of all significance is not yet answered. Jesus often in His ministry met with doubters and enemies. He was compelled to assert His truth before those whom He knew were unwilling to receive it, and to subdue within them a strong opposition before He could secure them for Himself. But here was no doubter and no open adversary. Here was a man who was so hopeful of finding in Him something to help and satisfy his soul, that, as one of the evangelists tells us, he ran toward Him with all eagerness, as he was going forth on his journey. He would lay before the new teacher the want and difficulty which he felt, and would trust that peradventure a light would come from the word that should be uttered which would guide him safely to the desired end. Such, I think, may be regarded as his real position. He was, as one has said, an honest, though erroneous seeker after truth and life. His education, however, had been under the Pharisaic influences of the time; and while he seems to have realized that there was something beyond the mere perfunctory righteousness which many of their teachers taught, he still centred his thoughts, as they did, upon doing rather than being. The gift of eternal life to his mind was to be the reward for the doing of some good thing; and as he did not seem to have attained to it as yet, or the sure hope of it, as the result of what he had done, he would learn if possible what the thing until now unknown was which, being done,

should carry within itself the rich promise of the future. "What good thing shall I do?" was his question. "The good things to which I have devoted myself in the past have not proved sufficient. What is it that remains? Tell me where I shall find it, and the doing on my part shall be ready, in order that the happiness may follow." The sincerity of the young man's spirit and the rectitude and innocence, as men call it, of his life were such that Jesus loved him, as the truest souls love all that is beautiful in character, even though the divinest beauty is not in it. But while He was thus moved with affection for him, Jesus saw that the essence of true living was not to be found in him because he rested in the doing, the mere doing, and his thoughts did not go out beyond it or into the deeper life within.

There are lovable and yet restless souls here, I have no doubt, whose position in this regard is like that of the young ruler. They have seen the right, and in a sense desire it. They have set before themselves eternal life as the great thing to be secured, and have always felt that without the attainment of this reward, the life here will prove itself to be a barren failure. They have, as they thought, sincerely endeavored to do the duties of life and thus to make the end their own, but they have limited their thought and energy to the sphere of action only, and have lost sight of the sources from which action derives all good that there is or can be in it; and when they have discovered that peace did not come to their souls with the doing of this good thing or the other which has just entered with its influence into their lives, they are restless to find some new good thing, different, perchance, from what they have known before, that by the doing of this also they may gain the prize. Lovable souls they often are in the earlier years, but they are moving away from the true line of living; and by and by, as if by a law of the soul's nature, they lose out of them-

selves the lovable element more and more, and become at the best mere men of good works without any life force inspiring the work—that is, of works which are dead and valueless in the view of every man who knows what the deepest life is.

We may next observe how Jesus answered the young man's question. It is noticeable, in the first place, that He met him on the ground of his inquiry. He did not turn his thought to faith and repentance directly; but as the question had been with reference to something to be done, he reminds him of the sphere within which it was to be found. "The keeping of the Divine commandments is the means by which eternal life is to be gained. To do God's will as it is made known is to secure the reward." And when the questioner, who is filled with the idea of some special and remarkable good thing as essential to the end, asks in reply, "Which command?" or, as the expression more properly means, "What sort of a command? of what singular and peculiar character is this command of which you speak?" He simply points him to the well-known requirements of the law: "Do not kill, do not bear false witness, honor thy father and thy mother. The way to life is not the far-off path; it lies before you, along the line of your daily living. Do the duty, refrain from the evil, which you meet from day to day." The answer was so simple that the man could scarcely understand it. "I have been fulfilling all these things from my early youth until now," he says, "but no peace has come. Tell me of something more and further, some great thing which is at the same time *the* good thing." But no; Jesus has only the simple word, "Do not kill, do not bear false witness." The purpose of this was to teach him the truth from his own starting-point. "So long as you think of mere doing, there is no one good thing to be discovered. The sum of duty is the law with its words which you think you have always obeyed.

If you have not realized in your soul the blessing which you seek, you must ask some other question than this which you are now thinking of. Life goes with the doing of the requirements, but not with the doing as an outward act. The law is fulfilled in the spirit of it, and there is no keeping of its commands until this spirit rules and guides the soul."

The Christian teaching is like the teaching of the Master. It approaches all who would seek life in the mere fulfilment of prescribed duties as Jesus approached this ruler. They are ever asking for some new thing to be done as they come to know that what has been done has failed. They persuade themselves that they are ready to do anything, however great it may be and however much of effort and self-sacrifice it may require, if they can only have the one thing made known to them which will surely bring the result. The unsatisfied want of their hearts is ever asking what it is; but the Christian teaching constantly reminds them that the old and familiar commandments are those whose fulfilment is required, that eternal life lies near to them, and in this way it strives to lead their minds to some truer conception of what obedience unto life is—not mere doing the good thing or turning away from the bad thing, but doing or turning away with the obedient and loving spirit. The same outward act may have two different characters as determined by the presence or absence of this inward spirit; and when determined in character by its presence, it takes hold upon the blessing, no matter whether in itself it be small or great.

It is interesting to notice, also, the manner in which the test of his own character was placed before the questioner. Jesus did not set up some abstract rule or method of deciding what right character or good action is; He did not proclaim the truth in words as a moral teacher or philosopher might do; but, with that wonderful knowledge of the soul which He manifested

everywhere, He adapted His words to the individual man before Him. He penetrated, as with Divine wisdom, the secret recesses of this man's character and taught him personally what he needed to be taught. Moreover, in doing this, He revealed him to himself. It was for this end, no doubt, that He dealt with him as He did. The individual soul was what Jesus was ever seeking; and whether the soul should be gained as the result of the seeking or should be lost, He desired ever to make it know itself and know its real attitude toward the truth.

The young man was not told that, so far from keeping the commandments—all of them, as he supposed—he had in reality transgressed some of them or failed in the right doing of the special things which they required. He was not reminded in words that he was self-righteous, or even that his mind was dwelling in a sphere of mere external acts. So far from this, which might have turned him away from Jesus with the justification of himself, or into determined opposition and have accomplished nothing for the opening of his true character to his own consciousness, Jesus called his thought to a single action which was connected with the peculiar condition of his own personal life. He was very rich and had great possessions, the evangelist tells us. Jesus bids him sell what he has and give to the poor. "If you desire to know the good thing to be done, or the thing which in your individual case will be the fulfilling of the commandments," Jesus says to him, as it were, "do that which the animating spirit of the law in all these requirements calls upon you personally to do. Then you may come and follow Me to the securing of eternal life." How central, as related to character, do these words become to the one to whom they were spoken! How clearly, in and of themselves, and with the addition of no further word, do they reveal to him the depths of his inner self!

So it is always with the Christian

teaching. It deals with the individual soul and adapts its demands and lessons to each one for himself. There is no call sent forth by Christianity to every man to sell his property and give to the poor about him. The overpowering love of riches may not be in the heart of every person who has great possessions; or even if it is present, it may not be the thing which determines the character and constitutes the turning-point of life or death. It was so with this young man, and doubtless is in many similar cases; but there may be in many others no such love of wealth, and the turning-point of character may be elsewhere. Let it be where it will, however, there is at that point some act or decision which is, in the sense in which Jesus uses the words, the doing of the commandments; and this, not because of the value or life-giving power of the act in itself, but because in the doing of the act at the demand of righteousness and of God, a man has born within him the spirit which feels the law and gives it its living force. There come to each one of us some such critical moments of decision or action in which character turns in one direction or another, and the turning at such a moment may involve all the future. These moments become tests for the soul. The thing involved in the Divine command may not be as great as that which is here mentioned by the evangelist; it may be of a very different character; but it will be a thing in which self is sacrificed and the man is brought under the rule of love. If the sacrifice is refused, the nobleness of the soul gives way, the evil power gains new strength and, it may be, becomes ever afterward resistless. If the sacrifice, on the other hand, is willingly made, the soul finds the thing which has hitherto been lacking, the "good thing" which secures for it eternal life. So soon as this demand has been met, the way to go forward into the truth and eternal life is open, and the man has only to follow after the Master, as the impulse of his soul will move

him to do, and to find the life where He found it.

The young man went away sorrowful. The test made him known to himself. He saw in a moment that he had not fulfilled the commandments and that the life principle was not within him. He saw also that for the unwilling soul the giving entrance to the life principle was a far harder and more trying thing than the doing of the most difficult acts; and that in asking for some great thing to be done, he had failed to comprehend the greater things of character and life and obedience to duty. He was brought into the life struggle of the soul by the words of Jesus, and the victory, as he knew, was lost. He was grieved, but he turned away. What a different thing life would have been for him in the future if he had turned his course in the opposite direction! The words of the story are very suggestive in this regard. Jesus assures him that if he will yield to the demand which carries for his soul the forces of life within itself, he will have at once the Great Possession in place of the great possessions. The eternal life is not simply an inheritance to be bestowed and waited for; it is something to be gained in the very fulfilment of the required duty, and this because it is life. The act is nothing in itself, as we may say, hard as it is. It is the mere doing of one thing rather than another; but in the act the mind and purpose turn from selfishness to love, and the man is changed. Yesterday the man was moving downward under the controlling impulses of the soul, but now he begins to move upward. The life principle was at the point of the particular action, and the movement follows where the principle impels, just as the stream flows westward or eastward as the fountain turns on the mountain summit. Life moves and goes forward and takes unto itself all that may naturally belong to it and reaps continually its own reward. Thus there is progress and gradual improvement—a slow advance, as it may seem

to be, toward a distant future; but nevertheless it has at the beginning what it has at the end—its own vital power, which is the reward.

And so Jesus says to the questioner—how striking it is, the very words of His sentence!—not “Give to the poor and then follow Me, and thou shalt find at the end treasure in heaven,” but “Give to the poor and thou shalt have treasure in heaven, and come, follow Me.” The assurance of the heavenly treasure—that is, the true and eternal life of the soul, with all the blessings which it does and may involve, is thine already when this act of giving, which is the turning act of the life, is done. “What thou mayest do and wilt do justly, after the moment of turning, is to follow Me.” The whole thought and idea of the young man, as he approached Jesus with his earnest inquiry and with his hope of gaining light from Him, were mistaken from the very foundation. His mind had been moving, as the minds of many like him in this age are now moving, in the sphere of a legal system and of reward for work; but discipleship to Christ, my friends, is not a long labor on a long pathway, at the end of which we secure a reward in turn for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.

In this sense it follows rather than precedes the attainment of the end. It is a movement along the line of true living which begins from the self-propelling impulses of the new life. It is a learning from Christ, a service in imitation of Him, a following after Him as the great Master and Teacher, because in Him is manifestly set forth this life in its perfectness and glory into which the soul has newly entered; and thus the turning to the new life, whatever may be the special act of the man in the doing of which it takes place, is always a joyful turning. It takes unto itself the joy which Jesus meant to have the young ruler take when He

said to him, “Sell that thou hast and give to the poor.” The young ruler’s countenance fell as he heard that saying, and he moved on into the future sorrowful because he turned backward along the old course of his living. But there was nothing like this where Jesus pointed him. There was the beginning of a new life-force there just within his grasp, just ready to be the inspiration and impulse of his future existence, just waiting to give him the blessing to which no sorrow is added. There was there a new life which should be like all true and beautiful life, full of joy because full of its own activity, growing stronger and richer because of the continual forthputting of its own powers, realizing ever more and more fully the greatness of the inheritance, the possession of which it knew to be an essential part of itself at the beginning, at the moment it began to know its own being. The treasure becomes yours, my friend, when you turn toward God instead of turning away from Him. Such is the meaning of the words addressed to the young ruler as they go forth beyond him to all who ask the question that he asks. The treasure becomes yours so soon as you turn toward God instead of turning away from Him. Come, is the invitation, learn what the treasure is in its joy and blessing by following after Christ.

And now, as we have followed out the line of thought thus far, we find a suggestion as to the significance of the words which seem strange to us at first and with which Jesus opens His part of the conversation, “Why askest thou Me concerning that which is good? One there is who is good.” The Christian message does not come to teach us what is good, as if this had never been made known to us before. The good lies in the fulfilling of what God commands—that is, the expression of His will, which is the outcome of the perfect life within himself. Do the will of God; become like Him. This is the fundamental truth of all soul-life. But

this is a revelation of God in the consciences of men and in the law which was given long ages before the coming of the Gospel. Jesus was not a new teacher in the sense in which His questioner seemed to look upon Him as such—a teacher who could add to the old commandments and services some one great thing in the doing of which the secret of life and peace was to be discovered. His purpose and work were to a different end from this. He came only to point the way and to open the way to God, to bring the soul back to the starting-place of life, as it were, where, with a newly awakened and efficient life-force, it could successfully begin the work of true loving obedience. Therefore His bidding to the young ruler was, "Do the commandments, the simple, plain old commands of the law, not to kill or steal or bear false witness; but do them not as you have been doing them, but with a full sense of their meaning and with the spirit of God's children. To give you this sense and this spirit which you have lost out of yourself, as you will realize in your own mind in a little while when I call you to give up your possessions for the help of the poor around you, to make this gift to you was the purpose of My coming to you as a teacher. To receive this gift should be the purpose of your coming to Me. Do not call me 'Good Master'; none is good save one, that is God. Do not ask Me respecting the good; One there is that is good, the Divine Father. Let Me only reveal you to yourself and open your mind and your way to Him. My doctrine is no new commandment; it is the old commandment which was from the beginning. My words are spirit and they are life. Take them unto yourself and you are a new man. The secret of the life which you desire is in the life force.

We come thus, at this point, to the central truth: the Christian doctrine is not a revealing of what the good is, as if this had never been made known before, but a revealing of the way to at-

tain it. The good is righteousness; the good is conformity in the life to the will, and thus to the character of the one being who is good—that is, God. But how shall we gain it? This is the question which we need to have answered for us, and Christianity gives us its answer. It is worthy of notice, as we take leave of the story and its thought, how plainly the answer turns the man away from self and selfishness. Jesus bids the young ruler seek after the good which brings life and is life in God. He is to find what he asks for in personal communion with the source and author of the wonderful gift. He is to attain to the communion by the fulfilment of what is required as the essential element of true action and life, and this fulfilment is to be the result and outgrowth of that principle of love which is the opposite of all selfishness. He bids him again, in his movement toward fulfilling the law, do those things which the law requires in his relations to his fellow-men: Do no ill to those about you, but ever do them good. Have that living spirit within you, the outflow of which is service and helpfulness, and thus abide in the sphere of that golden rule of life which inspires you while it commands you to do to others as you would have them do to you. In this way take the demands of the Divine law as it was given at the beginning into the deepest and inmost part of your soul, and make it the spring and fountain of all good deeds. He bids him once more to follow after Himself. Come, be My disciple, not as asking Me one question, or how to do one thing, and then going away to depend on yourself and to deceive yourself with the thought that you are obedient to the law, but as a true follower in the way of the soul's true life, imitating, trusting, believing me, and yielding the soul with its active powers and its living powers to the teacher who shall lead you away from the evil that is in yourself toward and unto that good which dwells in its fulness in the one God. And so the bidding and the

lesson are from the beginning to the end the same : Let him deny himself and follow Me ; let him gain his life by losing it ; let him receive the hundred-fold reward in the eternal good which is the perfected soul—perfect in love through giving up all that centres the soul in its selfishness and its self.

How clearly the lesson gathers itself into one word and one act when Jesus says, "Go, sell that which thou hast and give to the poor, and thou shalt have treasure in heaven." The life in the lower sense would be lost in the moment of doing that act, and the life in the higher sense would be gained at the same moment, because the act was central as related to the life forces that it carried within itself the change for all the future. The same with us, my friends. There is somewhere for each one of us a movement toward God which takes hold of living trustfulness in Him and is the beginning of eternal life. It is a movement which answers to the inviting and teaching word of Jesus, and is ever afterward a following after Him. The supreme moment of our lifetime is the moment when this word is spoken. The question of the eternal good for us is the question of our yielding to the call and bidding of the Master, or our turning away. The young ruler heard the word and sorrowfully went to his old life once more ; but the true life forces were not to be found in the old path, and his going away was a far more sorrowful thing than he thought.

GOD'S JUDGMENTS AND THEIR LESSON.

By A. T. PIERSON, D.D. [PRESBYTERIAN], LONDON, ENG.

When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. xxvi. 9.

IN view of the special day which has been set apart to-morrow with reference to the abatement of the scourge of influenza, my mind has been led out this

morning to the consideration of a theme that may stimulate penitence and prayer in this direction.

God reigns ! "Clouds and darkness are round about Him ; righteousness and judgment are the habitation of His throne." There is, undoubtedly, a very dark side to human history : calamity, disaster, disappointment, disease, death, are facts and factors in human history that no one of us can deny. And the minds of men have always been attempting a solution of this dark aspect of human experience. There have been three solutions which have been suggested : First, we have been told that this is the work of chance, that man is forced up and down on the capricious waves of fate, and that, whether he is on the crest of the wave, or in the trough of the sea, whether he is in the highest enjoyment, or the deepest depression, it is an accident, and he has simply to submit to the inevitable. A most comfortless doctrine, I confess ! A second attempt at solution has been made by those who tell us that there are two powers in the universe, one good and one evil ; that to the good power all benevolent developments of human history are to be traced ; that to the evil power all malevolent and malicious doings and activities are to be traced, and that there is no telling which is the stronger, the benevolent or the malignant—that now it seems as though the good triumphed, and now it seems as though the evil triumphed ; and so the old Persians embraced what has been called the dual theory, Ormuzd and Ahriman, the good and the evil.

The Holy Scriptures teach us quite another solution, and I submit it is the only one that brings comfort to a human soul. That solution is, that human history is the unfolding of the plan of God ; that in the darker and in the brighter aspects of human experience God is still ruling ; that He governs absolutely ; that there is a moral purpose in things evil : that success comes out of failure, and prosperity out of adversity, and that therefore we are to

rejoice evermore, because He occupies the throne ; and when clouds and darkness are round about Him, be assured that, within the clouds and behind the darkness, righteousness and judgment inhabit that throne. It is noticeable that the Bible exhausts all the resources of human language, and even of human metaphor, to express the greatness of the majesty of our God. There are no figures of speech so varied and so magnificent in all literature as those to be found within the pages of the Word of God, in the description of the greatness and the glory of the blessed Jehovah. Take, for instance, the passages to be found especially in Isaiah and in the Psalms. Heaven His throne ; the earth His footstool ; His robe the light ; the pavilion of the firmament the tent in which He dwells ; the glories of the sunrise and the glories of the sunset, the lifting of the curtains at the opposing edges, that the glory may gleam through ; His chariots the clouds ; His voice the thunder ; the lightning the flash of His eye ; His look making the hills quake, and His touch making the mountains smoke ; His palm so broad that it takes up the whole sea in its compass, or the isles as a very little thing ; His balances of judgment so grand that the nations that spread over the habitable globe are only as the small dust of the balance. And I think that nothing is more magnificent about this description than when God is represented as having absolute control over all the armies of heaven, and the inhabitants of the earth ; and that in those "armies of heaven and inhabitants of the earth" everything is included—the blind forces of nature, the inanimate things of the mineral kingdom, the whole vegetable and animal as well as the human kingdoms, obedient to the beck and the glance of God. If you take the Bible, and study this subject from Genesis to Revelation, it will grow upon you how magnificently awful is this sovereignty of God. Take the ten plagues of Egypt ; they were an early lesson in human history about

this sovereignty of God, that reaches through all things as well as to all creatures. In these ten plagues, for instance, we have examples of God's control over the forces of nature—light and darkness, hail, lightning, and thunder, floods of waters, and waves of the sea. In those same plagues we have illustrations of God's control over animated nature—the fish, the frogs, the flies, the lice, the locusts, the cattle, and human beings ; and in those same plagues we have illustrated God's control over those subtle and mysterious influences that we cannot define, and the nature of which we do not understand, but which lie at the bottom of disease—the murrain among cattle, the boils and the blains, the death of the firstborn. Now, if we pass along in this remarkable history, we shall next meet, in the twenty-eighth of Exodus, the declaration, "I will send the hornet before you, and drive out the people of the land of Canaan, that ye may take possession." We go still further, and we read, in the Book of the Psalms, that He "called for the famine ;" as though the famine were an obedient servant, summoned to the Master's presence, to go forth and do the Master's bidding. In these Psalms we are likewise told that He makes the winds His messengers, and the flames of fire His ministers. In the Book of Isaiah we are told distinctly, in the fifty-fourth chapter, "I have created the waster to destroy." Even the waster is created by God to do its office of destruction. We pass to the Book of Jonah, and Jonah is a revelation of the sovereignty of God in human affairs. For instance, we are told here, in four separate places, how the Lord had "prepared a great fish" to swallow Jonah, and He "spake unto the fish." "The Lord prepared a gourd," and made it to come up over Jonah. "The Lord prepared a worm," that it might smite the gourd. The Lord "prepared a vehement east wind," that it might smite upon the head of Jonah. Notice the comprehensiveness of these declarations. God controls the

wind, which is not an intelligent form of life; God controls the gourd, which belongs to the vegetable kingdom; God controls the worm that is among the insects; God controls the great fish that is among those that swim the waters. Turn now to the Book of Joel, read that wonderful fourth verse of the first chapter: "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." And what does he say in the twenty-fifth verse of the second chapter? "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." Why, there is no more sublimely awful verse in the whole Old Testament than that—"My great army which I sent among you." And just think what an army is this going forth in four detachments one after the other: First, the great detachment of the cankerworm army; secondly, the caterpillar; third, the palmerworm; fourth, the locust! Some of you, perhaps, have travelled in Oriental countries, and know what the scourge of the locust is, what an army are the locusts alone. They come up suddenly from the horizon, and spread themselves, till they darken the entire surface of the sky, and not one particle of sky is visible. They settle down upon the earth, inches thick, and cover the soil for leagues and leagues, in every direction, and when they have passed away there is not a green thing to be found. "My great army." Just think of God, sitting in the heavens, not troubling Himself to stretch forth His hand or come down among men, but simply by the fiat of His will, sending a vast army of cankerworms, and then, when they have left, another detachment of palmerworms, and then, when they have left, another detachment of caterpillars, and then, when they have left, another detachment of locusts. This reminds me of something that oc-

curred in the Catskill Mountains, about a quarter of a century ago, when an infidel got up on one of those heights, and in the presence of some atheistic companions, defied the God of heaven to show Himself in battle. He swung his sword to and fro, and challenged the Almighty to meet him in single combat. The Almighty paid no attention to him, of course; but He just commissioned a little gnat, so small that it could scarcely be seen by a microscope, to lodge in his windpipe and choke him to death. What a wonderful God we have, and what a wonderful control over all nature!—winds and waves and fire, vegetable life, insect life, reptiles and quadrupeds and human beings, all obedient to His word and plan.

