

THE HOMILETIC REVIEW.

VOL. XIX.—FEBRUARY, 1890.—NO. 2.

REVIEW SECTION.

I. RHETORICAL TRAINING FOR THE PULPIT.

ITS LIMITATIONS AND ITS POSSIBILITIES.

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THE public, and perhaps the ministry, are not unanimous on this subject. Some say such training does more harm than good. It destroys simplicity and sincerity. It fills a speaker with self-consciousness. It gives him the exaggerations of an actor. One so trained in his thinking becomes constrained in his thought. He is a slave chained to method, and sometimes a slave to one method only—to one master. All his addresses and sermons are planned in one way. He becomes, consciously or unconsciously, a slavish imitator. Inevitably he will caricature his teacher—that is, his style of thinking and writing and speaking will be an exaggeration of his master's faults.

An experienced minister, one who is described as a man distinguished for his learning and soundness of judgment, writes to a theological student: "You are to be eminently a public speaker. You ought to become a good one, of course. And yet, I have always been mortally prejudiced against the art of speaking as an art, and never paid any real attention to it, though in the Seminary I read and recited on the subject, as I was required to do. I believe it is natural for a man to speak well on any subject on which he is informed, and on which he feels." In the same spirit, the remark is yet common: "Be natural; that is all that you need." In plain words: "If you have anything to say, say it. In writing or speaking, your own style will be the best for you; and the less training you have, the more truly will it be your style."

Another has asked the question: "Where is the accomplished writer or speaker who consciously practices the rules he was taught? How many eloquent preachers can recite to you to-day any large portion of the lectures on homiletics to which they listened in their student life?" Besides, we are told that successful preachers them-

solves seldom admit, and sometimes deny, that they practice rhetorical rules or possess the slightest rhetorical skill. And the same thing is said by accomplished advocates in addressing juries, and by political orators at mass meetings. They often disavow all training as speakers—sometimes ostentatiously. And can there be much value in that training which the best writers and speakers either ignore or disavow? That ladder must be worthless which so many are ready to throw down when they have climbed to the top.

And there are some even who take a more serious view of our subject. They tell us that by this rhetorical training we abridge the liberty of the children of God. "When the Spirit prompts one of God's chosen ones to write on a certain theme and in a certain way, you say by your training that he shall not write on that theme nor in that way, but in some other that you have prescribed. Your rhetoricians who undertake to train men for the pulpit are no better than those false brethren of whom the apostle writes, in his Epistle to the Galatians, they "came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage."

But the popular verdict is not on one side altogether. If there are those who contend that the liberty of the children of God is restrained by rhetorical training, and that the power of the Spirit of God is resisted and the influence of the Spirit is diminished thereby; there are those, also, who affirm precisely the opposite; that not to train the tongue and the pen for the accomplishment of the very best results of which they are capable is to neglect to make use of those powers which God has bestowed upon us for his most effective service. We thus grieve the Spirit. And however positively successful preachers and advocates, and political orators, and powerful writers may disavow the practice of rhetorical rules, no very close observation is required to see that by the observance of those very principles which they depreciate, these very speakers and writers have gained their influence and success. While very few consciously practise the rules they have been taught, yet, none the less, do they unconsciously practise them. So the best artists in music and sculpture and painting are controlled by the artistic principles which they unconsciously practise.

"The way to be natural" is to get back to nature through the practice of the classified principles which have been derived from nature itself. The way to be natural in speech or writing is to get back to nature through the practice of the rhetorical art, until it becomes a second nature. Many a writer and speaker has learned through sad experience that knowledge and the power of expression are two very separate and distinct acquisitions. He has learned that it does not follow as a logical sequence that "if he has anything to say he can say it," or that "if he feels himself he can make others feel in the same way." The people of one of the central counties in

this State were greatly interested in the improvement of the Erie Canal. Certain legislation was thought necessary. For this purpose they elected to the Assembly of this State a gentleman who, by his familiarity with the whole subject, was believed to be specially competent. No one knew so much about the Erie Canal as he, and therefore, surely, no one could speak so well upon that subject. At the appropriate time great expectations filled the Assembly Chamber with interested listeners. But when this unusually competent person, this specially qualified gentleman, this expert, rose to speak, he could say nothing! Inexpressibly embarrassed and annoyed, he made a complete failure. He had much to say, but he could not say it. He had never been trained in public speech. He found, with many others before and since his day, that knowledge and the power of expression are not coincident.

Neither does it follow that because we ourselves are excited emotionally we shall, therefore, excite similar emotions in those who read our words or listen to them. I knew two eminent preachers who, in preaching, often wept over their own words, while in their audience every eye was dry. None wept, and some smiled. These ministers were not hypocrites; they were very sincere men; but they had not learned how to raise their audiences to the same pitch of emotion with themselves. And as to "slavish imitation," if we are to shut up every school of rhetoric because of the danger of a slavish imitation, or lest the scholars may caricature the defects of their masters, then, for the same reason, let us silence every teacher of music and paralyze every master of drawing.

It is plain, therefore, that as to the utility of rhetorical training for the pulpit, much can be said on both sides. And yet I cannot doubt that one reason why many have not reached satisfactory conclusions upon our theme is, because, on one side too much is expected, and on the other too little is admitted to be possible. We do not bear in mind continually, as we should, the limitations and the possibilities of rhetorical training.

Take the process of invention. In the training of men to invent there are limitations, but there are possibilities. In the preparation for the immediate work of the pulpit, the first thing that calls for the preacher's earnest attention is the invention of his theme. Upon what subject shall I preach to my people on the next Sabbath? This question is continually asked. There is no end to it. Week after week the preacher must ask himself the same question. The same general theme is to be presented, the same gospel of Jesus. It is to be preached, but with endless variety. In this respect the office of the preacher, professionally considered, differs from that of every other vocation. To every lawyer his theme is given in the case to be tried by the jury or to be argued before the judges. To every physician his

theme is furnished by his patient. Editors are provided abundantly with subjects of discussion in the questions or the news of the day. But the preacher must exercise continually his own inventive powers. Within the limits of the same general theme he must continually produce particular subjects and appropriate methods of treatment. And this is no easy task. Many a young minister is discouraged greatly by this part of his work. How well I remember the look of distress upon the face of such a one, and the eagerness for help concentrated in his whole manner as he told me his trouble!

As years go on themes for preaching will multiply greatly, sometimes so much as to produce "the embarrassment of riches." Said a venerable clergyman: "The difficulty is not because there are not topics enough, but because there are so many that I am in a strait betwixt them." Yet all through his professional life, if not the invention, certainly the choice and development of an appropriate and interesting, and useful and instructive, and impressive theme will be one of the most difficult as well as important part of the preacher's work.

Now, can nothing be done by preparatory training to help and guide our ministers in this part of their work? There are, indeed, many limitations here. Some minds, like some soils, are far more fertile than others. And some brains, like some soils, are so barren that they never can be fertilized so as to be fruitful. By no training can you excite any suggestiveness in a mind that is utterly dull. And, undoubtedly, all training, all human helps are vain without the suggestion, without the active co-operation of the Holy Spirit. Every devout minister is soon taught this lesson. Many a preacher has been taught it by a delightful experience in the occasional compulsory choice of a theme that subsequently has been made effective by the Holy Spirit in the accomplishment of blessed results. In this matter of invention, as well as in every other part of his work, the preacher should affirm with all his heart and soul, and mind and strength, in the words of the Apostles' Creed, "I believe in the Holy Ghost."

And yet, certainly, much can be done, much has been done, to train our ministers in the inventive process. They can be taught upon what themes never to preach. They can be taught, also, not to use, except for comparison, texts or subjects or plans that have been thought up and thought out, and arranged and published, by another preacher—a dead list that will be sure to deaden every power of invention that they themselves possess. Our young preachers can be so trained that, while they preach habitually upon living and not dead themes, they will not preach for the newspapers only, that they may attract the attention of the press, neglecting the spiritual wants of the people. They can be trained to find their themes in the Bible, being thoroughly convinced that thus the authority of the Word of God will

be given to their words as "ambassadors on behalf of Christ," and that thus they will secure the greatest variety of subjects and treatment, and be sure to make their sermons interesting. They can be trained to study the Word of God habitually, with such mental and spiritual activity that a score of living subjects and methods of treatment and application shall spring to life on every page.

The minister may be taught also to maintain close relations to his congregation, so as to know the various needs of his people; so that the continually changing conditions of one and another will suggest, continually, something adapted to their peculiar wants; studying the Bible with the thought of making it useful to others, studying the Bible with the needs of his own congregation in his mind, the Scriptures will become, for the preacher and his hearers, a valley of Baca, the pools of which will be filled with refreshing draughts. He can be trained also to such habits of observation and appropriation that he will be able to make his own, for homiletical purposes, anything that he sees or reads or hears. As the eye of an artist becomes so trained that he seizes at once the picturesque aspects of any scene; as the great musician caught his anvil chorus from a blacksmith's forge; so the commonest sights and sounds, the reading of all sorts of books, intercourse with all sorts of people, will ring in for the preacher striking themes and brilliant thoughts, and useful and interesting examples and applications.

I had written thus far when I left my study for a short walk in a park near by. I passed two men of the plainer sort comfortably seated in the shade of an elm. As I passed by I heard one read to the other, slowly, these words from the Scriptures: "Shall stablish you and keep you." The reader repeated the words many times. As I thought upon the words and repeated them to myself in my subsequent walk again and again—"shall stablish you and keep you"—I gained a new appreciation, not only of the encouraging words, but of the way in which, through repetition and meditation upon the Word of God, a profitable theme may be suggested and developed. It was an object lesson which any one might learn, teaching the true process of invention for the pulpit: how it is possible to acquire the habit of *mental brooding* over a passage of the Divine Word, no matter how familiar it may be, until there shall spring out of the text not only a single proposition, but many arguments in support of it, with examples to prove it and illustrations to make it clear and interesting, and applications to make it useful. By thus being trained to think through a text we enrich ourselves as well as our hearers.

And surely every minister can be trained early in his career by persevering practice to value, sincerely, exegesis as a source of his life as a preacher, so that you cannot compel him to content himself in his sermonic work with "a superficial reading of the English Ver-

sion," the "English Bible only." And he can be taught, by practice, the superior value of narrow themes over broad subjects as more economical for the preacher himself and ordinarily more interesting and profitable to the hearer. He can be taught to rely especially upon the Spirit of God to teach him the truth, the whole truth and nothing but the truth. He can be taught, with no suggestion of cant, that all his themes and their development are to be prayerfully suggested. They are to flow from the deep sources of an inward life, convictions which are the fruits and manifestations of the indwelling Spirit of God.

These are but a few of the ways by which the inventive faculty can be stimulated and trained for the work of the pulpit.

And so also as to method in the pulpit. There are limitations and possibilities in promoting this by rhetorical training. "Good thoughts," says Pascal, "are abundant," but says Vinet, "the art of organizing them is not so common." Yet the effect which they produce will depend largely upon this organization. The purpose of the minister in the pulpit is to preach. And to this end he must arrange his thoughts, else he may produce a tract, or an essay, or a treatise, or a disquisition. No preacher should be content with this definition of a sermon announced by a distinguished Professor of Homiletics: "A religious proposition developed and discussed."

Yet many ministers still practically seem to forget the familiar truth that a sermon is not an end, but a means. "As a mechanic works at his machine not merely to get it done, but to make it work and work out its object; as a lawyer indites his plea, not in order to fill so many sheets of paper, but to win his case; as a physician labors at his diagnosis not to fill up the moments of his visit, but to cure his patient," so it is the purpose of a minister in his preparation for his pulpit, not so much to make a sermon, not to "sermonize," but to preach: to make men, and women, and children think, to rouse their consciences, to move their sensibilities and their will. It is theoretically admitted yet practically denied by many, that a methodical arrangement largely contributes, if it be not essential to the accomplishment of this purpose. Single thoughts and striking expressions will often produce a surprising effect. So a single shot by a sharp-shooter may kill a soldier now and then. But who does not know that single thoughts and striking expressions are comparatively as worthless as sharp-shooters alone, without the support of an organized army. A throng of hap-hazard thoughts and words, without method, may overwhelm and confound a multitude for a time; but for permanent effect hap-hazard thought compared with methodical thinking is no better than a raging, roaring, tossing mob in front of the well-trained batteries of a park of artillery.

Now, I do not believe that every pastor can be trained into a methodical preacher. More would be lost than gained in some cases by

making the attempt. There are those whose heads are so made and whose thoughts are so few that a methodical arrangement of the forces would reveal only the weakness of the little army. There are also some very brilliant minds actually incapable of methodized thought. Unless, like the late Dr. Samuel Hanson Cox, they can scintillate without the restraints of method, they do not and perhaps could not preach. So there are those who seem to be irresistibly swept along by a current of language. They do not have "command of language"; rather language has command of them. I have heard sermons, so-called, from preachers who seemed only to draw them out of their mouths as a modern magician draws out a ribbon, yard after yard, in endless succession. No method is to be expected or thought of in such cases. The sermon might as well be stopped, the ribbon cut off, at one time as at another. So, now and then, the world has known a great philosophical teacher who preaches very much as Carlyle described Coleridge's talk: "Not flowing any whither like a river, but spreading every whither in inextricable currents and regurgitations, like a lake or sea; so that most times you felt logically lost, swamped near to drowning in this tide of ingenious vocables, spreading out boundless, as if to submerge the world." Not much would be gained by trying to train such a one into a methodical preacher. And only such a thinker as Emerson can long hold a popular audience with such a *cementless* style as his.

And yet I cannot help thinking that such as these are exceptional cases. Very few whom God has called to preach the Gospel have no logical faculty that can be developed and trained into methodical service. And to the young preacher there can be imparted such knowledge of human life and character, such an acquaintance with the needs and motives of the soul, that his conscience will not permit him to neglect in his preaching the use of those homiletical methods which experience has taught him to be most powerful for quickening the conscience and moving the will. A conscience enlightened, instructed by his teachers in this direction, will not permit the preacher to fling his forces in disorder upon the trained battalions of his foe.

This mental training of the minister must begin long before he enters a theological school. Every candidate should have had such mental culture before he enters upon his special training for the preacher's work, that, habitually, he shall have already become methodical in thought and in word. He should have had such previous culture that, habitually, he will exemplify the familiar test of Coleridge: though you should meet him under a bridge where he had sought shelter from a shower, there will be a method in his words, even then and there, that will reveal his education.

With such preparatory training wherever acquired, whether privately at home, or in academy or college, our young ministers can hardly be,

made anything else than methodical preachers. Their rhetorical training in a theological school can take no other shape. And in all their subsequent work for the pulpit they will develop every theme methodically. They can do no otherwise. Not always, indeed, after the manner of the Welsh poet in his Triads, grouping their principal thoughts by threes, with three subdivisions under each thought, and three inferences in the conclusion, as if there were a kind of homiletic sanctity in this trinitarian method. And yet one of the most popular preachers in our commercial metropolis can now seldom make an address or preach a sermon without the announcement that three points are to be considered. And it must be admitted that his attractiveness, and usefulness, and impressiveness are all the greater for it.

Much is now done in our seminaries to train up methodical preachers. And none too much is done. This preparation of the plans of sermons, this putting together the frame of thought, this articulating skeletons may seem to be dry if not ghastly work; yet our preachers are thus taught to preach with a purpose, to marshal their intellectual and spiritual forces so as, God willing, to accomplish their holy work. This analytical and synthetical training produces beneficial results. So Demosthenes gained much of his resistless logic from a careful analysis of the speeches of Thucydides. By a similar analysis of the writings of Jonathan Edwards, Brougham and Webster were taught the same lesson. Webster's lightning would have flashed in vain if his thoughts had not been linked by the chains of an irresistibly conclusive method which he learned to practise at the very beginning and throughout his oratorical career.

And yet, after all this has been done, something more is required. What that something is we will endeavor to show in another paper.

(Concluded in the next number.)

II.—THE MIDDLE STATE IN THE NEW TESTAMENT.

BY PROF. CHARLES A. BRIGGS, D.D., NEW YORK.

IN the theology of Jesus and his apostles the doctrine of the second advent and the resurrection and judgment connected therewith become the prominent features, and the doctrine of the Middle State is overshadowed. The resurrection of the righteous and the judgment that assigns the wicked to Gehenna are the great doctrines of the future that stand out in the teachings of Jesus, both of which are connected with his advent at the end of the age of the world. There is confusion in many minds here. The Gehenna of the Gospels has nothing whatever to do with the Middle State. It is not a place whither the wicked go at death. It is always in the New Testament connected with the Messianic judgment as in the fundamental passages in Isaiah, Daniel and the book of Enoch, which originated the conception of Gehenna (Is. lxvi: 24; Dan. vii: 9; xii: 2; Enoch

xxvi · 15). It is the place whither the wicked are sent in the great day when the Messiah comes to judge mankind. All those passages that refer to the undying worm, the unquenchable fire, the darkness and everlasting punishment have to do with the final state after the day of judgment and have nothing to do with the Intermediate State.

The only passages in the Synoptic Gospels in which there is allusion to the Middle State of men are (a) the Parable of Dives and Lazarus. This presents on the one side Hades with its place of torment where Dives suffers, and Abraham's bosom in which Lazarus is enjoying felicity on the other. The two places are separated by an impassable chasm (Luke xvi : 19-31). This is an unfolding of that distinction that we have found in the Old Testament of an *Abaddon* in *Sheol*. (b) Another passage is where the dying robber receives the promise: "To-day, thou shalt be with me in *Paradise*" (Luke xxiii : 43). Paradise is the place whither Jesus and the robber depart at the time of their death. It corresponds with the Abraham's bosom of the Parable and the place of the favor and presence of God of the Old Testament. It is the teaching of Jesus in these two passages that there was in his time two distinct regions in the Middle State, separated by a gulf that Abraham, Lazarus and Dives, and other such men, could not pass; that there was self-consciousness, recollection of life in the world, recognition of friends, moral and religious experience, joy and sorrow. Whether this condition of affairs continues in the Christian dispensation depends upon the doctrine of the descent of Christ into the abode of the dead, the work of Christ for those in the Middle State, and the changes resulting therefrom.

There are also two passages in the Gospels in which the Middle State is viewed in connection with devils and powers hostile to the Kingdom of God. In one place demons beg Jesus not to be sent into the *abyss* (Luke viii : 31). In another place Jesus predicts that the Gates of Hades, that is the Kingdom of Hades, will not prevail in its contest with the Kingdom of the Messiah (Matt. xvi : 18). There is thus in the New Testament a tendency to use Hades more as a place of evil than as a common abode of the departed.

It is evident from the passage (Luke xxiii : 43) that Jesus was during the brief period between his death and resurrection in this Middle State. He went immediately with the dying robber to Paradise. Whether he went to the place of torment, the *Abaddon*, also is not determined here.

But Peter in his discourse on the day of Pentecost applies the XVI Psalm to Jesus, and sees in his experience the realization of the hope of the Psalmist :

"Thou wilt not leave my soul in Hades,
Neither wilt thou give thy Holy One to see corruption."

"He foreseeing this spake of the resurrection of the Messiah, that

neither was he left in Hades, nor did his flesh see corruption" (Acts ii:25-31). The abandonment of the Messiah in Sheol or Hades, according to the Psalmist, cannot be any other than the darker, deeper place of Sheol, from which he hopes for deliverance.

The Synoptic Gospels teach that Jesus did not remain in the Middle State. He rose from the dead and returned to life in this world for forty days.

The Gospel of Matthew also states: "And the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many" (xxvii:52-53). This passage seems to teach that numbers of the saints came forth from the abode of the dead, with Jesus. These saints must have come from Paradise, for there are no saints in torment in Abaddon. How long these saints remained in this world and continued to manifest themselves is not stated. How many they were is not stated. But that some did rise with Jesus is important in its bearings upon the doctrine of the Middle State. We have in the synoptic Gospels also evidence that Moses and Elijah came forth from the Middle State and appeared for a brief period with Jesus on the Mount of Transfiguration.

After the forty days Jesus ascended in the cloud to heaven. This ascension of Jesus is of vast importance for the whole field of the Messianic idea and also for Eschatology which is so dependent upon it; for humanity in the person of Jesus Christ ascends to Heaven after having descended to Sheol. His descent to Hades and his ascension therefrom have redemptive importance which was not sufficiently estimated by the Ancient Church, and which has been very generally ignored by the Modern Church. The whole doctrine of the future life hinges here. His descent and his ascent were not for himself alone—they were essential parts of his work as the Messiah and Saviour. Did the Messiah ascend to heaven to abide alone upon his throne, and leave his subjects, his loved ones, apart from him through all the ages of the Middle State in Sheol just as it was before? We think not. We think that Jesus wrought a work of redemption in Sheol as he wrought it in this world. The Synoptic Gospels are silent as to that work. They only hint that Jesus had something of importance for the dying robber in Paradise that he could not give him on the cross.

When we pass into the Gospel of John, the Epistles, and the Apocalypse, we find an entire change in the doctrine of the Middle State. The Gospel of John teaches that men rise from the death of sin into spiritual life in the moment of faith in Jesus and then never taste death. This does not mean that they do not taste physical death, but that they no longer taste of that experience of death that belonged to the old dispensation when men went into the abode of the dead and must wait for the advent of the Prince of Life. The Gospel of John

also teaches that there is to be a resurrection of those in the abode of the dead, by the quickening word of Jesus, which seems to refer to the time of his own resurrection. When he rose from the dead the dead saints of the old dispensation would pass from their state of death into the new life with the Messiah (John v : 24-29). For Jesus goes on in the context to speak of the universal resurrection in other terms.

In his last great discourse Jesus tells his disciples that he goes to the Father in heaven to prepare abodes in the Father's house, the heavenly temple for them, and that he will soon come and receive them to himself. This is sometimes referred to the Second Advent, but wrongly, for the heavenly temple to which Jesus goes is not the temple of the Second Advent, which descends from heaven to earth; but the temple in heaven of which the earthly is the copy; this temple in heaven at the ascension became the only temple, the earthly temple having been rejected. It will be retained in heaven with the Messiah until his Second Advent. This temple of God is the temple of the Middle State and it is in heaven whither the disciples henceforth go to be with their Lord. They no longer go to Sheol. Henceforth in the New Testament, Heaven is the abode of God's people in the Middle State.

The Apostle Paul unfolds the doctrine of the resurrection, but he does not neglect the doctrine of the Middle State. In a most important passage he says: "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight), we are of good courage, I say and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well pleasing unto him" (2 Cor. v : 1-9).

In this passage there is a contrast between life in the body and life apart from the body, life in this world away from the Messiah and life in heaven with the Messiah, between the earthly body and the heavenly body. The apostle does not leap over the Middle State to the final state because he has in mind the departure from the body in order to be in the heavenly state. He is not thinking here of the Advent of Christ while he remained in the body, or of a resurrection of the body, but of his going away from his body to the presence of

Christ. And so in the epistle to the Phillipians he longs to depart and be with Christ, which is much better for him than life in this world (i : 23). He expresses the confidence that when he dies he will depart to heaven to be with Christ, to receive a heavenly body suited for his abode there. This longing of the apostle reminds us of the longing of Job and Asaph. That this is the mind of the apostle is clear from the statements that follow. He aims to be well pleasing to the Messiah whether at home with Him in heaven or absent from Him in this world, because he sees at the end of the Middle State, as well as of the course of this world, the judgment seat of the Messiah, before which every thing will be made manifest for final decision. A similar doctrine is taught in Romans xiv : 7-12: "For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord ; or whether we die, we die unto the Lord ; whether we live therefore, or die, we are the Lord's. For to this end Christ died and lived, that He might be Lord of both the dead and the living."

A glimpse of the work of Christ for the Middle State is also given in Ephesians iv : 9-10: "Now this He ascended what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things." Here the descent of the Messiah to the depths of the earth, Hades, Sheol, is contrasted with the ascent to the heights of heaven, at His resurrection and ascension. His ascent was a double one as His descent had been. He descended from heaven to earth and then from earth to Hades. He then ascended from Hades to earth and finally from earth to heaven. And He did not ascend alone, He led captives captive. These captives that He led were not enemies taken captive, *i. e.*, Satan and the demons, but captives rescued from the enemy, *i. e.*, His people in the bonds of Hades; those he delivered and took with Him in His train of triumph from Hades to heaven. The original passages, Judges v and Ps. lxxviii force to this interpretation. The triumph over the demons is also referred to in Colossians ii : 15. In the epistle to the Phillipians the apostle sees a universal worship of the enthroned Messiah, by the bowing of every knee (1) in heaven, (2) on earth, (3) under the earth in Hades, and every tongue confessing Him to be the Messiah (Phil. ii : 9-11).

The book of Revelation also implies this triumph when it represents the Messiah as the one who had died and was now the everliving one with the keys of death and Hades, having authority and absolute control over them (Rev. i : 18).

The epistle to the Hebrews also represents that through death the Messiah brought to naught the devil who had the power of death, and delivered those "who through fear, of death were all their life

time subject subject to bondage" (Heb. ii: 14-15), and that the ancient heroes of the faith "all died not having received the promises, but having seen them and greeted them from afar" (Heb. xi: 13). They "received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect" (Heb. xi: 40).

By His descent to these departed worthies and His resurrection with them, Jesus for the first time took away the sharpness of death and opened heaven to all believers. The book of Revelation, in its first resurrection of Christian martyrs to be with Christ in heaven, also teaches the same doctrine: "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, for their works follow with them" (Rev. xiv: 13).

The enthroned Messiah is represented as reigning over one church, which is a temple, a kingdom, a family, a body. In Ephesians ii this is composed of saints, and is erected on the "apostles and prophets, Christ Jesus himself being the chief corner stone." Those who have departed this life are not severed from the temple of God, they abide as living stones in vital union with Christ and in fellowship with the departed heroes of the faith as well as with their brethren in this world.

In the epistles of Peter we have fresh light cast upon the work of the Messiah in the abode of the dead. The Messiah is the judge of *the living and the dead*. He preached to the living and so was entitled to be their judge. He must preach to the dead in order to be their Messiah also. "For unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God, in the spirit" (1 Peter iv: 6). Here Jesus is represented as preaching the gospel to the dead, that they might be saved, and live in the spirit. This is more fully set forth in the previous chapter: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but quickened in the spirit, in which also he went and preached unto the spirits in prison, who aforetime were disobedient, when the long-suffering of God waited in the days of Noah while the ark was a preparing" (1 Peter iii: 18-20). This passage teaches that Jesus preached to the imprisoned spirits, the worst of men, in the prison house of Sheol, and presumably not without fruits.

This passage (with others already considered) makes it clear that Jesus during his three days of death went to both sections of the Middle State and preached the gospel to the dead (both in Paradise and in Abaddon) as he had previously preached it to the living.

The second epistle describes the prison house of the lost as Tartarus where the fallen angels are confined in "pits of darkness," where they are reserved for the judgment day (ii: 4), and Jude in a parallel pas-

sage represents these angels as "kept in everlasting bonds under darkness unto the judgment of the great day" (6).

In the Apocalypse we also have a number of references to Abaddon and the well of the pit in which the demons and Satan are confined, awaiting the judgment that consigns them with wicked men to the fires of Gehenna. Occasionally they are let loose by Divine permission, but only for a time and with definite purposes of discipline for mankind. The Hades of the Apocalypse is ever the home of the lost, and at the day of judgment it is cast into the lake of fire. This is called the second death. There are according to the Apocalypse a first resurrection and a first death, and a second resurrection and a second death. The interval between them is the Middle State. Those who share in the first resurrection are the martyrs, the faithful witnesses of Jesus. As the first resurrection is a prelude to the second, so the first death is only a prelude to the second death; and as these are separated by long intervals of time in most cases there must be considerable development in preparation for these final issues in the Middle State as well as upon earth.

From these passages it would follow that Jesus removed a considerable number of redeemed from the prison house of the lost, and also from the Paradise of the old Middle State and translated them with him to heaven. How numerous these translated ones were, we are not informed. But the epistle to the Hebrews discloses vast multitudes in the "general assembly and church of the first born enrolled in heaven," and the "spirits of just men made perfect," who are assembled with "innumerable hosts of angels" and "Jesus the Mediator," "in the heavenly Jerusalem" (xii: 22-23). This is evidently the heavenly Jerusalem of the Middle State; for the Jerusalem of the day of the Advent descends with the Messiah from heaven to earth. The Apocalypse gives us a number of scenes in which vast congregations are assembled before the throne of God and the Lamb, praising him for his wonders of redemption that are seen transpiring on the earth. These are martyrs, first fruits of redemption, multitudes innumerable that have washed their robes and made them white in the blood of the Lamb.

It would seem from these passages of the New Testament that the redeemed are in the Christian dispensation, since the ascension of Christ, no longer in Paradise, the higher section of Sheol, but in heaven with Jesus; and that the lost are confined in Sheol. Whether any of the redeemed were left in the Paradise of Sheol, or in Sheol itself, the New Testament does not decide with such definiteness as we could wish. These indefinite statements gave room for the different opinions that have prevailed in the Christian Church.

III.—VENERABLE BEDE, THE OLD ENGLISH CHURCH HISTORIAN.

BY PROF. T. W. HUNT, PH. D., PRINCETON COLLEGE.

THE most prominent personage in old English times, next to King Alfred the Great, is "Venerable" Bede, the simple-minded monk of Yarrow. The few facts which we are able to secure as to his life and work, his character and teachings, are given us by Cuthbert, the hermit of Northumbria, or by Bede himself, in the pages of his "Ecclesiastical History." Born at Monkton, near Wearmouth, in 672 A. D., we find him, at seven years of age, an orphan boy, under the kindly charge of Benedict, and then at Yarrow under the care of the Abbot Ceolfrid. Ordained a deacon at 19, and a priest at 30, from this time on to his 59th year, he tells us: "I have occupied myself in briefly commenting upon Holy Scripture, for the use of myself and my brethren, from the works of the venerable fathers, and, in some cases, I have added interpretations of my own to aid in their comprehension." It is full of literary and ethical interest to reflect that Bede, the distinguished prose writer and ecclesiastical historian, belonged to the same locality with Caedmon, the Christian English poet and paraphrast. The account which he gives us of his brother monk and poet justifies the belief, not only that he may have seen him and talked with him of their common monastic life, but that their acquaintance may have deepened into friendship and Christian intimacy.

If we turn from the life of Bede to his writings, we come in contact with one of the most prolific authors of the earlier days. It is in view of such versatility that the historian Hallam remarks, "that he surpasses every other name of our ancient literary annals," while Dr. March speaks of him "as one of the great authors of the world, an acute observer, and a profound thinker."

A glance at the number and variety of his literary productions will make apparent the justness of these eulogiums.

In addition to treatises purely scientific, such as "De Natura Rerum" and "De Temporibus," and those that are metrical, such as "The Miracles of Saint Cuthbert" and the "Hymn of Virginitv," in honor of Queen Ethelthryth, the two great classes of writings to which he gave his best energies are the biographical and historical, on the one hand, and, on the other, the homiletic and theological. In these lists we note such works as, "The Life of Felix," of "Saint Cuthbert," and "The Lives of the Abbots of Wearmouth and Yarrow"; his "Commentaries," especially on the Pentateuch and on the Four Gospels, his timely "Homilies," on biblical and ethical themes, and, as his most important contribution to the world, his "Ecclesiastical History of England." Divided into five books or sections, he goes over, in the first, the history of Britain down to the

time of Gregory the Great, with special reference to the introduction of Christianity in the sixth century; in the second, continuing the record on to the death of the Northumbrian king, 663 A. D.; in the third, coming down to 665 A. D.; in the fourth, still on to the death of Cuthbert, 687 A. D., in the course of which book he looks feelingly back to the days of Hadrian, "when all who desired to be instructed in sacred learning had masters ready to teach them," and in which, also, he gives us that comparatively full account of Caedmon, the poet, which has always awakened the keenest interest on the part of English scholars. In the fifth and closing book, he goes over, in truly Christian and patriotic spirit, a rapid retrospect of the church of his day down to the very close of his eventful life. It is certainly an occasion of profound gratitude that, while the Danish and other invaders succeeded in destroying nearly all the Christian literature of these earliest English eras, the writings of Bede were preserved. A civil as well as an ecclesiastical historian, his celebrated treatise has afforded a safe and scholarly basis for all later chroniclers, and stands out in striking contrast to the legendary annals of his time. Wordsworth, the poet, in his "Ecclesiastical Sketches," has paid frequent and fitting tribute to these older times and writers. It is of Bede's translation of St. John's Gospel into English, on which he is said to have been working in the closing hours of his life, that he writes:

"Sublime recluse!

The recreant soul that dares to shun the debt
Imposed on human kind must first forget
Thy diligence, thy unrelaxing use
Of a long life; and, in the hour of death,
The last dear service of thy passing breath."

It is yet reserved for some one of scholarly instincts to give to the world an edition of Venerable Bede's best writings, equal in its excellence to that edition of the third and fourth books of the "Ecclesiastical History" given us by Mayor and Lumby.

In speaking of the authorship of Bede, it is, of course, to be remembered that the largest portion of it was in the Latin language—the prevailing language of his day. Bede was, in a true sense, an Anglo-Latin author, as were Oldhelm and Aelfric, so that what he wrote constitutes what Ebert has well called "Christian, Latin Literature." In fact, his version of St. John's Gospel may be said to have been the only purely English work that he did as an author.

This must be conceded, and yet Bede is now regarded, as he has always been, as an English writer more than a Latin writer. If we may so express it, though he has not been, to any great extent, a writer of English, we think of him and study and respect him as an English writer. Critics speak of "his vernacular efforts." Morley says of him: "He leads the line of English prose writers." We read

that he "was learned in our native songs," and others refer to him as a "Romanized Englishman." The explanation of the anomaly lies in the fact that, at heart and in spirit, this Anglo-Latin author was more native than foreign, so that in his own day he was recognized as working zealously in the interest of the vernacular speech and life. Alfred the Great so regarded him, and translated into English his great historical work, partly, because of the importance of its subject matter, and partly, because, in and through its external foreign form, there breathed the soul of a patriotic Englishman, jealous of the honor of England and desirous of doing service among men in her behalf.

If, as has been said of the best authorship of this early era, "They are English aspirations that we follow through the Latin," it is signally true of Bede that he indulged and expressed such aspirations, and devoted his days to the land of his nativity. Romanist that he was in birth and training, he fails not to note the worthy evangelistic work done by the Culdees and native Saxon missionaries, and was never so exclusively Roman as to be, at any time, thoroughly un-English.

Too much stress cannot be laid, at this point, upon the fact that his last work was in the vernacular, and, as such, in opposition to Romish interests. Giving the gospel to the people in their own tongue was doing a most valuable service not only on behalf of the native speech, but also on behalf of the native church as evangelical and Protestant.

Taking his place as a translator of the Bible with Alfred and Wiclif and their saintly successors, who knows but that, if his life had been spared to seventy or four-score, he would have carried on, in fuller measure, this work of translation into English so zealously begun, and have been second to none in the long list of Bible men!

Despite his Latin training and papal beliefs, the more we study his character and mission, the more evident it seems that he was more modern and more scriptural than his creed; that he clearly discerned the ever-increasing drift toward a modification of Romish faith and polity, and the older he grew came more decidedly into sympathy with that great historic and ecclesiastic movement which began even before his day, and came to its consummation in the English Reformation. He was a man of might and foresight. He saw and foresaw, and was not so much of an historian that he could not at times assume the attitude of the seer and discover, decades in advance of his own day, the sublime unfolding of events.

Were we asked in what particular we most delight to contemplate the personality and work of this old Yarrow monk, we answer, as a Christian teacher.

In an age when scholars were rare in England, Bede was a scholar. Early brought under the influence and personal tuition of Benedict, the learned monk, and thus made acquainted with the scholarly men

and writings of the Roman See, and with the carefully selected library at Wearmouth open to his use, it was but natural that the love of learning should have possessed him from the first, and have made him, in time, as it did, one of the few erudite authors of the day. Bede was in no sense a genius, or a man of special natural gifts. He was, however, a laborious and an enthusiastic student. This is clearly shown, as we have seen, from the wide variety of his writings and their uniformly scholarly character. As a commentator, a writer of homilies, a translator of Scripture, a literary author, and a church historian, he was notable for his painstaking accuracy. Though at times depending somewhat too fully upon the unconfirmed utterances of such annalists as Gildas and Orosius, we find him to have been, in the main, an original investigator of the facts with which he dealt, "laboring sincerely," as he himself tells us, "to commit to writing such things as I could gather from common report for the instruction of posterity." A man thoroughly adapted to the needs of his age, he sought with sincerity to understand and meet them, and, to this end, made himself intellectually capable of doing that which the demands of the age devolved upon him. It was thus thoroughly in keeping with his tastes and purposes that he felt himself obliged to decline official preferment as "bringing with it that distraction of mind which hinders the pursuit of learning." Bede was pre-eminently a *Christian* scholar. Monk that he was, he was far more than a monk, in that he was, in every sense, a godly man among men, ambitious only to compass their highest spiritual interests. He was what Luther would have called, a praying student, always going to his daily work as an author with the Bible in hand and seeking earnestly Divine aid. Not only was his study of Scripture and the Fathers and religious topics a devotional one, but all his studies partook of this religious character. Never have Science and Religion been more happily blended in the ordinary pursuits of the scholar. If he wrote, as a grammarian and rhetorician, on "Tropes and Figures," he was careful to apply the teaching by a reference to Scripture. If he wrote as a scientist, on "The Nature of Things," the tenor of the treatise was clearly biblical. Even his brief epistles and his epigrams are ethical, and the "Ecclesiastical History" is his best work, largely because he was in fullest sympathy with the line of thought that it induced and developed.

Most especially, he was a Christian scholar with reference to the vocation of a Christian *teacher*. As has been said, "He wrote to teach." As he tells us in one of his books, "I always took delight in learning, writing and teaching." He possessed that keen desire for knowledge and love of the truth which always marks the ingenuous teacher, and was never weary in defending and diffusing the truth which he had found. Unlike many of the monastic brotherhood, he

was not satisfied in living the life of a cloistered student, but learned in order to instruct, and instructed in order to do good, that God might be glorified. There is, to our mind, something singularly charming and inspiring in the quiet, godly life of these Old English worthies, as they plied their daily work with prayer and holy zeal. In common with the age in which they lived, they had their faults, and are open to the deserving censure of succeeding eras; but, this conceded, how pleasing and stimulating, after all, the picture they present, as, in those primitive days, they led a life and did a work as unique as it was needful, and to whose writings and influence modern England owes an indebtedness which it would be difficult to estimate.

Such a man as the devout Richard Hooker, retiring from the turmoil of the London of his day to the quiet walks of Boscombe and Bishopsborne, in order to pen in undisturbed composure his "Ecclesiastical Polity," is a true successor of those English students of the earlier centuries, while English letters and the English Church, from that day to this, have had just enough of such serene and devoted scholars to set the seal of truth and goodness on English authorship and learning.

Culture and character, scholarship and saintship—these are combinations for the still larger illustration of which the modern world is waiting, and for which it must often even yet go back to the sixth and seventh centuries of Christian monasticism in England; back to what Morley has beautifully styled, "the sinless student-life of Venerable Bede."

IV.—PREACHING.

[Continued from January.]

BY A. P. PEABODY, D.D., LL.D., CAMBRIDGE, MASS.

As to the composition of sermons, what I shall say will apply mainly to written sermons; for while I deem it fitting that one should be able at need, nay, not infrequently, to dispense with a manuscript, my own experience in *ex extempore* preaching has been too little for me to speak with authority concerning it. This, however, I ought to say: The only really successful *ex tempore* preachers that I have known have had the discipline of preparing written sermons, either continuously for many preceding years, or else at frequent intervals. I have never known or heard of a single instance that would lead me to modify what I once said, and said with a foresight that verified itself in full, to a divinity student who spoke scornfully of the idea that he should ever so far belittle himself as to write a sermon: "Your people will admire you the first year, tolerate you the second, get rid of you the third."

I had not long ago an unsought conversation with a wise and devout layman, a constant and loving church-goer, who said to me:

"The sermons of some of our brightest young ministers have no backbone, no *vertebræ*. They sound well; but when the sermon is over I have no idea what the preacher has been driving at." There seems to me more truth in this than there ought to be. I have sometimes heard sermons that were mere series of aphorisms, more or less, generally less, brilliant. Emerson set this fashion. He could afford to write so; for his aphorisms were diamonds, pearls and rubies beyond all price, though not set or strung. But gems of less transcendent lustre, though not devoid of comeliness, look very mean and paltry, unless so grouped and strung as to create a collective beauty beyond what belongs to them individually. A man of very feeble mind can ape the philosopher by heaping together mere platitudes in oracular phrase, and I have known instances in which such sermons have seemed wonderfully wise to the least wise among their hearers. This was especially the case when Carlylese was a fashionable dialect. I then knew some young preachers whose sole merit was that only those of the inmost initiation could understand them, while the strong men and sensible women could make nothing of what they said. They, every one of them, fell out of the profession, and those of them still living are not remembered as ministers; but they in their time contributed to the creation of the invertebrate type of sermons of which my friend complained,—to the breaking up of the old habit of selecting a definite subject for a sermon, and adhering to it from the beginning to the end.

I would say to the young minister, Never begin to write a sermon till you see through it,—till you have its subject, aim, purpose, drift, so distinctly defined in your own mind that you could state it in words which every one could understand. Let your introduction be short, and such as shall awaken attention and interest. The occasion, the text, or the relation between the text and the subject, may furnish materials for the introduction; and there is no part of the sermon in which a really appropriate fact, anecdote, or scrap of history, is better placed,—only let it be strictly appropriate, that is, one that in its very nature suggests or leads up to the subject. You can win attention by your introduction; but you will lose it if your introduction be long, however good. Men do not like to wait for their food at church any more than at the table. As soon as you have fairly won the listener's ear, state in plain words, as few as possible, what principle you propose to prove, illustrate or enforce, what duty you mean to expound or urge, or on what topic you want to appeal to the understanding, conscience or sympathy of your hearers.

Then be careful how you arrange the materials that you are going to put into your sermon. There are two modes of arrangement, corresponding to two classes of subjects. If your sermon is argumentative, carefully avoid all arguments that do not seem to you in themselves sound

and valid, and of those that you employ give the foremost place to the strongest. If you reverse this order, the feebler arguments, while they will not be sufficient to produce conviction, will indispose those whom you want to convince, to give to the remainder a fair hearing. But if you convince or almost convince them at the outset, what follows will carry with it cumulative force, and may put on conviction its irrevocable seal. If you set a pyramid on its apex, every added stratum makes it more topheavy and insecure; but if you set it on its base, the upper strata only enhance its massiveness, weight and permanent equipoise. Thus, for instance, you may have, in behalf of the proposition which you want to prove, evidence from the very nature and necessity of the case, from admitted facts or phenomena to which your proposition furnishes the key, and from testimony or authority. Give first your internal evidence, which in many cases is equivalent to mathematical demonstration, and in all ethical or spiritual matters makes the nearest possible approach to demonstration; then adduce the facts or phenomena, which your proposition will explain or account for, but which, save for the internal evidence which you have presented, might have some other explanation, and therefore should have the second place; and close by the authority or testimony, which may really be beyond dispute, yet is always liable to doubt or cavil, and therefore, while it may make assurance doubly sure, will not bear to have full stress and strain laid upon it. If I may refer to that very illogical book, "Robert Elsmere," its sophistry depends on the reversion of the order that I have specified. It is assumed that Christianity, as an historical religion, rests solely on testimony; while it is in truth its own best evidence, and while it also explains much in the world's history which we know not how else to explain; and these two grounds of evidence really sustain the testimony, as the lower strata of the pyramid sustain the higher. All intelligent believers in historical Christianity are more inclined to believe the witnesses for the substance of their testimony, than to accept as authentic what the witnesses tell, simply because they tell it.

If, on the other hand, your prime aim is impression on the conscience or on the emotional nature, upon grounds beyond dispute among Christian people, you must employ at the outset your least impressive motives, persuasives or stimulants, take a climactic order, rise step by step, and reserve your strongest appeal for the last. In the former case you were building an edifice of which the stronger members must support the feebler; in this latter case you are kindling a fire which it should be your endeavor to raise from a genial, but modest glow to a white heat.

Whatever your sermon may be, let your concluding sentence or paragraph be strong, weighty, impressive. I have sometimes heard, from substantially good preachers, an elaborate introduction and a

close so weak as to enfeeble in the hearer's memory the whole of an otherwise excellent sermon ; and I have sometimes known that the sermon was ended simply because the preacher ceased to speak. Then there are preachers, especially *ex tempore* preachers, who seem as if they were never going to stop, they have so many last words. I have, in some instances, supposed half a dozen times that the sermon was ended, and still it has started anew, and, like a wounded snake, dragged fathom after fathom of its weary length. The close should be brief, if possible condensing into a single sentence, or two or three concise sentences, the substance of the sermon, in such a way as at once to fix it in the memory and to impress it on the emotional nature ; and if anything be added, let it be either the text, if it may emphasize the sermon, or some strong utterance of prophet, apostle, or Saviour.

In pulpit diction I would have you shun, as you would viper's blood, vulgarisms, coarsenesses, slang words and phrases, colloquialisms that would not pass current among people of refined taste, also jocose strains of thought, and whatever might provoke a laugh. There was a time when this advice would have been superfluous ; but since there have been deservedly celebrated preachers who have carried into the pulpit coarse, irreverent, almost blasphemous buffoonery, and have drawn large audiences, in part by their transcendent ability, in part by what they ought to have been ashamed of, there have risen up imitators who can ape their vulgarity without the faintest scintillation of their genius. But while the pulpit should never create a laugh, I would not preclude the frequent smile. There is reverent humor, chastened wit, and especially a solemn irony, which the pulpit may make availing, and of which we have examples in several of the greatest preachers, in St. Paul, the greatest of them all, and in some instances, unless I err in my exegesis, in the words of Him who spake as never man spake.

As for anecdotes or historical illustrations, use them freely when they will serve your purpose, but never diverge in the least from your train of thought to bring one in. Do not get the reputation of a pulpit story-teller, so that your hearers shall expect entertainment of that kind. The worth, the telling power of such illustrations will be in inverse proportion to their frequency.

Avoid unusual words, and if it be ever necessary to employ a word not likely to be understood by persons of average intelligence, explain it as you use it.

As for style, I would say to the young preacher, Do not attempt to form one. *Nascitur, non fit*, is the motto for style. Read the best books, especially those that were written while book-making was one of the fine arts, before it became a trade without an apprenticeship. Cultivate the society of persons who

speak good English, and accustom yourself to talk naturally, indeed, but not carelessly, and never on a lower plane than befits your profession, and your social position. Then, as you write, express your thought in the most natural way, and it will be your best way.

Write as rapidly as you can without being careless. The more rapidly you write, the more likely you are to write short sentences, to avoid circumlocutions and parentheses, and to express yourself so that you can be easily understood. But do your thinking very deliberately, and have it all done before you begin to write. Always take ample time for the thinking, or, if you must prepare in haste, follow out some already matured train of thought, rather than attempt anything new. If you had but one sermon in a lunar month to write, I would say, select your subject on the first day of the month, and let it brood and grow in your mind for twenty-five or six days, assimilating whatever may bear upon it in what you read and hear in the interval, and reading or studying expressly upon it, if the subject be one which admits of your so doing. At the same time so arrange the materials for the sermon in your mind that, should some one else hold the pen, you could dictate as fast as your amanuensis could write. Then write, only when your sermon has been so thoroughly thought out that you will need no afterthought.

If you have a sermon to write for every Sunday, write as late as you can safely. When the sermon is finished, read it aloud, pen in hand, slowly, as nearly as possible as you would read it in the pulpit. You will thus be able to detect lack of euphony, feeble cadences, tautology, or phrases or sentences so involved that they cannot be readily understood. If this is done on Saturday night, on Sunday morning read the sermon again with the special purpose of penetrating your own soul with its spirit and its power. Preach it to yourself, to your own heart and soul, so that you may feel it profoundly,—so that, if the subject admit, it may even start the fountain of tears. Weeping is unbecoming in the pulpit, but in the study it ought often to be natural, spontaneous. Such preparation will make you, in the good old phrase which I believe has passed out of use, “free of your notes.” It will secure for you every advantage in the delivery of your sermon that is claimed for *ex tempore* preaching, while it will give your hearers a sermon more carefully prepared and more fitly worded than is possible for nine out of ten ordinary *ex tempore* preachers.

I have assumed, for the most part, the form of direct address and advice as not unbefitting for one who can hardly have a reader that is not much younger than himself. If the hints that I have given are of any worth, it will be my pleasure and my blessedness to have rendered aid in a life-work, which I never enjoyed so much or felt to be so precious, as now in the fifty-seventh year of my service in the ministry.

V.—METHODS OF WORK IN THE COUNTRY PARISH.

BY REV. JOEL S. IVES, STRATFORD, CONN.

THIS subject touches the two lines upon which success is won in every walk of life—Work and Method. Success never comes without work, and the largest success is wrought out through well-considered plans. Who more than the country pastor needs encouragement and help along these lines? Encouragement in his persistent, patient and often seemingly unrewarded, unavailing toil; and help, if help may indeed be given, in his sorely needed plans of work. It is this dull tug of life that tires us. But it is the patient toil of every day, fidelity in little things, which makes our life's work a success and wins the approval of our Lord.

A fundamental principle cannot be too strongly emphasized: that every man must work in his own way. It is only necessary to study the plans of work, which find their way into print, to see that successful men have won their results by very different ways of working; the one thing which is common to every experience is the fact of work. No busy, listless, sleepy minister ever was a successful pastor. If it were not good for that man that he had never been born, it was good for him, beyond all peradventure, that he had never been ordained; the laying on of hands was not in accordance with the will of God. He only is in the apostolic succession who is willing to work. Each man in his own armor must fight the battle bravely. It is the spiritual panoply which protects from harm. It is with spiritual weapons that the fight is fought and the victory won. Divine wisdom awaits the asking. A Divine Leader ever goes before.

There is a second fundamental law: All methods of work are only secondary. It is not system, but self. Christ did not give to the world any systematic theology, or any well defined plan of work. Christ gave Himself. Being lifted up upon the cross the world is drawn to Him. As Dr. Cuyler writes: "Every method that tends to bring Christians into personal contact with the outsiders is to be commended. One thing is undeniable, and that is, that unless the leaven touches the meal the lump will never be leavened; unless the salt touches the mass of heathendom it cannot be preserved from putrefaction. Systems and societies are useful in their way, but nothing short of the loving pressure of the gospel upon individual souls can save sinners, rich or poor. Country and city alike, therefore, present the same duty, to bring the gospel to the individual. We must stand in Christ's place. We must complete the work which Christ began."

There are peculiar circumstances in which the country pastor is placed, from the limited area of his work, from the small forces at his command, from the few surroundings that minister to mental quickening, from the lack of enthusiasm which comes with evident results, and from the positively depressing influences of isolation and stagna-

tion. Put yourself in his place, my good brother, if you have always lived and worked in the midst of bustle and activity and many men, when you consider your brother in a small hill town, beyond the sound of the railroad, the rattle of the factory, or the jostle of men. Perhaps the outlook from the study is upon a deserted factory, its broken windows pitiably eloquent, but sadly depressing; perhaps the population is year by year decreasing; perhaps there is not a single young man in the resident membership of the church. Who needs help and comfort if not the brother who is in such a case?