I want you to apprehend this great fact that there is not a calamity among men that is not traceable to the providence of Almighty God. These things are God's scourges, they are His weapons, and as we are now speaking, especially, with regard to the influenza, it is a most remarkable fact that the influenza bacillus is the smallest microbe that has ever been discovered in connection with disease, and yet over all these countries, in Europe and in America and elsewhere, this great army of minute and microscopic microbes is causing sickness and death among hundreds and thousands of human beings. I say these are God's scourges. The student of history will observe that about three times in a century there comes among men some form of disease with regard to which science is utterly ignorant and impotent. No one knows how to prevent it, no one knows how to cure the disasters which it engenders. And it is another remarkable fact that just as soon as science begins to have a limited control over these forms of scourge, a new plague develops about which they know nothing; simply showing that Almighty God has not surrendered the throne of the universe, nor given up His control even over the malignant and destructive

forces of nature. And, but for these scourges, no one can tell what would become of the human race. When God overthrew the human race by a flood He promised never again to bring a flood of waters on the earth; but He never promised that He would not bring other forms of disaster, and in the next dispensation there was a visitation of fire that has left its permanent memorials in the basin of the Dead Sea, in the destruction of the cities of Sodom and Gomorrah, and those round about them given over to lust. And if any of you have been, as you no doubt have been, to the ruins of Pompeii, you will see that other Sodom that was destroyed by another rain of fire from heaven, where the same lusts that prevailed in Sodom have left their records even on the stones of the city. If God did not keep the scourges of nature doing their work, the human race would rot in its own iniquity. We may as well face the fact that these are no accidental things, that they are no mere natural developments. They are the scourges of God's hand, and not a whip of small cords either; they mean human iniquity crying unto God, they mean God interfering to teach men righteousness.

What are we to understand by "judgments of God"? Judgments are the activities of a judge, and a judge is one that scans the conduct of men, and visits it accordingly. We do not say, of course, that every individual instance of suffering from this chastisement is an individual instance of judgment for personal sin. We are bound up in society, and it is impossible, as we shall see presently, that a scourge shall come down upon the human family that does not involve the good as well as the wicked; for we are dependent upon one another, and we are intimately associated in social life. Why are these judgments of God visited?

In the first place, there is judgment on the sin of dirt, on the sin of physical uncleanness, unwholesome habits, unwholesome diet, clothing, habitation;

and for that reason the most of these scourges originate in those districts where humanity is most thickly congregated, and where all sanitary laws are set at defiance. The term Asiatic cholera indicates the fact that the cholera started originally among the most depraved and degraded inhabitants of the Continent of Asia; and we all know that the slums of our great cities are cesspools, from which literally miasma and malaria exhale continually; so that the dwellings of the rich and the prosperous in the more beautiful portions of great cities are infested with the poisonous atmosphere that comes from the slums.

Then, again, there are God's judgments on moral iniquity. I happen to have been the personal observer—I might say witness—of two of the most marked judgments of God within the bounds of the United States. Out in the far West there was a village settled by German infidels, where the declared purpose of those that settled that village was that there should be no church, no form of Christian institution, within the bounds of the community. And so flagrant and blasphemous were the attempts of these German infidels to ridicule all religious faith that, on one occasion, they made a procession through the streets, bearing in front of them a hideous doll, which was the effigy of the Lord Jesus Christ; and they actually sat down to a banquet board prepared with intoxicating drink, and celebrated a mock Lord's Supper. Not long after that the first of three destructions overtook that village. The Indians came upon it, and destroyed the habitations of man; and it is a significant fact that the very men that slunk down into the corners of the cellars, and hid in the darkness when the Indians pursued them, and left their wives and children to take care of themselves, were the men who were foremost in that blasphemous procession, and in that mock Lord's Supper. A few years passed by, and this town was built again. Then God sent a tre-

mendous tornado upon it, that almost swept it a second time from the face of the earth. Only a few years ago a third destruction overtook that same village. There was not long since a great flood of water which swept through a valley in Pennsylvania, and nearly annihilated a formerly prosperous town. I visited the place not long after its destruction. It was the most fearful sight I ever saw, and a friend of mine, a commercial traveller in the United States, told me that he had been probably a score of times in that town, and that the very part of that town that was swept cleanest by that scourge of water, was the district where the most infamous houses of ill-fame and drinking saloons were most congregated. The flood of water swept straight through the channel of this iniquity, and cleaned it out. Who can doubt that God's hand was in it?

Then, again, these scourges are God's judgments on the sin of greed and selfishness. Think how many forms of social evil there are in the various communities that are upheld by the greed and selfishness of man. Take, for instance, human slavery. It reigned in the United States of America for a hundred years. It was defended by almost the entire body of preachers in the Southern States—defended and upheld, and its extension vindicated and advocated. And then God brought an awful war of four years' duration upon the United States, and Mr. Lincoln, that heroic man in the midst of that country, made this significant announcement: "It would not surprise me if, in view of the long-continued oppression of the slave in this country, it should please Almighty God that this war shall not cease until the life of one freeman has been exacted for the life of every slave that has been sacrificed during these hundred years." And the cost of that American war was 500,000 people killed, 300,000 people maimed, 300,000 women made widows, 700,000 children made orphans, and 3000 millions of dollars, or 600 million sterling expended. God's judgment

on the sin of greed and selfishness! And, if the British nation is not very careful, it may be that, for a similar sin of greed and selfishness that inflicted the opium traffic on China, and even to-day cultivates the opium in India, a similar scourge may come upon the foremost Protestant nation of Europe. Now these are God's judgments in this world inflicted on the sin of physical uncleanness, on the sin of moral impurity, on the sin of social greed, and of organized selfishness. What is the remedy? What is the design of God? "That the inhabitants of the world may learn righteousness."

Now notice that there are two sorts of judgments: one the temporal, which is corrective and preventive; the other the eternal, which is punitive and retributive only. It is to the former that the reference is made—these judgments that are "in the earth," not in the next world or in the next life. And these judgments are designed not to be retributive, but to be corrective of iniquity and preventive of further sin. And, therefore, just as soon as these judgments come upon the people, they should begin to inquire what laws of God have been violated that ought to be obeyed. For instance, we ought to turn our attention at once to the regulation of all sanitary conditions, to the providing for men and women, even in the degraded and destitute districts of great cities like this, proper habitations, proper ventilation for their dwellings, proper drainage, proper food, proper raiment, proper physical habits. Everything that pertains to their well-being physically should be studied by the nation at large and promoted. And, in the second place, we ought to see to it that everything that violates the principles of morality and equity and righteousness should be put away, not simply because these things are a reproach to the people, but because they are an occasion of judgment from Almighty God; and therefore there is no hope of the permanent abatement of scourges unless there is a permanent abatement

of the iniquities and the immoralities and the injustices which provoke God to interpose in these punitive visitations.

And then, again, they should lead us to obey the social laws which God has impressed upon the human family. I am afraid we are in danger more and more of forgetting the fact that, as I have said before, we are so bound together in one social bundle, that it is impossible for one member of the social body to suffer without all members in a measure suffering with him. One of your greatest statesmen a few years ago rode in Hyde Park with his beloved daughter on her eighteenth birthday. She wore an elegant riding-habit, which set off the beauty and grace of her form in a marvellous fashion; and as her father rode beside her he felt exceedingly proud of his daughter. Within ten days she sickened. Her sickness developed into malignant typhus, and she died. And when investigation was made it was found that that riding-habit, that was so splendidly embroidered, had been made by a poor woman down in a destitute district, who lived in an attic, scarcely furnished with the necessities of life. Her husband, while she wrought the robe, lay on the bed shivering with malignant typhus fever, and to relieve the cold and the rigor, she would at times throw this robe over him to give him a little warmth; and that robe took up the infectious germs of typhus and transmitted them to one of the highest families in the realm.

We may exclude from our care the poor and outcast and destitute classes, but the Nemesis of nature, the natural method of vengeance, pursues us all; and we never can allow one member of the social body to be in need and distress, and destitution and disease, without the danger being that, from the highest families of the realm—from the royal family down to the poorest—some scourge may come on us by the order of nature itself. And not until we obey the social law, which demands that we should count all members of

the body politic as members with us in one great structure or organism, and until we shall unselfishly study the well-being of the least and the lowest, shall we escape God's social scourges.

And I am led, finally, to say that we must obey spiritual conditions. We must come directly to God in prayer for the abatement of what God only can remove. There is a latent instinct implanted in the human soul with respect to supplication. A man may deny God, but, plunged into sudden and great peril, he involuntarily prays. We had a man on the great lakes about Michigan, who was one of the greatest blasphemers and blatant professed atheists in all that district; yet, as surely as the vessel on which he sailed was involved in the danger of shipwreck, he was the first man to hug the mast and cry to God to deliver him. There is a latent instinct in the human soul, even in the soul of the worst of men, that prayer is the remedy for such evils as these. Would to God that men would not wait for the awful extremities of peril and disease before they called upon Almighty God.

I desire to give you an illustration again that came under my own observation, of the power of prayer in removing a scourge.

Some of you know that Minnesota, the great State of the West, is the centre of the great western granary of the world. There came down upon those splendid fields, that extend over thousands of acres, without even the division of a fence, an awful scourge, known as the grasshopper scourge. As soon as the wheat began to develop the grasshoppers began to visit these great harvest fields, and they imperilled the whole crop of wheat. Nothing could be done by man to remove the scourge. The grasshoppers laid their eggs, and the next year, as soon as the wheat appeared, the destructive insect appeared alongside of it, and the utmost zeal and effort of the farmers failed even to abate this dreadful pestilence. The Governor of Minnesota, who was a very

high-toned Christian gentleman, called upon the people of the State to observe a day of fasting, humiliation, and prayer for the removal of the plague. Secular papers, and especially the infidel papers, scouted the idea of reaching this natural visitation of insects by an appeal to God. They made the thing as ridiculous as they could make it, but still the Christian people assembled in their places of prayer, and many came together with them on the appointed day. Spring came, the wheat began to appear in the furrow, and the grasshopper appeared alongside of the wheat; and then the secular papers, that had scouted and scorned the idea of prayer to Almighty God, said, "Where is the result of your day of prayer, and fasting, and humiliation?" The grasshoppers developed, but at the same time there developed a parasite that attached itself to the grasshopper and accomplished two results. In the first place, it made the grasshopper impotent to harm the wheat; and in the second place—which was more important—it made the grasshopper impotent to reproduce itself. And from that year there has been no scourge of grasshoppers in the State of Minnesota. And so the righteous have seen it and rejoiced, and all iniquity has stopped her mouth in the presence of the manifest interposition of God. Believe me the present scourge of influenza will be one of the greatest blessings to the nation, if, in this day, when so few people believe in prayer to God, especially concerning what I called certain malignant influences that prevail in the natural world, confidence in the sovereignty of God, recognition of His omnipotent rule, and proof of His interposition in answer to supplication, might be afforded to the men and women of this unbelieving generation.

One word more, and I have done. I have spoken at length on the temporal judgments of God that are in earth, and are designed to teach men the lesson of righteousness. I ask for a moment of your attention while

I present a closing reflection. There is another form of judgment that is not temporal, but eternal; that is not corrective and preventive, but punitive and retributive; and when the voice of that judgment goes forth, not even prayer can abate the scourge or remove the awful curse. And I want to beseech sinners before God, this morning, to turn at once unto the loving God, that they may escape the just judgments that go forth in another life, of which these scourges are but the faint type and precursor. I pray you, take Jesus Christ as your personal Saviour, and let His death be the judgment of your sin, and his life be the assurance of your righteousness and your salvation. And so let God's judgments now in the earth indicate God's power to visit final and retributive judgment upon those who refuse His dear Son, and the mediation and redemption which are in Christ Jesus and so go down to a hopeless grave, and the hopeless eternity. Amen.

THE TWO GUESTS.

BY ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENG.

His anger endureth but a moment; in His favor is life: weeping may endure for a night, but joy cometh in the morning.—Ps. xxx. 5.

A WORD or two of exposition is necessary in order to bring out the force of this verse. There is an obvious antithesis in the first part of it, between "His anger" and "His favor." Probably there is a similar antithesis between "a moment" and "life." For, although the word rendered "life" does not unusually mean a *lifetime*, it *may* have that signification, and the evident intention of contrast seems to require it here. So, then, the meaning of the first part of my text is, "the anger lasts for a moment; the favor lasts for a lifetime." The perpetuity of the one, and the brevity of the other, are the Psalmist's thought.

Then, if we pass to the second part of the text, you will observe that there is there also a double antithesis. "Weeping" is set over against "joy;" the "night" against the "morning." And the first of these two contrasts is the more striking if we observe that the word "joy" means, literally, "a joyful shout," so that the voice which was lifted in weeping is conceived of as now being heard in exultant praise. Then, still further, the expression "may endure" literally means "come to lodge." So that Weeping and Joy are personified. Two guests come; one, dark-robed and approaching at the fitting season for such, "the night." The other bright, coming with all things fresh and sunny, in the dewy morn. The guest of the night is Weeping; the guest that takes its place in the morning is Gladness.

The two clauses, then, of my text suggest substantially the same thought, and that is the persistence of joy and the transitoriness of sorrow. The one speaks of the succession of emotions in the man; the other, of the successive aspects of the Divine dealings which occasion these. The whole is a leaf out of the Psalmist's own experience. The Psalm commemorates his deliverance from some affliction, probably a sickness. That is long gone past; and the tears that it caused have long since dried up. But this shout of joy of his has lasted all these centuries, and is like to be immortal. Well for us if we can read our life's story with the same cheery confidence as he did his, and have learned like him to discern what is the temporary and what the permanent element in our experience!

I. Note, first, the proportion of joy and sorrow in an ordinary life.

The Psalmist expresses, as I have said, the same idea in both clauses. In the former the "anger" is contemplated not so much as an element in the Divine mind, as in its manifestations in the Divine dealings. I shall have a word or two, presently, to say about the Scriptural conception of the "anger"

of God, and its relation to the "favor" of God; but for the present I take the two clauses as being substantially equivalent.

Now is it true—is it *not* true—that, if a man rightly regards the proportionate duration of these two diverse elements in his life, he must come to the conclusion that the one is continuous and the other is but transitory? A thunder-storm is very short when measured against the long summer day in which it crashes; and very few days have them. It must be a bad climate where half the days are rainy. If we were to take the chart and prick out upon it the line of our sailing, we should find that the spaces in which the weather was tempestuous were brief and few indeed as compared with those in which it was sunny and calm.

But then, man looks before and after, and has the terrible gift that by anticipation and by memory he can prolong the sadness. The proportion of solid matter needed to color the Irwell is very little in comparison with the whole of the stream. But the current carries it, and half an ounce will stain miles of the turbid stream. Memory and anticipation beat the metal thin, and make it cover an enormous space. And the misery is that, somehow, we have better memories for sad hours than for joyful ones, and it is easier to get accustomed to "blessings," as we call them, and to lose the poignancy of their sweetness because they become familiar, than it is to apply the same process to our sorrows, and thus to take the edge off them. The rose's prickles are felt in the flesh longer than its fragrance lives in the nostrils, or its hue in the eye. Men have long memories for their pains as compared with their remembrance of their sorrows.

So it comes to be a piece of very homely, well-worn, and yet always needful, practical counsel to try not to magnify and prolong grief, nor to minimize and abbreviate gladness. We can make our lives, to our own thinking, very much what we will. We cannot

directly regulate our emotions, but we *can* regulate them, because it is in our own power to determine which aspect of our life we shall by preference contemplate.

Here is a room, for instance, papered with a paper with a dark background and a light pattern on it. Well, you can manœuvre your eye about so as either to look at the black background—and then it is all black, with only a little accidental white or gilt to relieve it here and there; or you can focus your eye on the white and gold, and then that is the main thing, and the other is background. We can choose, to a large extent, what we shall conceive our lives to be; and so we can very largely modify their real character.

There's nothing either good or bad
But thinking makes it so.

They who will can surround themselves with persistent gladness, and they who will can gather about them the thick folds of an ever-brooding and enveloping sorrow. Courage, cheerfulness, thankfulness, buoyancy, resolution, are all closely connected with a sane estimate of the relative proportions of the bright and the dark in a human life.

II. And now consider, secondly, the inclusion of the "moment" in the "life."

I do not know that the Psalmist thought of that when he gave utterance to my text, but whether he did it or not, it is true that the "moment" spent in "anger" is a part of the "life" that is spent in the "favor." Just as within the circle of a life lies each of its moments, the same principle of inclusion may be applied to the other contrast presented here. For as the "moment" is a part of the "life," the "anger" is a part of the love. The "favor" holds the "anger" within itself, for the true scriptural idea of that terrible expression and terrible fact, the "wrath of God," is that it is the necessary aversion of a perfectly pure and holy love

from that which does not correspond to itself. So, though sometimes the two may be set against each other, yet at bottom, and in reality, they are one, and the "anger" is but a mode in which the "favor" manifests itself. God's love is plastic, and, if thrown back upon itself, grieved and wounded and rejected, becomes the "anger" which ignorant men sometimes seem to think it contradicts. There is no more antagonism between these two ideas when they are applied to God than when they are applied to you parents in your relations to a disobedient child. You know, and it knows, that if there were no love there would be little "anger." Neither of you suppose that an irate parent is an unloving parent. "If ye, being evil, know how," in dealing with your children, to blend wrath and love, "how much more shall your Father which is in heaven" be one and the same Father when His love manifests itself in chastisement and when it expands itself in blessings.

Thus we come to the truth which breathes uniformity and simplicity through all the various methods of the Divine hand, that howsoever He changes and reverses His dealings with us they are one and the same. You may get two diametrically opposite motions out of the same machine. The same power will send one wheel revolving from right to left, and another from left to right, but they are co-operant to grind out at the far end the one product. It is the same revolution of the earth that brings blessed lengthening days and growing summer, and that cuts short the sun's course and brings declining days and increasing cold. It is the same motion which hurls a comet close to the burning sun, and sends it wandering away out into fields of astronomical space, beyond the ken of telescope, and almost beyond the reach of thought. And so one uniform Divine purpose, the favor which uses the anger, fills the life, and there are no interruptions, howsoever brief, to the steady continuous flow of His out-

poured blessings. All is love and favor. Anger is masked love, and sorrow has the same source and mission as joy. It takes all sorts of weathers to make a year, and all tend to the same issue, of ripened harvests and full barns. Oh! brethren, if we understood that God means something better for us than happiness, even likeness to Himself, we should understand better how our deepest sorrows and bitterest tears, and the wounds that penetrate deepest into our bleeding hearts, all come from the same motive, and are directed to the same end as their most joyful contraries. One thing the Lord desires, that we may be partakers of His holiness. And so we may venture to give an even deeper meaning to the Psalmist's words than he intended, and recognize that the "moment" is an integral part of the "life," and the "anger" a mode of the manifestation of the "favor."

III. Lastly, notice the conversion of the sorrow into joy.

I have already explained the picturesque image of the last part of my text, which demands a little further consideration. There are two figures presented before us, the dark robed and the bright garmented. The one is the guest of the night, the other is the guest of the morning. The verb which occurs in the first clause of the second half of my text is not repeated in the second, and so the words may be taken in two ways. They may either express how Joy, the morning guest, comes, and turns out the evening visitant, or they may suggest how we took Sorrow in when the night fell, to sit by the fireside, but when morning dawned—who is this, sitting in her place, smiling as we look at her? It is Sorrow transfigured, and her name is changed into Joy. Either the substitution or the transformation may be supposed to be in the Psalmist's mind.

Both are true. No human heart, however wounded, continues always to bleed. Some gracious vegetation creeps over the wildest ruin. The roughest

edges are smoothed by time. Vitality asserts itself; other interests have a right to be entertained and are entertained. The recuperative powers come into play, and the pang departs and poignancy is softened. The cutting edge gets blunt on even poisoned spears by the gracious influences of time. The nightly guest, Sorrow, slips away, and ere we know, another sits in her place. Some of us try to fight against that merciful process, and seem to think that it is a merit to continue, by half artificial means, the first moment of pain, and that it is treason to some dear remembrances to let life have its way, and to-day have its rights. That is to set ourselves against the dealings of God, and to refuse to forgive Him for what His love has done for us.

But the other thought seems to me to be even more beautiful, and probably to be what was in the Psalmist's mind—viz., the transformation of the evil, sorrow itself, into the radiant form of joy. A prince comes to a poor man's hovel, is hospitably received in the darkness, and, being received and welcomed, in the morning slips off the rags and appears as he is. Sorrow is Joy disguised.

If it be accepted, if the will submit, if the heart let itself be untwined, that its tendrils may be coiled closer round the heart of God, then the transformation is sure to come, and joy will dawn on those who have done rightly—that is, submissively and thankfully—by their sorrows. It will not be a joy like what the world calls joy—loud-voiced, boisterous, ringing with idiot laughter; but it will be pure, and deep, and sacred, and permanent. A white lily is better than a flaunting peony, and the joy into which sorrow accepted turns is pure and refining and good.

So, brethren, remember the richest vintages are grown on the rough slopes of the volcano, and lovely flowers blow at the glacier's edge; and all our troubles, big and little, may be converted into gladnesses if we accept them as God meant them. Only they

must be so accepted if they are to be thus changed.

But there may be some hearts recoiling from much that I have said this morning, and thinking to themselves, "Ah! there are two kinds of sorrows. There are those that *can* be cured, and there are those that *cannot*. What have you got to say to me who have to bleed from an immedicable wound till the end of my life?" Well, I have to say this—look beyond earth's dim dawns to that morning when the Sun of Righteousness shall arise, to them that love His name, with healing in His wings. If we have to carry a load on an aching back till the end, be sure that when the night, which is far spent, is over, and the day, which is at hand, hath broken, every raindrop will be turned into a flashing rainbow when it is smitten by the level light, and every sorrow rightly borne be represented by a special and particular joy.

Only, brother, if a life is to be spent in His favor, it must be spent in His fear. And if our cares and troubles and sorrows and losses are to be transfigured hereafter, then we must keep very near Jesus Christ, who has promised to us that His joy will remain with us, and that our sorrows shall be turned into joys. If we trust to Him, the voices that have been raised in weeping will be heard in gladness, and earth's minor will be transposed by the great Master of the music into the key of heaven's jubilant praise. If only "we look not at the things seen, but at the things which are not seen," then "our light affliction, which is but for a moment, will work out for us a far more exceeding and eternal weight of glory;" and the weight will be no burden, but will bear up those who are privileged to bear it.

THE CROSS of Christ saw the old world—the dwelling-place of sin—crucified, to make way for the new heaven and the new earth, the dwelling-place of righteousness.

THE HIGHER CRITICISM.

BY REV. JAMES E. W. COOK [BAPTIST], NEW LONDON, O.

But the word of our God shall stand forever.—Isa. xl. 8.

So says the prophet; so also echoes the Apostle Peter (1 Pet. i. 24, 25). The flowers of spring may fade, and the fruits of autumn pass away, but *this* is to abide. Books, glowing with the golden thoughts of the greatest thinkers of the past, are printed, read, forgotten often, and pass away, to be followed by other thoughts expressed in more modern form and language; but while literature lives and dies, changes and decays, *this* remains. Man himself follows the law of transitoriness and perishes like the grass of the field, and lies down in the sleep of death; *this* "shall stand forever." "*Shall stand*;" there is the ring of certainty, of confidence, in the words. "*Shall stand*," like the immovable rock of Eddystone, calm amid a sea of change; like a solitary hero-warrior on the field of battle, where all his foes lie dead.