But being so placed there is but one thing to do; face manfully every difficulty, accept the circumstances, make the best of them, and speak to the people that they go forward. Remember that it is with the tools at your command that you are to do your work. For an insidious temptation presents itself to a pastor in a small parish, that because he cannot do what he would do in a larger field, therefore he will let the work drag on in the same old way. Never yield, my brother, to such a temptation of the devil. Put him behind you. It is not your lot to work with the aid of many helpers, or the inspiration of large numbers, but it is your duty to plan and push with unflagging zeal; to organize and discipline, with the skill of a general who creates his army as the campaign progresses. No parish is devoid of all material. I know a parish in Maine without a man in the membership of the church, but there is a woman competent and willing to hold all the offices. There is more material in every parish than any pastor has yet found out. Every parish has its undiscovered territory and undeveloped resources. As Robertson says: "It is not by change of circumstance, but by fitting our spirits to the circumstances in which God has placed us, that we can be reconciled to life and duty."

In the preparation of sermons a rural pastor needs patience and grit as well as piety. He knows that only a handful will hear his sermons preached. He knows the tremendous inertia to be overcome if there is the least deviation from well-beaten paths. But like Samson he must go out and shake himself free from the discouraging and contracting influences about him, and by communion with a higher Power receive that unction which shall make him the prophet of his people and his message the word of God. There are noble men who for many a year have done this work. May the Lord bless them for what they have accomplished, and may their mantle fall upon those who must take up the work!

In these days of cheap newspapers, when the best thoughts of the best men find their way to the remotest hamlets, hum-drum, pious generalities are at a discount. The minister must mean business. In our staid villages we do not do as in the rough centers of Western life, where a man is set up on a drygoods box and given ten minutes to prove whether he can preach. But the same result is practically ob-

tained. The time is rapidly going by when people go to the church, whatever the services may be; there must be an interest in the preacher as well as the message. Downright earnestness will always command attention. Sidney Smith declared that in preaching the crime against the Holy Ghost was dulness.

There is one particular in which a minister in a small parish has an advantage. There are fewer people to deal with, and therefore there is a better opportunity for intimate acquaintance. Such a pastor can know his people, can know all the children by name, and remember their ages; can keep in mind all the little details of family life, and bear upon his heart all the burdens that weigh upon the mother's heart, and counsel with the father in his plans for the family well-being. Such a pastor is not perfunctory in his duties, for his heart will be in his work. Recently a minister, when calling upon a family in sorrow, was about to take his leave upon the arrival of a daughter who had been long absent. "No, don't go," said the father; "you seem like one of the family." It is this heart-hold upon our people that we need. Pastoral calls must touch the family life.

Cardinal Wiseman said: "Give me the children and in twenty years England will be Catholic." A tremendous truth. But think of it: we already have the children. They are in our public schools, and in the country the pastor can exert a strong influence over them. They are the children of Christian parents, they are in our Sunday-schools—that is, the little ones are there, but, as they grow older, the boys begin to drop out and too many of the girls. What a sad blunder in how many parishes! By every possible means hold them.

No more successful means for holding the young people to the church has been devised than the Young People's Society of Christian Endeavor, with its careful oversight, compact organization, and youthful enthusiasm. It is too well known to need any explanation. But there is a danger that it will not take hold young enough, that the present members will grow old in the service. To meet this, Junior Societies are doing admirable work. In some cases the pastor can best lead the little ones in their tender ministries. Often some winning young lady will gain the hearts of the children and hold them to holy things, till they come into the older society and the church. But by all means, in every church, there should be some such organization, which shall hold the children, and claim them at once as belonging to the church. Perhaps in the smaller parishes there may be many hindrances, but some way must be devised to hold the young people to the church. Strike for the boys. Do everything for the boys. The hope of the church is with the boys.

Dr. Dowling says that he believes infant baptism to be scriptural and historical: "All analogy points to the introduction of the child into the church without consent of his own, in the first chapter of its

life, in the hope that the training thereby involved may result in its ultimate self dedication to God. It is time enough to treat him as a renegade when he shall prove himself a renegade; but until then I would begin from infancy to treat him as a patriot, that he may thus become a patriot; to treat him as a worthy child in the home, that he may become a worthy child; to treat him as a Christian that he may become a Christian." "When we are out of sympathy with the young," says George Macdonald, "then I think our work in this world is over. That is a sign that the heart has begun to wither, and that is a dreadful kind of old age."

A most important element of success is the power of adaptability. Two great difficulties face the worker. The one, the ease in which he falls into a routine of work, the ruts which almost unconsciously guide every thought and deed. And the other, the impracticability of the plans which come to the worker's knowledge. But both mountains can be overtopped. The first, by dogged persistence. Anything is better than stagnation. As well upset as always run in the rut! At all events, at whatever cost, get out of the ruts, even if it means to get out of the parish or even the pulpit. "I must do something," cried a friend of mine, restive under the restraints of his conservative parish; "I feel the moss growing up my legs." Christian ingenuity must conquer the second difficulty. It is not hard nowadays and in all communities to mingle with men and things. If one keeps his eyes open he can see a good deal and can read a good deal. If he keeps his ears open he can hear a good deal. Be on the watch to adapt some of these things to your work. Cultivate ingenuity. Some men are too stubborn to use a good thing when they see it, and more are too dull to appreciate the good thing which is thrown in their way.

One of the hardest obstacles in the way of the country pastor is the stinginess and the narrow-minded policy of the average country parish. Money comes hard, no doubt, for church purposes. The country minister has no extra money for church work. A modest stipend with a few spare-ribs during the winter, is all that he can count upon. But let us face the music manfully, and never whine. On the contrary, let us exalt the church, press the claims of benevolence, tell the people what is being done, get all the money we can for every good work. Woe to the minister who never urges his people to give to the benevolences of the church lest his own salary should suffer. That is the dry-rot system.

In every kind of work outside the church men are quick to take advantage of all new machinery and method. But within the church there is a strong conservatism which looks upon all changes with suspicion, if not disfavor. "Too many churches are plowing with a wooden mould-board, using a straight-swath scythe, and reaping with no better tool than the old back-ache sickle." It is the work of the

country pastor patiently but persistently, hoping even against hope, to introduce the new machinery and run his gospel farm upon improved methods.

There are three simple and inexpensive requisites to successful Christian work in the country parishes, pertaining to the place of public worship and of social prayer; they are cleanliness, ventilation and light. A dirty church is a sin against God. An illy ventilated church smells to heaven—not a sweet savor, but an offense to God and man. While in these days of cheap illumination there is no excuse for a caecerless, dimly lighted audience room. The pastor has a duty in these temporalities. He can work wonders in securing neatness and a look of cheerful comfort, both within the meeting-house and upon the grounds around it, including also the horse sheds—that most humane accompaniment to the church. If his people will not respond to a judicious appeal in these directions it is a sufficient reason to call a council for the dismissal of the pastor. But if he is the man for the place; if he has tact and push, they will respond, and gladly too. Let us never be afraid to presume upon our people's willingness to work in any line of effort.

Underlying all success in the pastorate is the winning of souls, one by one, to the glad allegiance of the Lord Jesus Christ. We must watch, therefore, each individual in our parish, remembering that for each one we must give account to God. Souls are born into the kingdom one by one. Fruit for the Master's use is hand-picked. The country pastor has unusual opportunity for his individual work. Let him be alive to his privilege.

The country Congregational minister is the bishop of a diocese. What an opportunity to make everything center in the church! To cultivate an *esprit de corps*; to exalt the sanctuary in the midst of the village life; to kindle a fire whose brightness shall shine to every hill-top and through every valley; whose warmth and cheer shall draw to it every man, woman and child; whose home-like gladness shall make the church the dearest spot on earth to very many. Ye see your calling, brethren!

We cannot put our ideal of the church too high. There is danger of regarding the church too much as a "safe receptacle for the quiet repose of souls, rather than as an engine for the accomplishment of a purpose, a combination of personal energies, in order to a vast and ever-widening work." There is a danger in the rural districts of thinking of our churches as something to be kept alive; the rather are they to grow, like the cedars of Lebanon. "We are too prone to view the church as a humble pensioner upon the community, hat in hand, begging to be supported." The church is too often willing to follow. She must be the leader. Her place is at the front. Not by any false as-

sumption of ecclesiasticism or priestly dignity ; that is in the dead past. But by force of righteousness and Divine authority.

The object and end of human history, whether in the little hamlet or the crowded city, is the building up of character ; that towards which all things tend is "the perfected Kingdom of God." And the church of Jesus Christ, to make full proof of her ministry in this needy world, must rise to a full sense of her privilege and her responsibility, her promise and her power.

And to the patient, courageous, hopeful missionary of the cross in the country parishes all over the land, comes the word of the Master : "Thou hast been faithful in a very little, I will make thee ruler over many things." "Fear not, little flock, it is your Father's good pleasure to give you the Kingdom."

SERMONIC SECTION.

READY FOR THE BRIDEGROOM'S COMING
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[BAPTIST], NEW YORK.

They that were ready went in with him to the marriage.—Matt. xxv : 10.

THIS is a very simple story that the Christ tells of ten girls who wanted to go to a wedding. So simple is the narrative that I cannot but be surprised that it should have made such a profound impression upon human history, literature and art.

The wedding occasion among the ancients was even a more elaborate affair than with us. They had not only a wedding reception, but also a wedding march. The order of march was somewhat as follows: the intimate friends of the bridegroom met at his house and formed there a procession, and then this procession marched along through the streets to the house of the bride, where she had gathered some of her intimate friends. Then these two processions, led by the bride and the bridegroom, marched to the house of the bridegroom. And it was customary for even a third procession to join them on the way. Some of the friends of the bride, not so intimate as those who met at her house, used to meet in some house by the roadside and join the double procession as it came along.

I am not surprised that these girls wanted to have a share in a festivity of that kind. People like to move along in good company. Human beings are very gregarious in their instincts. And not only is it pleasant to move along together, but you remember that in these ancient processions the movement was made more exhilarating by means of music ; and then the procession was also bathed in the light of torches. I suppose that in brilliantly lighted streets, like those of your city, a torch-light procession of that kind would not make much impression ; but just conceive of it in one of those dark Oriental cities, among those narrow, crooked streets ! What a gem upon the robe of the night must have been a wedding procession !

So these girls went from their houses and gathered in this house by the roadside to form the third procession. There were ten of them, and each one, of course, took a lamp ; because it would not be right to attend an occasion like that without a lamp. Every one must contribute to the light and joy of that occasion, and each took a lamp filled with oil. No one would start out on an occasion like that without oil in the lamp.

But there were five of them char-

acterized by such extraordinary prudence that they concluded to take a little reserve oil. You know there are always some people that don't take any chances, that are always providing against the gravest contingencies. I suppose these girls said: "Well, it is possible that the bridegroom will be a long time coming. The procession may come along very late in the night, and all the oil may be burned out of the lamps." And so those five prudent, discreet girls took along, each one, a little vessel of reserve oil. I suppose the others laughed at them, and said: "Well, now, why do you take such pains? What is the use?" Such people are always laughed at. People tell us, "You don't want to look on the dark side. Always take a bright view." It is very well to take a bright view, provided it is a true view; but it is very important to take a true view, though it may be a dark one. I have noticed that engineers do not build a bridge simply to sustain the wear and tear of ordinary traffic, but so that it shall endure the most severe strain that shall ever by chance come upon it. So these five girls were not content simply with taking lamps filled with oil, but each one took some oil in a vessel with the lamp. And they went there and gathered in that house by the roadside.

Well, you know there are some people that can't go into an enclosed place and sit down quietly without having a tendency to fall asleep. It is sometimes so in church. They come in and drop right off the first thing. And so when these girls got together in that house, and had no special occupation, they began to nod. And there is nothing that is more contagious than sleep. If you want to have people in the same pew go to sleep, just go to sleep yourself. It spreads. And so one fell asleep, and then another, and by and by they were all fast asleep. And you

must have noticed that time passes very rapidly when you are asleep. The hours went by on wings, and soon, as if it were but a moment, the midnight came, and the cry rang through the streets, "Behold the bridegroom cometh!" The procession was coming, just about to pass the house; and the girls woke up and sprang to their feet, and turned to their lamps the first thing; and they found that the lamps were burning dimly, and they begin to trim them. The Oriental lamp is provided with a bronze pin attached to a chain; and they began by means of this pin to push up the wick. But what is the use of trimming a lamp when there isn't any oil in it? They soon discovered, to their horror, that the oil had been all burned out. And then it was the turn for the prudent people to have their laugh. Then these shiftless people turned right around and said: "Give us of your oil." Don't you know, there are always such people. They live a grasshopper existence, a butterfly existence; never lay up anything. Some of them say: "We trust in the Lord." They don't provide anything for the future. But when they come to want, they say: "Let's divide. We don't believe in accumulation of property." And so these five said: "Give us of your oil." But the other five said: "No, that won't do; there wouldn't be enough for us all. We should all be left out in the darkness." They answered them calmly but firmly: "Go ye rather to those that sell, and buy for yourselves." So they went away to buy, and these five that had brought the reserve oil went proudly forth with their lamps and joined the procession. The procession didn't wait for anybody, but swept on through the streets, and at last it came to the bridegroom's house. The portal was thrown open, the procession swept beneath, and then the door was shut. And afterwards the other five came

and said: "Lord, lord, open unto us." But you know that people are very superstitious about any irregularity at a wedding—especially Oriental people. It is ominous. And it was regarded, perhaps, by those on the inside, that these were intruders—were not proper guests at all. So the voice came: "I know you not, who you are." And our Lord says: "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

- "Late, late, so late;
And dark the night, and chill;
Late, late, so late!
But we can enter still."
"Too late! Too late!
Ye cannot enter now."
- "No light had we;
For that we do repent;
And learning this,
The bridegroom will relent."
"Too late! Too late!
Ye cannot enter now."
- "Have we not heard
The bridegroom is so sweet?
O let us in,
That we may kiss his feet."
"Too late! Too late!
Ye cannot enter now!"

This, then, is the story which Christ tells us. Let us draw from it a single lesson. There are some people that can take a parable and draw out a great many lessons from it. They would take every detail of ornamentation, perhaps, and draw a sermon from each one; but I have found that it is best, in studying these parables of our Lord, to search, in each case, for the great truth which the parable sets forth. And I think there is a single word that will express just the truth of this parable. That word is Readiness. "They that were ready went in with him to the marriage." "Watch, therefore; for ye know neither the day nor the hour wherein the Son of Man cometh."

I don't think those girls were to blame for falling asleep. I don't know why people should deserve any credit for keeping awake when there

is nothing to be done but lying awake and worrying. I think there is a great deal in that old strain of the Psalmist: "He giveth his beloved sleep." Oh, the Lord knows how to give sleep to His people—literal sleep. There is nothing about death in that psalm. What the Psalmist means to teach is that, while the worldling is lying awake worrying, the Christian receives from God sleep, just as the bird among the branches of the tree, even in the stormy night, rocked there on the twig, puts her head beneath her wing and sleeps until morning streaks the sky. So the Lord gives His beloved sleep.

I don't think they were to blame for going to sleep; but the five foolish virgins were to blame for not being ready. Now joking does very well where there are no grave responsibilities pending; but if you have a partner in business, when the weather is squally and you are under a great strain, that spends his time joking, you get tired of it. When people fail to provide for grave contingencies, and then turn off their folly with a joke, it becomes very wearisome. Readiness is the lesson that is taught there.

And I want to remind you that readiness is a very important qualification in ordinary worldly life. You know there are some people that are never ready. Perhaps some of you that look me in the face to-night remember some time in your business life when you had an opportunity, which, if you had only been ready to grasp it, would have caused a fortunate turn in all your affairs; but you let it slip by without grasping it. There are some people who are always just a little behind time. They miss great opportunities by being a little behind. I think that people who touch business operations with timid, reluctant, hesitating hand, don't succeed. It is those who have a firm grasp, who

are ready, who succeed. You know how it is that lateness becomes, with a great many people, a kind of disease. There are people who are late to church. There is no use in preaching against it. It would make no difference if they lived next door to the church. On an excursion there will be one member of the family a little behind time. It is the same one every time; everybody has to wait for one person, who has formed that habit of tardiness. When I was in college, we had a young man there who was so invariably late to all the exercises that they used to call him the late Mr. So-and-So. And so it is with all public appointments. Tardiness becomes a kind of disease. How sweet and quaint those words of the saintly Herbert:

"Oh, be dressed?

Stay not for the other pin!

Why, thou hast lost a joy worth worlds!"

And not only in the worldly life is readiness the prime qualification for success, but also in the Christian life. You would be surprised to find how much there is in this New Testament about being ready. Paul says, near the close of his life, "I am now ready to be offered." He bids Timothy to charge those who are rich in this world not to be high-minded, but to be ready to distribute—not wait to have a claim pressed upon you, but to be ready to distribute. Then you know how often Christ brings in that thought: "Watch and pray, lest ye enter into temptation." In the chapter that precedes this our Lord says, "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh." And again, in Mark, he says, "Watch ye therefore; for ye know neither the day nor the hour when the master of the house cometh—at even, or at midnight, or at the cock-crowing, or in the morning; lest, coming suddenly, he finds you sleeping. And what I say unto you, I say

unto all, Watch." Readiness is a Christian duty taught again and again in Scripture. You remember that passage of St. Paul where he is describing the Christian panoply, the armor that a Christian should wear; he tells us what sort of helmet he should have on—the helmet of salvation; what sort of corslet—he should wear the breastplate of righteousness. He tells what sort of a shield he should have, what sort of a sword he should carry; and then he tells what kind of boots he should wear—the military boots. He says: "Having your feet shod"—with what? "With the preparation of the gospel of peace." Literally, "Having your feet shod with readiness;" that is, with the readiness which the gospel of peace produces; having, as it were, winged sandals, as Mercury had of old, ready for Christian service. You go by one of these engine houses; I think it is an interesting sight at night to glance into those wide-open doors and behold there a portraiture of readiness. There are those massive harnesses suspended in mid-air, ready, at the stroke of the bell, to clasp the horses that shall leap to their places, and the driver is on the box and they are off for the fire. They are in a condition of constant suspense and readiness. And that is just exactly the attitude which the Christian should have in this world. Ready, then, in the first place, to accept Christ. Oh, how many there are—perhaps some of you here tonight—who have let many precious years go by, and have not yet accepted Christ. You have often thought to yourself, "I intend some time to be a Christian. The Christian life is the best thing there is. Life will not be complete without it. I do not intend to die without becoming a true Christian." But you have thought to yourself, "Oh, I can become one at any time." Don't think that because the gospel is free, and

salvation is always offered, you can keep putting it off. You remember the family that lived near the great natural bridge, in Virginia, and by and by, after living there a long series of years, they moved out West; and they had to send a member of the family back there to see that bridge, because they were asked so often by people: "Did you see that bridge?" and they had to reply that they had never seen it. So the people living here in New York and Brooklyn are the people that know least about the wonders of these two great cities, because they can go at any time.

So it is with this matter of salvation. But the longer you put it off, the harder it becomes; and at last you become like one who is in a nightmare—perfectly conscious, but unable to move. People become reduced, at last, to that condition of moral lethargy. If they can make the slightest movement, they can come out of it; and that is the reason why a confession of a desire to be a Christian is sometimes an onward leap into the kingdom. I suppose there are some people who really have a notion that if they are only slow about becoming Christians, they will be better Christians when they come into the church. I think there are some that think that it shows a great deal of character to be coaxed along, and by and by they will make the best Christians in the church, just because they were so slow in being persuaded. I don't find it so, by observation. I find the best Christians are those who accepted Christ most readily and cheerfully. When there is that recalcitrant spirit at the outset a person is apt to bring it with him into Christ's church.

Again, ready not only to accept Christ, but ready to confess Christ, to come out openly and acknowledge Him as our Saviour and Lord. How many there are in Christian commu-

nities who have had a hope in Christ as their Saviour, but who have never confessed it openly, and that hope has become like fire under the ashes, so that at last it seems almost to have entirely died away. Christ bids us to confess Him openly. You went along a little way in the Christian life, perhaps, in quietness of mind; you felt sorry for your sins, and you asked God for Christ's sake to forgive you, and there came a quietness into your mind, and a peace and rest; and you did nothing further; and when the duty presented itself of coming out openly and identifying yourself with God's people, and joining the army of Christ and entering into close relation with the people of God, you camped right out before it, and you have never taken a step beyond. How many there are who hesitate, and, whenever some perfectly manifest Christian duty presents itself, camp right out before it. Oh, has God treated us so that we should be so slow and grudging in our obedience? Has not God been so merciful to us that we ought to be prompt in our obedience to Him, and render Him a ready and cheerful service? And yet how grudging people are! I remember seeing an old man come into a country store, once, to pay a bill. I was a boy at the time, and I watched the transaction with great interest. This old farmer was proceeding to pay this bill, after finding out the exact amount that he owed. He laid down coin after coin on the counter, all the time watching closely the storekeeper's face, laying down each small coin. And I thought I saw what was the animus of it. He thought that by and by, just before he got through paying the bill, the storekeeper would say: "That's all right; keep the rest." But he didn't. He had to pay out the very uttermost farthing. That is the way a great many people deal with God; pay Him little by little, grudgingly;

do just as little as they can with any hope of entering heaven. And when a duty has presented itself, of coming to the Lord's table, of being one of His people, of being a member of His family, they say: "Oh, that is not a saving ordinance. What should I want to do that for? That is a mere form." But just in those things, in coming and performing His command, "Do this in remembrance of me"—in that act of obedience, what joy and comfort, what food do we have to our souls! Suppose I should ask my child to perform some task, and the child should look me right in the face, and say: "No, I won't do it;" and I should say: "Why not?" and he should answer: "Because you won't kill me if I don't do it." What an attitude that would be for a child to take toward a parent! And what an attitude for a Christian to take toward God, to do only what we cannot avoid doing! If that is the kind of Christian life you have been living, if you have that habit of going halting along, and paying God grudgingly, why not try the other plan, and see what joy and what power you will have as a Christian.

Ready not only to confess Christ, but also ready to work for Christ. There are a great many Christians in our churches before whom you only need to present some definite opportunity of doing something for Christ, and they at once shrink away, instead of seizing the duty. They are always holding back. But we are taught in the Scriptures to be ready to follow leadership. Now, for instance, your pastor is coming back again next Sunday, and here is this autumnal work stretching before you as a church in this community. Oh, my fellow Christians, have you made up your mind to be ready—ready to follow leadership, ready to enter into the avenues of work and usefulness that shall be opened up to you? There are some Christians

that I really think rather pride themselves on being very deliberate and conservative. Their office in the church seems to be to put on the brakes. If anyone wants to start some aggressive activity, some real missionary work, they know how to throw on the wet blanket and stop it; and they consider it the part of Christian wisdom and prudence to exercise a sort of conservatism. I heard of a man who wanted to be some officer in the church. He expressed his desire to the pastor, who asked him what qualifications he possessed for the office. He couldn't think of any special qualifications, and the pastor finally said: "Can't you think of any qualification that you have?" "Well, yes," said he, "I think that if there is a measure brought up in the board, I shall always be ready to think of an objection." I think there are a great many people with that kind of wisdom, and you find our churches just paralyzed with that sort of conservatism. I don't think we are making such a great advance in our great cities that it is irreverent for us to think whether more radical, revolutionary and aggressive methods will not be blessed of Almighty God.

Ready, also, for the temptations of life. Oh, how they spring upon us sometimes, as from the open earth at our feet! Ready to strike the first blow in the conflict with the adversary; for that is true which St. James says: "Resist the devil, and he will flee from you." It is tampering with temptation that weakens us. But the Christian who is ready, his feet shod with readiness, who has the spirit of readiness that the text inculcates, disarms Satan.

Ready, also, for the great emergencies of life. John Stuart Mill says it was a great discovery to him to find out that life was not all fun, but that there was a good deal of fun in it. The first part of that is something that we find out as we

live. We find that there are sorrows and pains and disappointments, and straits to be steered through, and currents to be resisted. The difficulties of life make it interesting, and there come upon us emergencies, and this passage teaches us that the Christian should be ready, with sword in hand, for the emergencies of life. Perhaps some of you children here to-night are thinking to yourselves: "Oh, I can become a Christian at any time." But by and by, perhaps, you will find yourselves with the cares of life all around you, and perhaps you will be hardly able any more to come to church or Sunday-school, and you will think to yourself: "There was a time, when I used to go to Sunday-school, that my teacher spoke so kindly to me; I wish now that I had given my heart to the Saviour then." Let us remember that life has these emergencies, and we should be ready to meet them.

And let us all be ready for death. I know there are some of you that say, Death is not there; it is the coming of the Lord. What a great, glorious fact that is! But don't you know that that final coming of Christ, His personal coming at the end of the world's period, is brought to our mind by other comings acting as reminders—the coming of the Holy Spirit, the coming at the time of the destruction of Jerusalem. I think there are clearly passages that indicate that these were comings of Christ pointing toward that final coming; and I think that although it cannot be said that death is the coming of Christ, it can be said that in death we go to Him. And are those two things not equivalent? And so, if our Lord should come while we are still alive, would we be ready for His coming? And if His coming to this earth should be after our death, when we die we go to Him, because it is said that when absent from the body we are present

with the Lord; we are ready to meet Him?

But some will say: "Won't it do to put that off until the time comes?" You say you are in the strength of manhood, or the bloom of womanhood, or there rests upon you the dew of childhood. But how suddenly are people sometimes called away to meet the Lord! How suddenly does death sometimes come without a moment for preparation. And then, sometimes, when people are taken sick, perhaps during their whole sickness they have hardly the lucid interval of an hour. I remember, only last summer, seeing a young man die up among the mountains, who, from the moment he was taken sick, in the full vigor of health, the full joy of young manhood, until the time when he closed his eyes in death, had not a single moment of rational experience. Now what folly it is for us not to provide for those emergencies! You become a Christian, and live a Christian life, and then you are constantly prepared for that event.

Then, again, when people are sick, how weak they are, how incapable of grasping the thoughts presented to them! Perhaps you want your pastor, then, to come to you and make the story of salvation very plain to you; but his words will seem to go right by you, and although the gospel is as plain as A, B, C, you and I will remember how often we cried when we were learning our A, B, C's. And so this story of the gospel: why not receive it while we are well and strong?

And how hard it has been, sometimes, for me to persuade some one who was dying to accept the Saviour! The evil one will say, then: "It is too late. God will not receive you. Can you come to Him with the last remnant of your life and offer it to Him?" He will be ready to receive you, but how hard it is to persuade persons of the mercy of God.

in their dying hours! And then the custom often is that they shall not know—that it shall be kept from them that they are going to die; and your friends will come and smile upon you with hope in their faces, and turn away to weep, because they will know that your days are numbered; and little by little you will slip away without knowing that you are going. What folly it is for people to put off preparation for that hour. Why not to-night, while strong and well, and with years, perhaps, of useful life before you, be ready to take Christ?

I remember living, years ago, in a suburb of New York, and I never could get from my home to the city without passing through a long, dark tunnel; and I noticed that, before the train got to that tunnel, the brakemen always went around and lighted the little lamps in the cars; and we didn't notice the friendly glimmer of those lamps while we were sweeping along over sunlit plains, but when the train plunged into that gloomy, dark tunnel, then the ray of that light was very pleasant. You could see the face of your friend. It was a pleasant, friendly ray.

Now, I advise you to light up this lamp of faith before the train of your life comes into those gloomy tunnels of sickness and trouble and old age, perhaps, and, finally, death. Light up that little lamp of faith lights. It may not seem to be of so much importance to you when you are bathed in the sunshine of prosperity; but by and by, when it is all dark, and every other light has gone out, how pleasant it will be to have that lamp light your dying pillow, to have the hope of the Christian, to have the hope that is an anchor to the soul, sure and steadfast.

Take home to your mind and heart this night this lesson of readiness which our Lord teaches, in this simple story: "Watch therefore; for

ye know neither the day nor the hour wherein the Son of Man cometh."

WHEN THE MORNING WAS COME JESUS STOOD ON THE SHORE.

BY REV. ELLIOTT D. TOMKINS [EPISCOPAL], LONG BRANCH, N. J.

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately; and that night they caught nothing. But when the morning was come Jesus stood on the shore.—St. John xxi: 3 and 4.

It is difficult to select from this touching account of the appearance of Jesus to the disciples on the shore of the sea of Galilee, which St. John has preserved for us in the last chapter of his Gospel, any one verse that may say the simple message which I want to gather out of the story for you this morning. The message is written all across the story. One does not wonder that St. John remembered this morning as long as he lived; and one does not wonder, as he reads the story, that the mind of the aged apostle is carried back, as he writes, and seems to be living the very scene over again. We read between the lines of the simple narrative the spell of a wondering, unearthly awe that has clearly come upon the spirit of the old disciple, as he recalls this marvellous experience of his young years, which is very beautiful.

Seven of the Lord's disciples were there. It was in Galilee, the country of their old homes, and the country where they had spent so many blessed days with their Master, and where they had grown, almost without knowing it, to love Him and to crown Him the King of their lives. It was during the "great 40 days" of their Lord's post-resurrection life on the earth, after the Easter sun had arisen, after those earliest appearances in Jerusalem. "Simon Peter saith" to his fellow-disciples,

"I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately." They are back at their old calling. It is a question full of deeply interesting suggestion, that can scarce help rising in our minds: What were the feelings, what the converse of those fishermen one with another, as they plied their fisher-craft that long night through. They knew their Lord was risen! They had seen Him, touched Him, talked with Him, eaten with Him, felt His breath upon them! The resurrection light was on all the world for them! And yet they went "a fishing", and "that night," the story runs, "they caught nothing." There is a fascination, I think, in imagining what a change must have passed on everything, every common employment; how toil must have grown easy, and all little disappointments seemed trivial; how the darkness of that night of fruitless fishing must have been "light about them"; how their thought and their talk could have been only of their risen Lord! These wonderful days, after the sun had arisen on the empty tomb of the Arimathean and scattered the midnight of their heavy, hopeless sorrow, and made them sure forever of their Lord—after this, and before He had gone up in glory to His Father, and before their life work had been appointed them—those days must have been days of blessed, peaceful, heavenly, buoyant-hearted waiting for the bidding of their Lord! The question of their hearts—the great question of life—was all settled for these men now! Their Lord had conquered death: and they belonged to Him. He was their Lord forever! All else could wait! They were very ignorant. They knew scarce anything of His plans. What was to come next they dreamed not! The future was all in mist, and they could not forecast one step. But they knew that

all was right—right and sure forever and aye, with them!—with Him, and so with them! Their Lord was risen from the dead: that meant everything; and that must have been the all-enfolding atmosphere of all their thought and all their talk these days! It is wondrously beautiful! And their Lord had bidden them to go into Galilee; and so they are here. What will be His will they know not, or how or when or where He will meet them. What matter? He is theirs, and He is risen! And whilst they wait the next beckoning of His hand, the next opening of His will, the next breaking of His light on their pathway, they go "a fishing." They betake themselves to their old occupation for a livelihood. They do the lowly, homely duty that seems to be the duty of the hour for them. There is nothing romantic about it. Their joy is too deep, too real, too overwhelming for any fancifulness of life—any attempts to run ahead of their Lord in affectations of works or ways which might be imagined worthy or dignified or befitting disciples of the great conquering Christ! No approach to any such fancies of folly as a gotten-up story would certainly have made men so circumstanced indulge in just here!

One of the dearest proofs of the truthfulness of the story, I think, is the utter absence of the faintest effort to make these men who are the actors in it appear any way wonderful or great! A great joy, we know, as truly as a great sorrow, strips away disguises and pretences. These men are as men lifted from death into life. Within a few days the whole world has become another world for them. The gladness is so great that it humbles them. And waiting there, so to say, within the enveloping air of this unearthly and humbling joy—waiting for they know not what, only that their Lord has bidden them wait, they take up

again the old way of their old lowly calling. One of them says to the others of them: "I go a fishing; and they say unto him, we also go with thee." It is all so different from what we should expect, and yet it is all so deeply true to the deepest and truest conception of the matter! The longer you dwell on it, the truer it grows, in your thought, to the profoundest truth of this whole wonderful time in the apostles' experience; and the longer you dwell on it the lovelier it grows. And so they go out on the familiar old lake in their fishing boat, and all the long night through they ply their old craft—their souls, we may well believe, full of their Lord all the while of their toil—their hearts full of expectation, and of a joy too deep for many words. And, as if to keep the human side of the picture perfectly human—as if to show how the change that had passed on all the world for them was a change within them, and not any change in the things of the world around them, it is added, "and that night they caught nothing." The old chances and disappointments, the old perturbed order and imperfect harmony, are there in the world of human life for these happy men, just as before, and just as for others. But do you imagine that their bootless labor worried them very much now—these men? Do you not believe that all such lower mischances sat very lightly on the flood of their great joy? Nothing of the earth, nothing temporary, could matter much now! And then, "When the morning was come, Jesus stood on the shore!"

There is an after-part to the story that is full of precious suggestions, too; but let this part suffice for us to-day. They went a fishing; they had bad luck: in the path of human duty things seemed to go against them; but they were in the path of human duty, and the dark night spent itself at length, and in the

morning "Jesus stood on the shore!" It is an exquisite parable, my brethren. It is a picture set there midst the lovely resurrection light, of truth that is true forever, and true for every one of us. First of all, it shows, this beautiful story, the way of the Lord's approaches to souls of men now, to manifest Himself to them and to lift them up into new life in Himself, and to save them. The men who keep themselves in the path of all the human duty that they know, steadfastly, patiently, with expectant hearts, looking out to know more, toiling on through their night, successful or not, so only they keep themselves faithful to all known right—they are the men to whom the Saviour of men can reveal Himself still. Such men shall always find the Christ, for He can show Himself to them. O, that I could win you to believe that! Perhaps you are saying—I have heard men say so—that you were born without the religious instinct. Your nature is unfitted to take thought of, or interest in things beyond the sight and the senses; other men may, but you cannot. Try this way: Do all the right you know, and cease doing all the wrong you know, and be willing to know more right that you may do it. Set principle up above self-interest everywhere in your life. Be willing to be unsuccessful (as the world calls it) if it befall you so, in the path of right-doing. Such life is surely noblest, whether these things we preach be true or not. Live such a life. Do not boastfully say that you are living it. Do not say that pitiful thing that one hears men say every little while: "I am doing the best I know how to do, and God surely cannot punish me whilst I do that." Do not say that; but really *do* the best you know how; fight your sins; stop being selfish; stop being mean; stop being a moral coward; stop being impure; take up and do the thing that you know you ought to

do, but are not doing—the great thing and the little thing; try to be a good man—if you think you cannot be a religious man; and try to be a better man every month, every year—to reach a higher, truer goodness every month, every year, till you die. Do this really, and then, in God's name, I dare to promise you not only that God will not punish you (strange that that thought of punishment is the one only thought that many men ever seem to associate with the idea of God); I dare, with entrest assurance, to promise you something infinitely better than that: some morning you will see Jesus standing on the shore of your life! I do not mean that with your bodily eyes you will see him, like these men of the story; but I mean something just as real and glorious as that. Some day, some way, whilst you are trying to be good, and growing humble as you try, this old story of the Son of man, that means so little to you now, shall clothe itself with a meaning of untold preciousness for you; you will see the form of this Jesus of the old Gospels standing right before you in the way of your life, and your very soul shall cry out in recognition—this soul of yours that you think cannot be “religious,” cry out, like the loved apostle a few verses farther on in our story here—as he peered through the grey mist of the morning, “It is the Lord,” and your life shall go up into the “peace that passeth understanding.” “Every man,” writes St. Augustine, “is made for Christ; and his heart is restless till it rests in him.” I believe that more the longer I live. And I believe that every man who honestly, patiently tries to live nobly and purely, and to be noble and pure, must sooner or later find Christ, and be saved in His great salvation. You think that you cannot believe this or that doctrine; or you think that your life is too full of business and cares for you to be

a Christian. Let the doctrine go for the present, and try to be true to all that you do believe; try to be what God made you to be, so far as you can see; try to purge your life of little basenesses, and to set conscience and principle on the throne everywhere, there in your life, in your home and in your business and care: then—no matter about your supposed doubts, no matter how full your hands are of works and cares—if your great work and highest care be to be a true, good man, then Christ will come out to meet you, and you will know Him and love Him and be saved in Him forever.

There is one other way in which this lovely story of St. John has seemed to me to come home to us all with its great truth of consolation, that I should like to speak of for a moment. I think that there is a very striking and helpful picture here of the way of the same dear Lord's dealing with all of us, His children, all the time of this earthly life of ours. We find our Lord—our soul's Saviour and King—as these men found him after the night of their deep sorrow. No matter how or when or where—some way, some time, somewhere, slowly or suddenly—perhaps we can tell about it, more commonly we cannot tell, we find our Lord. Our restless hearts come to rest in Him! The sunshine of His forgiving love breaks on our poor sin-condemned souls, and our new, glad life begins! We seem to taste the very joy, to breathe the very air of heaven, in that earliest conscious choice of the Lord Jesus to be the Lord of our life, just as for these men those days in Jerusalem, after He was risen, must have been days of rapturous ecstasy—those days when they “counted each sacred wound in feet and hands and side,” and knew, in the delight of His actual, visible presence, that He was “risen indeed!” And what then? Then Galilee and the fishing-

boats; the old homes and the old duties, but with the new joy in the soul. Toiling all the night and catching nothing — human disappointments and earthly failures, cares and labors, hard often, and often unsatisfactory enough, but the new song singing itself in the heart, down under and all through the toiling and the caring, and lifting lightly up upon itself the disappointments and the failures, and, ever and again, the morning breaking—the morning of some special rifting of the veil—the morning of Easters, and Holy Communion, and especial providences, and exceptional spiritual experiences, and Jesus standing on the shore! And after every such morning our hearts gathering new courage and gladness, and the song in our hearts growing sweeter and stronger and fuller, as we ply our tasks in the little fishingboats of our little earthly lives, till those boats touch the everlasting, the shining shore, and Jesus is there to meet us, and lead us to His celestial banqueting house on the Eternal Hills, where His “banner over us shall be love” forever more.

Is it not a surpassingly beautiful parable of this Christian life of ours, dear brethren? I think nothing could be truer as a portraiture of the way our Christ is leading us and the way that we are going after Him—slowly growing into His likeness, slowly learning to sing the song of perpetual thanksgiving, down under all our life, and on through all the night of our earthly toiling and suffering and struggling, till the morning break, and Jesus stands on the shore! And it is true, dear friends, all! It is not a rhapsody, or the mere rhetoric of the pulpit. There is nothing more profoundly true having place in all this world, than this life which I have been trying to describe. Keble's exquisite lines tell it perfectly:

“There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.”

ONLY A PROFESSION.

BY E. M. MILLS, D. D. [METHODIST],
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*And when he came to it he found
nothing but leaves.*—Mark xi: 13.

THE Master in His teaching employed the material and visible to illustrate the spiritual and unseen. He laid hold of the common things of everyday life and sent them forth as angels of instruction. The tiny blade of grass, the flower of the field, the bird of the sky, were made to tell of the love and care of the Heavenly Father. Though—

“None of the ransomed ever knew
How deep were the waters crossed:
Nor how dark was the night that the Lord
passed through

Ere He found His sheep that was lost,”
yet when He sought to make men know His love for a race that like sheep had all gone astray, He represented himself as the good Shepherd who laid down his life for his sheep. A barren fig-tree was the text from which He preached a sermon on the doom of those who are only nominal Christians. The fruit precedes the leaves on the fig-tree, so luxuriant foliage was not so much a promise of fruit as a profession of its presence. The leaves in our text represent a profession of religion. Fruit represents the spirit-life—heart holiness and its results. Do not understand me as saying that a profession of faith in Christ is not important. It is the duty of every one to confess Christ, by word as well as act. Both the confession of the lip and of the life are necessary. “For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” There are not

many secret Christians. When there is love for Christ in the heart that love will find expression, "For out of the abundance of the heart the mouth speaketh." As Guthrie has said: "While in some cases there is a profession of religion without its reality, there is in no case the reality of religion without its profession. There may be leaves and blossoms, also, on a tree which bears no fruit, but without leaves and blossoms there can be no fruit. The tree which, in high midsummer, when skies are warm, and birds are singing, and flowers are blooming, and woods are green, stands there a skeleton form, with its naked branches, has no life in it. It must be a cumberer of the ground." The nominal Christian and the moralist alike need to be reminded that it is not enough to refrain from positive sins. The axe will be laid at the root of the tree that bears evil fruit, and the tree that bears nothing but leaves will also perish. The dishonest servant is condemned in the Scripture as well as the idle servant. He who is silent when he should speak the truth may be hardly less guilty than the blasphemer. Meroz was cursed because it *did nothing*. The man who bears no good fruit cannot be a Christian. St. Paul says: "If any man have not the spirit of Christ, he is none of His"; and Jesus says: "He that abideth in Me, and I in him, the same bringeth forth much fruit." No one need have nothing but leaves to offer to the heavenly Gardener when He comes seeking fruit. God has made it possible for any one to lead a holy, useful life. This is bearing good fruit. Our holiness and usefulness do not depend upon our occupying prominent positions, or possessing extraordinary talents, but on the consecration of our place and powers to the glory of God. No one is without opportunities for self-improvement. Knowledge is to be

sought and treasured. Evil ambitions are to be mastered. The farm, the forge, the store, the marketplace, and every field of honest toil, are schools where we can both learn and teach the truth. With a reward promised, even to the cup of cold water given in the name of Christ, what a world of beneficent activity opens to us! The poor are to be fed and clothed, the ignorant enlightened, the discouraged encouraged. If you have any good to offer you will find a million hearts around that need it.

Now notice that he who is a Christian in name only is in great danger of self-deception. Many a man makes the fact that he is a member of the Church of Christ an armor against the attacks of the gospel minister. It is so easy for men to think that because they are church-members they must be Christians. The man outside the church has temptations to which he is exposed. He may be self-righteous, but he does not depend on church membership to save him. Again, the man who has the form of godliness, but is not possessed of the fruits of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, comes to disbelieve in Christ's power to save His people from their sins, as the average worldling does not. He measures the possibilities of grace by his own experience. How can he believe that Christ's yoke is easy, and His burden is light, when he finds the observance of the forms and ordinances of Christianity so grievous to him. What meaning do Christ's words, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you," have for the man whose soul is tossed by unrest, and yet regards himself a Christian? Again, to offer to God worship in which there is no love, and to give Him the service of the lip only, is to outdo in wicked-

ness those who treat with neglect and indifference His claims and provoke Him to say, "Why call ye me Lord, and do not the things I say unto you?"

Finally, he who is not a sincere Christian can do far more harm in the church than out of it. While Satan will try to keep a man out of the church who is really converted, and a man out of the ministry who is really called of God to this work, on the other hand he would like to fill the church with unsaved men and women, and the pulpit with those who are both strangers to Christ and His gospel. Where the truth even is held in unrighteousness, there unbelief abounds, but where the gospel is faithfully preached and practiced, infidelity cannot ever be widespread. A self-seeking, self-pleasing life must of necessity be barren of good fruits, since Christ has said, "Without me ye can do nothing." Men of great talents often flatter themselves that they are not under obligations to God or man as are other men, but the tree planted in a locality particularly favored, of it much is demanded. The man whose religious life is only a profession will be exposed in this world. His leaf will wither. Christ comes seeking fruit. The nation or church or man that does not bring forth good fruit must perish. "Every tree that bringeth not forth good fruit is hewn down and is cast into the fire." "Every branch in me that beareth not fruit he taketh away." "If a man abide not in me, he is cast forth as a branch and is withered, and men gather them, and cast them into the fire and they are burned." O barren tree! not always wilt thou be spared to cumber thy Lord's ground. Perhaps even now the heavenly Gardener is saying, "Let it alone this year, and if it bear fruit, well: and if not, then after that thou shalt cut it down."

LESSONS FROM THE IDOL-MAKERS.

BY REV. J. W. ROGAN [PRESBYTERIAN], SAVANNAH, GA.

They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails that it could not be moved.—Isa. xli: 6, 7.

IDOLATRY being threatened with an overthrow, their "craft" was endangered, and hence the earnestness and co-operation of these makers of idols. The text is a suggestive one.

1. It affords us an illustration of the way the wicked combine in their fight against the right. Jeremiah gives us a picture of this combination in the family, Jer. vii: 17, 18. Isaiah, carrying it on up higher, here shows how the different crafts cheer and help each other. Take the history of the world; follow the struggle between the powers of light and the powers of darkness, and you will find that this has always been the case. When Jesus Christ made his appearance upon the earth for the purpose of inaugurating the overthrow of Paganism and planting His kingdom on its ruins, witness what varied and unhallowed combinations arrayed themselves against Him. See how the liquor dealers are now banded together in that strong association, which has for its object the protection and perpetuity of their iniquitous traffic. Look how even the so-called free thinkers are united in their efforts to spread their doctrines, flooding the country with their pernicious literature. And if certain questions are touched there are manifested some strange combinations. Let there be a move for a Sabbath day rest—do not go further than demand that the laws that are upon the statute books be enforced—and immediately a howl is heard

from railroad managers, newspaper men, and liquor dealers.

2. We see the importance of unanimity of feeling and concert of action in church work. (a) This should be true in the individual churches. The various ages, classes and organizations of a church ought to work for the same ends. If each member of a church insists in working on a pet scheme of his own it is evident that nothing will be accomplished. Let all combine and unitedly push some one scheme till it is accomplished and then together move on to some other work. (b) On the great leading questions there must be co-operation between the various denominations. We must learn to meet strength with strength; combination with combination.

3. We have a suggestion as to the mutual dependence of men. Notice how many crafts the idols passed through before they were finished. Take any article in your possession and, if you stop to think, you will find that a great many different persons and trades have contributed to its production. No profession or trade is independent of other professions and trades; no class is independent of other classes. The rich cannot claim that they are independent of the poor any more than the poor can claim that they are independent of the rich. Of them it may be written, as Longfellow wrote of man and woman, "useless each without the other."

4. We are reminded that our aim in life should be to help those with whom we come in contact. "They helped every one his neighbor." As these idolaters did this in a bad cause, we should do it in a good cause. Jesus Christ came into this world not to seek his own ease or profit or pleasure, but to help the needy sons of men. Have we caught anything of His spirit? There are many ways in which we can help.

(a) Like these idolaters we can do

it by our words of cheer. "Every man said to his brother, Be of good cheer." We are too chary with our praise. No telling what a few words of hearty good will and cheer have sometimes accomplished in the way of stimulating a despondent soul to a noble life.

(b) Help by our deeds. Kind words are often worth infinitely more than *gold* or *silver*; but where something more substantial is needed than words we should be ready, up to the measure of our ability, to furnish it.

"Lend a helping hand, my brother;
Sister, cheer the sadden one.
Earth is full of sorrow's children,
God has plenty to be done.
He has placed thee here for something;
Some great purpose to be wrought;
See thou dost not lose thy crowning,
When rewards cannot be bought."

THE HOLY SPIRIT.

BY ROBERT P. KERR, D.D. [REFORMED], RICHMOND, VA.

He shall baptize you with the Holy Ghost and with fire.—Matt. iii : 11.

To a Christian people who believe in the fundamental truths of religion the doctrine of the Holy Spirit is the most important and vital theme that can be discussed. There are defective views prevalent, even among well-instructed believers. They sometimes speak of the Spirit as an influence or an attribute of God, using the pronoun "it." As well might we use the neuter pronoun in speaking of the Father or the Son. There are three persons in the Trinity, the same in substance, equal in power and glory, yet but one God. We all are apt to be careless and negligent in this matter, therefore let us review this theme for our growth in grace.

First, notice the function of the Spirit of God in the work of creation. It was He who brooded over primeval chaos, who laid the curtains of the skies, who created alike matter and spirit, this globe and its people, calling order and beauty out of dark-

ness and confusion. The same creating Spirit formed the Word, the Holy Scriptures. Human hands were, indeed, used; men's memories, feelings and tastes are shown, but the Word is God's. The sea flows in and takes the shape of the bay or estuary which its waters fill, yet the waters are those of the sea. The words of the Holy Ghost flowed into human hearts and from human lips, yet they were God's truth. Moreover, the sea makes its shores, curving and changing coast and strand, so God prepares men to express His truth.

Again, it was the Spirit of God who made the body and soul of Jesus. It was the power of the Highest that overshadowed Mary and so the Holy One born of her was the Son of God. Because the humanity of our Lord was the work of the Spirit, He was "filled with the Spirit." At His baptism the Spirit descended as a dove and rested upon Him. It was the Spirit that led Him into the wilderness. It was by the Spirit of God that He cast out demons. That Spirit which brought beauty and order out of primitive confusion, brought peace to souls disordered by sin, creating a paradise of the soul by His presence and work. So the Spirit did not at all intrude on the function of the Son, but co-operated with Him through life till death. Then it was the Spirit that raised up Jesus from the dead, for He could not be holden of death. It was the Spirit whom Christ promised to send after His departure. It was expedient for Him to go, for then a new dispensation ensued. Christ made but few converts. His work was not so much to preach and heal the sick as it was to die and bring to the race salvation. His cross towers above all things else. These few disciples were not all brave and faithful. At the end they forsook Him and fled. But at Pentecost they received power from on high. The tongues they spoke symbolized

at once the universality of the gospel and the brotherhood of men. The apostles were baptized with fire and 3,000 were converted at one time, and so the promise was fulfilled, "Greater works than I do, shall ye do."

The Holy Spirit uses the truth of God. The Word is called a sword. It reveals to man his inward self and leads him to cry out "What shall I do to be saved?" It builds up Christian character. As Christians preach the truth the Spirit works. So it always has been in the history of the church. Throughout the Old Testament there is the crimson line of blood and the silver line of prophecy of the coming of the Spirit. The Lamb of God was slain before the foundation of the world. The outpouring of the Spirit on the sons and daughters of God's people and upon all flesh was promised to take place in the latter days. So there are two great sacraments, baptism and the Lord's Supper, pointing to the renewal of the soul and the salvation of the same through the blood which speaketh better things than that of Abel. Christ baptized not with water, the symbol, but He baptized with the reality, the Holy Spirit and with fire. To enter heaven we must have our sins forgiven and our natures renewed. Like a man under the doom of death we lie under the sentence of the law. Christ by the sacrifice of Himself makes it possible for us to be saved. "The blood of Jesus Christ cleanseth from all sin." The Holy Spirit regenerates and sanctifies. There is a beautiful reasonableness in the revelation of grace in the Son and the Spirit, as in two parallel lines. These two monumental truths are shown in baptism and the Lord's Supper. By Christ are we saved and by the Spirit fitted for heaven.

We learn why it is that preaching is sometimes fruitless. It may be doctrinally sound, yet no one is

heard asking "What shall I do to be saved?" The Spirit is not poured out. The hearts of men remain dark. I arrived one night at the foot of Mont Blanc after the sun had set and darkness hid the marble dome from our eager eyes. It was there, we knew, but as for beholding it we might as well have been 3,000 miles away. This is a picture of the church without the illuminating Spirit of God. Truth, a vast mountain, stands, sublime, eternal and unchangeable, but shrouded in night till the Spirit comes, as did the sun the next morning to us. Then with a kiss of fire and a flame of beauty, the rising sun revealed the imperial splendor of this king of mountains, and from our lips, trembling with awe, yet glad with great joy, went up praises to God.

The great need of the Christian church to-day is not money, as some say, for there is enough if it could be got at; not more attractive church services to draw in the people, for the gospel is the most winsome power of all; it is not the unification of the various denominations into one body—we had that in the Dark Ages and what was it?—but the vital need is this baptism of fire! Then shall we see 3,000 converted in a day. God is more ready to give this blessing than parents are to enrich their children. Let then the church get on her knees in the closet, in the family, the pew, the pulpit, and the promise of Joel will be fulfilled. Then will the Spirit be poured out on us as floods on the dry ground. The condition is simple. Our work is plain. "Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you."