It is well for us to remember this and to take courage from this amid all the changes of our religious life of to-day. Old landmarks cannot be removed, old beliefs cannot be remoulded, as is taking place in this age of transition, without consequent confusion in some minds; and it is my desire to say a few words to you who are distressed by all the bustle and noise and discussion around you, and who are full of fear as to the result of the controversies of the day. Do not forget, amid all the changes that take place, "the Word of our God shall stand forever."

Every age and nation hands down to its posterity the truth and opinions it has received from its predecessors and from its own experience. It is the duty of the recipient age and nation to revise this bequeathed capital, eliminate that which proves erroneous, add to the store of truth, and hand that increased, purified capital to its successors. This is the law of advancement, the law of God.

There are two extreme classes of people, however, to whom I must refer. There is the class that would reject everything old, simply because it is old; who try to sever to-day from yesterday, the present from the past. This is sheerest folly. We are all made by our yesterdays. The past belongs to us, and must belong to us. Conscience, memory, heredity, all bind us to the past with links that cannot be severed. Truth is as old as God; the oldest thing in the universe. It is not truth that we have to change, but only some of our ideas, some of our views of it. A tree cannot grow without roots. The roots of a nation lie back in its history. The roots of our religious life are found away in the past. It seems to me the acme of absurdity that in the name of progress some men should seek with violence to sever the roots from the trunk. There can be no life, no progress, no growth, but death simply and surely from this.

The other class, with equal violence to their religious life, reject everything new. They accept the roots, but are afraid that every sprouting leaf and opening bud will do the roots harm. They are timid, conservative, afraid of every change, shocked at every innovation. This, too, is equally foolish with the other. There cannot be life in the roots without growth in the tree; and growth implies, necessarily, change.

Why should it be thought right to advance in our views of national government, education, business, science—and to alter our methods—and wrong to advance in religious belief and life? It is true that among this class may be found some of the godliest men and women of our day, clinging to the old forms and phrases, afraid lest, losing the bodily phrase, they should also lose the soul-truth; but it is *sadly* true. To maintain strict adherence to the past simply, to fear every present reform; to accept the roots, but lop off the branches as they spring forth, likewise means in the end death. Religion becomes a petrified fossil, an encased and

swaddled mummy, having the semblance of life—the semblance only, which is a hollow mockery.

We ought neither to be iconoclasts, wantonly destroying everything old, nor conservatives, rejecting with horror and fear everything new. Here is the statement of the inspired writer that should stay our hand from attempting destruction, and lead us to accept every necessary change—"The word of our God shall abide forever."

I. What is meant by "the word of our God"? You answer, "The Bible." I think not. At least, and certainly, to Isaiah it could not mean more of the Old Testament than he possessed—a mere fragment of the Book in our hands. Even to Peter it could not have meant all the records we have, seeing that some had not been written when he repeated the prophet's statement. Indeed, if the manuscripts are referred to in either case, which I very much doubt, some may have been included which we no longer possess. There is evidence that Paul wrote at least one epistle that is now lost (1 Cor. v. 9); and in the Old Testament we have references to "the book of Shemaiah the prophet," "the commentary of the Prophet Iddo," etc., which we no longer possess.

When Jesus said, "My words shall not pass away," He did not mean the statement to be taken in its bare literality. They *have* passed away; and in the accounts of them the evangelists so differ that we cannot even tell with certainty in what language He spoke to the people—in Hebrew, Greek, or Aramaic.

If not the *Bible*, nor the exact and identical *words*, what, then, are we to understand by this phrase, "The word of our God"? I reply, simply, truth. Truth in its very widest sense, whether in the Bible or out of it, is "the word of God." The Bible is simply the casket, of which truth is the gem; the garb, of which truth is the wearer; the shell, of which truth is the priceless pearl; the body, of which truth is the

immortal soul. "The word of our God"—truth—"shall stand forever." The body may change; the casket may hold something beside the gem; but the soul, the jewel, truth, shall stand and abide eternally.

We know that there are interpolations in the Bible records, bits of glass inserted in the same case as the diamonds of truth. For instance, there is no doubt that in the record of the healing of the lunatic at the foot of the Mount of Transfiguration (Matt. xvii. 21), the words, "Howbeit this kind goeth not out but by prayer and fasting," were put into the mouth of the Lord Jesus and inserted in the text by some Roman Catholic monk. I might name several other such examples. These must fade away, die: but the truth shall remain. Were every Bible destroyed, truth would stand.

II. Now, higher criticism proposes to solve for you and me, what we have neither the time nor ability to do for ourselves, to what extent this interpolation has gone on. It is a strictly honest, unbiassed, sincere scrutiny into the claims, history, authorship, date, and language of the books of the Bible. The critics examine the records as *sceptics*, not in the bad sense of the word as used to-day, but in the good and original sense, which denotes one who shades his eyes, placing his hand to his forehead that he may peer closely, uninterrupted in vision by surrounding objects, at the matter before him. It requires ripe scholarship, access to rare and valuable records, and patient, indefatigable labor. It is conscious that our growth in knowledge of the old dead languages has rendered some changes necessary; that around the beautiful statue of truth have grown the mosses and lichens of age; and it seeks to make the needed changes, and to reveal the statue in all its original beauty. It proposes to treat the biblical records by the same literary laws and standards as any other writing, and by true science to search out the false accretions and separate these from the truth,

III. What will be the result? What *can* be the result? Only good. If we are honest we shall want only the truth; and after the examination is completed truth will stand more grandly than ever before us. True science, whether that of the higher critics in the literary realm or that of the student of nature in the physical realm—true science will never destroy Revelation. Science is itself a revelation to most of us. In so far as it is not true, it will be among the things that pass away; and in the final result, when the critical examinations of science are completed and the truth in each is known, the volumes of nature and revelation will be found to contain not contradictory, but corresponding truths. God cannot lie. His hand wrote both the volumes, and though we may lose some things that we *thought* were true, we shall gain ultimately in the certainty of the truth of those things we believe.

IV. Our attitude toward higher criticism may well be for these reasons (1) one of welcome. We rejoice in every honest and reverential inquiry for truth. We welcome all the light and information this criticism may bring. All honor to the men who with sanctified and scholarly intellects, slandered and vilified by some, misunderstood by many, are brushing away the cobwebs of uncertainty and removing the accumulated *débris*, to reveal the solid rock as the foundation of our faith! If among the *débris* and the cobwebs something we had learned to love must go, we can afford to part with it, welcoming the fuller light that reveals truth, "the word of our God" that "shall stand forever."

(2) One of hope. The future of our faith looks all the brighter from the discussions and questionings of to-day. Men are beginning to think. An interest is awakening in the vast questions that relate to our higher life. Too many among us recognize truth only by the garb it wears. We get used to phrases, to the dress; we do not see the thought it clothes. We are silly enough

to worship the phrase even when the thought is absent; and we fail to recognize the old truth under a new guise. Now we are awaking to the importance of knowing the truth rather than its phrasal garb. The Church of the future will have to think. What a blessing this will be, when men shall think for themselves, shall have perfect liberty to utter their view of truth without martyrdom or petty persecution, and bigotry and intolerance shall be no more!

(3) One of confidence. Do you think we are wise in our fear for the safety of "the word of our God"? Have we forgotten the history and error of rash Uzzah, how at the threshing-floor of Nachon he put forth his hand to steady the Ark of the Lord, and died by the "visitation of God"? Does "the word of our God" need our defence? Is not HE pledged to its security?

Dr. John Hall, a well known Presbyterian minister, is reported to have said at Cleveland, O., a few days ago, "We must defend the Bible." *Must we?* The Bible is badly off when it needs your defence or mine. I stood on the "Big Four" railway track the other day watching the Cincinnati and Cleveland express pass by. A young bee, called out by the warm April winds and bright spring sunshine, flew toward the train. Supposing I had rushed for a club or a rifle and had run down toward the approaching express, crying aloud, "I must defend the cars from that bee's attack," would you not have said, "Get out of the way; let the train defend itself"?

The Bible is its own best defence. That which cannot stand the test of criticism had better go—the sooner the better; but truth, "the word of our God, shall stand forever."

The bar has yet to be forged in the smithy of criticism that will be strong enough to overturn this Rock of Ages. The strongest gale that ever raged over the seas of turbulent inquiry has failed to blow out this Lamp kindled by "the Father of lights" in the dark valley. And it will forever fail!

Where is our faith? Will not unbelief become brazen in its behavior when you and I are seen to tremble at the very mention of discussion? Will not our silly anxiety make infidels, where our calm assurance might make men of faith?

We can afford to meet the higher criticism in the threefold attitude of welcome, hope, and confidence. For when criticism is hushed in adoration, and unbelief is hiding with pallid terror, amid the crash of worlds, when the theories of time are stranded on the shores of eternity, then erect, majestic, solitary in its purity, unharmed as the rock by the spray of the ocean wave, shall be seen the glorious vision of truth, "The word of our God shall stand forever."

LABOR: ITS DIGNITIES AND PROBLEMS.

By REV. W. J. HOCKING, LONDON, ENG.

Six days shalt thou labor, and do all thy work.—Ex. xx. 9.

How often has this Fourth Commandment in the Decalogue been misunderstood and misinterpreted as dealing only with the question of rest, as inculcating the sanctity of worship and the beauty of Sabbath peace! Does it not also lay down the universal law of labor? Does it not set forth the sanctity of toil and the beauty of holy activity? How often is it read as enforcing only the Divine purpose of a seventh day of inactivity! How often is the central principle of it thought to be this: "In it thou shalt do no manner of work"? Whereas the central idea of it is the universal necessity of labor; and it as clearly sets forth the Divine purpose of six days of activity as of a seventh day of rest. Herein is one of the mischievous tendencies of the misinterpretation of the religion of the Bible—the tendency to give the Divine sanction and to express the Divine approval in regard only to matters re-

ligious: the tendency to sever God from the common and ordinary things of life, and to associate Him with the immaterial, the spiritual, the devotional, and the psychical. Believe me, God is as much interested in this world of work as in this world of worship, and He is as near to men when they toil as when they pray. The instruments of Divine service are to be found as much in the plough as in the altar, in the factory as in the Temple, in the forum as in the pulpit. He is the God of human life in its many-sidedness: taking in the rougher and coarser elements, as well as the refined and the beautiful. The ploughman is as dear to Him as the priest, and the life of the toiler in rough places may be as much Divine as the life of the minister at the altar.

First, let us think of *the great fact of the universal necessity of labor*. "Six days shalt thou labor and do all thy work:" that is the one supreme, inexorable law for all the sons of men. "In the sweat of thy brow thou shalt eat bread," said God to Adam, and He has been saying it ever since to all the generations of men. There lies upon us all the law of labor. Many-sided and complex are the phases of work, various are the meanings of the word labor, but the law is one and the same for all the sons of men. The economy of life is based upon this inviolable principle—"If a man will not work, neither shall he eat." There is no method by which life can be sustained, developed, ennobled, beautified, except by the method of toil—either by hand, or foot, or brain. There is no endowment of nature which ever brings anything to fruitfulness in human life without labor. Nature works: but when she works for man she only works with man. She will only minister to him when he, through constant toil, seeks to minister to himself. The general good of humanity—as well as the meeting of the wants of humanity—is effected by the labor of each individual.

This necessitates at once not only divisions of labor, but degrees and di-

versities of labor. There is, first of all, the labor which is termed bodily labor, which tends to provide, and then to distribute the resources of the world we live in. This is performed by those designated by that unfortunate term—unfortunate alike for those included and those excluded—"working men." But we must add to this another sort of work—the work of the mind—ingenuity, thought, mental exertion, invention, before the organization and progress of society can be effected. Rightly has it been said that "there is no work which produces any lasting good to the community which, over and above the labor of the body, is not the result of an intense and higher labor of the mind." And it is not too much to say that the so-called "working classes" of the community are absolutely dependent upon the mental powers and activities of men for the plans, the designs, the schemes which they by their physical toil carry into effect. There is no ordinary invention or ordinary appliance which we see or use in our daily life which was not originally fashioned and created by mental effort, by the labor of the mind. There is the draughtsman, the architect, the designer, the engineer, the banker, the lawyer, the physician, the statesman, the scientist, the literary man—all these are laborers with heart and mind, and are as much part of the working classes of the world as the navy or the bricklayer. And a very little knowledge of the strain of brain-work will tell you how intense that labor is. Under the head of brain-work lies directly the practical labor required for collecting and ascertaining, and then interpreting for men the grand glories and resources of the world we inhabit. To ascertain and interpret the great vital and spiritual forces which this world half discloses and half conceals is the work of the mental powers of men. How these have contributed to the common good and to the upward march of humanity we can but faintly and feebly tell. It has been by the united toils and struggles of the com-

mon labors of men that our vast and complex system of civilization has been built up. The world of to-day, as we see it, and enjoy it, and use it, is the fruit of the labors of those who have lived in it in the past ; and its beauties, its utilities, its wonderful ministrations to man's varied and increasing wants will only be maintained by the labors of those who live in it now, and who shall succeed us, when we pass out of it, and are no more.

I would speak now of *the dignity of labor*. And I base the term "dignity of labor" upon the fact that all labor is of Divine appointment. Not only has God laid upon us the necessity of labor, but He has so constructed and organized us that without labor we fail to find any satisfaction in life. Like the strings of the harp and the lute, our capacities and powers only make music when they vibrate. Idleness is not only a negation of the Divine plan and purpose, but it is the damming up of all the faculties and functions of life that tend to happiness. Sloth and laziness may be consistent with mere animal enjoyment, but it is inconsistent with true manliness and all the high qualities that distinguish man from the brute. The active man is not only the useful man, but if he is working on right lines and by right methods he is the happy man.

We hear a great deal in low-class newspapers and from uncultured and low-minded shouters of vulgarities in our parks and public places of concourse, about the degradation of toil and the hard lot of the workingman. No toil is of itself degrading ; no work ought to be the producer of hardships. Nothing is low ; nothing is mean if it be useful. Talk of degrading toil—there is no such thing. If there is one man more degraded than another it is the man who does nothing for the world but stare at it and suck the sweetness out of it. The low-minded, idle, gossiping loungers in our clubs and theatres, who does nothing either to earn his own living or to create a supply for the

wants of his fellows ; is a much more degraded being than the navy who constructs our railways or the scavenger who keeps our streets clear. He may be surrounded with refinements ; he may have been born with the fabled silver spoon in his mouth ; his attire may be very fashionable and costly, and his adornments very rich and becoming, but yet because he is a producer of nothing, a contributor of nothing, to the common law of life ; because he is idle—he is a degraded man, a blot on our civilization, an ulcer on the fair face of our busy life.

There are many men, too, who, probably without knowing it, and certainly without meaning it, are thus negations of the Divine purpose. I mean men who, in the prime of life, and with all their faculties in full power, go into what they are pleased to call retirement. By some stroke of fortune, or by success in trade, they become possessed of a sufficient sum of money to live, and to obtain the luxuries of life, without working. They take a house in town or country, and spend their days in absolute idleness. I do not envy them. They are more to be pitied than envied. They fulfil no plan, they carry out no Divine behest, they produce nothing that tends to the general good, they eat the honey which other toilers gather for them. I do not say that a man either ought to be, or need be, a hard toiler all his life. I do not say that he ought to work as hard at sixty as he did at thirty ; but so long as he is a man he ought to do something for the common weal—he ought to be occupied in something that shall tend to the general well-being of his race. It is along the line of activity, too, that he will gain the purest rest ; it is by congenial work that he will secure happiness.

There is a common impression abroad that a gentleman is a man who has sufficient means to live without working. I tell you, I believe that some of the most low-minded, vulgar, worthless animals in the world are to be found in that class of individuals. A gentle-

man! A gentleman is the man who does his duty in that sphere into which natural fitness has led him, or circumstances drawn him, honestly, purely, devotedly, and in the fear of God. You may have a gentleman cobbler as well as a gentleman statesman, and the noble-minded coachman may be more of a gentleman than the rich, idle, bloated nabob, whose high-mettled steeds he drives—to the divorce court.

As true old Chaucer sang to us so many years ago—

He is the gentlest man who dares the gentlest deeds to do.

However mean his birth, however low his place,
He is the gentleman whose life right gentle thoughts do grace.

It is a case of character, not of possession; of attainment, not of inheritance; of qualities of soul, not of a luxurious environment. A rich man may be a gentleman, he ought to be a gentleman, his education, his surroundings ought to make it easy for him to be a gentleman—and I thank God that so many of our rich brothers have nobility of character as well as noble titles in the Commonwealth; but gentility is no monopoly of the rich. Character is the crown of life. Deeds are the pulse of time. The sweat of honest toil is a jewelled crown on the brow of the toiler.

“To have done is to hang
Quite out of fashion, like a rusty nail,
In monumental mockery.”

“What are we sent on earth for? Say to toll
Nor seek to leave thy tending of the vines
For all the heat of the day, till it declines,
And death's mild curfew shall from work assoil.”

I pass now to consider, in the light of what I have been stating, some of the problems connected with the lower phases of labor in our modern life. I say lower phases of labor because, fortunately, the higher phases tend more and more to settle their own problems. In the law, in medicine, in art, in the great world of science, labor is not harassed and vexed, circumscribed and hindered, by the thousand and one questions that are keeping the laboring classes in the lower phases of labor in

perpetual turmoil. You never hear of strikes among barristers, or of doctors holding mass-meetings to demand shorter hours of labor. Literature and science are never up in arms, shouting from the tops of wagons execrations at their lords and masters—the British public. These are the sole privileges of the collier, the sailor, the omnibus-driver, and the match-maker.

There are three problems affecting the labor market at the present moment, on which I will endeavor to throw some light.

There is first the great problem of *how to keep the labor market full at the bottom*. The great system of elementary education which has been at work in England for about a quarter of a century has had the effect of sending the children of the laboring classes out of the rural districts, where they should find labor in the pursuits which occupied their forefathers, into the towns and cities to seek occupation as clerks. The moment a boy knows the multiplication table, the rule of three, and something about fractions, he feels too good to be, what he calls, a clodhopper, or a shoemaker, or a tailor, or a carpenter, or a smith. He must rush off to the nearest town, and go into some office and be a clerk; as though it were better to be a clerk at thirty pounds a year than a farm laborer at fifteen shillings a week or a blacksmith at thirty shillings a week; as though a long, bony-fingered quill-driver were a more respectable person than a ploughman or a wheelwright; or as though a forty-shilling suit of tweeds were a more gentlemanly attire than the smock-frock worked by village hands. Yet those are the ideas that are thinning the country and the labor market in the country, and are over-populating the towns, and crowding the labor market with hundreds and thousands of pale-faced, narrow-chested, sickly-looking men who call themselves clerks. Every man has a right to choose the calling in which he thinks he can best minister to his own and other's good; but the false

notions as to the qualifications of elementary education, and the imaginary stigma that is attached to rough labor, are ruinous alike to the towns which they are filling, and to the country which they are emptying. *There is no stigma attached to honest and useful labor*; there is necessarily no disqualification for society or for enjoyment in any occupation that is a source of benefit to the world. An honest, enlightened, educated farmer is equal to a man of the same qualities in any of the professions. The only stigma that a man need fear is the stigma attaching to character. A horny hand may be a sign of toil, but it need not be a sign of vulgarity or coarseness; Jesus, the Saviour of men, was content to be a mechanic. His workshop at Nazareth is a standing witness to the world that all labor is Divine; His life of toil is proof of the fact that the highest qualities of character are consistent with common duties and lowly occupations.

In these days of free education we shall have more and more to teach the rising generation these truths—that education does not unfit men for the humbler duties of life; that whatever is necessary, or useful, or beautiful is worthy of being undertaken by an educated man; that character, not clothes, makes men gentlemen; that an honest man's the noblest work of God, whether he be a ploughman or an archbishop.

Do not go away with the impression that I am undervaluing the work and office of clerks. The office is as necessary and as useful as any of the multifarious callings of men. The great multitude of clerks who do the correspondence and the bookkeeping incident on a commercial nation such as ours is render an immense service to humanity, and hence to God. The great majority of them are underpaid, and work in conditions of darkness and insanitation that would be decried by the popular and well-paid agitator if the like conditions were enforced on the dock-laborer or the match-maker. They live and behave—the majority of

them—like gentlemen on stipends that a collier or a skilled artisan would not touch; many of them heroes in the conflict with poverty, want and pain. Their reward shall be given them. But what I do want to make clear, and do want to hand on from mind to mind, is, that a clerk's life is not necessarily more gentlemanly than a cobbler's, and that the humblest duties are not inconsistent with nobility of character and refinement of life. These facts if apprehended by the so-called "lower classes" would go far to solve one of the great problems of the labor question of to-day.

The second problem is that connected with *the hours of labor*. How long ought a man to work? Ought the State, through its Government, to enforce a limitation on the duration of toil in certain classes of industry? If the length of a working-day is to be controlled by Acts of Parliament, what length ought to be prescribed, and what classes ought it to affect? These are questions that are being discussed on every hand, alike by agitator and philanthropist, the workingman and the friend of the workingman. You know that there is a loud and far-reaching cry for an eight hours' day; and there are some who think that Parliament ought to pass a bill forbidding employers of labor in collieries, mines, and certain manufactories to work their *employés* more than eight hours out of every twenty-four. I do not so think. I quite agree that eight hours is long enough for a collier or a miner to be entombed in the bowels of the earth, digging for us the luxuries and the necessities of civilization. I quite agree that eight hours is long enough for a signal-man to be shut up in a signal-box, or for an ironworker to stand at the furnace, or a smith at the forge. Probably it is too long. I think every man ought to be able to do work enough in eight hours to secure a remuneration sufficient to provide himself and his family with the necessities, if not the luxuries, of life for twenty-four hours.

I quite believe that slavery of the most diabolical kind is to be found as well in the English mine, factory, and workshop as in the African jungle. But I do not think that it is within the province of Parliament to remedy the evils or to remove their causes. Man is a free agent, and anything that interferes with his freedom is directly or indirectly a curse. The remedy is to be found in fair combination and honest co-operation on the part of the men, and in a just and equitable temper on the part of employers. If you once employ legislation in this matter, where are you to stop? Will you give an eight hours day to the clergyman—who oftentimes has to work (at least, I speak for myself) twelve and fifteen hours? Will you forbid the doctor to visit his patients, and to give medical advice for more than eight hours? Will you tell the hard-working literary man who works till the hours glow, that when he has worked his eight hours he must cease? If you legislate for one, why not for all? Legislation, moreover, implies a certain amount of equality. But as a matter of fact, there is nothing more unequal than men's capabilities for labor. What positively wearies one man to work at for six hours, another can stand cheerfully and unwearily for twelve hours. To bring legislation down to suit the weak, would be to do an eternal injury to the strong; to raise it up to the standard of the strong would be to incapacitate, and hence to pauperize the weak.

To recognize the dignity of labor, to seek to find happiness in labor, to grasp the truth that all useful labor is Divine service, and to endeavor to make labor a source of mental and spiritual education, will do more for men than a million Acts of Parliament. Shorten the hours by all means. Give the working-man all the advantages that a nobleman has; shut him out from no society for which he is mentally and morally qualified; teach him to beautify his home and to live for his fellows, but do not interfere with his freedom to work.