THE MOULDING POWER OF THE GOSPEL.

BY REV. LOYAL YOUNG, D.D.

But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from

glory to glory, even as by the spirit of the Lord.—2 Cor. iii: 18.

The temple of Diana was said to be so brilliantly lighted that the door-keeper cried out to those entering, "Take heed to your eyes!" And yet nothing was then known of the more dazzling *electric* light of our day. Much less did the people know, or do we know, of the light of that temple where Jesus unfolds his glory. Our mortal eyes could not bear the effulgence. We must be trained for the ability to see God's glory—we must first "see through a glass darkly."

The apostle was speaking of the veiled face of Moses shining brightly when unveiled; and illustrated thereby the spiritual change of the believer from one degree of glory to another by looking at the image of Christ. By communion with Christ in his word the Spirit transforms us into His image.

The photograph, though then unknown, illustrates the subject.

1. We have a transformation mentioned—"Changed." "We are changed into the same image." The face of Moses was changed when the shechinah—the glory of God—shone upon it. So Jesus enlightens and transforms. The light of the sun, reflected upon the face from a mirror, enlightens the face. By the light of Jesus' face falling upon our hearts they are made to bear His image. We shall see Jesus in His home if we first bear his image here. We must be made "meet for the inheritance of the saints in light."

2. We have the transforming *model* or *object*. "The glory of the Lord," *i.e.*, the *Lord Jesus*. He is the "Sun of Righteousness." "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the

only Begotten of the Father, full of grace and truth."

3. We have the transformed *persons—believers*. Paul was addressing believers, and says, "we all." All believers get some glimpses of the glory of Jesus their Lord, in its transforming power.

4. We have the transforming *instrument*—"a glass" or mirror. "Beholding as in a glass." The word of God is our mirror. According to the Apostle James, a person reading or hearing the word is "like a man beholding his natural face in a glass."

We see also the sun in a glass when the sun's image is reflected upon our eyes. The Bible reflects the image of Jesus from almost every page, and we are thus enlightened and sanctified. "Sanctify them through thy truth—thy word is truth"—says our Lord.

5. The transforming *agent*—"the Spirit of the Lord." He is the light and gives light. As no chemically prepared plate could receive a picture—a photograph, without *light*, so "without the Spirit of the Lord" no teaching nor example of His as exhibited in His word could mould the heart. When our Lord was on earth, though He spake as never mere man spake, and though His example was perfect, the hearts of those who heard and saw Him were not changed till the Spirit was poured upon them. When He wept over Jerusalem, Jerusalem laughed. When He was crucified, and all nature seemed to sympathize with the sufferer, men's hearts were not melted. But when He sent down His promised Spirit thousands were converted in a day.

6. We have the *obstruction removed*. "With open face," says our text—with *unveiled* face. The veil is taken away in conversion. Read vs. 13-16. To still illustrate by the photograph: The *cap* remains upon the camera till everything is adjusted. Then the artist removes this

obstruction and the "negative" is formed. "The veil is taken away."

7. We have the *gradual process*: "from glory to glory." It is first a negative. Then the artist by his skill perfects the picture by degrees. It is first "a dying unto sin," then more emphatically "a living unto righteousness."

There is conversion, enlightenment, sanctification, communion, conformity until "we shall be like Him for we shall see Him as He is."

When completely assimilated to Christ, believers will "dwell in His presence where is fullness of joy, and at His right hand where are pleasures forevermore." "When Christ, who is our life, shall appear, we also shall appear with Him in glory!"

"Blessed are the pure in heart, for they shall see God." Reader, are you under this moulding process?

ENTERING INTO THE FEELINGS OF OTHERS.

BY REV. WILLIAM F. FABER [PRESBYTERIAN], WESTFIELD, N. Y.

Rejoice with them that rejoice; weep with them that weep.—Rom. xii: 16.

THIS Christian temper of mind is obviously different from that misnamed philosophic, which in reality is pagan; that, namely, which holds itself loftily apart from laughter and from tears, as both alike evidences of weakness. It is also different from the temper of the natural heart, which has its own emotions and gives itself up to them; which in time of its own adversity does not know how to rejoice, without envy, in another's success, nor in its own cheerfulness is willing to turn aside and take part of the load of trouble or sorrow weighing down one less fortunate.

Yet, manifestly, could we have it realized in us and about us, it must prove a most human grace; as the glory of the gospel, when rightly understood, always is that it restores the humanities, that it makes man—

now perverted by sin—most truly man.

“Rejoice”—“weep;” both extremes are given, as inclusive of all. Nor, in these extremes, does it abate what we should do; not, share in some small degree, but enter, in the full intensity of fellow-feeling, into others’ experiences, sharing, as for example, we actually share in the feelings of one in our own family—keenly alive to the whole extent of a pure gratification, to the whole force of a heavy sorrow. As in a mirror is reflected the image of every passing object, so should our hearts, quickly sensitive, responsive, give to all whom we meet the assurance that *they are not alone*; that in the name of our Blessed Master we are with them, interested in them, identified with them, in whatever befalls them, trifling or important, gratification or disappointment.

“*Why are we to do this?*” If it be not sufficient that the spokesman of the Divine Spirit bids us do it, and that Jesus Himself left us an example in so doing, we may find abundance of other reasons in such considerations as these:

(1) This entering into the feelings of others is the truest and surest way to help them. Sympathy is what we all hunger for; the poor and unfortunate want sympathy (not pity, but intelligent appreciation and fellow feeling)—the afflicted and bereaved whom, also, we have always with us; sympathy gives true value and efficacy to any other needed assistance which we may render.

(2) This entering into the feelings of others will make us increasingly useful; understanding men, and classes of men, more and more by putting ourselves in their places, we shall know what they are most in want of; it will be the precise means of taking benevolence out of the stage of mere generous emotion and advancing it to genuine, en-

during, uplifting help; and we may by counsel aid many others who desire to do good, in the right way to do it. By its charity may be revolutionized, and scarcely without it.

(3) This entering into the feelings of others will truly *humanize us*; it will prove the richest means of spiritual culture. How could it be otherwise? Walking in the footsteps of our Saviour, we shall attain, if but in some small degree, to His view of life, His unbounded sympathies; we shall, so far as this does become true of us, become Christ-like thereby.

Then how may we do this? (1) We cannot expect to attain to it at once. Sympathy with humanity is a *growth*. However, none are too young to begin; rather, to attain most perfectly to it, the mind should be turned in this blessed direction in childhood. Take the example of “Little Lord Fauntleroy,” a beautiful type—why should it remain in fiction only?

(2) If we do it at all, we must do it *habitually, continually*; never missing an opportunity, rather looking for opportunities.

(3) We must learn to enter into the feelings of those with whom we do not naturally sympathize; rejoicing, weeping, with those *uncongenial* to us affords the true test of sincerity.

(4) Even with those who by their sin have brought on their sorrows we must have sympathy, understanding their weaknesses and the course of their errors. So did Christ before us—entering into our feelings and experiences as a brother; He, the sinless, with us who had all gone astray.

Here is, then, a very clear, plain injunction. Will we obey it and endeavor to put it in practice; or will we leave it to an exceptional few who aspire to special sanctity, to an uncommon grade of Christlikeness? Nay, it is intended for every one who would bear the name of Christian.

A SACRAMENTAL SERVICE.

Now ye are the body of Christ, and members in particular.—1 Cor. xii : 27.

THERE are several suggestive analogies between our physical natures as *our bodies*, and the church as the *body of Christ*, viz.:

I. These are our bodies because our spirits possess and animate them. So Christ's spirit vitalizes the church.

II. Our physical and psychical natures are so closely joined that they altogether constitute a virtual unity. We cannot separate them while living. So Christ says of His church, "As thou, Father, art in Me, and I in Thee, that they also may be one in us."

III. Our spirits are in most sensitive sympathy with all parts of our bodies. If any part is cut or bruised, to that at once goes the mind in painful consciousness. So Christ bears all our sorrows, and carries our griefs in his sympathetic spirit.

IV. Our spirits are alert that they may defend and otherwise help the bodily members. If a missile comes near, it is the soul that, looking through the eyes, sees it and warns the nerve to spring the muscle that moves the proper part of the body to avoid it. Such is Christ's watchfulness for His people.

V. Our spirits frequently, in their deeper wisdom, order the body to receive pain, *e. g.*, to present a hand to the surgeon's knife, to endure fatigue, etc. So Christ ordains suffering for the discipline of His people.

VI. Our spirits impart the strength of their courage to our bodies, that they may endure the pain without flinching, the resolute will holding the shrinking nerve; moral courage the source of truest physical heroism. So Christ's grace is sufficient for us.

VII. Our spirits are constantly training our bodies to easy, almost

unvolitional obedience, *e. g.*, we learn to do, as if instinctively, many things that at first are performed only with difficulty—to strike the notes on a piano, to read without definite thought of the letters, all that we mean by "second nature." So Christ is training our souls to obey His precepts *with liberty*, without constant pressure of the sense of duty. Perfect sainthood will be as natural as the processes of physical motion.

VIII. Our spirits are constantly modifying the aspect of our bodies, stamping character upon the countenance, and expressing disposition by manner and mien. So Christ, by the indwelling of His Holy Spirit, sanctifies us.

IX. Our spirits keep our bodies alive so long as they are associated. There can be no death until the soul is withdrawn; then only does the tabernacle of the flesh fall. So Christ is the life of all the members of His body. And as His promise is "Lo, I am with you always," we can never die. "Because I live ye shall live also." J. M. L.

FUNERAL SERMON.

BY REV. CHAS. G. HOLYOKE [CONGREGATIONAL], NORTH EDGEWOOD, MAINE.

For I know that Thou wilt bring me to death, and to the house appointed for all living.—Job xxx: 23.

EVERY one could say this, not from his own experience, but from the positive knowledge we have from

1. The course of nature.
2. From the Word of God.
3. From universal observation.

But just as certainly does no one know

1. The time,
2. The place, or
3. The manner in which death will come to him.

Seeing, then, what we do, and what we do not know, how should we look upon death?

There are different ways. Experiences in which one may long for it not the right way.

1. We should not be indifferent to it.

2. We should not be in fear of it.

There is a better world than this, we are taught in God's Word.

We may so live that death will bring us to that world. The Christian's view is the only right one to have. The apostle's view: "Having a desire to depart and be with Christ."

Do we find that we are looking upon it in this way?

THEMES AND TEXTS OF RECENT SERMONS.

1. God's Protection. "For the eyes of the Lord run to and fro . . . to shew himself strong in behalf of them whose heart is perfect toward him."—2 Chron. xvi : 9. Howard Crosby, D.D., New York.
2. God's Beacon Lights for Mariners. "In Thy light shall we see light."—Ps. xxxvi : 9. Rev. A. F. Newton, Marlboro, Mass.
3. Glorifying in God. "Thus saith the Lord : Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches ; but let him that glorieth glory in this," etc.—Jer. ix : 23, 24. F. A. Noble, D.D., Chicago, Ill.
4. Emphasizing the Greater. "Is not the life more than meat, and the body more than raiment."—Matt. vi : 25. Denis Wortman, D.D., Saugerties, N. Y.
5. A Christmas Sermon. "My Church."—Matt. xvi : 18. John Barrows, D.D., Chicago, Ill.
6. Forgiveness attested by Miracle. "But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy) I say unto thee, Arise, and take up thy bed and walk."—Mark ii : 10, 11. By Rev. Prof. George P. Fisher of Yale Divinity School.
7. Losing by saving ; saving by losing. "Whosoever will save his life shall lose it," etc.—Mark viii : 35. A. T. Pierson, D.D., Philadelphia, Pa.
8. Our Religious Identification. "Surely [to Peter] thou art one of them ; for thou art a Galilean, and thy speech agreeth thereto."—Mark xiv : 70. Rev. W. H. Lannin, Portsmouth, N. H.
9. The Genealogy of a human soul. "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the Son of God." [The various theories of the Origin of the soul, and how far the Bible favors one or any of them.]—Luke iii : 38. Wm. Elliott Griffis, D.D., Boston.
10. Highway Robbery. "A certain man went down from Jerusalem to Jericho and fell among thieves, which stripped him

of his raiment, and wounded him, and departed, leaving him half dead."—Luke x : 30. Thomas Kelly, D.D., Oxford, Pa.

11. How Christ anticipated His passion. "Hereafter I will not talk much with you : for the Prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise ! Let us go hence."—John xiv : 30, 31. Alexander Maclaren, D.D., Manchester, Eng.
12. The Judge Within. "If we would judge ourselves, we should not be judged."—1 Cor. xi : 31. Rev. Canon Liddon, London, Eng.
13. Our Hours of Vision. "See, saith He, that thou make all things according to the pattern that was showed to thee in the mount."—Hebrews viii : 5. Rev. A. Orrock Johnston, M. A., University Chapel, Glasgow, Scotland.
14. Self Examination. "Prove all things." Examine (R. V.) 1 Thess v : 21. Rev. Dr. Rainsford, New York.
15. The Song of the Traveler. "Kept by the power of God," etc.—1 Peter i : 5. Samuel H. Virgin, D.D., New York.
16. Penitent Believers alone are Safe. "For the great day of His wrath is come ; and who shall be able to stand ?"—Rev. xvi : 17. T. W. Chambers, D.D., New York.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The Limitations of Prayer. ("And the Lord said unto me, Let it suffice thee ; speak no more unto me of this matter."—Deut. iii : 26.)
2. Longevity the Reward of Godly Fidelity. ("Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days," etc.—Deut. v : 35.)
3. The Argument of Kindness. ("Now therefore, I pray you, swear unto me, by the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token."—Josh. ii : 12.)
4. The Idolatry of Ingenuity. ("And Gideon made an ephod thereof, and put it in his city, even in Ophrah : and all Israel went a whoring after it ; which thing became a snare unto Gideon and to his house."—Judges viii : 27.)
5. Great Vows in Great Anguish. ("And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid," etc.—1 Sam. i : 11.)
6. The Warnings of History. ("Wherefore, then, do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts ? When he had wrought wonderfully among them, did they not let the people go, and they departed ?"—1 Sam. vi : 6.)
7. God Rejected through His Servants. ("The Lord said unto Samuel, Harken unto the voice of the people, in all that they say unto thee, for they have not rejected thee, but they have rejected me," etc.—1 Sam. viii : 7.)
8. The Peril of Rashness. ("The anger of

- the Lord was kindled against Uzzah, and God smote him there for his error." (Rashness, marg.]—2 Sam. vi: 7.)
9. The Transference of Burdens. ("Cast thy burden upon the Lord, and he shall sustain thee."—Ps. lv: 22.)
 10. Christianity a Matter of Reason as well as of Revelation. ("Come, now, and let us reason together saith the Lord: though your sins be as scarlet they shall be as white as snow."—Isa. i: 18.)
 11. Weak Excuses for Unbelief. ("Bring forth your strong reasons, saith the King of Jacob."—Isa. xli: 21.)
 12. Fallacious Reasoning. ("And they reasoned among themselves, saying, It is because we have no bread."—Mark vii: 16.)
 13. Personal Grip on the Word. ("But that on the good ground, are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."—Luke viii: 15.)
 14. A True Test of Discipleship. ("Whosoever forsaketh not all that he hath, he cannot be my disciple."—Luke xiv: 33.)
 15. Our Need of the Father. ("I will arise and go to my father."—Luke xv: 18.)
 16. Christ the Breaker of all Fetters. ("If the Son, therefore, shall make you free, ye shall be free indeed."—John viii: 36.)
 17. Milk-fed Christians. ("I fed you with milk, not with meat; for ye were not yet able to bear it."—1 Cor. iii: 2. R. V.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 27-31.—CURE FOR COMPLAINING.—Joshua xvii: 18.

Read the whole Scripture hereabouts.—Joshua xvii: 14-18.

The old story binds itself by many most practical relations to our modern lives.

These children of Joseph were the two tribes directly descended from Joseph—Ephraim and Manasseh. They were very numerous and influential. For more than seven years from the time of the crossing of the Jordan, Joshua had been leading the hosts of Israel against Hittite, Amorite, Perizzite. He had rescued from their grasp the rocky southern portion, the pleasant intervals of the midmost parts, the fastnesses of the north amid the ranges of Lebanon. Then the country had been divided among the several Hebrew tribes.

But these Israelites, in their conquest of the country, had not done their work quite thoroughly. They had left many a rocky stronghold and many a fertile plain in the possession of the aboriginal inhabitants. So when the land was divided among the tribes, they did not hold their portions in *complete* sovereignty. It was just this thing against which God had warned them; it was just this danger He had seen confronting them.

Success is always dangerous, be-

cause men are so apt to make a cushion of it, and sit down upon it, and keep still and refuse to go on.

This was the trouble with these Israelites—having *so far* gained the conquest of the country, they wanted to wait in what they had gained, never minding the hills and valleys, still held by their foes.

Against this tendency Joshua constantly addressed himself. But it is hard to stir men on when they have determined to be laggards, and Joshua was only partially successful.

To these children of Joseph, to these tribes of Ephraim and Manasseh, had fallen the fairest and most fertile parts of the promised land. However other tribes, whose sections were not so kindly, might complain, they, of all the throng, had the least reason to complain. Their country was the cream of the land. But the valley of Jezreel, and the wooded heights of Mt. Ephraim, and the towns in the region of Bethshean, were still held by Perizzite and Canaanite and gigantic Amalikite.

So when they began to settle their country and lay out their land and build their homes, they found themselves cramped and hindered.

They were a *great people*—verse 14—and certainly so great a people ought to have a greater lot and

chance—they said. Here was a magnificent opportunity for complaint. People are not now very slow to seize a chance for complaining; they were not then.

So by deputation they stand in the presence of Joshua to state their complaint—vs. 14-16.

I do not think you can find in any literature a finer instance of the wisest and wariest and at the same time most noble tact than is to be found in the answer of Joshua to these complaining people. He falls into no anger—though he had reason to. He does not deny their assumption of greatness—they were great, and numerous. He does not in any way offend them. There are some men who think that the best way “to earn a reputation for faithfulness is by bitter fault-finding.” That is the easiest way. It was not Joshua’s. Joshua simply, wisely, and deftly turns their assumption of greatness into an argument *why these children of Joseph should do their duty*—vs. 15, 17, 18.

Well, the people had nothing to answer Joshua. He was master of the situation. This cure for their complainings was so evidently the right one, viz., that against these giants and Canaanites and Perrizites and Bethsheanites, so great and numerous a people should *themselves go forth and make room for themselves, relying on God’s promises of help.*

This, then, is the cure for our complainings—*the memory of the Lord’s promises of help; and then the brave going forth against the causes of the complainings, and thus the curing of them.*

(a) Apply this cure for complainings to the *winning of culture.* How often we complain, “in our circumstances, with our limitations, with our business, etc., no chance for culture.” And we settle to the newspaper or fill up the chance moments with a hurried

reading of the last novel—not the last best; too often the last worst. But the cure for such complainings is, with God’s help, to go forth and seize culture. Take up the Chautauqua scheme of reading, for example. Take it up, go through with it, put the energy into doing your work you put into complaining, and you will grow in culture surprisingly.

(b) Apply this cure for complainings to the *maintaining a consistent Christian profession.* Think of the saints in *Cesar’s household.* By God’s help determine to be a saint, whatever your circumstances.

(c) Apply this cure for complainings to the *duty of becoming Christian.* What Canaanites and Perrizites of objections men are apt to make—*e.g.*, do not understand whole Bible; it is a hard thing to serve God; it is gloomy to be Christian; I am afraid God will not receive me; so many hypocrites among professing Christians; I don’t know that I am one of the elect; I have not time; I am not fit; I will meet a good deal of opposition; I don’t feel; I am afraid if I do become a Christian I will not hold out; I cannot believe; I am willing to be a secret Christian, etc., illimitably.

But stop complainingly conjuring such objections. *Go forth in the promised help of Christ to Christ, any way.* So at once get cure for your complainings and surely find the forgiveness and peace of Christ.

“*For thou shalt drive out the Canaanites, though they have chariots of iron and though they be strong.*”

FEB. 3-8.—THREE GREAT FACTS.—
Eph. ii: 4-6.

First, a most dark fact as to man.

Second, a most blissful and shining fact as to God.

Third, a most radiant and hopeful fact as to ultimate result.

A most dark fact as to man, viz., that man is dead in sins, “even when we were dead in sins.” This is the

strong and somewhat frequent figure of the apostle. Thomas Carlyle tells how old David Hope lived on a little farm close by Solway Shore, in a wet country, with late harvests, which are sometimes incredibly difficult to save; ten days continually pouring, then a day, perhaps two days, of drought, part of them, it may be, of high, roaring winds, during which the moments are golden for you, and perhaps you had better work all night, as presently there will be deluges again. David's stuff, his oats and wheat, one such morning was all standing dry, ready to be saved still if he stood to it, which was very much his intention. Breakfast was soon over, and next in course came family worship. David was putting on his spectacles when somebody rushed in. "Such a raging wind has risen; will drive the shocks into the sea if let alone." "Wind," answered David, "wind canna get ae straw that has been appointed mine. Sit down, and let us worship God." Grand, stern old Scotchman. That I call heroism in daily life. What do you see there? It is plain enough. You see a man *alive* toward God, recognizing his duty Godward, and bound to do it at all hazards, and having, withal, a most noble trust in the Divine providence. And thus a man *alive* toward God you see; thinking of God; praying to Him; putting Him first, even as men ought.

But suppose David Hope had thought *only* of his shocks of oats and wheat, and had lifted his thought no higher, had made *them* the first object of his care, had just been a seed-planter and a harvest-reaper, with never any bended knee before the throne, what would you then see? Is that, too, not evident enough? Could you describe him possibly in better terms than by this strong figure of the apostle, dead in sin, dead toward God? Ah, is not such sad spiritual death common enough?

A most blissful and shining fact as to God. "But God, who is rich in mercy, for His *great love wherewith He loved us*, even when we were dead in sins, hath quickened us together with Christ." God's love, which not man's sins could kill, nor which God's own righteous displeasure against sin could kill, found a way through Christ of quickening man out of sin's deadness, if he would be quickened,

What is deepest in God is love. Men say the doctrine of the atonement is a hateful one, because it obscures God's love. But what was undermost in the atonement was love. The atonement sprang out of love. "Himself the Judge, Himself the Priest, Himself the Sacrifice," out of love of which the cross is measure, He gave *Himself* to men in the person of His Son, that men might be quickened out of sin's deadness. This is the radiant fact concerning God.

A wonderful and hopeful fact as to ultimate result. "And hath raised us up together and made us sit together in *heavenly places* in Christ Jesus."

Heavenly places in Christ Jesus—that is the glorious result. For their description, see 1 Cor. ii: 9, 10; John xiv: 1, 2; Rev. xxi: 4.

Though we may belong to a fallen race, yet, if we will have it so, because of God's great love through Christ, we may belong to a rising race, to a race which shall climb and scale the heavenly places.

FEB. 10-15.—EVEN IN SARDIS.—Rev. iii: 4.

Sardis—a chief city of Asia Minor; a large market for agricultural productions; a commercial mart of much importance; a manufacturing center celebrated for its production of rare cloths of a peculiarly fine texture. So a place of wealth and luxury and also of the prevalent heathenism, and of all the vices for which such soil was fertile.

In Sardis a Christian church, but one which had become infected by the evil of the place. It had lost much of its distinctive Christian character. It had a name to live yet it was dead, v. 1; Sardis was a hard place in which to grow a Christian church. But our Lord never forgets those who trust Him and will follow Him. This is his commendation for some even in Sardis: "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy."

There are some practical and helpful lessons here.

1. *A man must be mightier than the difficulties confronting him.*

The circumstances surrounding these saints in Sardis were very hostile. Moral degeneracy was about. Heathenism was about. The foulest vices were respectable. The entire tone and character of society were against the Christian way of life. Yet these saints, who kept their garments undefiled, triumphed over all, and were Christians even in Sardis.

It is not needful to go to Sardis to find a difficult place in which to live a noble life. Sardis was in ruins long ago; and yet every struggler toward the right will surely find himself in a kind of Sardis. The Spirit of the old city has not gone. Not yet has Christ so won the world that to be Christian, to be what one ought, is just to float pleasantly along with the current; and not, with strong grip on the oar-handle and hard strain and pull on the oar-blade to struggle against the current.

(a) The *family* may be a Sardis.

(b) *Business* may be a Sardis.

(c) *Society* may be a Sardis.

(d) Everyone finds a Sardis *in his own heart.*

But, if one would live a lofty and noble life, like these saints in Sardis, like them, he must be greater than circumstances, mightier than difficulties confronting. Any life is a

struggle with difficulty. It is the law of life that if it get up it must struggle up. Even if one sit on the cushion of advantage he must pinch himself lest he go to sleep.

"There is a battle to be fought,
An upward race to run,
A crown of glory to be sought,
A victory to be won."

That is evermore the song of the true life. Though one is *even in Sardis*, notwithstanding, he must keep his garments undefiled.

2. *Temptation is no excuse for failure.* There were immensities of temptations in Sardis—but specially notice: the Saviour in His message to this Sardinian church did not palliate the failure of those who fell. Vs. 2, 3. There is for all in Sardis the triumphant strength of Christ, therefore temptation is no excuse for failure, since saints in Sardis may lay hold of that strength if they will.

3. *Temptations may be compelled into helpful ministers.*

"You are not to count yourself peculiarly unfortunate because you live in Sardis. Lilies deck themselves with silver extorted from the blackest mould. Contest with Sardinian temptation, if it be but earnest, may be the best nutriment of the nobler life. The white-robed pass into whiteness through tribulation. Purity in Sardis means much. Said Jesus, They shall walk with Me in white, for they are worthy. Said Paul, Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."*

*From my little book, "Hints and Helps for the Christian Life."

FEB. 17-23.—THE DIVINE RECEPTION OF A RETURNING SOUL.—Luke xv: 20: 24.

1. There is for a returning soul the reception *of a longing and watching love.* V. 20.

That phrase "When he was yet a great way off," is capable of another translation exquisitely pathetic—

"but while he yet held himself a great way off" just as though the prodigal's courage had all but failed him: as though, having now gotten within sight of home, he did not dare go in, then, just as though the father had all the time been on the lookout for him—as I am sure he had—the father sees the son, doubtful and hesitant, yet really coming back; and to bring out the strong meaning of the original, all his bowels move with pitying love for him.

It is to such love the repentant soul comes back, when ever it will come back; to a love which has been loving all the time and has been on the lookout all the time. Even while the prodigal has been in the far country the father has been loving him. Only—and mark the distinction—it was not with a love approving and complacent that the father regarded the prodigal in the far country; the father's love could not approve the sinning and the rioting. *Complacently*, the father could not love the wayward boy, but *benevolently, longingly, wistfully*, with a love ready to receive if he would but turn, the father did love and had been loving. Such love meets the returning soul.

2. There is for the returning soul a *quick* reception. The father *ran* toward him. How strong for comfort the representation here. No anguished, trembling waiting for this prodigal; no long delay of ceremonial etiquette; no lofty standing on an injured dignity on the father's part; but swift, bounding, hastening love, longing to clasp the poor boy to its heart again. "What a rebuke does that word 'ran' furnish to those who think that a sinner can come to Christ too soon; can be reconciled too quickly. God runs, sinner, to you; will you not run to God; He makes haste; oh, make you haste."

3. There is for the returning soul a reception of the *utmost welcome*.

"Fell upon his neck and kissed him." How the prodigal's fears must have fled now, as he became sure of such welcome certified by his father's kiss. Think, too, what the kiss means in that Oriental society.

4. There is for the returning soul a reception of *larger answer to its prayer than it dare pray for*, and with his father's kiss warm upon his cheek, and with his father's arms around him, and with his tired head pillowed on his father's shoulder, the son whispered to him—Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. And then, I am sure, that interpretation is right which declares that the father will not let the son go on to say his meagre prayer, craving but a hired servant's place—but breaks in upon him, and interrupts him, to call out to the servants, "Bring forth the best robe and put it on him;" and so will at once confer upon the son immeasurably more than he had dared to ask or think. That is God's heart.

5. The returning soul is met by a *perfect reinstatement*.

Robe, ring, sandals, feast—these are all the insignia of *sonship*.

When we come back to God we are not just forgiven criminals; we receive "*the adoption of sons*."

FEB. 24-28.—THE MIGHTY GOD OF JACOB.—Gen. xlix: 24.

How appropriate that Jacob, now when the last shadows are gathering round him, should give to God this title, *Mighty*. What illustration of the spiritual might of the God of Jacob in the transformation at last wrought in Jacob's character! When Jacob was about 15 years old, you come upon the first incident in his life—his mean filching of Esau's birthright (Gen. xxv: 27-34). Perhaps, as some say, fifty years after—time went slowly then—you come upon the next incident of Jacob's life, a meaner manœuvre still—the

cheating of his aged father and the purloining of the patriarchal blessing from Esau (Gen. xxvii: 1-40).

Enough has been suggested to show plainly the make and twist of Jacob's natural character. It was not all bad, as no man's is. There were some good traits in it. There was a quiet patience, an unwasting waiting for the chance to do a good stroke for himself; there was a very strong backbone of self-reliance in him; there was a thrifty alertness for his own plain rights, as was seen afterwards in that long duel with the crafty Laban. But Jacob was not a saintly man by any means; not a character which, as it was, would much commend itself to God.

Leap now over some seventy years. I do not know that anywhere in the Scripture, save perhaps in the case of Paul, you can come upon a greater turn and more radical change of character. I do not know around whose later years there shines a sweeter and more saintly light than around those of this same Jacob. Looking at him in those later years, *e. g.*, his trust in God about going to Egypt (Gen. xlv: 1, 5), his thankful dependence (Gen. xlviii: 11)—how changed you find him. It is all God now; there is nothing of the bad, tripping, unscrupulous self.

And then read chapters Gen. xlvii, xlviii, xlix, and see how they start-

lingly contrast with that unsubmitive, proud, tricky mood of the years back; how full Jacob now is of expressions of the noblest, tenderest, most harmonious, most loving and lovable sainthood!

And then, when after these peaceful, joyful years at Goshen, the last shadows gather, notice how anxious and determined this same Jacob is that, first and foremost, God's command shall be obeyed (Gen. xlvii: 28-31).

These earlier accounts of Jacob are full of self; these last are full of God. Those earlier accounts are full of sin; these last are full of righteousness. And the reason of this miracle of change in character? It was because Jacob's God was the *mighty* God of Jacob.

1. Men are most apt to be, not heroes of faith like Abraham, or trustful souls like Isaac, but sinners like Jacob. But God will not turn away even from a sinner like Jacob.

2. How mighty is this God who can change such a Jacob into the grand Israel, a prince of God!

3. I see plainly what must be the main question of my life; not whether I have this fault or that; I have enough, God knows, but whether I am willing to make Him my God who was the mighty God of Jacob. He can and will change me, if with Jacob I will make with Him alliance.

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D.D.

NO. XIV. The Twenty-third Psalm.
The Good Shepherd.

THIS has sometimes been called the psalm of faith, and certainly with great reason. It breathes in every line the air of serene and happy confidence undisturbed by a single doubt. Nowhere else is the absence of misgiving or anxiety so remarkable. Yet equally note-

worthy is the connection of this state of safety, rest and peace with the statement made in the opening words, for the fact that Jehovah condescended to be the writer's shepherd was the underlying basis of the whole experience. The superscription attributes the psalm to David, and there is no reason whatever to doubt its correctness. Nor have we cause to inquire to what period of his history it belongs,

since it would equally apply to any part of his varied career, although certain phrases gain in vividness if viewed as colored by reminiscences of a past experience, as, for instance, the "table spread" in verse 5 as a reflection of the scene at Mahanaim described in the closing words of the 17th chapter of 2d Samuel.

Jehovah is my shepherd; I shall not want.

He maketh me to lie down in green pastures,

He leadeth me beside restful waters.

He restoreth my soul;

He guideth me in paths of righteousness,

For His Name's sake.

Yea, when I walk in the valley of the shadow of death,

I fear no evil; for Thou art with me:

Thy rod and Thy staff, they comfort me.

Thou preparest a table before me

In the presence of mine enemies.

Thou hast anointed my head with oil;

My cup runneth over.

Only goodness and loving kindness follow me

All the days of my life,

And I shall dwell in the house of Jehovah forever.

The representation of God as a shepherd is found first in Jacob's blessing of Joseph (Gen. xlviii:15), "the God which fed me," *lit.*, who was my shepherd. It was afterwards often used in reference to Israel as a people (Ps. lxxviii:52, lxxx:1, Micah v:17, Is. xl:11, lxiii:13, Ezk. xxxiv:12), and in the New Testament is applied to our Lord both by Himself (John x:11, xxi:15), and by His disciples (Heb. xiii:20, 1 Peter ii:25, v. 4). The shepherd's office was not only to feed his sheep, but to guide and protect them. To do this effectually he must be continually with them, often in vast solitudes far away from any human being, a circumstance which led to a growing sense of union and intimacy. They knew him, recognized his voice and trusted in his care; he, on the other hand, knew them individually and sympathized with all their needs. Dr. Cheyne says that "a national element in the psalm cannot be denied," but it can be and is vehemently denied. The whole tone of the lyric is personal, and this

it is that makes it so precious. Jehovah cares for the flock, just because he cares for each member of it; as Robertson says, "knows the name of each, and the trials of each, and thinks for each with separate solicitude." The believer is never lost in a crowd, but is just as much the object of the Lord's tender care as if there were none other but he in the whole world's wilderness. He can always say, with one of old, "I am poor and needy, yet the Lord thinketh upon me." It is all-important not to lose this from view, for every thing that follows depends upon it. "I shall not want." The expression is absolute and unlimited. Neither food nor protection nor guidance nor loving care and sympathy shall be lacking. Jehovah would be to David what David had been to his flock as he described it to Saul (1 Sam. xviii. 34), "Thy servant kept his father's sheep; and when there came a lion or a bear and took a lamb out of the flock, I went out after him, and smote him and delivered it out of his mouth; and when he arose against me, I caught him by his beard, and smote him, and slew him." In the second verse is a specification of the care of the shepherd. On the one hand he provides a succulent pasture of fresh, tender grass where repose and enjoyment are combined, and on the other leads to quiet and refreshing streams where thirst is slaked. The "still waters" of the common version does not convey the sense, since that phrase suggests a stagnant pool, whereas the meaning is waters which are not those of a foaming torrent suggesting thoughts of overflow and desolation, nor yet those of a dull lifeless pond without sparkle or movement, but the stream of a gentle purling brook, the sight and sound of which invites serene and tranquil repose. Green pastures and restful waters furnish all that the flocks require. As a consequence

the poet adds, "He restoreth my soul," *i. e.*, refreshes its exhausted energies. The application is in the first instance to the quickening or reviving of the physical frame, but this does not exclude the spiritual renovation which the believer so often requires. Here, as in the remainder of the verse, the natural image is blended with its spiritual counterpart. The "paths of righteousness" in which Jehovah guides are straight and lead to the right goal, as opposed to those that are devious and dangerous, and so there is no risk or danger of going astray. They are the "right paths" of Prov. iv:11, the paths which "are peace" (Prov. iii:17). "It is not in man that walketh to direct his steps," either temporally or spiritually. In both he needs the guidance of One that cannot err. And this he can rely upon not on account of any merits of his own, but God will grant it "for His Name's sake," *i. e.*, as the phrase means, for the sake of what he has already done, the previous display of his adorable perfections, which would be dishonored by a failure to fulfil his engagements.

But the believer is sure not only of repose, restoration and guidance, but also of protection and deliverance even in the most trying circumstances. "Yea, when I walk," as certainly at some time or other I shall be compelled to do. "The valley of death shade" is not the article of death, as the phrase is often thought to mean, for such is not the sense of the words, and besides it would interrupt the progress of the thought to introduce the idea of death here. The image is that of a deep, sunless ravine, overhung with woods, dismal even at midday, haunted by robbers and wild beasts, where timid animals like sheep would naturally go with reluctance and fear. The faith of the singer lifts him above all apprehension.

Even in the midst of such a defile, dark and gloomy as the grave, where surprise and disasters of every kind threaten him, he will fear no evil. Not a single doubt shall disturb his unruffled peace. The reason assigned is ample: "For THOU art with me." If the Good Shepherd be present, all is well. It may be too dark to see His form, but the sheep hear His voice, and know that he is there. The thought is the same as in the promise annexed to the great commission: "Lo, I am with you alway; even unto the end of the world." Nothing more was needed. The mere presence of the Lord is sufficient to banish fear and kindle hope, even in the jaws of death. But the royal psalmist enters into some detail borrowed from the comparison which gave birth to the lyric, "Thy rod and thy staff, they comfort me." These implements are not those of a pilgrim (which would wholly change the figure), but those of a shepherd. Their employment here is explained by what Dr. Duff once saw when traveling in the Himalayas. A shepherd who, as usual, went before his flock frequently stopped and looked back. If he saw a sheep drawing too near the edge of the precipice he would go back and apply his crook to one of the hind legs, and gently pull it back till the animal joined the rest. But besides this crook, he had a long rod, as tall as himself, and twisted around the lower half a thick bar of iron. With this he could effectually ward off the wolves and other dangerous animals which in the night time prowled around the place where the sheep lay. One implement was intended for the flock, the other for its foes. And this is the comfort of the believer in all straits, trials and perils. The covenant shepherd is able to hold him up and draw him back from every false step, and at the same time to strike down any and every foe. The humblest disciple is able to

appropriate what is so finely said in the Epistle to the Hebrews (xiii: 5, 6), "For Himself hath said, I will in no wise leave thee, neither will I in any wise forsake thee, so that with good courage we say :

"The Lord is my helper ; I will not fear ;
What shall man do unto me ? "

To the negative benefits already enumerated the poet now adds the positive advantage of abundant sustenance, but instead of retaining the figure of a sheep and its pasture he substitutes that of a table furnished for a human guest. But, as Dr. J. A. Alexander says, "the connection is so close and the metaphors are so near akin that the general impression remains undisturbed." The believer becomes a guest at a royal banquet. A table loaded with good things is set before him, and that in the very presence of his enemies, who are forced to become witnesses of his enjoyment, and yet can do nothing to disturb it. His head is anointed with oil, so that nothing may be lacking for cheerfulness and joy, such unction being in the East a familiar and important part of every festal entertainment (Ps. xlv: 7, Eccles. ix: 8, Luke vii: 46), and the more grateful when a precious and fragrant oil was used. His cup runs over, his allotted portion is, as the Hebrew literally means, "abundance" itself.

The last verse in this delightful psalm summarizes what went before with the additional thought of its continuance. "Only goodness and loving kindness" means that the favor bestowed on the believer is unmixed, or that the exceptions are so few as to be unworthy of consideration. Instead of enemies tracking him like a sleuth-hound, Jehovah's goodness and loving kindness go forth like good angels sent from God, and pursue him whithersoever he goes—a vivid presentation of the idea of an unbroken series of divine benefactions. Goodness supplies our

needs, and mercy blots out our sins. The other half of the verse has been strangely misconceived. Some have thought it meant a literal dwelling in the temple, and hence have inferred either that the psalm was not written by David, whose son built the temple, or that this is an addition made by some later editor. Others, among whom are the sagacious Calvin and the acute Perowne, have seen in the words a silent reference to the perfect and abiding blessedness in the sanctuary above. Both are widely astray. At no time could David have lived in the temple, whose areas and side-structures were occupied by the priests alone. Nor can we suppose him to have had in view the life to come, although that is ultimately implied in the phrase. What the words mean is not the frequenting of the sanctuary, excellent and desirable as that was to the ancient believer, but the being a member of the household of Jehovah and an inmate of his family, or, as the apostle puts it (Ephes. ii: 19), "a fellow-citizen with the saints and of the household of God," an intimate and tender relation, and one never to cease. Its guarantee lies not in the ability of the believer, but in the power and fidelity of the Covenant Shepherd, even as he said (Jno. x: 28) of his sheep, "I give unto them eternal life, and they shall never perish; and no one shall pluck them out of my hand."

This lyric is very remarkable in a literary point of view. It is as fine a piece of pastoral poetry as the world possesses. No idyl of Theocritus has such charming naturalness and truth. From the very start the thought flows on in an easy, graceful development till it reaches an appropriate end. The combination of depth and simplicity is something wonderful. This renders it fascinating alike to the rude and the refined. One of the greatest statesmen and orators of our country soothed his

dying moments with its comforting words, and not long afterward a poor negro boy, when sinking into the grave, had them read in his hearing, and at once exclaimed, "How sweet! Oh, read that again." Translate the psalm into any language, and still its charm does not perish, for the singer expresses great thoughts in the plainest terms, and by the use of imagery familiar to all classes the world over. Well says Spurgeon, "Its poetry and its piety are equal, its sweetness and its spirituality are unsurpassed."

But it is still more remarkable in its religious aspects. Its central thought is the close relation between the believer and his God, and this is made vivid by the choice of the one earthly relation which expresses it better than any or all others combined. What the best of human shepherds is to a poor, silly, wayward sheep, that and more is Jehovah to the soul that trusts in Him. And this is the heart of all true experience. It has been greatly illuminated and intensified by the coming of Him who is the Good Shepherd, the great shepherd of the sheep, who knows His own even as the Father knows Him, and who actually laid down His life on their behalf. But in the earlier dispensation, as well as the later, the consummate flower of religious character was walking with God as one's guide, deliverer, friend and portion. Its preciousness may best be seen by contrast. An Englishman of our day, who had dropped by degrees from an evangelical faith into a bald atheism, thus expressed the mournful change of prospect he experienced: "We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead." But for him who accepts the living oracles the Great Companion is not dead. Such a man has the instinctive conviction that

God is, and that He is to him personally all that the 23d psalm sets forth. And hence this song has worked itself into the very texture of religious thought and religious literature in all ages. One calls it the nightingale of the Psalter, small, shy and of a homely feather, but filling the air of the whole world with melodious joy greater than the heart can conceive. "It has charmed more griefs to rest than all the philosophy of the world. It has comforted the noble host of the poor. It has sung courage to the army of the disappointed. It has poured balm and consolation into the heart of the sick, of captives in dungeons, of widows in their pinching griefs, of orphans in their loneliness." But it does all this only when men and women put themselves under the Shepherd's care, and admit in all its length and breadth the fact of their absolute dependence upon Him. Establish the relation, and all the rest follows. Deny it or stand aloof, and then the whole becomes a fascinating picture of what might be but is not. It is like the inventory of another man's estate, or the wealth that is acquired in dreams.

The Doctrine of the Day of Jehovah in Obadiah and Amos.

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IN articles in the HOMILETIC REVIEW for October and November, 1889, we have noticed that the idea of the day of Jehovah's visiting Israel for his sins, and the idea of a time described as "the latter days," when Israel should be both signally punished and signally helped, are ideas attributed by the Bible to the times of Moses (Ex. xxxii: 34; Deut. xxxi: 29, 17, 18, etc.), the first of these two ideas being connected with the promise that Jehovah would send His messenger before Israel into the promised land. We have also noticed that the prophet Joel singled out

what is common to these two ideas, taking it either from the passages alluded to or from some other source, applied to it the descriptive phrase "the day of Jehovah," and made it the text of the prophecy now found in the Book of Joel. We further noticed that the phrase and the doctrine contained in it have maintained their position in the Old Testament books that follow Joel, in the New Testament, and ever since. We are now ready to look more particularly at so much of this great fact as appears in the two prophetic books that follow next after Joel.

If the historical situation in Joel is that of the time when Hazael attacked Jerusalem, then that of Obadiah is of the time, a few years later (say a dozen years, less or more), when Amaziah, king of Judah, successfully made war upon Edom, hurling 10,000 captives down from the cliffs of Sela (2 Kings xiv: 7; 2 Chron. xxv: 11, 12). To this Obadiah refers in verse 3:

"The pride of thy heart misled thee,
O my dweller in the crags of Sela, whose
abode is on high!"

and in the verses that precede and follow.

The interval had been a time of success for Israel and Judah. Hazael had died, and within a very short time the northern Israelites had three times beaten his successor, Benhadad, in battle. The northern and southern kingdoms were friendly (2 Chron. xxv: 6), and both felt the advantages of these victories. The disastrous war that just afterward arose between the two was yet a thing of the future, when Obadiah was written.

This book, like Joel, is a monograph, having the day of Jehovah for its subject. It is true that the phrase appears but once in the book, verse 15: "For near is the day of Jehovah upon all the nations;" but it is equally true that this verse is the key to the whole prophecy.

The book consists of three parts, treating, first, of the punishment that had just been inflicted on Edom (verses 1-6); second, of the offense for which the punishment had been inflicted (7-14); and third, of the relations of the offense and its punishment to the day of Jehovah (15-21). The mention of the day of Jehovah is introduced by "for." The fact that it was impending was a reason why Edom ought to have abstained from committing his offense. The fact that Edom has been so signally punished is an earnest that the promised day is at hand. In the concluding section, the fact that the day is near is amplified in a series of promises to Jehovah's people, and of threatenings against their enemies, quite like those found in Joel. Who can doubt that Joel's preaching had made an impression, so that Obadiah could appeal to a generally established idea that the day of Jehovah was hastening on?

The several prophecies contained in the book of Amos are all of one date, in the later years of Jeroboam of Israel, Am. i: 1; vii: 10-17, etc. If Joel belongs to the time when Hazael invaded Judea, and Obadiah to the time when Amaziah conquered Edom, then our prophecies of Amos are of a date perhaps thirty-five years later than Obadiah, though some interpretations of the chronology would make the interval briefer. Great changes had occurred. Certain matters connected with Amaziah's victory over Edom produced strained relations between the northern and southern kingdoms of Israel (2 Chron. 25: 6-10, 13). Amaziah challenged the northern king to war, and was defeated, Jerusalem being captured, and partially dismantled (2 Kings xiv: 8 sq.; 2 Chron. xxv: 17 sq.). Afterward, Amaziah was killed by conspirators, and Uzziah made king (2 Kings xiv: 19 sq.; 2 Chron. xxv: 27 sq.). The power of the northern kingdom con-

tinued to increase, the relations of the two kingdoms became friendly; their united borders again extended, as in the times of Solomon, from the Mediterranean to the Euphrates and the Elanitic gulf; both Jeroboam II., of the northern kingdom and Uzziah had great prestige as military leaders (2 Kings xiv:23 sq.; 2 Chron. xxvi). I suppose we are not to understand by this that the various peoples inhabiting this region became merged into the Israelitish nation, nor even that they all paid tribute, but that they were confederated for purposes of war, the hegemony being vested in Jeroboam II., and after his death, perhaps, in Uzziah. Earlier than the days of Moses there had been combinations of this sort, in these regions, headed by the northern Hittite kings, to resist the Egyptian conquerors. In the times of Ahab, Benhadad of Damascus had been at the head of a similar combination, for defence against Assyria. Since the accession of Jehu, the hegemonic federation had been broken up, most of the Palestinian countries paying tribute to the Assyrian king. Now, for some reason, Assyria had become temporarily weakened, and the ancient combination was renewed, the hegemony falling to northern Israel, in virtue of his having recently broken the power of Damascus Syria in several battles. The Assyrian records do not mention Jeroboam, but in certain much mutilated inscriptions, they speak of the Assyrian dependencies, from Hamath southward, as having revolted to Azariah of Judah.

In fine, the interval between the uttering of the prophecy of the book of Obadiah and those of the book of Amos had begun with the calamity of a dreadful war between northern Israel and Judah, but the effects of this had been obliterated by the prosperity and the recognition of common interests that followed, and the

two kingdoms were now closer together, and more powerful and prosperous than they had been before since the times of Solomon.

Amos, like Obadiah and Joel, was a Judaite prophet, but his message was very different from theirs. Joel does not even allude to the northern kingdom, though he deals with events in which that kingdom was a participant, and Obadiah mentions northern Israel only in incidental allusions; but Amos prophesies mostly in and for that kingdom.

From the point of view of a public man, it seems to him that the present condition of things cannot last. The Assyrian is threatening the alliance in every direction. The book abounds in passages like iii:11: "There is an adversary, and he shall round about the land; and he shall bring down from thee thy strength, and thy palaces shall be spoiled." He sees clearly that the heavier battalions are on the Assyrian side.

"Go across to Calneh, and look;
Then go from there to great Hamath,
And descend to Gath of the Philistines.
Are ye better than these kingdoms?
Or is their border greater than your border?" (vi:2).

The implication here should not be taken wrongly. It is that "ye" are not better than "those kingdoms," but that their border is greater than yours. The confederacy, extending from Hamath to Gath, had indeed great resources; but the resources of Assyria, as disclosed in a journey to Calneh, and observations taken from there, were vastly larger.

From a religious standpoint, the outlook seemed to Amos no more hopeful. As long as both Israel and Judah were morally disobedient to Jehovah (ii:6-8, etc.), as long as Israel maintained his false sanctuaries, and Judah affiliated with him in idolatrous or illegal worship (iv:4; v:5; ii:4 sq., etc.), he could see no hope of divine interposition to avert the evils that seemed to him to be impending.

In the mind of the prophet there is one hope. If the northern Israelites can be persuaded to repent, and give up their immoralities and their irregular sanctuaries and worship, that will remove the pressure upon Judah to apostatize, and the whole people may turn obediently to Jehovah and receive His help. To bring about such a turning to Jehovah is the task to which the prophet addresses himself.

In this attempt, he assumes that the people of northern Israel are familiar with a doctrine of the day of Jehovah, in just the form in which that doctrine had been preached by Joel and Obadiah. Doubtless they thought of the recent splendid successes of Israel as a partial fulfillment of the promise, and were anticipating a yet more signal fulfillment of it, oblivious of the truth that the day of Jehovah was to be a day of testing His people, as well as of judging their enemies. The prophet objects to this one-sided way of looking at the truth:

"Wo, you that long for the day of Jehovah!
What is it to you—the day of Jehovah?
It is darkness, and not light.
As when a man flees from the lion, and
the bear meets him;
Or enters the house and leans his hand
upon the wall, and the serpent bites
him.
Is not the day of Jehovah darkness, and
not light?
And thick darkness, with no sunshine to
it?" (v: 18-20).

He insists upon it, as Joel had done before him, that men will find the day of Jehovah fortunate for themselves only when they are repentant and faithful.

Naturally, in this appeal to northern Israelites, he bases his position directly on the ancient law, and not merely on what the prophet from Judah had said:

"For in the day of my visiting the transgressions of Israel upon him, I will visit upon the altars of Bethel," etc. (iii: 14).

This is from Ex. xxxii: 34.

With the start given us by these passages, we easily recognize the

other places where he alludes to the doctrine of the day of Jehovah, or, less specifically, to the days that are coming. He speaks of those who put far away "the evil day" (vi: 3). He says:

"And temple songs shall be howlings in that day" (viii: 3).

"In that day . . . I will cause the sun to go in at noon" (viii: 9).

"In that day the fair virgins shall faint,
And the youths, for thirst" (viii: 13).

"In that day . . . I will raise up the fallen booth of David" (ix: 11).

And again:

"Behold, days are coming upon you,
When ye will be lifted with hooks,
And your offspring with fish-hooks" (iv: 2).

"Behold, days are coming, saith the Lord
Jehovah,

When I will send a famine into the land;
Not a famine for bread. . . .

But for hearing the words of Jehovah" (viii: 11).

"Behold, days are coming, saith Jehovah,
When plow shall overtake harvester" (ix: 13).

On the whole, Obadiah and Amos distinctly recognize the doctrine of the day of Jehovah, and enable us to see that it had taken a deep hold upon the men of their generation, so that it could be appealed to, in popular preaching. As to the doctrine itself, perhaps they neither add to what Joel had taught, nor take anything from it.