An Act of Parliament compelling the lazy in all classes of the community to do some useful work every day would be of far greater benefit to humanity than any governmental restrictions on the hours of labor.

There is one other problem which I will mention—the subject of livery; the badge of servitude. There is a strong feeling possessing certain classes of the community that humble labor ought not to be stamped with the regalia of its character: that a domestic servant, *e.g.*, ought not to be compelled to dress in a manner which proclaims her a domestic servant. You know that a short time ago a vigorous and voluminous correspondence was carried on in the press about this question. What does it mean? Just this. Not that servants object to the character of the dress, but that they object to it because it causes them to be recognized as what they are. If it is a disgrace to be a servant no honest man or decent woman ought to engage themselves as such. If it is right, if it is decent, if it is honest, if it is consistent with one's freedom and all those things that pertain to manhood and womanhood, why object to be known as what you are—a servant? If domestic service means *slavery*, downright, then a girl had better work in the fields, or collect rags and bones; but if it means, as I believe it does mean, honorable and most useful employment, then any woman may glory in the fact that she is not ashamed of it. An American novelist tells of a traveller who once arrived at the dwelling of a judge in the far West. Before the front door of the residence he observed some one in his shirt-sleeves engaged in painting the fence. "I suppose you are the judge's servant?" said the traveller. "I guess not, stranger," was the reply. "But I reckon I am stopping with the judge a spell." That is the spirit that is growing and developing to-day in the servant class. The man was not above receiving his master's money, and living in his master's house; but he was

above acknowledging the badge and title of servitude. There is nothing more degrading in a servant's cap than in a judge's wig. A respectable servant is as worthy of respect as her mistress. Service is no disgrace. The humblest maid-of-all-work may rejoice in the fact that she is the follower of Him who was the Servant of all—Jesus the Christ. That fact alone will be as a crown of glory, and an aureole of splendor upon her life. "Six days shalt thou labor." "Not with eye-service as men-pleasers, but in singleness of heart, fearing God."

"A servant with this clause
Makes drudgery Divine;
Who sweeps a room as for Thy laws,
Makes that and th' action fine."

FULL ASSURANCE IN CHRIST.

BY PROFESSOR B. P. RAYMOND, D.D.,
WESLEYAN UNIVERSITY, CONN.

Knit together in love, and unto all assurance of understanding, that they may know the mystery of God, even Christ; in whom are hid all the treasures of wisdom and knowledge.—Col. ii. 2, 3.

It is always necessary to get into the current of his thought to understand Paul. He was a logical writer. There is sequence and an order to what he says. We need to know the drift of this epistle. It is easy to isolate and garble and so make anything out of Scripture, but it is an illegitimate use of language.

1. The exaltation of the Lord Jesus is Paul's central aim. He makes Him the image of God, having in all things the pre-eminence. By Him all things were created, and for Him, or rather *unto* Him all things move, a central, terminal point in cosmic order. The epistle turns on this text, for, having exalted Christ above every name, the apostle shuts us up to Christ as the only ground of hope and salvation. He warns against the speculations of Greek philosophers, with their vain deceit, and

against other tendencies, like that of the worship of angels, an obscure reference, but involving some kind of departure from Christ, the one object of acceptable worship. Now comes the practical part of the letter. If Christ be supreme, as He is, set the thought on Him. Let the heart be clean and the life be pure; let the connubial relation be holy, the relation of servants and of all our acquaintances and partnerships be hallowed by religion, as a natural sequence of our new relation to Christ. This is, in brief, the trend of thought in this epistle.

2. A second thought and the idea I would now make prominent is "the full assurance of understanding" of which Paul speaks, the firm ground of certitude, a rock of rest to the believing soul. Notice the phrase which expresses the source of this repose and the contents of the same, Christ, "in whom are hid all the treasures of wisdom and knowledge." That word *hid* is noteworthy. Men hear what they have ears to hear with, and see just what their vision has been educated to see. I have a friend who has had forty years of training and observation in comparative zoology. We walk together. He sees a bone. It is nothing to me, but he examines it, gives the name of the animal from which it came, its place and function, and other related facts of the history of the creature. One man goes into a forest, sees only its beautiful ferns and describes their varieties and structure; another sees only the rocks and glacial marks upon them, while a third sees only the timber there, and computes its amount and probable value for building purposes. I stood before that great Gospel in color, "The Descent from the Cross," in a foreign gallery of art. Many came and went, giving but a careless gaze. One aged woman, however, I saw standing before the canvas who seemed riveted to the spot as Mary at the side of the Crucified. She gazed and wept. Her trembling lips were more eloquent than speech. She had eyes to see; they

were her affections. To others Jesus was a root out of dry ground, with no form or comeliness. The treasures of His love and grace were hidden from their eyes. The Sadducees, who believed in no spiritual world, could not see the true Christ. The proud Pharisee could not see Him, because these things are spiritually discerned. Both of them represented moral antitheses of character when viewed in comparison with the character of Christ. They had no eye to perceive or appreciate these hidden treasures. They were not responsive to Him. Let us now note a few of these foundation facts about Christ on which our faith rests.

1. The power of Christ. He thus differentiates Himself from all men. On the very surface of the Gospel narrative we see this element revealed. Our Lord controlled the forces of nature. He removed the diseases of men. Deaf ears were opened and blind eyes; leprosy and paralysis healed; demons restored and the dead raised. Even more significant is the assumption of authority shown in such sayings as these: "Go, disciple ye all nations;" "I appoint unto you a kingdom;" "I am with you always." He knew the malice and cunning of their enemies, that they as lambs would be exposed to wolves, but He assures them that His power would protect and His wisdom would direct them all days, even to the end.

Again, the assumption of personal dignity and authority. "Before Abraham was, I AM! I and My Father are one. Come unto ME and I will give you rest," and many other like assertions. These are really more wonderful than the healing of the sick or the raising of the dead. Then, remember, He so lived that He made men believe these assertions, then and ever since, in the history of the world. The testimony of humanity has been, "Truly this was the Son of God."

2. The intellectual as well as the moral life of Jesus Christ is a factor immeasurably grand. The woman at

the well spoke of Him as one who told her all things she had ever done. Lawyers keen and astute were amazed at His insight of character, His quick penetration of motive and impulse, and His thorough exposure of the strength or weakness of each person whom He met. Study this fact, also, by the effects of this commanding power. We measure a teacher's ability, in part at least, by the waking up of the intellectual life of his students. The tonic impulses of Christ's thought rouses the intellect of every redeemed soul. What is true of the individual is true of the corporate life of society, of tribe, nation, and race. Christianity has been the greatest stimulus ever exerted upon the thought and intellectual growth of mankind. It is needless to expand this idea. In Him "are hid all the treasures of wisdom and understanding."

3. The doctrine of immortality is another of those structural forces out of which our full assurance of understanding comes. In my early days I heard Emerson discourse about the future life. Retiring from the hall, remarks were heard from hearers which I remember. One man suggested to his friend that "Emerson didn't seem to believe in it." The other rejoined that it was not clear what he did believe, if anything. The fact was, he was not consistent with himself. "He had" (says Dr. Holmes) "neither the patience nor the method of the inductive reasoner, but passed from one thought to another, not by logical steps, but by airy flights which left no footprints." Rev. W. R. Alger also wrote a work on immortality, and ended off with the vague statement that "if it is best, it will be, and if not, it will not be." The wisest philosophical speculations only reached probability, but in the sublime personality of Christ we find the truth revealed. He speaks with authority. He removes the veil and says, "I am the resurrection and the life. In My Father's house there are many mansions."

4. The agencies Christ employed and

the results are additional considerations which invigorate our faith. His weapons were not carnal, like those of the Moslem in the spread of his doctrine, or those of Cyrus and Alexander in the conquests of war. His is a spiritual and supernatural empire, and the means used are in harmony with its character. His disciples asked when the kingdom should be set up, fancying it to be an earthly one. Experience and also the Holy Spirit's teachings correct this idea in due time. They learned that self-sacrifice was the germinal impulse, and that faith in Christ was the sustaining power in the service to which they were called, the salvation of the world. The effects wrought by the Gospel on the moral life of mankind form an indubitable proof of its supernatural origin. It ennobles the individual. I recall a preacher of marked ability and scholarship who had received flattering calls to settle here at home, who declined them all, turned away from the delights of home and his loved native land and went a missionary to Asia, moved by love for the Master and the souls for whom Christ died. Hundreds have gone to the uttermost parts of the world, crossing deserts, penetrating jungles, and enduring physical hardships and depressing influences that weigh on mind and heart; but their hearts were knit to Christ, and they proved the riches of wisdom and knowledge which are hid in Him. Such facts are arguments. What at the start seemed philosophically absurd in the adaptation of means to an end, proved to be ample in power and triumphant in results. We have, indeed, a rational basis of faith.

Finally, those who may not have leisure or ability to follow out the line of reasoning which we have been considering, can see the fruits of religion in one's life, and by these fruits learn its power and blessedness. They can see for themselves, believe and rejoice, for if they repent, trust, and obey Christ they will have a personal experience which is complete and satisfying.

May each of you have this full assurance and be able to sing with Charles Wesley,

"My God is reconciled,
His pardoning voice I hear :
He owns me for His child,
I can no longer fear.
With confidence I now draw near
And 'Father, Abba, Father,' cry."

THE DIVINE PITY.

BY REV. JAMES ROSS [CONGREGATIONAL], GLASGOW.

Like as a father pitieth his children, so the Lord pitieth them that fear Him.
—Psalm ciii. 13.

YOU and I want to know, if we can, and as clearly and as fully as possible, what it is that God really thinks of us, what is His feeling toward us. And yet there is great difficulty in getting to this knowledge. There are many words in the Bible that tell us of this, but they don't all have the same clearness and fulness of meaning. Each of them seems to give us only a side-view of the character of God, and the thought of God concerning us; or they are so big and comprehensive in their meaning that our minds get lost in them, and leave us rather in wondering awe, than with any clear and impressive idea of what God really is to each one of us. He is a God of love and mercy. We rejoice in that, as the grand outstanding aspect of the character and nature of God set forth in Scripture, and which makes the Word of God a very Gospel to us, in the truest, and best, and fullest sense. Yet the love of God—well, it is too big a truth for us to take home very directly and very distinctly to our minds. We feel the need of having it broken up, so as to bring it very nigh to us, and to make us easily understand quite what He thinks of us, and how He feels toward us. For the love of God includes many things. It may mean the love one person has to another with whom he is in a position of equality; the love of one friend to an-

other; the love of one brother to another—a love without any condescension or favor. Well, the love between us and God cannot be that, as we at once apprehend. Or it may be the affection one has to another who shows excellent and lovable qualities; who is kind and generous, and self-denying, or who has a pure nature and blameless character. But we at once see that the love God has to us cannot be of that kind, for we have none of these qualities in sufficient excellence to call forth such affection on the part of God as this. Now, if we break up this great truth of the Divine love, and try to get such a view of it as to enable us to realize it, and understand it, I think we shall find that no word better brings home the truth of Divine loving-kindness than pity—the pity of the Lord. There is love in the kindness shown to us by Him in all the gracious and benevolent ways in which He expresses His love to us, both as respects our present and future well being. There is love and mercy shown in passing by our sin, and forgiving us; but it is the love shown in the pity of the Lord that touches us most directly, and at once reaches the quick of our nature. And the reasons for this are not difficult to understand.

Love and Pity.

The Pity of God is Condescending Love.—It is the love of one who is infinitely superior. When we think of the pity of God, we are not tempted to think of Him as if His love were just what we had a right to expect, and the withholding of it were a strange and unaccountable thing. It is pleasant to think of God as being to us all we can desire in His loving-kindness, and there is a sense of satisfaction in feeling that we are in the hands of One who is full of that tenderness toward us we desire to have; but let our experience in life be changed, and instead of being able to think of God as we did amid the prosperity of life, constructing such a theory concerning His Divine nature

as seems most true, and beautiful, and good—let some great troublous time come upon us when we have to think of God while in great sorrow, in deep need, in deep repentance of some sin that has overtaken us, and which we mourn in bitterness—we find the complaisant and beautiful thought we had of God in better times is somewhat changed, and there is a new feeling, which springs up within us urging us to think not so much of the vast and magnificent love of the great God, as of the pity—the infinite pity and tenderness, of Him who is our Heavenly Father.

This is the conviction the Psalmist had when he wrote this Psalm. He was not able to dwell on the grandeur of Divine love merely in its inspiring attractiveness, and as a subject for delightful contemplation in meditative moods. He remembered his lost and rebellious condition, that he had committed transgressions which God had removed from him as far as the east is from the west, and he was able to see the forgiving mercy of God, who did not chide, or keep His anger forever. It was evidently in a time of great trouble he wrote these words, or of trouble from which he had been delivered, and his thought was necessarily, I think, of a compassionate and pitiful God, as he remembered the mean and worthless being such as he himself felt he was. The anger that would have been shown by a fellow-creature gives place, in the heart of God, to a feeling of pity and tenderness; as if the love of God were so called forth by the nature of the creature He had made, that He could have only one desire toward him—to love and bless and keep him from the evil that threatens him because of sin. Abject penitence on the one hand, and reliance upon the Divine compassion on the other—that is the truest and best relation in which the sinner and God can stand. I believe this is the view of the Divine love we can best understand, and which is most impressive to us. Men can grow elo-

quent in discoursing on the love of God, who have a very faint sense of a personal need of Him; and such persons, with all their exalted thoughts and comprehension—or at least speech—concerning the grandeur of the love of God, may have no deep and abiding conception of what the love of God means to them personally as sinful and needy men. But once let a man get into the dust—as the penitent Job did—and realize what he is, and what he deserves, and also what God in His mercy withdraws from him of His judgment, then Divine love becomes to him the pity of God. It becomes the infinite tenderness of a compassionate and sympathetic Father, whose heart is troubled by the distress of His children, and who thinks more of this distress than of the sins and the wrongs done against Himself. Believe me, it is only when in the depths of life, in its darkness, and when all sense of strength and sufficiency is gone, and we can only think in helplessness of the mighty and merciful God—it is only then the Divine love appears to us in its most impressive form, as the pity of a father.

Why God allows Suffering.

The Pity of God is Understandable.—The pity of God is most welcome to us, because it is that which best corresponds to our own thoughts concerning ourselves. One of the difficulties we have in thinking of God is we cannot quite understand the things said of Him in the Scriptures. We cannot reconcile one thing with another. Even the great truth of Divine love is very difficult to look at all round. We cannot look at it all round. If God is love, why should there be so much suffering in the world He has made, and especially suffering caused by the sins of others? If God is supremely just, why should unrighteousness prevail? If He is almighty, why should the will of sinful man prevail against the law of God? Thinking about these things, we find it difficult to understand the ways of God, and reconcile His char-

acter with His acts. But, when we think of the pity of the Lord, there is no such difficulty—none whatever. We say at once: "Ah! that is intelligible at least. That we can understand, for it is just the feeling we should have, if we looked upon men in the same condition as we believe ourselves to be in." If we find them in deep distress because of sin and folly—why, we try to comfort them, because we cannot help having compassion upon them. If we found them in perplexity or danger, we should find our hearts moved with compassion toward them. Their very need would call forth our pity. Now, if God is revealed to us as a God of pity, we can understand that. It is perhaps the only aspect of the Divine love we can understand; at least, it is the only aspect of the Divine love I can look at for any length of time, without getting perplexed, and without being plunged into deeper mystery than ever. In every other view we take of that love there is mystery; there is apparent contradiction. There is grandeur that keeps us in wondering and admiring awe, but when the love of God is translated as meaning pity toward us in terrible need, that, I take it, is the only form in which the light of Divine love appears to us, without dazzling our souls by its brightness or paralyzing them by its vastness. We appeal to pity as our last hope. We urge no excuse; we have none to give. We simply cry: "Have pity upon us, for we are in great distress and great need!" and we know that if there be a real human heart in the breast of Him to whom we offer such an appeal, it will be moved by the cry for pity, if moved by no other.

Now, the pitiful God comes very near to us, because His pity is such a truly human feeling, and a feeling that our case calls forth, in spite of all personal unworthiness. It is true, we are unworthy; and so unworthy, the very thought of it often repels us from God and makes us ashamed to seek His forgiveness and help; but we can say very

sincerely and very earnestly, and without any affectation whatever, that, however many and great our sins may be, there is need so great, weakness and helplessness so great, that, apart from our deserts, we ought to be the objects of the pity and compassion of a compassionate and loving God. When we have urged every reason against coming to God in hope and confidence, we have a last ground on which we can firmly stand, when we can say, "Well, at least we deserve the pity of God; at least our great need, for it is undeniable, should appeal to His Divine heart." If our sense of sin should make us dumb, and our conscious unworthiness should paralyze our hearts, before the sublime purity of the Divine nature, yet our danger, our distress, our very vileness, are crying out for mercy and help. All these should be mighty in moving the compassionate heart of God. It is to this we must come at last, when we return to God. Our hearts will gain courage and hopefulness, when we can make our very sins to be reasons why God should pity us—why He should show His compassionate nature in supplying our crying need.

God's Interest in Humanity.

The wounds of the patriot who has bled for his country become eloquent appeals to his countrymen if he come to be in want; the distresses of the poor become appeals to our hearts, even when they are brought about by their own sin; the pains of the sick man are irresistible, and command our pity even when we know they are caused by his own wrongdoing. In the hour of distress we fail to be judges. There is only one feeling of compassion to a fellow-creature in distress. Shall not God be as much moved by the sight of human need as we are? Has He put hearts into us more tender, more compassionate than His own? Is it not His own Divine compassion that comes out in the very nature He has made; His very image and likeness manifest

in the tenderness toward others in need, which even the most sinful of men are capable of feeling? God were less than God if He were less than man in this compassion; and if man has hope of man's help in appealing to man's pity, surely he can hope toward God in appealing to His infinite pity!

Lastly, let us try to interpret all God's appeals to men by this view of His nature. It runs through all Scripture. We lose much of the force and beauty of words in the Bible, describing the Divine attitude toward us, by misunderstanding the spirit breathed in them. How often, for example, we read the words referring to the loss of the soul, as if the first thought that they called forth was that of Divine judgment on men for their sins; and as if the loss of the soul consisted chiefly, if not wholly, in enduring the wrath of God, away out in some dark and forgotten world of gloom and despair! Why should we not think rather of the infinite tenderness wrapped up in that word, "lost"? Does it not mean something to God, as well as to the soul that is said to be lost? Does it not mean the sense of loss felt by the Shepherd who has lost His sheep; the grief of the Father who has lost His son? Do not let us think of such descriptions of sinful man, as if they only showed forth the awfulness of sin, and the doom to which it exposes him. Do not let us interpret them as the judge would do, who would point out to a criminal his doom in all its terrors, but let us rather think of the misery of the sinful man in himself, and his loss—personal loss—as reasons for the forth-putting of the Divine compassion and pity. Hear what He Himself says to us of His attitude to men—not the indication of the wrath of One who thinks only of men's sin, and how He can punish them for that sin, by bringing down His judgment, and so vindicating His justice, but the expression of His own fatherly grief, and sense of loss, in their evil doing. "I have nourished and brought up children, and they have

rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider."

Is there not in these words a spirit of fatherly pity? The language is the language of bereavement and not of judgment, and when you think of a lost soul, I wish you would think of a God who is bereaved of a child, rather than of a soul that passes to its doom. That is His attitude now. You will never rightly or truly understand His words to you in the Bible, till you put into them the spirit of Divine compassion, and think of yourself moving the heart of the Father by your need, far more than even His judgment by your sin. To a weak and proud and selfish nature, there might be satisfaction in the mere vindication of an honorable name, and in laying low the pride of the rebellious one; but to the loving Father there is no satisfaction in this. The supreme loss of Almighty God is the loss of the souls He has made and whom He loves, and no triumph of Divine justice, as it is called, in their doom, can ever compensate for that loss. The one and only triumph of the Most High is the triumph of the Divine Father, in gaining to Himself the erring one. The one moving feeling in His heart, toward you and me, is that of tenderest compassion, and His rejoicing is when His infinite pity moves and wins the wandering and distressed souls back again to His own heart and His own home.

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CHRIST OUR SIN-OFFERING: A SACRAMENTAL SERMON.

BY JESSE B. THOMAS, D.D. [BAPTIST],
NEWTON THEOLOGICAL SEMINARY,
MASSACHUSETTS.

Sin for us, who knew no sin.—2 Cor. v.
21.

WHEREVER God's people maintain His worship they are wont to meet at times, as we do now, at the Memorial Supper. It is an essential feature of

Christian worship. It is not a memorial of the teachings of Christ, not even of the sweetness and grace of His everyday life. It is definitely a memorial of Christ's death. Its spirit is sacrificial and not ethical. The apostles were witnesses of the resurrection, yea "with great power gave they witness." But if Christ had not died, there would have been no resurrection. The two are one in our thought. Each suggests the other. The fact of the atoning death of our Lord is never to be forgotten, never to be subordinated. The question is, "Have we felt its meaning?" We need to understand why the Lord Himself made it so prominent. He did not say that His words spoken in their ears would save men, but "If I be lifted up, I will draw all men unto Me." We properly admire the Sermon on the Mount, but it is not, as some seem to think, all of the Gospel. It is rather a grand ideal manhood, a pattern of society, a Utopian world, a city in the clouds as yet. We have no wings to reach, no ladder to climb the heights. Were nothing more given to helpless, sinful man, it would be but a mockery.

But God has interposed. We cannot save ourselves. God has given us Christ as our sin-offering. We must be born again. Help comes from outside. Christ is "Sin on our behalf," as the text may be better rendered. Now there are two central lines of thought:

First, what is the essential idea of sin?

Second, what is the remedy and cure? Some people desire to minimize sin; some evaporate it entirely away; some sneer at the idea, as did Theodore Parker, who represented a typical deacon with a nasal twang, whose pronunciation of the word was represented by several added *g*'s. As men grow superficial and heartless they lose all true conception of sin, as a real, abiding, universal, awful fact; but, with Luther, we want no painted sin or painted Christ, we have to do with realities.

If sin is not a reality, the Bible is inexplicable.

I assume that you have faith in God's Word, and do not adopt the ideas of those flippant critics who say that Paul, if living now, would adopt more advanced views than those he recorded eighteen hundred years ago. At the outset we say that sin is not merely an individual, personal act. It involves the transgression of the law, but more. No man lives to himself. No act stops with the act or the actor. You cannot isolate and arrest that act so that it can go no farther. Your gun is fired in the air, the blaze goes from your chimney, but there is grime left in each. So the channels of our nature grow sooty. The act of sin leaves a stain which we and others see. Sin sinks into us. The habitual liar falls into a condition that may be called a continuous, living lie. His whole intellectual nature is fogged and his conscience benumbed to the core. The sot is powerless. The fibres of his will are unstranded, unravelled. He sees his peril, yet rushes to death, as it were, in spite of himself. The impure become infected through and through. The record of their early acts is seen outwardly in their flesh, but afterward in their bones and marrow, "full of the sin of their youth."

Sin is not a merely personal act, for it affects others. It scalds and scars the souls about us. We shall look on Him whom we have pierced, Christ the Redeemer. The sinner also shall see hereafter human souls whom his sins have marred as well. When the books are opened, the record unrolled at the last day, we shall behold a reproduction of much that has been forgotten. Those on the right or left hand of the Judge are represented as asking, "When saw we Thee sick or in prison?" Things done or neglected will confront us at judgment. The very earth and material objects about us are witnesses, so science teaches us. We breathe our speech into the delicate membrane of the phonograph, turn the

handle, and hear again the same. Had we instruments delicate enough we might grind out again from yonder post the sounds it has recorded here. The earth will sometime uncover, and the heavens themselves will speak their secrets!

No, sin is not an individual, isolated act, stopping with the act. Sin is a debt. We owe something to the laws of our being, those of the universe. We may overdraw, but we have got to pay, sooner or later, though there be a delay. Sin is also spoken of as a disease. Like leprosy, it may be slowly developing from infection years before received. We do not realize the intimate interactions of human fellowship, how continuous and sure the efflux or contagion of sin is. Jeroboam, it is many times repeated, "made Israel to sin." The power of unconscious influence is immeasurable.

Sin is transmissible to posterity. Not only physical features, but acquired habits are communicated to our offspring. We hold in our hands the course of life for generations yet unborn. What a terrific thought! We bring children into this world, into eternity as well. While practising law I noticed the habit of a young man who consulted me, how he seemed to be eating apples very frequently and with avidity. He was a fair, florid, eager young man, and replied sadly when I asked him that I had touched a tender spot, that his father had been when alive a slave to the bottle, and that he had inherited the craving for the same. He was a Christian and a communicant. When the fever of thirst came on him he found some relief in the juice of the apple. Such startling phenomena we meet with daily. God has set a physical mark on sinful man. I once was talking with a mother in a humble home in Brooklyn, a woman who had once lived in better surroundings. Her husband came staggering in partly intoxicated. "Robert! there is God's voice to you because of your sin," said she, pointing to the babe in her arms,

born with but one hand, a sign of Divine disapprobation stamped on the prenatal life of an innocent child. Forces are so interlocked in this world, good and bad are in a tangle. No one can fancy that sin is a private matter, ending with himself.

Furthermore, we cannot say that it is a natural incident in the process of evolution, as did Emerson, so that the thief or the man in the brothel is on his way to perfection. Such a statement is an insult to conscience, an affront to God. A man need not steal a hundred years to be a thief. Taking a single dollar makes him a thief. Some flippantly say that Adam's fall was a fall upward, which is absurd. Dives went down into the pit and Lazarus upward, borne to Abraham's bosom. Had Lazarus, like Judas, gone downward he would have needed no help. Judas went to his own place, he toppled over the edge, needing no aid to his fall. Some talk of a lie as but an incomplete form of truth. Then the devil, the father of lies, is the grandfather of truth! Darkness is partial light! It is folly to excuse our sin by subterfuge. We are condemned and we are speechless because we cannot palliate our sin, or say it was Adam's fault or the result of Divine decree. Even the heathen are without excuse.

2. The remedy and cure is a crucified Christ, "Sin for us, who knew no sin." Sin we have seen to be perverse. David confessed himself born in sin, though of a noble stock, as the world viewed it. He stood high among the people, but sin came in through his eye and he fell. We all have the evil elements within our hearts waiting only some disturbance. You hold a glass of water in your hand. It seems pure, but stir it and see how cloudy the liquid grows. We fancy ourselves pure because our virtue has never been perhaps assaulted, or sweet-tempered, generous and noble, because never greatly angered or tested in our selfishness. Paul was "willing to live honestly," but found it not easy. Christ

was holy, spotless, a perfect sacrifice. The whole system of symbolism among the people of God pointed to Him. Without blood there was no remission. Not even a beast was to come near the mount. No one but the high-priest could enter in within the veil. Even the holy place itself must be made pure. No one could touch the dead and remain clean, or touch those who were themselves unclean. Sin was, as it were, incarnated in the lamb on which the hand was laid before it was slain. So with the scapegoat and other forms under which this doctrine of expiation was taught. Christ, once for all, has been made a sacrifice for sin. He instead of the sinner dies. His death for sin is a real matter. He alone can deliver and purify those who are polluted by sin. Only by His blood are we fitted for the city into which nothing can enter which defileth or maketh a lie. You may look on an innocent babe and see its hands that never struck a blow, its face that never quivered with passion, and its brow never darkened with guilt, and wish that you were in your soul as snow-white pure as is the flesh of that babe, but the leprosy of sin is surely there. You must be born again.

The truth of the text is an anchor of hope. Christ the Sinless is our only ground of confidence. His blood, symbolized in these holy emblems before us, avails through faith on our part. Purified by His blood, sanctified by His Spirit, clothed upon with His righteousness, we shall stand before the Father white and clean. Christ will present us as His and say to Him, "They are worthy!"

THE gift of Christ was more than the gift of life. "He loved me and gave *Himself* for me," wrote Paul. What that gift signified in the experience of Christ we may gather from His cry, "My God, my God, why hast Thou forsaken me?"

STRIKING THOUGHTS FROM RECENT SERMONS.

ABOUT this year 1892, what are the startling signs of God's providence over human affairs, and His providences as controlling human events? Look at these six, not to speak of any others. First, world-wide exploration; second, world-wide communication; third, world-wide fraternization; fourth, world-wide civilization; fifth, world-wide emancipation; sixth, world-wide organization. Now, tell me whether, with such converging lines as those, with such signals on the horizon, with such thunder-claps booming in our ears, and such lightning-flashes illuminating our path, we ought not to believe that God is in this age, and that He is challenging His Church to carry forward missions as never before? What is the purpose, what is the conception of missions? "Go ye into all the world and preach the Gospel to every creature."—*Pier-son*. (Matt. xvi. 3.)

THE age of elaborate theologies has passed away. These, however true and excellent in their way, are not what is needed to satisfy the human heart to-day. Men have grown weary of lifeless creeds, which appeal to the intellect only, and have no word for the affections. They cannot bear with a religion which understands by "believing" not the spontaneous outgoing of the whole nature in love and surrender to a living person, but the cold acceptance by the reason of a list of logical propositions. What the world wants at present is not doctrines about the Saviour, but the Saviour Himself; not to be taught a theology, but to be brought face to face with a Divine person. What it is demanding so importunately is to have set before it with no human modifications or additions the Son of Man,

The Word, who wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought.
—*Landels*. (John xii. 21.)

NATURE, PROVIDENCE, CONSCIENCE. Here are the three witnessing voices which God has raised up in the midst of heathenism, sufficient to lead men to Himself, sufficient to light them on the path of righteousness and duty, sufficient to condemn them when they sin. If the dwellers in Christian countries shall see the books of the Old and New Testaments opened at the judgment against them, dwellers in heathen lands shall see the books of Nature, Providence, and Conscience opened against them. The sufficiency of these witnesses has been abundantly manifested in the course of the ages. Repeatedly it has happened that those who have listened to them have arisen to call their fellows from the worship of idols and the committal of gross sin to noble and holy lives. Men like Buddha, Confucius, Zoroaster, Socrates, Epictetus, were what they were by attention to those voices that spoke within or around them. And there seems every reason to suppose that the ancient mysteries contained teachings of the unity of God, of atonement through sacrifice, and of eternal life, all of which had been reached by those who had no other light than that which naturally lighteth every man coming into the world.—*Meyer*. (Acts x. 35.)

THE world, of course, despairs: it begins and ends its theology by believing in the total depravity of man and nothing else, and, of course, it must despair. Its only thought of the future is "that which has been, is that also which shall be:" recovery followed by relapse, perhaps relapse followed by recovery, but no progress, nor Divine purpose, nor gleam of holy light. The Church despairs—despairs sometimes of its being able to hold its ground at home. We are troubled with an evangelical form of athe-

ism—pessimism—an evangelical form of atheism which thinks that what with science and philosophy and the waywardness of man the Gospel has lost its charm, and the throne of Christ is not so secure as it was. And men have the same despair with regard to the heathen world. I want you to observe that wherever the light of God has entered the soul of man—light of prophecy or light of grace—hope has come with it and has refused to yield to despair, and, believing in God and in man, has looked forward with dreams of glory in its view. Is it surprising, brethren? Do you think Isaiah could see God "lifted up upon His throne," and not see "the whole earth filled with His glory?" To believe in one Maker of man very soon leads you to believe that man is made in one mould, hearts fashioned alike. The thought of Fatherhood leads to the thought of brotherhood. If God rules, He has a purpose regarding all over whom He rules. When Isaiah saw God loving any, he was on his way to believe in His loving all. How could a man like Isaiah fail to believe in man? The temple heart that had been opened to let the King of glory in, believed in the nobility of human hearts, in their vastness, in a vacant throne awaiting the Lord and Saviour in each one of them.—*Glover*. (Isa. lv. 2-5.)

THE word "simplicity" has had a touch of contempt associated with it. It is a somewhat doubtful compliment to say of a man that he is "simple minded." All noble words which describe great qualities get oxidized by exposure to the atmosphere, and rust comes over them, as indeed all good things tend to become deteriorated in time and by use. But the notion of the word is really a very noble and lofty one. To be "without a fold," which is the meaning of the Greek and of the equivalent "simplicity," is, in one aspect, to be transparently honest and true, and in another to be out and out of a piece. There is no underside of the cloth, doubled up beneath the upper which shows, and running in the opposite direction; but all tends in one way. A man with no under-currents, no by-ends, who is down to the very roots what he looks, and all whose being is knit together and hurled in one direction, without reservation or back-drawing, that is the "simple" man whom the Apostle means. Such simplicity is the truest wisdom; such simplicity of devotion to Jesus Christ is the only attitude of heart and mind which corresponds to the facts of our relation to Him.—*Maclaren*. (2 Cor. xi. 3.)

Love for lost souls makes a man magnetic, even if he has not Maclaren's nerves. If we are to preach to any purpose we must care for souls more than for sermons, thoughts, learning, or literature—yea, even the choicest quotations. We need love that is not weakened by all the pride, perverseness, and impurity we see, love that withholds the bite from rebuke because it covers the multitude of men's sins with the recognition that most men have yearned and tried to be better than they have been. We need a love for men resting on respect created by the fact that the Son of God died for man. "I sympathize with man, not God," said Romney Leigh, emphasizing a duty that needs wide recognition. Love is one of the keys of the Kingdom of Heaven which every steward of the mysteries should carry at his girdle. Oh, the eloquence that is possible when solemn truths come forth from a soul distressed with love and pity for the men who are in suffering and peril for the want of them! Was ever eloquence more impressive than that of Moses with its parenthesis of silence when pleading for his erring people? "Oh, this people have sinned a great sin and have made them gods of gold! Yet now, if Thou wilt forgive their sin—and if not, blot me, I pray Thee, out of the book which Thou hast written." "We hear the choked accents in which the words 'if Thou wilt forgive their sin' fall from the laboring breast, and then there is silence; but the convulsively clasped hands, and

the trembling lips, and the entreating eyes are an oratory passing speech, and all the long pause till breath is given once more in the sublime self-sacrifice of the closing words."

As a stream that, spouting from a cliff,
Falls in mid-air, but gathering at the base,
Remakes itself and flashes down the vale,
Went on in passionate utterance.

—Wright.

THEMES AND TEXTS OF RECENT SERMONS.

1. The True Protection and Provision for the Mind. "And the peace of God, that passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 7, 8. Prof. Charles J. Little, D.D., Garrett Biblical Institute.
2. Individuality. "He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."—Rev. ii. 17. Rev. Matthew D. Babcock, Auburn, N. Y.
3. Faith in an Unseen God. "Verily thou art a God that hidest thyself, O God of Israel, the Saviour."—Isa. xlv. 15. Prof. William H. Green, D.D., Portland, Ore.
4. Retrospect and Prospect. "Thou shalt therefore keep this ordinance in his season from year to year."—Ex. xiii. 10. "There remaineth yet very much land to be possessed."—Josh. xiii. 1. Rév. Jesse F. Forbes, New York City.
5. The Enlargement of the Church. "Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee."—Isa. lv. 5. R. Glover, D.D.
6. The Signs of the sky; but can ye not discern the signs of the times?"—Matt. xvi. 3. A. T. Pierson, D.D., London, Eng.
7. God's Plan and Our Part in it. "In every nation he that feareth God, and worketh righteousness, is accepted with him."—Acts x. 35. Rev. F. B. Meyer, London, Eng.
8. The Divine Hardening of Hearts. "And he hardened Pharaoh's heart." Ex. vii. 13. "And Pharaoh hardened his heart."—Ex. viii. 32. George T. Dowling, D.D., Albany, N. Y.
9. The True Joy in Life. "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of God."—R. S. Storrs, D.D., Princeton, N. J.
10. Christianity a Fulfillment. "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil."—Matt. v. 17. Pres. David J. Hill, D.D., Rochester, N. Y.
11. The Power of Seeing Visions. "Where there is no vision the people perish."—Prov. xxix. 18. David H. Greer, D.D., Salem, Va.
12. Equipment for Victory in Life. "And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."—1 Sam. xvii. 40. Pres. Charles F. Thwing, D.D., Cleveland, O.
13. Man's Striving after the Crown of Life. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."—Rev. iii. 11. Pres. John S. Stahr, D.D., Lancaster, Pa.
14. The Heavens' Revelation of God. "Great and marvellous are thy works, Lord God Almighty."—Rev. xv. 3. Bishop R. S. Foster, D.D., Omaha, Neb.

Suggestive Themes for Pulpit Treatment.

1. The Universality of the Divine Judgments. ("He is the Lord our God; his judgments are in all the earth."—2 Chron. xvi. 14.)
2. Environment and Temptation. ("And Noah began to be a husbandman, and he planted a vineyard; and he drank of the wine, and was drunken; and he was uncovered within his tent."—Gen. ix. 20, 21.)
3. The Contradictions of Fanaticism. ("Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ tell us plainly. . . . Then the Jews took up stones again to stone him."—John x. 24, 31.)
4. The Gospel Remedy for Domestic Difficulties. ("Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward."—1 Pet. ii. 18.)
5. The High Priest's Memorial. ("And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually."—Ex. xxviii. 29.)
6. The Coming of the Lord the Encouragement of Patience. ("Be ye also patient; establish your hearts: for the coming of the Lord draweth nigh."—James v. 8.)
7. The Law of Heredity. ("And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image."—Gen. v. 3.)
8. The Development of Love. ("If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen how can he love God whom he hath not seen?"—1 John iv. 20.)
9. The Formalism of Fear and the Tenderness of Love. ("And he said, What meanest thou by all this dove which I met? And he said, These are to find grace in the sight of my lord. And Esau said, I have enough, my brother."—Gen. xxxiii. 8, 9.)
10. The Insufficiency of External. ("All things are full of labor; man can not utter it: the eye is not satisfied with seeing, nor the ear filled with hearing."—Eccl. i. 8.)

11. The Law of the Supreme Court. ("So speak ye and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.")—James ii. 12, 13.)
12. The Best Answer of Blasphemy. ("But the people held their peace and answered him not a word; for the king's commandment was, Answer him not.")—2 Kings xviii. 36.)
13. The Divine Sovereignty Over Kings. ("The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.")—Prov. xxi. 1.)
14. An Uncalculated Factor. ("And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.")—2 Kings xix. 1.)
15. Forgetfulness of Blessings: Remembrance of Faults. ("Yet did not the chief butler remember Joseph, but forgot him. . . . I do remember my faults this day.")—Gen. xl. 23, xli. 9.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

A Sum in Spiritual Addition.

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge, etc.—2 Peter, i. 5-8.

THIS is a very interesting and instructive passage, and will abundantly repay close and careful study. The word translated "add" means to add after the manner of a chorus leader, and is taken from the customs in connection with the Olympic games. The Greeks used a hired chorus or band of singers and dancers, gradually reduced to a small select company. When a poet would present a production, he applied to the archon to grant a chorus. The expense was assumed by some wealthy citizen, called choragus, who collected a choir and secured the trainer; and he who organized the best musical and theatrical entertainment received a tripod, which he consecrated, and in some places placed on a monument. Hence came the street in Athens lined with these memorials, and known as the "Avenue of Tripods." It will be seen, therefore, that the word translated "add" carries the idea of selecting the leading virtue or grace, and adding to it until the chorus is complete. It must also be noted that this is not a circle of graces, but a series. It is not add to your faith virtue, and knowledge, and temperance, etc., but add to your faith virtue, and to virtue knowledge, and to knowledge temperance. No one of these members of the choir could exchange

places with another in the series. This may be illustrated by the development of a child. If faith represents the infancy of a disciple, virtue will represent his manhood; knowledge, a manly intelligence; temperance, a manly self-control in pleasure; patience, a manly self-control in pain; godliness, the maturity which follows manhood when the ripeness of powers is attained; brotherly kindness will represent the influence of such a character within the brotherhood of disciples, and charity, the influence exerted over the world at large. The apostle Peter shows us that the end of all this growth is fruitfulness, for he adds that, "If these things be in you and abound, they make you that ye shall neither be idle nor unfruitful in the knowledge of our Lord Jesus Christ;" and he still further says, "For so an entrance shall be ministered unto you abundantly," where the same word translated "add" in the beginning of the paragraph is translated "ministered abundantly." It carries the idea, here as there, of one thing added to another, and indicates the accumulative reward of a Christian disciple, one surprise after another coming to him in his immortal life as the compensation for service and suffering here.

We might also add that the devil has his law of addition in the development of his servants and slaves in a downward direction. They add to their wilful sin an awful manhood in iniquity, and to this manhood in sin, knowledge

or familiarity as to sin itself; and to this unrestrained riot in sinful pleasure, impatience of Divine restraint, confirmed habits of wickedness or the awful maturity of a sinful character; and to this, love of bad companions and hatred of all that which is good; and the end of all this is that the sinner becomes idle and unfruitful as to all that which is good, but a harvest field in himself of all that is evil. If the righteous be scarcely saved, where shall the ungodly and the sinner appear? If the fruitfulness of a holy life brings a large reward, how shall the fruit of a sinful life cause the sinner to reap the whirlwind?

Works of the Flesh.

BENGEI calls attention to the works of the flesh as set forth in Gal. v. 19-21. He says of the first four they are sins committed with others who partake of our guilt; of the next two, idolatry and witchcraft, that they are sins against God pre-eminently; of the next eight, from hatred to murders inclusive, that they are sins committed against one's neighbor; and of the last two, drunkenness and revellings, that they are sins committed within and against one's self. Thus these works of the flesh cover the entire category of human sin, the sins in which we participate with other evildoers; the sins which are directed especially against God, against the well-being of our neighbors, and against our own personal development in manliness and godliness.

"By Love Serve One Another."

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Gal. v. 13.

SHAFTESBURY took as his motto the two leading words of his text—LOVE—SERVE. It was emphatically the guiding maxim of his whole life, which was given to service, and to service inspired by love.

Mary's Anointing of Christ.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment.—John xii. 3.

SOME one has said that this narrative illustrates five peculiarities of love. Love is intuitive in perceptions, inexpressible in words, inventive in methods, independent in action, inexhaustible in result. And this reminds us of what that accomplished student of the Word and able preacher, Professor W. W. Moore, of Virginia, says on John iii. 8: "The wind bloweth where it listeth," etc. Here the wind is made the symbol of the activities of the Holy Spirit, and, as Professor Moore says, we may find several very marked resemblances between the wind and the Spirit. First, both are invisible; second, both are indispensable; third, both are irresistible; and fourth, both are independent of human control. We might add, fifth, that both are indisputable as facts—one in the material world, the other in the spiritual, as seen by their respective results.

The Judgment.

A FINE Bible reading might be constructed on this subject on something like the following plan: First, the *Judge* Himself. What is a judge? He is a magistrate exercising judicial powers and functions, discerning and deciding, or pronouncing judgment. Second, the *court* of judgment. There are obviously four great assizes: 1, nature, which may include conscience; 2, history, which includes individual and collective experience; 3, the judgment of mankind, instinctive and pronounced; and 4, the bar of God, from which there is no appeal. Third, the *sentence*. God combines in Himself executive, legislative, and judicial functions; and hence God's judgment is a fiat. There are two sorts of judgment. One is temporal, and the other is eternal. One is intended for reformation and prevention

of evil, and the other is purely retributive. Fourth, the *agencies and instruments* of judgment, which include the whole of the universe of God, material and immaterial, blind forces and intelligent beings. No sentence in the Word of God in this direction is more suggestive than "My great army of canker-worms and palmer-worms and hornets," etc.; "stormy wind fulfilling His word," etc. Fifth, the *perfection* of judgment. 1. Exactly administered rewards and compensations. 2. Exactly administered restitutions and retributions. Sixth, the *security of disciples* who shall not enter into the judgment of the great day, since in Christ they have already been judged. As the centre of the cyclone is the place of security, so the very whirlwind of God which destroys the wicked protects at its centre the disciple.

The King's Business.

And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste
—1 Sam. xxi. 8.

WHAT is the King's business? Compare Christ's last commission (Matt. xxviii). Saving souls was His business while He lived on earth, and it was committed to disciples when He arose to heaven. This is the only business that is worthy of a disciple—that is, it is the only thing that is worthy to keep us busy or occupy our mind, and heart, and time, and talents. We are to seek first the kingdom of God and His righteousness—that is, seek to incorporate His righteousness in personal character, and to set up His kingdom in other hearts. Secondly, the demand for haste. For a soldier or a subject to hesitate or delay obedience to the orders of a commander or sovereign is not only dangerous and unfaithful, but may be actually treacherous and punishable as an act of treason. "Where the word of a king is, there is power." Author-

ity, obligation, and immediate compliance should be yielded to the command of God. The demand for haste is increased by the fact that we are to serve our own generation by the will of God; and the generation is rapidly passing away, and we with it, at the rate of one individual every second. Our opportunity and the exigency of mankind call for haste in the discharge of our duty and the inevitable approach of the end. The completion of the times of the Gentiles and the second coming of the Lord emphasize the demand for haste.

The Power of Prayer.

THERE is a newspaper office in London which from its upper story communicates by two telegraphic wires with an office in Edinburgh, in order to secure the latest Scottish news. Two operators inhabited this part of the structure. One night one of them was detained out until an unseasonable hour, and could not make his companions hear his knock or ring or call. He stepped to a neighboring telegraph office and sent a message to Edinburgh, and by way of Edinburgh reached the office in the top of the building, so that by sending a message through Edinburgh he soon reached his companion in the top story of the house. It is said that during the great blizzard in America, parties in Philadelphia who desired to communicate with Boston sent a cablegram to London, and by way of London reached parties in Boston. These are fine illustrations of the fact that difficulties which are not removable by human power may be removed by way of an appeal to the throne of grace, a fact which has often been illustrated in the history of nations.

Drink and Missions.