Michael and Gabriel.

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

THE name of Michael as a heavenly person occurs three times in the Old Testament and twice in the New. The Old Testament passages are Daniel x: 13-21 and xii: 1. The New Testament passages are Jude ix and Revelation xii: 7. The name occurs as a man's name besides ten times in the Old Testament. The usual interpretation is: "Who as God?"

In the Daniel passages Michael is styled "first (*achadh*) of the chief princes," "your (*i. e.*, Israel's) prince," and "the great prince which standeth for the children of thy people (*i. e.*, Israel)." In Jude he is styled

“archangel.” In the Revelation he is spoken of as commanding angels.

Gabriel is twice mentioned in the Old Testament and twice in the New. The Old Testament passages are Daniel viii : 16, and ix : 21. The New Testament passages are Luke i : 19, 26. This name does not occur anywhere as a man's name. Its meaning is “Man of God.”

The ordinary view of these two, Michael and Gabriel, is that of two archangels or angels of a superior order, in which order are also Raphael, Uriel and others found mentioned in the Apocrypha, the Targum and the Koran. It is also supposed by many that these personages were derived by the Jews from the Persians and were copied from the Avesta.

But in the first place there is not the slightest resemblance between Michael and Gabriel on one hand, and the Keresaspa, Zarathustra and Amesha Spentas of Mazdeism. This derivation from the Persian mythology is the invention of a school which seeks to destroy the divine character of the Bible. In the second place, to explain Daniel by what apocryphal and rabbinical writing built upon Daniel, is to explain truth by its corruptions. In vain shall we seek in Tobit or the book of Enoch or in the Targum or in the Koran for any light on Michael and Gabriel. We have the above passages in the Bible, and only those, by which to form an opinion.

In Daniel we find Michael never appearing by name, but only spoken of by the angel who interprets the last vision to Daniel. He is spoken of as helping the angel and giving him strength, and as standing up for Israel. In Jude he is represented as contending with the devil, and in the Revelation it is the same picture. Now in all this there is a suspicion that he is higher than any angel. He is a source of strength and Satan's successful foe. We naturally think

of the scene of the temptation in the wilderness, and of the many prophecies of Messiah as a conqueror of the evil one and his kingdom, and we also think of the same Messiah as the strengthener of His people (Phil. iv : 13 ; 2 Tim. iv : 17). That He should be called a prince, just as angels are called princes, is simply due to His appearing in human affairs and directing them. He is Israel's prince, or he was Israel's angel, the angel of the Lord (passim). He is the one archangel, *i. e.*, ruler of all the angels and guiding them in the eternal war against Satan and his host. Although he is not mentioned in Daniel as appearing, yet the description in Daniel x : 5, 6 is so like that in Rev. i : 13-16, and that in Dan. xii : 7 (referring to the same) is so like that in Rev. x : 5, 6 that we cannot but believe that this last vision of Daniel was a vision of Michael, the archangel, the Son of God. The one that touched Daniel (ver. 10), and then touched his lips (ver. 16), and then touched him a third time (ver. 18), was evidently another than the one that appeared in glory (ver. 5, 6). The latter was the Son of God, the former was an angel.

As for Gabriel, we find him in Daniel appearing as a man (Dan. viii : 15 and ix : 21) commissioned to make Daniel understand the vision. In Luke (ch. i : 19-26) he is the one who announces glad tidings of a coming Messiah to Zacharias and to Mary. He is there spoken of as the one who stands in the presence of God (ver. 19), and as the angel of the Lord (ver. 11) ἄγγελος Κυρίου, a phrase used so often in the LXX for *malak Jehovah*, as in Judges xiii : 15 (comp. ver. 22), where the divine person is clearly intended. In all this we can but see the Son of God coming in love to his chosen ones, comforting their hearts and announcing glad tidings. The fact that He should thus announce to Mary His own birth in the flesh does not militate against this view, when

the divine elements of the matter are regarded. It may seem startling to some to consider both Michael and Gabriel as manifestations of the Son of God, but if we remember that we have received all our notions of arch-angels (in the plural) from unscriptural sources, we may be the better disposed to take this view. Why should the names of only two angels be given us out of the myriads? Is not the very mention of names a suggestion that these are not angels in the ordinary sense? It is certainly

more in accordance with the genius of those Scriptures which have as their grand object to testify of Christ (John v: 39), thus to see him described in his character as "messenger of the covenant" (*malak habberith—angel of the covenant—Mal. iii: 1*) than to see two angels described by name. One view makes Michael to be the Son of God as the strong contestant against Satan for his people, and Gabriel to be the Son of God in his loving proclamation of the good tidings (Isa. iii: 7).

EUROPEAN DEPARTMENT.

CONDUCTED BY J. H. W. STUCKENBURG, D.D., BERLIN, GERMANY.

Preaching the Old Gospel to the New Generation.

THIS timely subject was discussed by Superintendent Quandt, of Wittenberg, at a conference of ministers in Halle. The leading thoughts were:

1. The generation to which we preach is not worse than that of the good old times. It is more intelligent, more practical, more daring, but also more worldly, more weighed down with care, and less hopeful.

2. The gospel which we are to preach to our generation is and can be no other than the old one, adapted to and needed by all generations, the gospel of salvation through Jesus Christ, the crucified and risen One.

3. It is one of the most glorious signs of the times that we have a cloud of able witnesses who preach the gospel in evangelical pulpits in demonstration of the spirit and of power.

4. In view of the common complaint that in our day the preaching of the gospel is less effective than in former times, it must be remembered that to-day a much smaller number is reached by the pulpit than formerly.

5. The lamentable fact that a large part of our contemporaries does not

hear the sermon makes it necessary to adopt extraordinary means to preach the gospel, similar to the missionary preaching among the heathen. The needs of the times require home missionary efforts in order to spread the gospel among those who are not reached by the pulpit.

6. In view of these needs the official preachers are not merely to preach: "Go ye into the hedges and highways," but they are themselves to preach the gospel outside of the pulpit, especially at baptisms, marriages and funerals.

7. Still, the sermon from the pulpit is the chief sermon for our times; and it is our chief duty to preach from the pulpit the eternal truths of the gospel in a timely manner.

8. Our age is loquacious. Where every one speaks it is necessary for the preacher to devote very especial care to the preparation for the pulpit.

9. Our age speaks a peculiar language. We must preach to our generation in the language of our day.

10. Our time has little time; our preaching must not be tedious.

11. Our age knows more of secular affairs than former times, but much less about sacred things.

Therefore our sermons must contain much about the elements of Christianity.

12. Our age is an age of laborers. There is urgent need of presenting labor in the light of the gospel.

13. Our age has peculiar sinful propensities; for instance, to suicide. Especial efforts are required to antagonize these propensities.

14. Our age also has peculiar needs. We must comfort the poor.

15. In view of the violent attacks of infidelity and superstition against evangelical Christianity in our day, it is our duty to awaken and confirm the Christian and the evangelical consciousness.

16. In our age the office and the person are more intimately connected than in former times. What we preach we must also live.

Undercurrents.

"SELF-CONSCIOUSNESS" might be written over many of the deeper tendencies of the age as characteristic of their aim. Thought is intent on knowing what its possessions really are, and what lies within reach of its power. Philosophy has come to mean a full consciousness of intellect, of heart, and of will, and of the great universe of being. The intellectual struggles of the day are efforts to put reality for dreams, fact for fancy, knowledge for opinions, and depth for shallowness. An awakening to self-consciousness is among the most marked features of the religious agitations of the day. They are full of hopeful signs; they mean dissatisfaction with the present because it is so remote from the cherished ideal. Foundations are tested, because religion is deemed so precious that it ought to rest on a basis that is eternal. Changes are demanded in order to make religion more efficient, and to make the good yield to what is better and to the best possible. Theology teems with burning questions because religious

indifference has yielded to religious earnestness. Even the evidences of disease which appear on the surface may be but the result of the effort to get rid of inner ills so as to gain perfect health. Much which some may deplore is but the struggle for life with its fullness against the easy downward movements which tend to death.

Just because the thought of the age is awake it wants what is alive and is content to leave in the grave what is dead. If a man sees fit to lose himself in the Council of Trent or to bury himself in the sixteenth and seventeenth centuries, what does the age care? It leaves him behind and passes on to new conquests. However, it distinguishes such a man from him who stands in the living present, and takes from the currents of the past whatever has life and worth for our day. There is a living as well as a dead past; but the past can only live by making it a factor in the throbbing, energizing present.

The individual, if left to himself, dwindles to insignificance. Without society he would hardly rise above the brute. Hence the individual, as a social factor, has become the focus of thought. To understand man society must be studied, not in one country or age, but throughout the course of history. Much of the past has culminated in the present, and can best be understood in this culmination. The present age, with its infinite variety and mighty convulsions, looms up before us as worthy of deepest study. As the individual must be studied in society, so must the age be studied in connection with the history that has made it, and as a prophecy of the future which lies concealed in its energies.

Some things cannot be argued away; but they can be outlived. Our sentiments, affections, and interests change, and we rise into a new world as we did in passing from

childhood to manhood. Thus forms and symbols lose their adaptation because individuals, the church, and the world change; then they become dead weights, and they consume strength that is needed for living concerns. So we live ourselves into things we can never penetrate with logic. Ethics and religion are life and for life, and they must be lived or else they are foreign to the heart. And they can only be truly lived so far as they are loved. Logic may be a protecting shell, but it is not the living seed itself.

Science is disputing about man, whether he is a brute or the image of God. Stronger than science is the proof of practice. The personality frees itself from the shackles of nature, spurns lust, chooses duty, and thus proves its personal freedom. The soul rises to a contemplation of God and makes His will the law of life, and thus demonstrates its spirituality. By rising into the domain of ethics and religion, the conscience and the spirit are themselves a testimony that there is a realm in which the mechanical theory and materialism are inadequate interpreters.

Comte confounded mythology and theology with religion. But mythologies vanish and theologies change, while religion retains its place in the depth of the human heart. Religion may be prized as a gem beyond all price, yet men may differ as to the manner of cutting and wearing the diamond. Dilthey, professor of philosophy in Berlin, meets the assertion of Comte and others that religion will recede as science advances with the argument that religion has a firm basis in human nature, and says: "The supposition that the influence of religion will constantly decrease in European history as science advances, is not confirmed by the course of history."

Individualistic Socialism.

SOCIALISM worked for awhile as a hidden heaven, the surface revealing only here and there evidences of fermentation. Then socialism became an avalanche whose rapid force threatened to sweep away all that attempted to check its progress. At last socialism has become a mighty glacier, solid, moving slowly now, then more rapidly, carrying resistlessly along whatever falls upon it, and grinding to powder whatever obstructs its course. Reason is the sunlight which slowly melts the glacier of socialism, whose huge mass is, however, constantly receiving additions of snow and of new formations of ice. Even if in the process of ages the glacier which for ages has been in a state of formation should melt its traces will remain.

Only the dead can be ignorant of the fact that socialism is one of the mightiest as well as one of the most important of modern forces. What wonder is it that after individual freedom has been emphasized for a century a socialistic era should dawn? A freedom which ignores the relations and duties of the individual is false. A socialism which ignores the rights of the individual is equally false; it is but an extreme which reacts against another extreme. The truth is in the middle; it is the synthesis of the extremes. Is a long era of extreme socialism necessary before the synthesis will be possible?

The right and wrong of socialism is a problem which the class hatred and partisan spirit of the day are not prepared to consider. Passion is a fury blind and deaf. To the calm thinker and the considerate Christian there are, however, factors in the movement which condemn it as one-sided, as an extreme, and therefore doom it to destruction. What these are becomes evident when, instead of the ordinary socialism of the day, we advocate an individualistic social-

ism or a socialistic individualism, which are but different terms for the same idea.

Two thoughts are prominent in individualistic socialism, and both are in conflict with ordinary socialism. The first is that the emphasis is placed on the individual, on the personality, as the essential element in society, while the vulgar socialism lays the stress on property, on things, as if money and lands were the sum and substance of society, as if man could live by bread alone, and as if he were the slave of the world of which he is called to be the master. One need but study socialistic movements to see that they are largely materialistic, and that atheism is but a natural consequence. The personality is not properly esteemed, the spirit is not duly exalted, and humanity is degraded by putting its interests on a level with those of brutes. Property is nothing but means, and it is grossly perverted when made the end of human aspiration. Even as means it is now perverted, for it is treated as if it alone could accomplish what is possible to it only when backed and controlled by character. Not property-but character is the supreme object of healthy socialism; and property is but an instrument in the hands of character. Why do we call the holding of property theft? Because it is often acquired by robbery and is used to rob the laborer of his dues. But this implies that the crime is with the character behind the property, and that in the change of character is the condition for the change in the state of society. The individual, the personality, the character is first; property, with all material considerations, comes second. Property is for man, not man for property. The individual as exalted above things is the first thought involved in individualistic socialism.

The second thought is not less

marked, namely, that the individual is not lost in society, but that he retains his individuality. Society consists of individuals, and it is valuable only so far as its individual members have worth. The society which so completely absorbs its individuals that they lose themselves in society is not the whale swallowing Jonah, but it is the whale swallowing itself. A socialism that is destructive of individuality is self-destructive; it is not socialism, but a mechanism; it is not an organism formed by the union of constituent elements, but it is a destruction of the members which compose the organism. This is overcome by an individualistic socialism which gives the individual his proper place in society. This it does by preserving and developing the individual, by making of him the most that can be made of him, but without isolating him. He remains an individual, but as a member of society, a part of the social body, so that his condition affects the whole organism, and is in turn affected by every other member of the body.

The individual, then, and not things, and the individual not as isolated or selfish, but as a constituent element in society, gives the true idea of an individualistic socialism or of a socialistic individualism. The individual must be something himself if he is to be anything to society. A house can only be as strong as the material of which it is built; strange that we do not apply the same rule to the social structure. By and by we may become deep and broad enough to realize that society is a chain which is only as strong as its weakest link. At present we have links thrown together in a heap and touching one another externally; their union into a chain is a matter of the future, perhaps of the distant future. Many a link must be severed before it can clasp another link. Let us be honest enough to admit that we have societies, but that they do

not form a solidarity worthy of the name society.

That Catholicism is a socialism with the destruction of individuality is evident; but it is worth inquiring whether Protestantism has not promoted individualism to the neglect of socialism.

Signs of the Times.

THAT the church in Germany needs reformation is generally admitted; and that it can be reformed is regarded as reason for congratulation. A German writer says: "Our church is not a finished structure of dogmas and institutions, to which only here and there a new ornament in the form of a hitherto undefined dogma is to be attached; but it is an organism with a life that grows. Therefore the church is not doomed to drag along its entire past as an infallible tradition which dare not be touched. Unceasing development and correction of what has been transmitted is the right and duty of the church. If the conviction prevails that much in the church ought to be made better, such a conviction ought not to be regarded as a sickness unto death."

This growth, which is a constant renewing on the part of Protestantism, is an inestimable advantage, but it is also attended with peculiar difficulties. Neither past attainment nor an abstract church can be the law for the evangelical believer. Whatever help may come to him from other sources, he must think and believe for himself; with all his dependence on God he is a personality with an independent spiritual life. The enormous demands made on the religious personality by Protestantism involve the individual believer in much greater difficulty than is the case where a hierarchy, a church, a confessional, or a sacrament takes the place of an independent personal faith. Compared with the Protestant ideal of

faith, Catholicism is an easy road to salvation.

That the evangelical life has not room enough in the ruts of the past, and cannot be confined to the channels worn out by other ages, is particularly manifest in respect to dogma. Philosophy, science, general culture, textual and literary criticism, and biblical interpretation have undergone marvelous changes. Only if Christian doctrine were cursed with stagnation, could these changes have left the creeds of the churches intact. Earnest thinkers and practical workers realize that antiquated confessions must either be changed, or ignored, or else their subscription will be promotive of hypocrisy. The lack of honesty in its profession is one of the most common charges against the church; and this lack is regarded as among the most effective means of undermining the character. But what changes shall be wrought in the confession? Many minds, many opinions, is a German proverb, and the agreement on the changes will be far more difficult than on the necessity of a change. The very principles for forming a new confession have not been determined; the past is no law on the subject, for the circumstances are altogether different. Ought a confession to contain the maximum faith of the church, an ideal which the individual believer should strive to attain? In what sense could that truly be the confession of the beginner and of the imperfect? Or, ought the confession to contain the minimum of faith, so that the church is open to all whom Christ accepts? Such a creed would be the end of denominationalism. Some want to confine the confession to objects of Christian experience, so that the testimony of the believer is a confirmation of the confession. Is the confession for preachers only? How, then, can it be called the confession of the church? Does not,

then, the ministry become a hierarchy? These and other difficulties which arise lead to the inference that the confessional problems may require ages for settlement, if they can be finally settled.

A single crank turns the papal machinery; hence the unity of method throughout the papacy. As far as the Catholic press extends, Father Damien has been proclaimed a saint and martyr, whose life is a revelation of the glory of Catholicism. Prominent Protestants have been used to augment this glory. The aim is to show that the papal system is peculiarly promotive of heroism, devotion and sacrifice. But tricks are readily exposed in our day. The German press has exposed the systematic effort of Jesuitism to exaggerate the achievements of Catholic heroes and to depreciate the work of Protestants. It is shown that Protestants did similar work before Father Damien, and that they and Protestantism deserve as much glory as falls on him and is reflected on Catholicism.

The same method is seen in other instances. Catholics claim Germany because their religion prevailed before the Reformation! Protestantism, therefore, means usurpation and robbery, they maintain. They may yet claim America because Columbus discovered it, and because the first missionaries as well as the first murderers of the Indians were Catholics. Rome is lauded as the advocate of freedom of conscience, as the protector of reason, and as the promoter of learning. With an effrontery that is sublime, Catholics are represented as persecuted and martyred, while the hands of the papacy have never been stained by human blood. But the host of martyrs condemned by Rome? The spiritual power delivered them to the civil authorities to be burnt and slaughtered, and, therefore, the spiritual power can, with

Pilate, wash its hands to prove its innocence.

How Jesuits pervert history is continually being exposed. Let one instance suffice. In Jesuit hands the great literary characters of the world are to be obliged to testify in favor of Catholicism. All their utterances favorable to religion are, of course, due to the papacy, while Protestantism is to blame for their vices and their infidelity. The Jesuit Baumgärtner has been manipulating Goethe. Among the evidences that Christianity had an appreciative friend in Goethe the following passage of the poet is quoted: "Let intellectual culture constantly continue to advance; let the natural sciences grow in ever-increasing breadth and depth; and let the intellect be broadened as much as possible: the human mind will never transcend the grandeur and moral culture of Christianity as it glows and shines in the gospel." How surprising that the Jesuit overlooked the passage immediately preceding this quotation. That passage reads: "We cannot tell what we owe to Luther and his Reformation. We have been freed from the fetters of mental bigotry, and in consequence of our advancing culture we have been enabled to return to the original sources and to apprehend Christianity in its purity. We again have the courage to stand with firm feet on God's earth, and to feel that we have a divinely-endowed human nature."

Those who know Germany only through history are surprised, when they come here, to find what great changes have taken place. Not only has speculation yielded to empiricism, and metaphysics to natural science, but the interests, the pursuits and general tendencies of the people have changed. This is largely due to the fact that the politics, formerly managed by the princes, have now

become the affairs of the nation itself. The predominance of the army and the great development of industries and commerce have also played an important part in the change. Military, political, social and commercial interests have to a great extent taken the place formerly occupied by scholarship. A German writer shows that this change is also manifest in biography. Formerly the memoirs published were those of scholars and literary men; now they are chiefly those of diplomats, statesmen and soldiers.

Among the most marked changes in literature are those attributable to the power of the daily press and to the fact that literature has become one of the most extensive of the professions. From its high mission literature has been degraded to a vulgar trade; talent, genius and inspiration have yielded to the influence of money; the sensational and perhaps degrading character often determines the commercial value of productions. It has been estimated that in Germany but one book in a thousand is likely to be read by the next generation. Fashion rules in literature, but fashions change. Anything for money has become the rule of many who scribble to live. Alfred Meissner, one of Germany's popular writers who died some five years ago, has just been exposed as publishing as his own the works written by a friend. His productions brought him money, while his friend was less fortunate. He therefore agreed to publish his friend's productions as his own, and to share the profits with him. Now the friend exposes the whole affair to the disgrace of Meissner and himself; but what is the difference if the exposure only brings more money? Formerly writers were delighted with the wide circulation of their books; now they complain if England and America reprint them without remuneration. A German writer recently com-

plained that American journals were stealing his writings; and he gives Americans the credit of knowing what is best. It is but too evident that quantity has taken the place of quality, and mechanical drudgery the place of intuition and spontaneity.

Pleasure has so long been preached as the supreme good in ethics and as the rule of life, that its unrestrained practice is becoming a growing mania which fills earnest minds with the most serious apprehensions. Social duties have come to mean social pleasures; and to cross another's passions is to wound his honor. The invisible and transcendental is banished in the interest of the agreeable present. Sacrifice is deemed calamity; but the man who can drink the greatest quantity of beer in an evening is a hero. The sporting genius has taken the place of ethical personality. Heine was right: "The new generation seeks enjoyment, and wants to gain success in visible things." Another writer exclaims: "Happy Germany! We are not only united politically, but also the card-players, the bowlers, the smokers and the bicyclers have organized to pursue their common interests. That work so worthy of men, the formation of card and bowling clubs, has been crowned with success. Games of cards and bowling congresses have become important items of news. Sport in the south and sport in the north, sport on the high-ways and sport on the water, sport in the saloon and sport down to the grave—the evil spirit of the century, sport, sits on the neck of our cultured society. What our fathers in their intellectual narrowness regarded as insignificant play has now become science." Formerly men gloried in having seen Goethe or some other literary celebrity; now they boast of having seen some celebrated pugilist or circus rider.

No wonder that the enlightenment

of the age is frequently declared to be fearfully over-estimated. Literature is beginning to teem with works which denounce modern culture as shallow, hollow, conceited, pretentious and a monstrous lie. Superstitions are shown to abound among the masses. The truly eminent men are scarce; but the few stars in the heavens are supposed to turn the night into day. A certain degree of knowledge has become general; but the leaven of the few has been communicated to the people at large. Original thinkers are rare, and so men think in schools, in parties, by sects and by proxy. Life is studied through novels. Even scholarship is not seldom doomed to depend on bureaucracy. Power is worshipped, but the value of the power is determined less by character than by the rivalry of factions. Even the church cannot free itself from the political power so as to manage its own affairs. An official in the cultus ministerium was recently asked by an American how a congregation could get rid of a minister who was disliked? The answer was that this was one of the most difficult things in the world. An unpopular, inefficient, perhaps repulsive, minister weighs as an incubus on the church, and yet the church can sooner go to pieces than be relieved of such a burden. Not a few think it marvelous that with the present condition of things the religious life flourishes as well as it does. But that a change must come is the general conviction, yet no one is able to say what the change will be, and believers are at variance as to what it ought to be.

Notes.

—SOME regard divine truth as a ladder on which they hope to ascend to God and to heaven. The truth is above them and before them, and by stepping on it they hope to rise higher. They forget that the truth can exalt them only so far as it is in

them and so far as they are of the truth. Truth is not a mechanical, but a vital force.

—What is called national glory may be as ephemeral as individual fame. Prof. Lazarus says: "A nation is not rich unless it is rich in thoughts; it cannot be a great nation unless it is great in heart; and unless it reigns in the department of intellect and with the intellect, it cannot reign in the counsel and the dominion of nations, but will be obliged to serve."

—There are national pursuits which are thought by the nation itself to be of universal significance, which, nevertheless, have no international value. Only what is of universal value can affect the cause of universal history. What seems great, and even of eternal moment at home, may seem contemptibly small and despicably selfish when viewed from a foreign shore. A people may be so absorbed by its own petty world that the world deems that people so little as to be unworthy of notice.

—Coming ages may be more powerful than the most powerful critics. Our confidence in human judgment is seriously shaken when we find how time reverses decisions which were confidently regarded as final. Schiller held that only a ripe and perfect mind can give birth to productions which are ripe and perfect, and that no talent, however great, can confer on the product or art what the producer himself lacks. This he applied to the poet Buerger and passed severe sentence on his poems. Buerger never recovered from the wound given by Schiller, and he died of a broken heart. Matthisson, on the other hand, was greatly admired and praised by Schiller. And the verdict of posterity? Matthisson is forgotten, while Buerger is a favorite poet, whose ballads have a place of honor beside those of Goethe and Schiller. So we find that Kleist was treated coldly by Goethe, to whom he

look anxiously for friendly recognition. Driven to the point of starvation he committed suicide. He, too, has become a favorite, and the dramas which during his life were rejected or proved a failure are now very popular.

—Aside from all ethical considerations, the tendency of philosophical thought is to emphasize the relation of the individual to the community of which he constitutes a part. Thus it is frequently stated that what the individual becomes depends largely on his surroundings; that consequently for his intellectual life he depends on society, and that if he were isolated he would hardly rise above the level of the brute. The individual is thus a member of a great organism, on which he depends for his life, and to whose completeness he contributes. There can hardly be a question that social relations and social dependence will form a large part of the studies of the future. Individualism must be supplemented by a healthy and pure socialism, just as the psychology of the individual soul has been supplemented by the psychology of nations.

—The Evangelical Association, organized three years ago to meet the attacks and check the aggressions of Catholicism, already has 60,000 members. At the meeting in Eisenach, last October, Prof. Fricke stated that in Protestant Thuringia the Catholics have more than 68 missions. They have enormous funds for propagandism. During a visit to Rome the professor was told: "There are thirty million francs in the Vatican in gold alone; we do not count it any more, we only weigh it." How critical the Association thinks the situation is evident from the following declaration adopted as expressive of the sentiment of the meeting: "If, now, when the hour of decision has come, we do not gather together our people, then

they will gradually fall into the arms of ultramontaniam and socialism."