"MORE money," says Miss Geraldine Guinness, "is expended on drink in one day in England than on missions to the Chinese in five years." It shows the average amount of money given by

modern Christians for the support of missionary effort that 1700 people, giving one penny a day, or two cents, might supply the entire amount of money last year expended on the China Inland Mission.

ZACCHEUS (Luke xix.) is a fine illustration of a model convert. On the day on which salvation came to his house, because of his belief in Jesus, he performed two signal acts. First, an act of justice, restoring fourfold in every case in which he had wrongfully taken by false accusation from any man; and, secondly, an act of generosity by which he gave out and out one half of all his

goods to the poor, inasmuch as publicans, and especially the chief of the publicans, were prone under the system of farming out taxes to collect all they could get from the oppressed people subject to a foreign yoke. No one can tell how large a portion of the remaining half was expended in acts of restitution. What would the Church not give for a few converts like Zaccheus, who would begin by restoring everything that was wrongfully appropriated, and restoring fourfold; and who in addition to this would give absolutely to the purposes of benevolence one half of all their goods!

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

AUG. 1-6.—THE TRIUMPHANT LIFE.
—Dan. i. 8.

Our Scripture furnishes a Bible instance of a triumphant life.

First. The root of the triumphant life is *holy purpose*. "But Daniel *purposed in his heart*," etc. Those ancient monarchs were wise winners and compactors of kingdoms after their sort. When they conquered some foreign country they even violently welded it into homogeneity with the kingdom over which they already ruled. They did this by deporting the inhabitants of the conquered country to their original kingdom, and by importing into the conquered country great masses of their own already loyal subjects. Also, from the families of the best blood and largest influence of the conquered country they selected certain young men, carried them to their own court, subjected them under their own eye to special courses of education, showered upon them royal favors, fed them with such viands as graced even the royal table, attached them to themselves in the strongest way, and when their course of education was completed, weighted them with high official duty. Thus

these rulers sought to rub out the lines of cleavage of race and of religion which otherwise had split their peoples.

Thus Daniel, a young Hebrew of probably about seventeen years, had been treated—carried from captured Jerusalem to triumphant Babylon (Dan. i. 3-7); and there was appointed Daniel and his captive companions a daily provision of the king's meat and of the wine which he drank.

(a) This was an utmost honor. To eat with one or to eat what a lifted one partook of meant much in that Oriental society. In no way could one more thoroughly express his gracious favor to another than by sending him a portion of that which he himself was eating; and to do it daily was the constant expression of continued favor.

(b) There were dietary reasons also underneath the royal grant. The king wanted them fed with the best that they might become the best.

But for the Hebrew youth Daniel there was special trouble about the king's meat and the king's wine.

(a) It was food selected without reference to the precise Mosaic ritual concerning meats clean and unclean. Be-

cause meats which the Divine legislation declared unclean were to be found even upon a king's table, they were not beyond the jurisdiction of a Divine law for a Hebrew.

(b) It was customary among the pagans when they ate to throw a small part of the viands and wine upon the hearth as an offering to the gods, thus consecrating the whole to them. To partake of such food would be to a Hebrew the sanctioning of idolatry.

And that word "purposed" is, in the original, significant. It means purposed in the sense of set, placed, as when you put down a thing, and leave it there and have done with it. There was no debating about Daniel's purpose. Think how many specious persuasions might set themselves at uncompacting his purpose.

(a) He was a young man. His refusal might easily be charged to youthful rashness. How preposterous the thought that he, a boy, should fling himself against the mighty King of Babylon!

(b) He was away from home.

(c) He was in very peculiar circumstances—a captive, and of the king a special *protégé*.

(d) Such refusal would be dreadfully inconvenient. Every day the king's viands were coming—every day to have to refuse!

(e) It would damage his prospects—here was the only line of advancement possible for him.

(f) It was plainly dangerous.

(g) In itself it was only a little matter, etc.

But notwithstanding Daniel "*purposed in his heart*," etc.; and the subsequent life of Daniel was according to the hand of this purpose he then laid upon his life's helm. He would not transgress. He would not do wrong. You cannot get the bloom of a genuinely triumphant life out of any other root.

Second. Consider, as we gaze upon this Bible specimen of a triumphant life, that a genuinely holy purpose

prompts always to *action* conformable with itself, and so the life is made triumphant. Turn again to our Scripture, "But Daniel purposed in his heart that he would not defile himself," etc., *therefore* he requested of the prince of the eunuchs that he might not defile himself; and when the prince of the eunuchs feared and objected, he proposed a way in which the defiling might be missed.

And such action, conformable with purpose, makes purpose purpose, and rescues it from being but a poor and sickly sentiment. Ah! the Apostle James was right, conduct is the test of faith (James ii. 14-23); and just here is a frequent trouble: what we call our religious purpose is too much merely religious sentiment. It lacks the verve and vigor and granitic quality of a genuine purpose, because we do not act out that "therefore;" because purposing does not bloom into doing. When we are called to any special sacrifice that we may not defile ourselves with the king's meat, we have only a lavender sentiment with which to meet the sacrifice. But not thus can we live the really triumphant life. Holy purpose and holy action—these are always its essential elements.

AUG. 7-13. — THE SCRIPTURAL TEACHING OF LIFE AND DEATH.—Rom. vi. 23.

I saw a picture in the South Kensington Museum, London, which greatly moved me. "Truly it is a great scene of world-history, this in old Whitehall, Oliver Cromwell drawing nigh to his end. He died, this hero Oliver, in resignation to God, as the brave have all done." So writes Thomas Carlyle of the death of the greatest man of English history. It was the picture of this death I saw. Most significant to me the management of the picture. The whole room was dim with shadows—shadows curtaining the bed, shadows falling on the face of Cromwell's daughter standing by the bedside, shadows everywhere, except in one place;

and that place the Bible, lying on the hero's breast, and over which his hands were clasped, and the light focussing itself there flashing upward and irradiating the hero's face.

A most true picture it seemed to me ; for, after all, the only place where we get real and satisfying light on the mystery of death and the mystery of the future life, to which death is introduction, is from that source whence the light streamed in the picture on which I looked—the Bible.

Death ; life—these two immense experiences are put in contrast in our Scripture.

First. Death. There are three sorts or phases of death of which the Scriptures speak.

(a) Death, physical—the cessation of being in this world ; the separation of the soul from the body. How universal, sweeping, demolishing is this death ! The only certainty in life is death. Whether this exact article of physical death is an element in the wages of sin I do not know. Geology teaches that death was in the world long before the advent of man upon it. Perhaps had man never sinned there had been no physical death. Perhaps the tree of life was to be its perpetual prevention ; but pain, terror, the dread of this physical death is a wage of sin. Had there been no sin, physical death, the simple separation of the soul from the body, had been only sweet and soft translation.

But there is a second and immensely more momentous sort of death the Scriptures mention, which always is and must be the direct issue and wage of sin—death spiritual (Isa. lix. 2, 1 Tim. v. 6, Rev. iii. 1). Death physical is separation of the soul from the body ; death spiritual is separation of the soul from God. Let me follow here some suggestions from a great book—“Life is correspondence with environment.” When a living thing is in such relation with that which surrounds it as that, from what surrounds it can absorb that which shall minister to its

growth and build it up into its own substance and tissue, then that thing is appropriately said to be alive—*e.g.*, a tree. That tree is in correspondence with its environment—air, soil, moisture, light ; so it is alive. But though the tree is living, because it is in vital relation with somewhat which surrounds it, it is most plain it is still dead to much which surrounds it—*e.g.*, color, clouds, landscape, etc. ; but in the branches of that tree put a bird. Immediately it must be seen that the bird is more alive than the tree can be, because it is in correspondence with so much more which surrounds it.

Under the tree put a man. At once you get a nobler and larger idea of life, because the man is in real relation with so much more of that surrounding him than tree or bird can be.

But surely there is more surrounding the man than the merely physical, æsthetic, intellectual, with which he ought to be in real relation. God is around him (Psalm cxxxix.). But is man in such vital correspondence with the environing God ? Plainly not. Sin prevents. So a man may be in lower realms—physical, æsthetic, intellectual—alive, but at the same time be, in the realm of communion with God, dead ; and this spiritual death may be while the physical death has not yet smitten ; long before. So, also, this spiritual death may remain when the physical death strikes. To go into that other world out of spiritual communion with God—ah ! this it is to die.

But there is a third sort of death the Scripture mentions. It is called eternal death, the second death. It is not in the least cessation of being—annihilation ; it is the consummation of that spiritual death which consists in spiritual separation from God (Rev. xx. 11, 14).

Turn now for a moment to consider the scriptural teaching concerning life. There are three sorts of life :

(a) Life physical.

(b) Life spiritual, when the soul is in communion with God.

This spiritual life may be here and now.

This spiritual life is the special gift of God through Jesus Christ.

So also as there is the culminating eternal death, there is the culminating eternal life, the life of the consummated heaven (Rev. xxi. 4, xxii. 1, 5).

Notice (a) neither to those who are in spiritual death nor to those who are in spiritual life is physical death cessation of being. As we have seen, both spiritual death and spiritual life may be this side death physical.

(b) In view of these great facts of spiritual death and spiritual life, how imperative our need of Christ!

AUG. 14-20.—PASTURE FIELDS.—
John x. 9.

A gentleman travelling in Syria stopped to watch three shepherds who, at a well, were watering their flocks. The three flocks were inextricably mingled; to the traveller's eye the mass seemed one. Presently one of the shepherds stood forth and began to call out, "Men-ah," the Arabic for "Follow me."

Thirty sheep immediately separated themselves from the indiscriminate mass and began to follow the shepherd up the hill.

Then a second shepherd lifted the cry, "Men-ah;" and a second flock separated themselves and started after the second shepherd.

The traveller was astonished; and as he saw the third shepherd preparing to depart, laying his hand to his crook, and beginning to gather a few dates fallen from the palm beneath which he had been resting, the traveller stepped up to him and asked: "Would your sheep follow me if I called them?" the man shook his head. "Give me your shepherd's cloak and crook and let me try," the traveller said. He even wound the shepherd's turban round his head, and standing forth began to cry, "Men-ah;" "Men-ah;" but no sheep stirred, they only blinked at him lazily

in the sunshine. "Do they never follow any one but you?" asked the traveller. "Only when a sheep is sick; then the silly creature follows any one," the shepherd said.

What a perfect commentary, this little scene, upon the Greater Shepherd's words as He tells us of His sheep in the Scripture hereabouts!

What a sure sign of spiritual sickness it is when one of the Greater Shepherd's sheep ceases the heeding of His voice, and follows any other voice, and so goes straying into the dangerous and forbidden places.

But the Shepherd calls and leads for a purpose. A living thing must be a feeding thing. When that which has been alive ceases to feed, ceases to take nutriment into itself to repair the waste of tissue, then one of the surest signs of death has struck it. An inexorable law, too, in the spiritual realm. If one would be alive spiritually, he must take hold of and assimilate spiritual food. He surely dies spiritually if he do not; and so the Greater Shepherd calls and leads His sheep for a purpose; He would have them listen to his calling and follow Him into the places of the most nutritious spiritual food; He would have them go in and out and find pasture. What are some of these pasture fields?

(A) The daily duty is such a pasture field, if only you will carry into it the memory of the truth that it is the Greater Shepherd's appointment for you, and that you are to use yourself in it as doing Him service.

(B) Giving is one of the Good Shepherd's pasture fields. When one was poor she gave largely; getting rich, she gave meagerly. Her attention being called to the surprising and ominous change, she said: "When day by day I looked to God for my bread I had enough to spare; now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the

shilling heart." Surely resolute giving is a nutritious pasture field for the follower of Him who gave Himself to keep one from such spiritual starvation.

(C) Discipline is one of the Greater Shepherd's pasture fields. Arid it sometimes seems, but there is much real nutriment in it for souls.

(D) The Bible is another pasture field. Those are true words of Heine about the Bible: "What a book! vast and wide as the world, rooted in the abysses of creation, and towering up beyond the blue secrets of heaven. Sunrise and sunset, promise and fulfilment, life and death, the whole drama of humanity are in this book."

(E) Daily prayer is such a pasture field. Robert Cecil used to say: "I feel that all I know and all I teach will do nothing for my soul, if I spend my time, as some people do, in business or company. My soul starves to death in the best company. Let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice."

God's house and the Sabbath are also such pasture fields.

AUG. 21-27. — SOME PRACTICAL QUESTIONS ANSWERED.—John iv. 50.

First. What the man believed. If you get in your mind precisely what the man believed, there will come effulgences for any soul turning toward the nobler life; and a flood of questions will find answer.

A very essential thing in believing is that you do believe the *right* thing. Utter nonsense is that word we sometimes hear, "It makes no difference what you believe, if only you are earnest in your belief."

(a) The man did *not* believe in what he himself had done. He had done much—given his son all attention; tasked all skill; taken the long journey; found Jesus out; flung himself before Him; but it was not upon these things the man's belief laid hold. In

the matter of the salvation of the soul men are very apt to let their belief get grasp on that which they do.

(b) The man did not believe in *his own feeling*. Of that, whether it was much or little, he was not thinking.

(c) The man did not believe on the ground of the *similarity or dissimilarity of his experience* with that of others. In changing the water into wine, the cleansing of the temple, etc., Jesus was on the spot. This the first miracle of healing at a distance. Because this was a case so dissimilar the man did not refuse to believe.

(d) This man did not refuse to believe because of the *mystery of the process*.

(e) This man did not believe in his own *making himself fit*. His need was his fitness.

This was what the man believed, *the word* which Jesus had spoken unto him. The answer to the practical question, What is the right thing I am to believe? is this, the *Word of Christ*.

Second. Why did the man believe? "And the man believed the word which Jesus had spoken unto him." He believed because *Jesus said it*. How much greater reason is there for us to believe what Jesus says—seen shining through the ages to be the *sinless One*; seen to be the *risen One*. The answer to the practical question, Why should I believe what Jesus says? is the character of Christ and the resurrection of Christ.

Third. What did the man get by believing?

Study the narrative.

(a) Certainty.

(b) Rest.

(c) The sword of the Spirit with which to slay doubt.

(d) Greater blessing than he imagined. He only asked when his boy began to amend. The servant's reply was at such an hour the *fever left him*.

Fourth. What are the tests that my faith is genuine?

(a) If it prompt to *obedience*—"Go thy way, and as *he went*."

(b) If it prompt to *confession*—"himself believed, and his *whole house*."

EXEGETICAL AND EXPOSITORY SECTION.

Christian Altruism.

BY PATON J. GLOAG, D.D., GALASHIELS, SCOTLAND.

Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τὸν θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν. —Heb. xi. 39, 40.

Authorized Version.—*And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect.*

Revised Version.—*And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.*

THAT there are many passages in Scripture the meaning of which is difficult to ascertain is abundantly evident. There are passages the sense of which is very doubtful, which have given rise to the most diverse opinions and which require great critical acumen to comprehend. These difficulties arise from many causes: from the uncertainty of the reading in the different manuscripts; from the niceties of Hellenistic Greek, in which language the New Testament was written; from allusions to events, circumstances, and customs with which we are unacquainted; from the often obscure and involved style of the different writers; from the Hebraistic and rabbinical mode of reasoning which they frequently employ; from the unfulfilled nature of many predictions; from our inability to grasp spiritual truths; but, above all, from the lofty and spiritual and heavenly nature of the disclosures made—disclosures for the full statement of which human language often proves inadequate. Nor are these difficulties without their use to us. They call forth the exercise of our mental powers on religious truths and in searching the

deep things of God; while they keep us in a state of wholesome humility and dependence on divine teaching. In the treatment of these difficulties we require the use of all critical appliances, and especially a spiritual sense in sympathy with the truths examined, and a humble, patient, and truth-loving spirit. We must exercise a spiritual discernment, comparing spiritual things with spiritual and regarding Scripture as inspired by the Spirit, explaining those passages which are obscure with other passages treating of the same or similar subjects which are more plain and obvious. "The infallible rule of the interpretation of Scripture," observes the Westminster Confession, "is the Scripture itself; and, therefore, when there is a question about the true and full sense of any Scripture, it must be searched and known by other places which speak more clearly."

The passage selected for exposition is one of those difficult statements of revelation. The only difference in the readings of the different manuscripts is that some read τὰς ἐπαγγελίας instead of τὴν ἐπαγγελίαν, but this reading is not sufficiently attested. Nor is there any essential difference in the readings of the authorized and revised versions. In both the word *foreseen* is placed in the margin as an alternative for προβλεψαμένου, a word which occurs in the New Testament only in this passage. The difficulty consists in the interpretation, especially in the answer to the inquiries, What is the nature of that promise which the Old Testament saints received not? and, What is the better thing provided for us, that they without us should not be made perfect?

Those here adverted to by οὗτοι πάντες are all those who have been mentioned in this eleventh chapter of the Epistle to the Hebrews, those heroes of faith who lived in Old Testament times, who preserved their trust in God amid all those trials and persecutions to which they were exposed, that cloud of witnesses

who encourage and stir us up in our Christian course; and not these only, but all the saints of God under the Old Testament dispensation who have died in faith, having obtained the victory over the world and all its temptations.

"These all," says the sacred writer, "having had witness borne to them through their faith, received not the promise." It was through faith (*διὰ τῆς πίστεως*) that they obtained this good report. Their faith enabled them to surmount all difficulties and to overcome all their spiritual enemies, and exalted them to the rank of spiritual heroes. It was certainly not because they had gained this noble testimony through their faith that they received not the promise; but the meaning is that, although they had this testimony, notwithstanding their high and noble character, yet they obtained not the promise. And certainly the greatness of their faith is worthy of all admiration; it was a faith which performed marvels in spite of obstacles—a faith which labored under difficulties when the disclosures of a future state were obscure, when God revealed Himself only behind the black cloud, when there was little to encourage and much to discourage them, when the world with its allurements, on the one hand, and with its frowns, on the other, tempted them to turn aside from God; and yet their faith triumphed over all these obstacles and kept them steadfast in their allegiance to God. The martyrs under the Old Testament dispensation had less to encourage them than the martyrs under the New; they received not the promise. The sacred writer adduces this as an example for the imitation of the Hebrews, who were ready to fall away from Christianity on account of the persecutions to which they were exposed. If these saints, who lived under the dark dispensation of Judaism, triumphed and obtained a good report through faith, much more ought those who live under the bright dispensation of the Gospel to hold fast the profession of their faith. If they believed, not-

withstanding they received not the promise, surely those who have received the promise and live under it ought to continue steadfast. "This," observes Calvin, "is an argument from the less to the greater: for if they on whom the light of grace had not as yet so brightly shone displayed so great a constancy in enduring evils, what ought the full brightness of the Gospel to produce on us? A small spark of light led them to heaven; with what pretence can we excuse ourselves who still cling to earth?"

But what is the promise which these Old Testament saints received not? Observe it is not the promises, but the promise (*τὴν ἐπαγγελίαν*), one definite, sure promise. The sacred writer elsewhere calls it "the promise of the eternal inheritance" (Heb. ix. 15). The promise, then, is the promise of final salvation, freedom from the guilt and power of sin, a sense of restoration to the favor and love of God. This is the great promise of God revealed and confirmed in Jesus Christ. He is the great subject of promise; in Him all the promises of God are yea and amen.

This promise of final salvation these Old Testament saints did not receive. Of Abraham, Isaac, and Jacob it is said that they received not the promise (Heb. xi. 13). Elsewhere it is, indeed, said of Abraham that he obtained the promises (Heb. vi. 15), and of the Old Testament saints in general that they obtained promises (Heb. xi. 33). Many promises they did obtain; God encouraged them in many ways by promises of blessing and assistance, and which were fulfilled in their experience; but these promises for the most part related to temporal mercies—deliverances from danger. In one point of view the Old Testament saints received the promise of salvation; they were enabled to look forward to the recompense of reward; they doubtless believed in a future life, and it was the hope of obtaining a better resurrection that supported them under all their trials; but the fulfillment, the realization of the promise,

they did not receive. The salvation promised was entirely future, not present. The promises of a Messianic deliverance were made to them, and these promises were the great objects of their faith; but they were not realized nor fulfilled until in the fulness of time Christ came into this world. Abraham, indeed, we are informed had a glimpse of the fulfilment of the promise; he rejoiced to see the day of Christ, and he saw it and was glad; but it was a mere glimpse; until the advent of Christ the promise could not be realized. These saints who lived and died before Christ lived and died in comparative spiritual darkness; they received not the promise. That promise, the salvation revealed in the Gospel, is now realized by them, but it is in that world of light and happiness which lies beyond the grave, and in which they are now living.

It is intimated that whilst these Old Testament saints obtained not the promise—the promise of eternal salvation—we who live under the Gospel dispensation, now that the Son of God has come, have received it; but even with regard to us it is implied that we have not yet received the promise in its completeness—the full enjoyment of eternal life. “Ye have need of patience, that after ye have done the will of God ye may inherit the promise;” the inheritance of the promise as regards us is future, as it was to them. But there is here an important difference. To these Old Testament saints the promise of eternal salvation was simply a future good; Christ had not yet appeared; His Spirit was not fully given; but to us the promise is both present and future. There is a present salvation which is enjoyed by believers in this life; they have the earnest of the purchased inheritance; eternal life is not something entirely future, but a matter of present enjoyment; they experience the foretastes of heaven. But the full realization of the promise, the development of salvation, the perfection of their being, the complete apprehension of the bless-

ing is in reserve for another world. Believers in this world obtain the promise, but only in part, while in the next world they obtain it in its completeness; they inherit the promise.

This present reception of the promise, even although a partial reception, is the better thing (*τι κρείττον*) which God has provided for us who live under the Gospel dispensation. These Old Testament saints lived under the dark dispensation of the law, when Christ was seen through mists and darkness, and hardly to be discovered; we live under the brighter dispensation of the Gospel, when Christ as the Light of the world has appeared. They lived in the night, when only the moon and the twinkling stars shed forth their feeble light; we live in the noonday, when the Sun of Righteousness has arisen and cast its full flood of light over the spiritual world. Christ was unto them the object of longing desire and eager expectation; but now that He has actually appeared and accomplished our salvation, He is to us the object not of hope, but of fulfilment. “Verily I say unto you,” says our Lord, “that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.” To them Christ was in the distant future; to us He is in the present. We see what they saw not, and hear what they heard not. This better thing, then, provided for us consists in the clearer revelation of the promised salvation in the fulfilment of all the promises in Christ; in the realization of eternal life as a present blessing; and in the surer hopes of a complete salvation in the heavenly world.

The sacred writer adds that they—those Old Testament saints—apart from us, who live under the New Testament dispensation, should not be made perfect. Their perfection (*τελείωσις*) is not apart from us (*χωρίς ἡμῶν*), not independent of us, but in conjunction with us. Although they lived so many ages before us, yet they do not anticipate us; and

although they were under the dispensation of the law, yet they are co-partakers with us of the blessings of the better dispensation, they are made sharers with us in those blessings which Christ by His sufferings and death has procured for the human race; they share along with us in that salvation of which we are partakers. From this passage and various intimations in Scripture it would appear that Christ's advent, the accomplishment of salvation by His death, has affected in some beneficial manner the Old Testament saints by advancing their souls to a greater spiritual bliss, by exalting their nature, and by imparting to them a fuller revelation and enjoyment of God. There are mysterious intimations in Scripture of Christ's descent into Hades for the good of those saints who died before His coming, and of His leading captivity captive and receiving gifts for men. His death, resurrection, and ascension may have had some great beneficial influence on those believers who departed this life before His coming. This or something similar may be the import of the words "that they apart from us should not be made perfect." "It is probable," says Flacius, "that some degree, so to speak, or accumulation of blessedness was added to holy souls when Christ came and fulfilled all things; even as at His burial the evangelists testify that many rose from the dead, who beyond all doubt ascended into heaven with Him." And so also Alford remarks: "The writer implies that the advent and work of Christ has changed the estate of the Old Testament fathers and saints into greater and perfect bliss; an inference which is forced on us by many other places in Scripture. So that their perfection was dependent on our perfection; their and our perfection was all brought in at the same time, when Christ by one offering perfected forever them that were sanctified. So that the result with regard to them is that their spirits, from the time when Christ descended into Hades and ascended into heaven, enjoy heav-

enly blessedness, and are waiting, with all who have followed their glorified High-priest within the veil, for the resurrection of their bodies, the regeneration, the renovation of all things."

The intermediate state—the condition of believers after death and before the resurrection—is a dark, impenetrable mystery. The Scripture speaks much of a future state after the resurrection, but it dwells little on the immortality of the soul and the nature of its existence after death; and even those passages which refer to it are obscure by reason of the imperfect nature of the revelation. The souls of believers are after death, as we are led to believe, in a state of conscious active existence; they do not sleep, nor are their mental faculties dormant; but on the nature of that existence revelation bestows no information. Doubtless it is a state of blessedness and conscious happiness. Scripture speaks of "the spirits of the just made perfect," and it declares that "blessed are the dead who die in the Lord." But it would appear from certain intimations of Scripture that it is but an imperfect happiness; believers do not, then, attain to the full consummation of their happiness. Both the departed saints under the Old Testament and the departed saints under the New have not obtained their full reward; they are waiting for the adoption—to wit, the redemption of the body.

It is only at the resurrection that believers receive their full reward. Then the redemption of their nature is complete; then the evils attending the fall are rectified; then the sad consequences of sin are revoked; then both soul and body are redeemed. Though in the intermediate state the happiness of the righteous is great and inconceivable; though they are freed from suffering and from sin; though their souls are made perfect in holiness and do immediately pass into glory, yet their blessedness will be greater and rendered more complete after the resurrection. They will be brought into a nearer resemblance to their glorified Lord and Mas-

ter. He shall change the body of our humiliation to be fashioned like unto the body of His glory, according to the working whereby He is able even to subdue all things unto Himself. Then shall the redemption of our nature be complete; every vestige of the curse shall be removed; the mystery of God shall be finished, and the final triumph over all the powers of evil shall take place.

The perfection of the individual is associated with the perfection of the race; as they without us are not made perfect, so neither are we without them. There is a grand progress toward perfection—an advancement of the human race, which was mightily accelerated by the advent of Christ, and which shall be completed when He again appears in glory. Believers, whether living under the old dispensation or under the new, are one church, the general assembly of the first-born which are written in heaven, the vast congregation of the redeemed. Christ shall yet present His Church a glorious Church not having spot nor wrinkle nor any such thing. Such is the perfection not of the individual believer, but of the redeemed race of humanity. The Church is the body of Christ, and in the perfection of the Church we see the perfection of Christ's mystical body; not they without us nor we without them, but all combined in one holy unity. Not the individual only, but the race has been redeemed in Christ. He is the Saviour of all men. He is the Lamb of God that taketh away the sins of the world. In the redemption of countless millions of the human race Christ shall see of the travail of His soul and shall be satisfied. What is the fate of the obstinately impenitent and unbelieving we cannot tell; the disclosures concerning their condition are dark and mysterious; we must leave them to that God who discerns our true character and who will assign to each his true position in a future world.

We are, perhaps, too much accustomed to overlook the race in the in-

dividual; but this passage of Scripture intimates that there is a union of the redeemed; that perfection is the result not of individual isolation, but of spiritual combination; apart from us they are not made perfect. The Church of the redeemed, though composed of many members, is but one body. The whole company of the faithful is compared to a spiritual temple: "Ye as living stones are built up a spiritual house." For six thousand years has this spiritual temple been building—from righteous Abel, the first of these living stones, down to the present day. The builders in all ages have been adding one stone to another. These living stones are taken from different quarters of the earth, and are brought together, cemented by faith and love, to form this spiritual temple; and not until the number of the elect is completed, and the last living stone added, shall the building be finished. Then shall this spiritual temple be erected and God adored by the worship of a redeemed and ransomed universe. "Ye," says the apostle, "are built on the foundation of apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth into an holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit."

In the present day a new word has been coined expressive of a system of philanthropy divorced from Christianity. The so-called altruism of the present day proceeds upon the assumption that man should live not for himself, but for the race; that he should seek the improvement of the race; that his life after death should be perpetuated by the beneficent effects of his present life on humanity; that personal immortality should be lost sight of and, as it were, swallowed up in the immortality of the race. According to the advocates of this system, this inculcates a morality purer, more exalted, and more unselfish than the morality of the Gospel; but there is a Christian as well as an infidel

altruism. Christianity inculcates an altruism purer, truer, and more certain than that of this modern philosophic system; not apart from personal immortality, but in conjunction with it. We, as Christians, are to live not for ourselves, but for that race which Christ came to redeem; we are to aim at the enlightenment of the ignorant, the reclamation of the depraved, the restoration of the fallen, the salvation of the lost; and thus to promote not the mere perfection of the race for time, but throughout the countless ages of eternity, in increasing the number of the redeemed, in filling heaven with glorified inhabitants. Forgetfulness of self is our great duty; self-sacrifice is the great lesson to be learned from the cross. "He that findeth his life shall

lose it; and he that loseth his life for my sake shall find it," is the maxim of our Lord and King, the announcement of Christianity. If we live for ourselves, we shall die; if we live for others—in a word, for the race—we shall live. Here is an altruism more exalted than the philosophers of this world ever taught or imagined—an altruism not bounded as theirs by time, but which penetrates into eternity; which regards men, not as they do, as mortal, but as immortal beings; and which receives its inspiration from Him who is the world's Lord, and who sacrificed His life for the world's redemption: the perfection of the race—its advancement in the Person of Christ and of Christ's mystical body to the very throne of God.

SOCIOLOGICAL SECTION.

The Pulpit and Social Problems.

BY FRANK I. HERRIOTT, A.M., BALTIMORE, MD.

It is that mixture of longings after a perfect future life, of feelings of dependence upon some outer, higher, uncreated and creating Being, of attempts to account for the orderings of this life and the world about us, Religion, which is the dominant influence in most men's lives. It is this religion which has bodied itself forth in symbols and oracles, in sacrifices and rituals, in churches and hierarchies of ecclesiastical rulers, that has been the greatest regulative, directing force in the development of the race. To its potency, in great measure, has been due the equilibrium of political, industrial, and social elements. The farther back we penetrate into the history of mankind the more powerful, the more far-reaching becomes its influence.

What would have been the direction of institutional growth, what the effect upon the moral and spiritual natures of men, had religion been wanting, it is impossible to know, if not useless to

conjecture. Radically different it undoubtedly would have been. Indeed one stands appalled before the probable consequences to human wellbeing and progress should the barriers and supports of religion be suddenly removed from society. The French in their monstrous worship and saturnalian orgies at the shrine of "Reason" have shown us a people bereft of religion and morality.

It may be true, as the utilitarian philosophers tell us, that the morality which makes modern civilization possible and life endurable is but the equipoise of conflicting forces, the product of expediency and utility; but equally true it is that religion and morality have ever been inseparably bound together. "Such is the will of the gods" and "Thus saith the Lord" have been the immemorial commands and sanctions of right living. Christian, agnostic, or blatant infidel, we all are born into a society environed by religion. Nay, all of us have been turned to well-ordered careers chiefly by its precepts enforced by ministerial exhortation; or prevented from swerving from the

straight path by the imminence of ex-communication. Few lads make sharp, analytical discriminations regarding the inherent tendencies and effects of actions, but follow, more or less implicitly, the parental orders usually inspired by the current theology. So omnipresent, so unconscious, so subtle is its influence upon the lives of men that it is incalculable, and all the more difficult of estimation, when, as in Christianity, its precepts and principles coincide with the lessons of history and the requirements of social life. Such are the feelings, such the instincts of religion: such is its power.

But what of their embodiment in the visible Church and impersonation by an organized priesthood, which assumes to interpret the Divine will and to guide men's lives in accordance with its behests? What of the influence of these mortal men upon the life of man and institutions? In times past their will was practically absolute and universal and generally beneficial. Does it expand and increase with science and civilization? Has the Church been invigorated with new life, new energy, more of vital, saving power? To the student of social-economics of to-day no fact is more patent than the decline of the strength of the Church and the influence of the pulpit. In not a few instances her inability to cope with the stupendous industrial and social evils of these modern days stands confessed.

"The modern preacher," says Canon Farrar, "must never forget that though sermons yet retain an immense force in the moral, the spiritual, and even intellectual world, they can no longer occupy the place which once they did." "What a satire it is upon our Christianity and our civilization," exclaims General Booth, "that the existence of these colonies of heathen and savages in the heart of our capital should attract so little attention." All this, be it remembered, notwithstanding the present vigorous prosecution of home and foreign missions, the rapid construction of churches, the constant ac-

cessions in numbers of professing Christians, and the vast attendance upon and great interest in Sunday worship.

No watcher of the signs of the times can fail to perceive the critical position in which the Church now finds herself. It is not putting the case too strongly to say that at no time in all her varied history has so much been at stake. Previous to the latter half of the present century her really great battles were over the technicalities of creeds and the intricacies of interpretation. Now it is a life and death struggle to keep intact the very foundations of religion itself. The persistent batterings of scientists have broken down, or so weakened the outer works that, in the minds of many earnest thinkers, it is a matter of grave doubt whether she can succeed in holding the inner citadel many years hence.

Be this as it may, it is not merely or chiefly in the sphere of dialectics and first principles that the Church militant has been losing ground; but what is of vastly more vital importance, her authority as the moral and spiritual guide of the masses has been gradually slipping away. "Masses" is used advisedly: the body of church going people, those to whom sermons are preached, is not meant; but those who do not go to church, those who constitute the great bulk of the laboring population congregated in our large industrial centres, the people who drop the ballots and give caste and color to our municipal life. It is with these classes, who form the stuff and substance of our social and political organism, that the influence exerted by the pulpit is not the power for the regeneration and reordering of life that it was once.

Undoubtedly many will take exception to the foregoing in part or *in toto*; but a partial and very significant proof of the substantial correctness of this opinion may be had by entering any one of our large city churches. A most marked absence of workingmen is at once noticed. The greater part of the congregations, if not the whole, is made up of the professional, the well-

to-do, and the employing classes. One is constantly hearing of "the richest," "the most aristocratic," "the most fashionable churches of the city." Underneath their arched and fretted roofs one does not find at Sunday worship "the horny-handed son of toil" with wife and children, clad in their substantial stuffs of modest make. Nor is their absence due to what some are pleased to call the innate perversity and depravity of human nature, but to the fact that poor men and poor women will not go where competition in the style of dress absorbs the minds of the greater part of the preacher's audience.

This most noticeable disparity between the rich and poor, be it said, is not to be found in the Catholic churches, greatly to the credit and vitality of that ancient body. Professor James Bryce, in speaking of the "Influence of Religion" in the United States and the attendance at church, observes: "In cities like New York and Chicago the bulk of the humbler classes (except the Roman Catholics) are practically heathen to the same extent as in London, Liverpool, or Berlin." And this in the richest, most cultured cities of the world!

One naturally seeks the causes disintegrating our social amalgam; for the Church has been, in no slight sense, the matrix holding the many social ingredients in place. The dissolvents are to be discovered in the causes which have made the working classes. During the last century we have passed through an industrial revolution. The rearrangements resulting from it alone explain the changed relations of the Church to the masses. Upon any other grounds it seems impossible satisfactorily to account for the present condition of things.

From a period of handlooms and home manufactures, in the literal meaning of the words, we have passed to that of Corliss engines and immense industrial establishments, where hundreds and even thousands of workers are assembled in close quarters under one management. From a *régime* in which

the harmony of interests of employer and employé, of producer and consumer, were brought about by the communal guild system and the paternal supervision and control of Church and State, we have passed to one of free competition and contract, and the bitter, relentless struggle of class against class for existence. Capital and labor have diverged and become separated; common interests and mutual sympathies have been sundered; isolation and mutual antagonism have been the result.

The politics, morality, and religions of all ages have been determined in great part by the prevalent economic systems. Industrial warfare and changes have altered the complexions of States, modified duties and ethical theories, recast theologies. Thus in our day the industrial revolution has materially affected the elements composing the body of the Church. In centuries previous to the present it was a communal organization, all classes and all persons uniting in its support. In small towns and rural communities such is true today. With the leading churches of our large cities such is not the case. They are maintained almost entirely, one may say, by the capitalistic class. The widow's mite seldom drops into their coffers.

"The revenue system of the American Protestant Church," says Professor J. B. Clark, "is the peculiar product of a mercantile age. . . . The competitive system, in its later days, has laid an evil hand upon the activities of the Church."

* * * * *

"It is, in fact, the promoter of class antagonism; by its method of gaining a revenue it is widening the gulf that needs to be closed."

The method and source of obtaining support—namely, by the sale of pews, has not only engendered a caste spirit in the Church, but it has had a deadening effect upon the power of the pulpit in social reform. The late celebrated Earl of Shaftesbury, whose long life was wholly given up to bettering the terrible condition of the laboring men and women of England, met with the strongest opposition from the clergy.

He writes, they "are timid, time-serving, and great worshippers of wealth and power. I can scarcely remember an instance in which a clergyman has been found to maintain the cause of laborers in the face of pew-holders."*

In these changed economic conditions lie the chief causes of the separation of the Church from the masses. Ministers who are paid by the employing classes must preach to their constituencies; not only preach to them, but for them. Their sermons need not by any means be due to collusion or conscious subservience to the men who support them. Ministers are mortal, subject to the subtle, insinuating influences which emanate from wealth and power when a means of support. It is the unconscious, inevitable result of their relations to their congregations. Nor are they wholly to blame for such a state of affairs; the fault lies in the arrangements of our present industrial system and not in the minister *per se*. The recognition of these facts and conditions will let in a flood of light upon the question of the Church and social problems.

The age in which we live is distinctively industrial. Our problems are and will continue, to an ever-increasing extent, to be industrial. During the last two decades the questions which have most deeply agitated the masses of Europe and America have not been political or religious, but economic and social. Political problems arouse sporadic and tremendous excitement during their progress. Theological controversies over the authorship of the Pentateuchal books have their charm and interest for the various congeries of disputants. But for the toilers in our mines and factories, for "the submerged tenth" of our great cities they are of minor—and very minor—importance. Canon Holland strikes the key-note of public opinion of to-day when he says: "Political problems are rapidly giving

place to the industrial problem, which is proving itself more and more to be the question of the hour. It is the condition of industry which is absorbing all attention and all anxieties." Sir John Gorst, a prominent member of the present English Cabinet, in a recent campaign speech declared, that nine tenths of the English people were thinking of industrial and labor questions, and cared little about Home Rule or political imbroglis. The result of the election proved the correctness of his words. The agitation for the eight-hour day is, at the present writing, a thorn in the flesh of the English Liberal party.

Floods of communistic and socialistic literature, innumerable schemes, projects, panaceas for the more equitable distribution of social wealth and the increase of happiness; lockouts and dock strikes, boycotts and bread riots have been the prime questions confronting the reformers and legislators of the last sixty years. Our epoch has been characterized by the steady growth in numbers and power of labor organizations, and the periodic expression of their wants in political parties and propagandism. The aggressive attitude of social democracy in Germany and other parts of Europe, of trades unionism in England, and here in America the agitations of the Knights and Federation of Labor, the phenomenal rise, strength, and plans of the Farmers' Alliance bear witness to the depth and world-wide nature of the present industrial discontent.

This arises out of the very nature of things. With the wonderful progress in the arts and the increase of material wealth, poverty and pauperism have been making equal strides. The condition of the laborer, relative to the general augmentation of wealth and the improvement of social surroundings, has been deteriorating. He perceives it. He feels it. He sees himself being gradually forced lower in his contests with capital. Food to eat and clothes to wear become the constant and ever more important problem. In the great-

* Hodder's "Life and Work of Earl of Shaftesbury;" also Ely's "Social Aspects of Christianity."

est, richest, most productive city of the world, England's capital, "one in every five of the five millions who began again to-day the weary round of life will eventually quit that life in the workhouse or the hospital, for want of a better refuge." The wisdom of despair suggests itself. Unable alone to compete with his employer for his share of the newly made wealth, the laborer combines with his fellows, and we have industrial war, with its sufferings and violence.

Meanwhile, what of the pulpit in the midst of these crises? To individual, isolated cases of distress ever kind and generous; to missions and good works lives and millions of money giving freely; but to organized labor till, perhaps, very recently (with a few glorious exceptions, like Kingsley), apathetic, impassively, and cruelly optimistic. With commerce and industry flourishing mightily about, with liberal contributions coming in from rich members, the pulpit has regarded the sullen murmurings and dissatisfaction of labor as only another manifestation of man's unregenerate nature, the heritage received from Adam's fall. To men living from hand to mouth prayers were offered. To the ears of men who saw their wives and children evicted from

the miserable hovels they fondly called home came back learned discourses on trinitarian dogmatics. To "the bitter cry of outcast London" resounded fulminations against scientists and "higher critics." If man ask for bread will you give him a stone? "Why all this apparatus of temples and meeting-houses to save men from perdition in a world which is to come, while never a helping hand is stretched out to save them from the Inferno of their present life?"

The one thing most needful to the pulpit in regaining its old ascendancy over the minds and consciences of men is sympathy—that sympathy which is alone born out of knowledge and impartial investigation. It is scarcely probable that the universal, spontaneous, and persistent demands of the masses have been utterly groundless and wholly imaginary. One may generally rest assured that great masses of men are moved, and only moved, by the unimpeachable, irresistible logic of facts. Their specifics may be ineffectual—nay, even deleterious; but the evils exist, the disease rankles. To ignorance, the most prolific source of antagonism and ill-feeling, has been due the failure to appreciate the causes of these demands.

(To be continued.)

MISCELLANEOUS SECTION.

Homiletic Hints from the Orient.

BY REV. PROFESSOR E. P. THWING,
M.D., BROOKLYN, N. Y.

ORIENTAL travel is rich in suggestions even to the hurrying tourist. It is specially educating to one who spends a year abroad, studying the features of social and religious life. The Christian minister will fill his note-book with many seasonable observations, *Bona dicta quæ salsa sint*, as Cicero says.

1. During a long absence in the far East I have been impressed with this fundamental fact, that preaching itself is essentially a Christian idea. Pagan-

ism does not preach. It worships. It has its priest, shrine, idol, and ritual, but no sermon. Showing recently a photograph of a heathen temple, pointing out its priest and altar, I was asked, "Where is the congregation?" Indeed, I was requested, on leaving for the East, to report a Buddhist sermon for this REVIEW as a unique specimen of Oriental homiletics. Congregational services with a religious discourse are not a part of idol worship. Confucian halls there are where heathen classics are read and talked about. There are itinerant priests whose teachings combine Confucianism, Buddhism, and

Shintoism. They often speak in some part of a Japanese temple. You will see a score or more of the people, who sit and smoke and chat. When the priest comes in he strikes a bell thrice, burns incense, and sips a cup of tea. Then he talks. Some of these discourses have been printed. They are often frivolous in style, with stories of frogs and fishes, followed by the query, "Isn't that a funny thing?" Witticisms are applied by the priest to persons before him. Here is an extract: "Take this fan. Anybody can see it is a fan, to raise a cooling breeze or use in ceremonious visits. No one would blow his nose in it. This reading desk will not do for a shelf or a pillow. So if you look at your parents and treat them with filial piety, that is the special duty of children." You may hear a droning response, not a hearty Methodist "Amen," but rather a honorific "Yes," *Hammiyo*, a meaningless word corrupted from a Sanscrit prayer, beginning "*Na nu miyo*."

Christian Orientals have their chapels, preaching, and orderly services as we do, but where Gospel meetings are held among heathen many have no idea of the significance of the exercises. As I was once preaching, through an interpreter, to a heathen indoor audience on the island of Honam, near Canton, Chinamen would walk up to the platform, cigar in mouth, and get as close to the railing as possible, inspect the foreigner, and walk out. His dress was more attractive than his address. You may think by his earnest look that you have touched his heart, but as you pause he asks you what your buttons are made of! You press home the claims of truth, and he will ask, "How old are you?" Everything in the service is so novel that he is amused. He sees you shut your eyes, lift your face, and move your lips, then open your eyes, hold a book, speak, gesticulate, or sing. So entertaining is all this that it has formed the substance of a farce in a Chinese theatre at Shansi, witnessed by one of our missionaries. An

Oriental discourse is not oratorical, logical, dogmatic, or monitory, but colloquial, catechetical, and responsive. The speaker must be alert and quick-witted, for he is often interrupted by some sharp critic, who must be answered instantly. A quick retort that raises a laugh is an effective method of keeping a crowd under control. In mission and out-door work at home we may do well to cultivate the freedom and unconventionality of the Oriental talker.

2. We also may learn from him the value of the spectacular element in preaching. The ideographic signs which enter into the construction of some Eastern languages suggest the power which the imagination always has had in the expression of thought. The pictorial element used in preaching may be that of the mental image, or it may be visible adjuncts—the lantern, the blackboard, the scroll—all of which are effectively employed in the East as well as here.

The late Professor Hitchcock said that within the next decade we should use pictorial adjuncts in the pulpit as freely as the manuscript. Metaphysical processes, even, are made luminous by writing down salient points, as President Hopkins and others have done in their lectures. Some one has said that "we obtain a better idea of the manners and customs of the ancient Egyptians from their mural paintings than we can of European life in the fourteenth century from historic records."

3. Much of preaching in the Orient is street and field preaching. The bazaar, market, fair, and festival attract crowds and furnish opportunities. In many communities the restrictions which elsewhere would keep the sexes apart are relaxed in these popular assemblies. The field of illustration broadens and includes the natural world and the industries of life. The classics among Eastern people are also highly esteemed, and he who is able to quote them in preaching gains vantage. Paul quoted from Greek authors, and a

Chinese mob was one day changed to friendly hearers by a felicitous application to them, by the European speaker, of a Confucian maxim. The patience of an Oriental audience and the absorbing attention shown, when the Gospel story gets hold of the heart, are suggestive. My friend, Rev. Dr. Henry, of Canton, has seen a hundred villagers filling the open courtyard of a farmer's dwelling, who listened without weariness till midnight to the words of salvation. After two hours' preaching in a market-place, another missionary was invited to an ancestral hall, where sixty elders of the town and a dense throng of men desired him to continue preaching, which he did for several hours until exhausted. They urgently requested him to return and resume this work among their people.

4. The regenerative influence of the English tongue is another observation. We do not half appreciate the sinewy Saxon of our daily speech. While it has come to be the vernacular of commerce and of colonization the world over, English is seen to be an incomparable vehicle of religious thought. Latin is no longer the dialect of learning, and French no longer the diplomatic or court language of the world. You can belt the globe and be not an hour out of sound of English speech on shore and sea. The homiletic aspect of this fact is striking. We cannot embody Christianity in effete and expiring dialects among savage pagans, but tribal tongues in many places are yielding to the sway of our own language, which enshrines as elemental ideas the noblest thought the world ever received. The vivifying power of English Protestantism is conspicuous in Japan and India, where it is germinant, if not dominant, among educated natives. "It is no more visionary to predict the recreation of the Oriental mind in forms of new literature superior to any the world has yet known, through the plastic influence of the Scriptures, than it was to anticipate the birth of the three great literatures of Europe as the fruit of the

modern revival of the literatures of Greece and Rome. The Asiatic races, indeed, have now a fairer intellectual prospect than Europe had at the time of the revival of letters, for they are to receive their highest education in Christian, instead of pagan forms."

Professor Phelps has also truly said that there is a providence in the fact that the Divine Word was forever stereotyped in an Oriental mould, as if the Eastern type of the race was yet to be a bond between the future of the world's history and its past.* The recreation of the Oriental mind is daily seen in common life. Two boys quarrelled in India, and one called the other a liar. This enraged him. The teacher to whom he reported the matter remarked that he would not regard the native phrase equivalent to our words, "you are joking," as very exasperating. The boy replied, "Nor would I, but he called me liar *in English*, and I won't stand it!" Both these Hindus had become familiar enough with our tongue to realize the plenary meaning of some of its ethical symbols.

This is but one of many illustrations which might be given of the regenerative power of English in common speech. Even conservative China is taking up bodily into its ancient language words that represent a world of scientific thought. I aided in several capital operations in Canton Hospital, and was impressed with this fact as the Chinese assistants used "chloroform" and similar words from the English, for which they have no equivalent in their language. I found at Kiang-Nan Arsenal, Shanghai, that about one hundred thousand translated volumes, from the English and German mainly, had been sold and circulated in a decade among the literati or ruling classes. These cover the field of modern thought in all departments, and are revolutionary, of course, in their bearing on the religion and philosophy of the empire.

* "Ex Oriente," E. P. Thwing, chapter viii., p. 78.

This subject is more fully treated in my "Out-door Life in the Orient" and "Ex Oriente." This is a pivotal period, and we at home, as custodians of English thought, have a coigne, a vantage ground which must not be overlooked, if we would hasten the occupancy of the Oriental world for Christ. It is not irrelevant, therefore, to enjoin that scholarly conservatism which should guard us as writers and preachers from violations of a pure Anglo-Saxon speech, at a time when slang, on the one hand, and hybrids, on the other, defile our mother tongue. A German philologist says that the English tongue "may with all right be called a world language, destined to prevail over all portions of the globe, for in wealth, good sense, and closeness of structure no other languages spoken to-day, not even our German, deserve to be compared with it." Such a language as ours, says one of our own homiletic teachers, "with such a history behind it, and the forces of such a history in its structure deserves to be employed with scholarly care. An indirect method of preaching the Gospel is to conserve this pre-eminently Christian tongue from degeneracy. This should be the work of all Christian scholars."

5. The great value of Oriental studies to the preacher is apparent. He will find them fruitful and fascinating, broadening his thought and enriching his mind. They will illuminate his critical and exegetical study of God's Word, and furnish abundant illustrative matter for his discourses. Though he may never see Asian skies and mingle with the people of the Orient, he will be the better prepared to discuss the problems to which political and commercial intercourse, as well as modern missions give rise. Our theological seminaries should provide special training for the missionaries sent to the East. These men, as Dr. Pentecost says, should be "first class," not merely of average piety and ability. They should be selected for definite fields, and made acquainted with the topography, his-

tory, literature, and social customs of the country to which they are assigned. West Point fits a man for the army, and Annapolis for the navy. Other schools have technical training, for each profession has its distinctive work. The same Gospel is needed in the East as here, but there is an Oriental perspective to truth which cannot be ignored. There is a nicely adjusted system of social etiquette in which we cannot afford to be awkward blunderers.

Max Müller in his lecture to young men, candidates for military and civil positions in India, urged a study of the antique civilizations, ethnic religions, and sociological questions which would at once confront them. With far more emphasis does this appeal come home to those whom we are sending to the East for educational and religious purposes. There is no lack of material for study. Every year the opulent store increases. An English publisher says that the literary world may be divided into two classes—those who have written books on Egypt and those who have not. The recent articles in this REVIEW by Dr. Cobern are hints of the scope of Oriental studies. The establishment of museums like the new Semitic treasure house at Cambridge, the expeditions sent out at private expense, and the discussion of schemes of still wider research are all prophetic of advance in this department of sacred learning. As we are rapidly extending the material domination of the Anglo-Saxon race, we should see that its moral supremacy keeps pace with its material conquests

AN old Arabian king was showing a beautiful sword that had been given him, when one of his courtiers said: "This sword is too short. You cannot do anything with it." Said the king's son: "To a brave man no sword is too short. If it be too short, take one step in advance, and then it is long enough." God never puts you in battle but he gives you weapons with which to fight.—*Talmage*.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

So-called Restrictive Drink Legislation.

BY AXEL GUSTAFSON.

*If thy right hand offend thee, cut it off,
and cast it from thee.*—Matt. v. 30.

ONE of the most common pleas for so-called restrictive drink legislation is that, as we cannot at once get prohibition, the only practical thing is to take what we can get; for this will both show our earnestness and give us immediately an instalment of what we desire; that if we do our best with it, and it is seen that we cannot make it effective, we shall then have established a claim to public recognition, and be all the more likely to get a stronger measure than if we had at the outset declined to accept anything short of absolute prohibition; also that, by means of a partial measure, we are able better to educate public opinion in favor of prohibition than if we refused to accept anything less than the complete measure.

Much if not all of the misconception prevalent in this matter depends on a hazy understanding of what is meant by restriction. Now restriction means holding within bounds, limiting, circumscribing. As regards the drink traffic, therefore, any measures that deserve the name restrictive must be suited to prevent the extension of the traffic, to check its growth. Then it is also necessary to have an idea as to the meaning of the expression "liquor traffic."

Of course the term "liquor traffic" means the totality of the various legalized channels whereby drink is distributed over the land; but that does not compass the whole drink traffic, for there is an illicit as well as a legitimate drink traffic; and there are good grounds for observing that if the legitimate drink traffic should be greatly restricted, it would result in a correspondingly great increase of the illicit

traffic in drink. Our main concern just now, however, is not the effect of restriction of the legitimate traffic on the illicit; we want to know what constitutes the drink traffic. Is it the total of drink makers and saloon-keepers, or the total of places where drinks are sold, or the total quantum of drink sold, or what is it? If we are told that it includes all of these, we ask where is the restrictive measure fashioned to affect all of these? On the other hand, is it possible for any measure not affecting all of these to be in the true sense restrictive of the traffic?

Reduce, for example, the number of saloons without in some way reducing the quantum of liquor sold, and it stands to reason that such restriction will not restrict. For it is not so much the ever-present temptation to drink, but the form in which it presents itself, that causes a large number of people to drink; and, indeed, if we are to believe the anti-prohibitionists, who declare that just because we prohibit a thing the people are bound to try to get it, of course in the degree in which we make it more difficult to get a thing, the more set on getting it will people be. Therefore restriction is only another means of whetting people's appetite for the drink. Just think where we are. The restrictionists say it is the abundance of temptations on every hand which is the prolific cause of drunkenness, but in the degree in which you reduce the temptation you are therefore likely also to reduce the drunkenness that exists; and yet, if we ask them to carry the remedy they propose to its logical conclusion, they declare that such a policy would be sure to aggravate the evil it is designed to obviate, for prohibition will make people the more determined to get the drink. This restriction policy is very like the foolish physiological contentions as to the nature of alcohol—for instance, that in small doses it

is a stimulant, but in large doses a narcotic.

Let us take a glance at the so-called restrictive measures now in vogue. They apply either to the seller, the place, or the drink. Evidently if the drink is the agent which does harm, restriction should be directed against the drink; and measures otherwise directed will not touch the root of the evil or in the least prove to be restrictive. Thus the character of the seller has nothing whatsoever to do with the effect of the drink; but it is said a man of good character will not abuse the trust placed in him. Our reply to that is no good man will go into a business which does so much evil as the drink traffic. Again, we hold that the goodness of the man will not serve to decrease, but rather to increase the drink evil. The goodness of the man will surround the business with a respectability which serve to make it a resort for respectable people, who would otherwise probably keep outside the saloon. The respectability of the saloon will then in its turn quiet the public conscience as regards it, and serve to delay public agitation against it. This is a sufficient answer to Dr. Rainsford's quixotic proposal of church saloons.

Penalties for the violation of the excise laws have been urged as good restrictive measures. It is an utter error to suppose that penalties adequate for the execution of any excise laws could be enforced or secured. Licensing the traffic is a wholly arbitrary and unconstitutional proceeding. This truth is more deeply felt and acted upon than realized or understood. Public sentiment is, therefore, instinctively opposed to any very severe measures against the saloon keepers. The demoralizing effects of the saloon business on the whole community are so widespread and so deep that no general movement in that direction can be brought about. The whole experience of the past is against any such proposition; and at present the traffic is so powerful in politics that no party can even attempt

to pass such restrictive laws as would, if enforced, suffice to make the traffic law abiding. Hence adequate penalties for the violation of excise laws are not obtainable, and even if obtainable would be made nugatory by the power of the traffic in politics. But supposing, for argument's sake, that they were obtainable and could be and should be enforced, what then? They would bind the saloon-keeper not to sell to minors, children under sixteen years of age.

Unless every young man about the age of sixteen was compelled to produce his birth certificate when he visited a saloon for the first time, it would not be fair to condemn a liquor seller for sometimes erring on the side favorable to his business; but would not such a provision as the showing of the birth certificate serve to bring that provision into disrepute, indirectly render nugatory the whole restrictive policy, and therefore lead to the enactment of more liberal provisions?

Then, again, if minors wanted to drink, could they not in a hundred different ways evade the law by getting adults to buy for them, or to treat them? Is not the prohibition against the serving of minors an incentive to the young to drink, for the same reason that, as we are told, prohibition of all drink is sure to produce more drinking than ever? If not, why not?

Take the provision against sale to drunkards. Who is a drunkard? Nearly every court in every land is at sixes and sevens on this question; and surely if the courts are unable to adjudicate on the meaning of drunkenness, it can scarcely be regarded as fair that the liquor-sellers shall be held competent to decide that point. Habitual drunkards may be labelled as spotted sheep, but how about the occasional or periodic drunkard? How shall he be defined? By what general and infallible signs shall he be known? Surely the liquor-seller has a right to get an authoritative definition of this term in the law. How otherwise can he be held guilty for the violation of its provisions?

Indeed, it would be a most blessed thing if the State should insist that the medical and legal professions must define the meaning of drunkenness; for then it would be seen that drunkenness is a matter not of the degree, but of the kind of manifestation; in other words, that drunkenness commences the moment that the peculiar effects of alcohol—viz., paralysis of functions and dulling of the senses—are distinctly traceable in a man. Drunkenness in incipience is present the moment the peculiar effects for which alone alcoholic liquors are taken are seen in an individual. Therefore every moderate drinker, even the strictest, is at best a moderate, a strictly moderate, drunkard. Hence the restrictive provisions against serving drunken people would logically mean that no drinker could be served with more than one drink, say, in twenty-four hours; but evidently that provision would be even more difficult of enforcement than is the present one against the serving of drunken people. Well, then, as to the provision that the saloon-keeper must sell only pure liquor, Heaven save the mark! Pure liquor means liquor not mixed with any other poisonous ingredient but alcohol, and not even diluted with water. The latter provision must be strictly enforced, because otherwise the amount of alcohol drunk would be lessened and the internal revenue from the sale correspondingly diminished.

As regards noxious ingredients other than alcohol, they are all of comparatively recent origin, but the harmful effects of alcohol date from the very dawn of history. They show that Noah fell through the indulgence in "pure" liquor; that Lot also was disgraced through partaking of "pure" liquor. They show that the great monarchies and republics of antiquity—Assyria, Babylonia, Media, Persia, Egypt, Greece, and Rome—owed their decline and ruin largely to drink, and comparatively "pure" drink. It is the alcohol that is the cause of all the mischief, and it is nothing short of a manifest ab-

surdity to try to cure the drink evil by demanding the use of "pure" drink only. Therefore, the securing of what is termed "pure" drink only would nowise restrict the harm of the drink traffic; and so the enforcement of that provision, as of that against the sale to drunken people or that against the sale to minors, would in nowise serve to restrict the drink evil.

Then, as regards the restriction of hours or days of sale. There exists against such the same objection that holds against restrictions as to the persons to whom sales are made—viz., it is wholly arbitrary, and therefore the public sentiment is opposed to it. It is impossible to make the average man see why it is perfectly lawful to sell till half-past twelve o'clock, while a sale five minutes later is a crime. The average individual reasons thus: Any other business man sells as long as he finds it pays, and as long as his customers want him to keep his place of business open. Why should the liquor seller be made a criminal if he acts on ordinary business principles, and keeps open as long as it pays him to do so, and conducts his business in a respectable fashion? Hence laws restricting the hours of sale are not strictly enforced, and if they were would simply lead to a deeper disgust with such restrictions on the part of the public, and therefore would pave the way to more lax instead of more severe provisions.

Then, as to Sunday closing. This is one of the so-called restrictive measures for which nearly every good prohibitionist is working; but the general public are opposed to it, because they consider it arbitrary. They are allowed to drink for six days, why should they be prevented on the seventh, so long as they do not in any sense cause a nuisance. They argue that if hotels and restaurants are to be open, if it is lawful to go into them and eat, why should it be unlawful for them to drink? Drink produces no worse effect on Sunday than on other days. People that drink on six days want to drink on the

seventh, and there is no reason applying to the drinking on the seventh which does not with equal force apply to drinking on any of the rest, and no argument in favor of drinking on the other days which does not with equal force apply to that upon the seventh. Hence the common man resists the enforcement of Sunday closing; and, then, to advocate Sunday prohibition and expect its enforcement, but oppose total prohibition because it cannot be enforced, argues in measure, at least, an absence of rationality.

A Sunday-closing law, in its attempted enforcement, has to contend against the public sentiment which resents its arbitrariness and its exhibition of class favoritism, as being for the rich and against the poor. No such sentiment can exist as regards absolute prohibition. Furthermore, the public mind knows that the closing of saloons on Sunday in no sense proceeds from any judgment as to the harmfulness of the saloon traffic, but only expresses a sense of the inexpediency of Sunday selling. Under absolute prohibition the public mind is impressed with the fact that the liquor business itself is considered as harmful to the best interests of the country.

In the enforcement of Sunday closing it must always be taken for granted that the traffic in itself is a legitimate business; that the saloon is lawful, the liquor in it legal property, the saloon-keeper a legally recognized business man—in short, the whole business, in itself considered, is as lawful on Sunday as on other days. In the matter of absolute prohibition the case is quite different. Under the prohibition the saloon is an outlaw; the saloon, the saloon-keeper, and the liquor are all illegal; and the existence of liquor in a selling-place, except for medical prescription, is *prima facie* evidence that the holder of it is a criminal. Under Sunday-closing laws the police have to watch and obtain conclusive evidence of sale before they can safely proceed against any saloon. Under prohibition

the existence of liquor is sufficient proof for the arrest and indictment of the holder of it.

As regards the trial of violations of the Sunday-closing act. There is a sympathetic public sentiment behind the law-breaker, a vigilant and powerful liquor influence behind the policeman, the police commissioners, the judge and the legislature. Unless, therefore, the violation is particularly flagrant, or, for some reason or other, the public sentiment is aroused and demands "blood," violations of Sunday-closing are seldom punished. Therefore it is infinitely easier to enforce an absolute prohibitive act than it is to enforce a Sunday-closing act. Hence we see that even in such a restrictive provision as the Sunday-closing act there is little if any restriction.

As regards the limitation of liquor shops, any such measures are as futile as restrictions placed on saloon-keepers.

Under ordinary circumstances the demand for saloons regulates their supply—*i. e.*, the license authorities authorize as many saloons as in their opinion the public want. If this wish of the public is directly interfered with by reducing the saloons below the accepted necessary limit, it produces hostility against the measure. In the first place, the dispossessed saloon-keepers adopt the pose of injured innocence; and if an opportunity is afforded they run an unlicensed saloon, with the connivance of both the public and the authorities; but even if the reduction in saloons really amounts to a considerable reduction in the number of places where liquors are sold, what then? It is said that such reduction of the temptations, which before abounded on every hand, will gradually lead people to be more sober; that those who formerly found themselves unable to pass three saloons, now that there are only two will be more likely to pass them and come to their homes in delightful sobriety, bringing wife and children the sorely needed wages formerly spent in drink. But what are the facts? In the first place it is a law of

trade that you cannot decrease the number of monopolists without increasing the power of monopoly in the hands of those who are left. The decrease in the number of the saloons must increase the trade of the remainder; and the increased trade will require increased facilities of supply, and that means larger, brighter, more finely outfitted—in a word, more attractive saloons. The more attractive the saloons, the more seductive and therefore the more harmful will they necessarily prove. The diminution of the number of saloons, therefore, instead of proving a restrictive, is rather a promotive measure. It makes the liquor-sellers more powerful, the saloons more attractive, adds to the number of visitors and the

amount of liquor sold. Restriction, carried to the point where it is rendered difficult for a large number of people conveniently to go to the saloon, causes the saloon to come to them in the form of liquor carriers; and so the drink evil is driven directly back into the home, where, if possible, it is likely to do even more harm than in the saloon, by multiplying the number of its victims.

These are the general restrictive measures, so called, which have been tried and have failed, and any possible measures of a restrictive character are sure to fail, because they do not and, in the nature of things, cannot touch the root of the evil under consideration.

EDITORIAL NOTES.

"Ethical Teachings in Old English Literature."

THIS volume from the pen of the well-known contributor to THE HOMILETIC REVIEW, Professor Hunt, of Princeton, is one that cannot fail to give both pleasure and profit to its readers. The aim of the author is to show that throughout the whole course of English literature, from Cædmon down, there has been a distinctly traceable devotion to a high moral standard of thought and action on the part of those who may be called the makers of that literature. Even during periods when flagrant corruption seemed to characterize society at large, those to whom was entrusted the duty of conserving the English language in its purity, and of giving expression to English thought, showed most plainly the influence over them of the ethics of the Bible, and were preachers of righteousness in the midst of "wicked and perverse generations." It is well that so competent a writer as Professor Hunt has seen fit to emphasize this fact in an age that seems inclined to ignore it and to proclaim the

severance of "letters" from "morals." The story of the Bible in English literature has yet to be written. We mean by this not the history of English translations of that Book of books, but the part which it has played in preserving the purity of tone which has been one of the remarkable characteristics of that literature. Professor Hunt's work is a step in this direction. It will be found very helpful in its homiletical suggestions by those to whom is entrusted the ministry of the Word.

"Parsonifying the Gospel."

"THE vice of the ministry," wrote the sainted Spurgeon, "is that ministers will parsonify the Gospel. Everybody can see through affectations, and people are not likely to be taken in by them. Fling away your stilt, brethren, and walk on your feet; doff your ecclesiasticism, and array yourselves in truth." No man ever more consistently practised his own precepts than did he. He was a manly minister, winning men by his simplicity as well as by his eloquence. The only "starch" in his composition was that

which came from a rigid adherence to truth. Nothing could make him bend when truth was at stake; but no man was ever further from official stiffness than he. None less than he gave sanction by his actions or by his words to that externalism that has resulted in winning for the clergy the name of the "cloth." It was with him the man and not the mannerism, the grace and not the garb, that gave him influence with men. Ministers are servants. They should speak and act not as above, but as among men. They can never raise the fallen save as they stoop to the fallen and get their arms beneath them; and this they cannot do so long as they continue to walk on stilts. Their Master became poor, made Himself of no reputation, that He might accomplish His blessed mission. It is enough for the disciple that he be as his Master, the servant as his Lord.

Public Schools and Columbus Day.

WE desire to be recorded as heartily in favor of the proposal that the public schools of our land take the lead in commemorating the day of America's discovery by Columbus. This not only because such an observance will have an educational value as the thoughts of the millions of children who share in the celebration are turned simultaneously to the greatest event in the world's history since the advent of our Lord, but also

because of the immense obligation under which that event has brought so large a number of the world's children. The advantages reaped by them from the opening of a new continent and the preparation of the way for a new nation among the nations of the earth are too manifold for enumerating. The blessing of a free education to the 13,000,000 pupils who are to share in the exercises of the day passes all estimation, and in the train of this are numberless others, a proper appreciation of which will come to them with advancing years. One thought cannot fail to occasion gratitude to every patriotic heart in connection with that celebration, that while the discovery of the continent was attributable to one sailing under the flag of Spain, yet that flag never came to float over the section which has so long and so truly borne the name of the land of liberty. While grateful for the discovery, we as a people have every reason for gratitude that the providence of God guided the bark of the discoverer to the far south and reserved for the occupancy and development of those who represented liberty of thought and conscience that part which was to become the glory and the crown of the Western Hemisphere. It will be well if the children who are to share in the proposed celebration are reminded of this fact, a fact that has everything to do with the enjoyment of the privileges which have come to be theirs.

BLUE MONDAY.

THE American Missionary Association has five hundred missionaries. Among the Indian children they have encouraged unselfish efforts to help in carrying the Gospel to the destitute and unevangelized. But the children had no money—some of them had never seen a copper coin. The government had offered premiums for the killing of gophers; and so the boys would hunt the gophers, and bring their tails in as the proof of the work done. Among other contributions was an inclosure, wrapping a gopher's tail within, and bearing this memorandum: "*Richard Fox, one gopher's tail; four cents.*" One old colored saint in the far South used to pray with great fervor for the missionaries, and this was one prayer heard from her lips: "O Lord, let de missionary down deep into de treasures of de word, and hide him behind de cross of Jesus." For whom might not that prayer well be offered!

FATHER, mother, servant, and Arthur, the only son, aged three, were reverently bowed at

morning prayers. The father, leading in devotion, was repeating the Lord's Prayer. When he came to "Give us this day our daily bread," Arthur put in audibly, "and 'punk ' pie, too, papa!" It is needless to say that little Arthur believed in having the luxuries of life as well as its necessities. Prayer ended that morning with Arthur's request.

HE was at once a good man and a modest man, who went home in tears when he was elected a deacon, because he wasn't fit to hold the office.

One day in the shop, where he had charge of two hundred or more women, one of them in anger berated the good man soundly, calling him all manner of names, and attributing to him all kinds of motives, and finally wound up by saying to him: "John Smith, you are not fit to live." He calmly looked her in the face and said: "I've often thought so myself." The angry woman went away speechless.