—Even if evils are not greater than formerly, they are more observed, and there is a stronger determination to expose them and to get rid of them. This is especially true respecting social and religious evils. If a London dog wears a necklace whose diamonds are worth over \$1,200, while poor, starving women are pleading for work at a penny an hour, the fact is sure to be published and to excite the severest comment. The crisis through which we are passing makes men keenly alive to the needs of the times and the shortcomings of believers. There is a wonderful awakening to the reality of things, and much is coming to light which formerly would not have been observed. If the criticism of the church is severe, it is because it is felt that a great reform is needed.

Fruit and Seed.

—A THOUGHT hatched in the solitude and obscurity of the study may have wings to fly to the ends of the earth.

—Ranke affirmed: "Not in the present alone do men live; they want also to be assured of their future." Nevertheless the age has been interpreted as living for the present and for this world, not for eternity, the hope of past generations.

—Not in what it completed, but in what it began, consists the glory of the Reformation. If Wittenberg and Geneva think and believe for men, what did they do but substitute a new for the old Rome?

—Parliaments are said to be losing much of their former popularity. They talk too much and do too little; they say patriotism, but mean party; they often hinder what they profess to promote, and at times they so represent the dignity and glory of the people as to make the nation ashamed of itself.

—We imagine we state the whole truth when we say that the former skepticism of the few has now become the spirit of multitudes. But it is only a part of the truth. We must also affirm that skepticism has become more radical, and that isolated skeptical thoughts have congealed into skeptical systems. Not only is atheism heralded as philosophical and scientific, but as the ultimate philosophy and the final science.

—The substitution of ecclesiasticism for Christianity is an interesting study. The spiritual life which loses its vigor naturally degenerates into hierarchism, mechanism, and mimicry.

—Whoever, in face of the religious fashions and prejudices of the day, has the heart to advocate the pure, simple, uncompromising religion of Jesus Christ as the Lord himself preached it, is a hero.

—If thought gives out, why not resort to happy phrases? It is the fashion; the stamp makes the gold. Sense is not essential, since sound passes for sense. The rhetoric which has no heat may glitter, and there are souls whom that satisfies.

—The age adores power and makes success the crowning glory of power. But it forgets that the success of to-day may be failure to-morrow, and that the only enduring power is that which springs from the germs of truth and right. There is self-destructive power, which is worthy of the cultus it receives from fools.

—Criticism should be a pruning knife to cut off dead branches and to trim the living ones, so as to promote the health, the vigor, the beauty, and the fruitfulness of the tree. Even its negative work is for the sake of positive results. It, however, loses its important mission when, like a parasite, it destroys the very tree on which it lives.

—There is a pessimism which is

absolute impotence in morality, but mighty in vice. It preaches resignation and practices abominations. Pessimism is the weakness of the age concentrated into worthlessness. The thing might be scorned were it not too pitifully weak to excite so strong an emotion.

—Objections to Christianity are in order. The absence of proof adds to the profundity and heroism of the objector. The trouble of bringing proof can be left to those who refute the objections.

—The process of refinement has been so successful that in some instances it has refined away all humanity. Useful labor has become a degradation. The hand of human kindness is shielded from touch with suffering by the hide of the kid. Form for substance, etiquette in place of heart, why not? They will pass current. Christ made him lord who served most; we make him a slave who serves, and him a lord who serves not. What a contrast between the Lord at the beginning of our era and the lord at the close of the nineteenth century!

Knowledge and Faith.

THE relation existing between knowledge and faith has been pronounced *the* theological problem of the day. While some philosophers claim that all knowledge ultimately rests on faith, the positivists and agnostics are intent on eliminating or ignoring faith so as to make knowledge the sole concern of the human mind. Kant aimed to fix the limits of knowledge in order to get room for faith; but his critical philosophy has been used by modern disciples for the destruction of faith. Specialization has cultivated a one-sided intellectualism which judges the universe from the standpoint of the specialty and disregards the religion which is an expression of the heart and the will as well as of the intellect. If formerly faith tried to domi-

neer over knowledge, there is now a decided tendency in the opposite direction. Scientists and philosophers show a strong disposition to make their empirical or rational methods the test of all being and value, without recognizing a domain in which faith is supreme. Even a recent work on apologetics identifies knowledge and faith. Frequently faith is treated as if necessarily in conflict with knowledge, or as if little better than opinion or fancy. Where such perverted views of faith prevail it is not strange that scientists and men of culture treat religious belief as unworthy of their regard.

Many a difficulty in religion arises from the fact that the relation of faith to knowledge is not understood. Faith may be rational in the sense that the grounds for belief are so strong that it would be unreasonable to refuse to believe. Much that cannot be demonstrated comes with a conviction which no demonstration could strengthen. In science and philosophy belief plays a conspicuous part, and they cannot get along without it. Indeed, at the basis of all our knowledge, even of mathematics, lies the conviction or the faith that our faculties do not deceive us. It thus becomes evident that faith is a necessity of our being, and the only question that can arise pertains to the validity of the cherished faith.

While knowledge cannot dispense with faith, it is equally clear that faith cannot take the place of knowledge or prescribe its limits. On this point Christian thinkers agree with the entire tendency of modern thought. As faith has a valid realm which knowledge cannot penetrate, so knowledge has a realm in which it is absolute. In the German university, where all investigation is free, this fact is emphasized against timid Protestants as well as against Roman Catholics. No religious scruple can prevent the fullest inquiry.

Theological professors urge their students to probe every moral and religious problem to the utmost, to follow criticism as far as reason and the documents will permit, and to substitute a faith based on the profoundest research for faith based on blind authority. Thus theologians do not hesitate to substitute knowledge for faith wherever this is possible.

Modern thought regards it as an axiom that intellect must be met by intellect, reason by reason, science by science. It looks as if the time had come when it must be thoroughly tested what lies within range of the positive knowledge of the human mind. By German Christians the charge is made that an exclusive intellectualism is a serious evil of the day. It is argued that the mind has limits and that these ought to be recognized. But the modern mind is not ready to admit limits which it has not been forced to recognize after severest trials. Science, perhaps, goes on the theory that all that exists lies within its realm, and that it must try to reach the very limits of being itself; and it must follow this theory until by repeated efforts it learns that it cannot pass certain bounds. When scientists reach limits, which Du Bois-Reymond has attempted to define, they resort to theory, and often they call their very theories and hypotheses science. The effort to put science for faith will only cease when the human mind, after exhausting all its resources, still finds spheres which lie beyond the region of demonstration.

To scientists we must look for the correction of the mistakes of scientists. This fact makes some of the scientific tendencies peculiarly interesting to believers. Formerly nature absorbed the attention of scientists; but man himself has now become the focus of scientific thought. A Berlin professor has said that the

first half of this century would probably be called the era of natural science, and the second half the era for the study of humanity. But how is man studied? The attempt is made to interpret him solely by nature. This effort must be as thorough as the human mind can make it, and not till then can we expect science to admit that the whole of man is not within its domain. Dr. Bunge, professor of physiology in Basle, states in a recent pamphlet that physiologists generally regard it as their sole aim to explain the phenomena of life by means of physical and chemical laws. That this must lead to materialism is evident. By this method physiologists think that they will continually approach the solution of the great problems of life; but the author affirms that the very opposite is the case. "The more carefully, widely and thoroughly we seek to explain the phenomena of life, the more we come to the conclusion that processes which we thought had been explained physically and chemically are of a much more complicated nature than we supposed, and for the present they defy all mechanical explanations." He adds: "At present it is not at all clear how, with the sole help of physics, chemistry and anatomy, we shall be able to take an important step forward." He wants to call in the aid of the discarded "vitalism," though not in the old sense of a vital force which itself needs explanation but explains nothing. It is an admission that physical and chemical laws cannot explain everything. Instead of proceeding from them to the explanation of life and consciousness, he thinks that we ought to begin with facts of consciousness, which constitute our best and most direct knowledge, and from the known we ought to proceed to the unknown. Psychology must thus come to the aid of physiology. Once admit that mechanical processes cannot explain all

the mysteries of life, and materialism is at an end.

While physiology thus turns to psychology for help, we are struck with a marked tendency of psychologists to physiology. Not only is the close connection of the body with the mind more emphasized than heretofore, but many are seeking in physiology the key to psychology. Some are looking for the soul in matter, for thought in motion, and for the solution of the rational processes in the nerves. Hence the increase of interest in physiological psychology and in psycho-physics. This effort, too, must be carried to the utmost. Knowledge must expel faith until reason itself demands faith. Physiological psychology has even been pronounced the basis of the pedagogics of the future. In this pushing of physiology to the front we have evidence of the tendency of thought toward positive science.

That when science has reached its utmost limits there will still be a vast realm for legitimate faith, we do not question. Science and faith need to be enemies or rivals. Fechner, the eminent scientist and the founder of psycho-physics, not only had deep religious instincts and also faith, but actually cherished mystical notions. He even advocated the introduction of the teleological principle again into natural science, now so commonly rejected by scientists. The philosopher Achelis says of his deceased colleague Fechner: "With especial pleasure do we greet the restoration of the banished principle of teleology to science, because the fanatical cultus of the mechanical principle in our day threatens to make every calm and unprejudiced investigation of opposite views impossible."

Not as the substitute, but as the supplement of knowledge, is faith required. It dare not antagonize knowledge, but neither can knowledge make it superfluous. There is

no reason why the profoundest knowledge should not be accompanied by the most earnest faith. But if this is to be the case, we must

have Christian scientists, Christian philosophers, and Christian advocates of criticism in the deepest and best sense.

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

The Religious Outlook.

ALL persons who are interested in the name and cause of Jesus Christ should take care that they do not live in a fool's paradise, imagining that they have outlived all hostility, and setting at naught men who contest this position. Gladly acknowledging the progress, direct and indirect, which the Christian cause has made, I cannot shut my eyes to the fact that the great majority of people, even in nominally Christian lands, simply know nothing whatever of the spirit of Jesus Christ. He is not much known, even in His own church. His name we know well, but His soul is a stranger amongst us. The very first question, therefore, which we have to ask relates to our own personal Christianity. If we have thought of Christianity as a system of opinions, we have missed the supreme purpose of Christ's visit to our world. If it is a system of opinions, then it is by so much intellectual; and if those opinions are necessary to salvation, then salvation is of intelligence and is no more of grace; and if salvation is of intelligence, then verily there are few that be saved. When we talk of the forces hostile to Christianity, do let us begin the inquiry at our own hearts. Let us be severe with ourselves, then we can receive in a right spirit the severity of others. Let us put to ourselves the most blunt and ruthless questions, and thus prepare ourselves for the roughest handling by our avowed and determined opponents. Are we the propagators of a false Christianity? Is our reasoning cramped and crippled because we have exactly so many foregone con-

clusions to maintain, which must be maintained if we are to be accounted orthodox? Or are our logical contentions the exact counterpart of our moral persuasions? Is ours a creed which we are briefed and feed to defend? or a faith which creates the soul in the image of God? These questions are terrible, but we should not be afraid of them. Is the Christian church worth maintaining? Is the Christian ministry becoming a profession which is only followed for its remuneration? Do we preach that we may live, or do we live that we may preach? I want Christian men to thrust all such questions upon themselves, knowing that if they should decimate our numbers they will test and establish our quality. Such questions should be addressed to institutions as well as to men. Sometimes it is as wise to end an institution as to begin one. All communions should set out their institutions for periodical review, and should dismiss, transform, or continue them according to a very practical standard of judgment. Vested interest and personal sentiment must give way before public need and new opportunity. Nor need there be any reflection upon doomed institutions. They were necessary to their time. They did their work well, but they have outlived their usefulness. Ministries, lectureships, magazines, charities, pensions, endowments, should be criticised, examined by the present condition of facts, and adjusted so as to secure the interest, the sympathy and the support of living men. Never change merely for the sake of changing, but when the time for change has come

do not await until a public scandal forces an official reform.

Personally, I cannot but look with the intensest seriousness upon what is more or less vaguely known as the present position and influence of theology. With theology, properly defined and understood, we have no quarrel. It admits of noble and complete defence, but theology as a merely priestly invention and priestly instrument is the deadliest enemy of Christ. I submit it merely as a personal opinion that the true instinct and genius of theology are not given to many minds. There are few poets, few painters, few musicians, few theologians. What may be called the instinct of theology is peculiarly the gift of God—given to a man here and there in the centuries. To some minds—as the ages testify—God has been abundantly communicative. In all ages there have been men in the church who have walked with God, in whose voices we have noted faint echoes of thunders not to be heard but in solitude, in vigil, and in prayer. Such men have had open access to inner places. They have been blessed with listening hearts. Through them God has spoken to the multitude of believers, and enriched his church with doctrine and music and peace. For such men and their ministry what shall we render unto the Lord? They are the teachers of teachers. They are pastors who can lead forth the shepherds into heavenly valleys, and through the shepherds can feed the flock. We know such theologians by their modesty, their gentleness, their sympathy, their trembling reverence—qualities and attributes which consummate themselves in beneficent majesty.

Most of us can be but the humble followers of such men. Their genius is incommunicable. Their mantle is their own. If this is true of ministers, it is at least as true of hearers. At whatever sacrifice to

feeling, we must strengthen ourselves to tell some men, in the pulpit and in the pew, that they are not theologians. They are Christians, they have large experience of spiritual blessings, they are qualified to do much good in practical service, but they are not entrusted with the fullest wisdom of God. There are men even in pulpits pronouncing opinions upon theology, upon heterodoxy and orthodoxy, who ought to be simply silent when such subjects are receiving the attention of the prophets of God. Many persons mistake part of the truth for the whole truth, and thus they misrepresent the kingdom of heaven. Others are well acquainted with phrases, expressions, and dogmas, who do not distinguish between the letter and the spirit of truth. It can never be pleasant to say so, yet such things must be said if Christ is not to be put to open shame by the very professors of His religion. If I were called upon to point out the most hostile forces now operating against Christianity, I am afraid I should have to indicate by name men who vainly and ostentatiously suppose that they are doing God's service. By their ignorance, their fanaticism, and their uncharitableness, they are crucifying the Son of God afresh. They think that they know the truth, whereas they know but part of it; they forget that growing knowledge should be growing restraint, and that enlarging communion with God should be enlarging charity towards men. I fear an open opponent of Christianity infinitely less than I fear an ignorant and undisciplined friend.

In looking at this aspect of the case, it may be useful to state how possible it is to put human creeds and forms into most mischievous prominence. They have their place. In that place they may be of service. As landmarks, as indicating points of substantial agreement, or

as a basis of temporary or long-continued co-operation, they may be of much value; but when regarded, practically if not theoretically, as complete and final statements of theological truth, they become instruments of positive disaster, working a degree of havoc which is simply impossible to open infidelity. Under that pretence I denounce and repudiate every confession of faith. Concerning every formal creed we are entitled to ask some direct questions: Who wrote it? Would the authors write it to-day if still living? By whose authority did they write it? Who invested the writers with infallibility? Does not language itself change? Is there not a fashion even of words? What right has any man to bind some other man's conscience? I am sure that by forcing creeds into a false position—a position of finality and authority—we have done infinite mischief. This has been made clear to me by the action of infidels. When I have challenged them to set forth their antagonism in words, they have hardly ever levelled a distinct objection against Christ. They have cited formal dogmas, they have quoted passages from catechisms, they have magnified the bitterness of sectarians, they have fallen foul of ecclesiastical misgovernment and over-remuneration, and they have had far too much reason to support their hostility on all these points. Our creeds have been too elaborate, too metaphysical, too papal, altogether too ingenious and ostentatious. They have at least had the look of finality, however much they have disclaimed it. Not only on the outsider or unbeliever has the effect of a formal and authoritative creed been disastrous, but even more so upon believers themselves. From my point of view, it is criminal to exact from young men, comparative boys, subscription to creeds which are

supposed to represent the best thoughts of centuries. At five-and-twenty what do the most of men know about life, or thought, or theology? They know nothing. They may have accumulated much information, but they have settled nothing which can be regarded as final in the highest regions of religious speculation. Observe, in all this I maintain my distinction between saving faith and philosophical certitude, between spiritual experience and speculative dogmatism. A child may know and love the Saviour, but no child can adjust the opinion of ages, or hold final opinions upon subjects which themselves by their very nature can never be final. I am afraid that the church has made itself the unconscious manufacturer of infidelity. The church has been unreasonable. The church has not sufficiently distinguished between theology and Christianity. Therefore, in counting anti-Christian forces, I do not hesitate to reckon as one of them a misplacement and unhappy use even of noble and well-tested creeds.

A broad and reasonable distinction has often been drawn between religion and theology, between saving trust in Christ and a complete philosophy of spiritual truth; and to this I would add an equally broad distinction between distrust of human creeds and indefiniteness of religious thought. It is possible for some minds to dislike creeds because they dislike definiteness, and to dislike definiteness in religious thought because they dislike restraint in personal morality. In my judgment, however, everything depends upon where the definiteness is regarded as vital, that is to say, at what point or points is it absolutely indispensable? For myself, I have no difficulty as to the answer. There must be no incertitude as to the soul's relation to Christ. Certitude there means to my mind orthodoxy, Christianity,

salvation. A negative relation to Christ has always ended in His crucifixion. Pilate said, "I find no fault in Him," Herod said, "I find no fault in Him," but they gave Him up to the murderers! From the spiritual necessity of the case that was inevitable. This is the irresistible sequence. Beware of it! There is no security in negativeness. If you merely find "no fault in Him" you will assuredly give up Christ under external pressure. Christ asks us for no good-conduct certificate. He asks us for the loyalty of the heart's whole trust, He claims the throne of our undivided love. There—there—there we must be definite! We need not indeed have any theory or philosophy of His atonement, but

we can feel our bitter need of His cross, and we can in broken heartedness on account of sin cry, "Lord, I believe, help thou mine unbelief." It is not my business to pronounce judgment on other men as sincere and more gifted than I am, but for myself I must say that I should hold a merely negative view of Christ if I denied His Godhead. Christ would be to me but a man in whom I find no fault if He did not die, the just for the unjust, if He did not wash me from my sins in His own blood. Here my definiteness is absolute. Here I would calmly await all coming time, all coming worlds. Here I lay down the burden and the distraction of all controversy, and begin the experience of ineffable peace.

MISCELLANEOUS SECTION

Church Training.

BY REV. W. E. BAKER, ROSWELL, GA.

OF the two departments of Christian effort, training and evangelization, the former, in the opinion of the writer, needs at the present time especially to be emphasized. We should not do less for those outside the church, but more for those inside. The deficiencies among Christian people as to church attendance, Sabbath observance, Bible study, family religion, systematic giving and Christian work are positively intolerable. And they are due not so much to lack of spirituality as to neglect of training.

1. Training is necessary. Pastors are often astonished and mortified to find no attention paid to the most reasonable and easy requirements; and tempted to feel that if they have so little influence with their people, it is time for them to seek some other field of labor. Why, for example, should not all sing, all contribute, all be present at the opening of public worship? The explanation is that the people have not been trained to do these things, and until

trained, they are not able to do them. Congregational singing is impossible without congregational training. An intelligent church may not be as well educated in this particular as a neighboring ignorant church. There may be ability to sing apart, where there is no ability to sing together.

Untrained converts do not know how to keep the Sabbath holy; they are unable to distinguish—in employments, reading and conversation—between what is holy and what is not holy. Giving for the spread of the gospel requires training. Many people manage their expenditures so poorly as to be unable to pay their debts. And if they cannot pay their debts without training, how can they give without training? To part with that last dollar may bring them to bitter need; and assurance that the Lord *will* provide in the future, comes only from discovery that the Lord *has* provided in the past. A Christian man may be positively unable to ask a blessing at his table or make a prayer in the presence of others, or take a front seat at the social

meeting, or invite the careless to the sanctuary.

This inability is not realized by the pastor. *He* can easily do these things to which he exhorts others, and why cannot *they* do them. *He* can help well at the time of service, and why cannot *they* keep well. *He* can give, no matter how poor, and why cannot *they* give. He does not consider that *he* has been trained, while *they* have not been trained. He is not necessarily better disposed, but he is better trained than they are. The writer, after absorption for years in pastoral study and labor, had the misfortune to be up for the first time in a justice's court (not for his own fault or on his own account, however), and such was his helplessness, that if the rustics present had taken him for an idiot, they would have been excusable. That misfortune showed him how a man might be a Chief-Justice on the bench, and yet seemingly an idiot in the prayer-meeting.

Moreover, it must be remembered that ability on the part of each individual does not imply ability on the part of the congregation as a whole. Any soldier can drop his musket at the word of command, but for a company of soldiers to do it at the same instant requires drill. So, for a hundred church members to be all present at the opening of every service—all engaged in Bible study, all contributing at every collection, all maintaining the family altar, all ready to work—requires training. Such training is as important in the church as in the army, and in both it constitutes the very secret of strength. A company of fifty trained soldiers can sway a mob of thousands, and a church of fifty trained members can control the religious life of a community.

But it may be said that Christians are so various in their characters and circumstances that they cannot thus act together. True, they think

so; every absentee has his reason; every non-contributor his excuse; every idler his ailment. Every person, in or out of the church, is fully persuaded that he is obliged to do and ought to do just as he does. But training will change all this—will give about the same attendance in bad weather as in good weather—at the night service as at the morning service. The five hundred operatives of a factory can all be in their places at the hour fixed, and every disciple can do everything that the Master commands if so trained.

2. What is training? It is something additional to preaching. We often see very superior preachers preaching to very inferior Sabbath-observers. Telling the people what to do and then turning away and letting them do as they please will not avail, as every one who has undertaken to supply a pulpit finds out to his sorrow. The commission is preach and teach—make disciples and then discipline, train them.

Further, it is something more than visiting. There are pastors who do a great deal of congregational visiting, and yet have very little congregational singing or prayer. We must not only tell Christians what to do, but see that they do it. The writing-teacher is not content with merely giving general directions as to how to hold the pen, but glances along the line of pupils, and if he observes one whose cramped and twisted wrist shows that the instructions are not being followed, he steps to him and adjusts the pen in his hand, and he repeats the adjustment a hundred times if necessary. And as with the holding of a pen so with the holding of property. The church is to observe if any of its members do not follow the public instructions as to giving, and to set them right by private adjustment. The pupil does not resent the intervention of the teacher, because holding the pen aright is one of the

things which he came into the school to learn; so the convert is not to resent the supervision of his liberality, for holding his property aright is one of the things which he came into the church to learn.

In the same manner we must see that every member of the church keeps the Sabbath holy, forms a correct idea of the teachings of Scripture, attends every public service, speaks the truth, is honest in the sight of all men and endeavors to lead sinners to Jesus. Not one of these things can be done without a training received either before or after entering the church; and not one of them but can do done with such a training, if judicious, persevering, and conducted with due recognition of the right of private judgment.

All this, it is true, will make a great deal of work and keep up a constant stir of holy effort, but such activity is just what the church needs, and is the only thing that will preserve it from those quarrels, those demands for casual attractions in the pulpit and in the choir, and those undignified devices for church promotion, which so disgrace the cause of the Redeemer.

3. Methods of training. The work is to be commenced by forming a roll of actual, as distinguished from nominal, members. It is necessary to have the names of those who are resident, and who are still of a mind to confess Christ and do whatsoever he has commanded. These are the ones, with whom, at least in the beginning, we have to do. The supervision of the church is to be extended to the life and conduct of each of these; it being undoubtedly the case that a person will act more circumspectly when the eyes of others are upon him than when he is alone.

This idea is carried out in every well-regulated Sabbath-school where each pupil is enrolled and a record kept of his or her attendance, pre-

paration of the lesson, giving and general behavior. Church members are all children spiritually, and in some things they need the treatment of children. Many make no preparation for the sanctuary, are lacking in promptness, forget to bring their contribution, and a little personal reminder will help them greatly to the discharge of these duties.

Suppose for example that on Saturday before an important collection the church privately calls the attention of each member to the duty of the morrow. This can be done by sending an envelope with name written on it, by a special messenger. When the Sabbath comes the congregation will be larger than usual. Those who had thought themselves forgotten, impressed by the fact that some one had concern enough for them to write down their names, will make a special effort to be present, and the result will be a perceptible increase in the attendance. Twenty-five envelopes out of a hundred, we will suppose, are returned. The pastor introduces the next quarterly collection by a reference to this fact, and exhorts the people to see if they cannot do better. There is a gain of one contributor. Now, most persons would pronounce the experiment a failure. But no, for one per cent. every quarter, is four per cent. a year, or perfection in twenty-five years. And is twenty-five years a long time in which to reach a pre-eminence, which no other church in the land has reached?

Again, let the pastor go to every newly married couple in the church who are about setting up an establishment of their own, and get them started in the duties of a Christian household; and in twenty-five years the blessing at the table and the family altar will be the rule among that people and neglect the exception.

Taking part in public services is

usually very much dreaded. But let the young men of the church be gathered in a weekly meeting for improvement in piety and usefulness, and in twenty-five years they will be religious leaders, whether at home or away from home.

In conclusion, as to the results of training. Those are wofully unappreciated. The general public applauds only that which produces immediate effects. They do now allow the spiritual builder to lay foundations but insist on his rearing something above the surface, that they can see and admire. Our churches are eager to report increase of numbers. It would better indicate what strength they have if they should report the number who attend every service, who keep the Sabbath holy, who study the Bible, who contribute, who bring up their children aright, and who pray in public. The average church would need only units instead of tens to make such a report. The results of training are not showy and expeditious enough to satisfy the general impatience. And we cannot magnify these results without seeming to speak slightingly of the grace of God. It is so encouraging to have every one excited about their souls, and it produces a shock to suggest the possibility of lying, stealing, Sabbath breaking converts. But the fruits of the Spirit are love, joy, peace; obedience to Christ's commands comes only from training in the knowledge of those commands. Revival stimulates to duty, but does not make clear what duty is. Converts, no matter how zealous, will be as awkward about religion as about writing with the left hand, unless they are trained.

The question here is not between grace and training, but between grace without training, and grace with training. It is like the question between genius and education, or between sunshine and cultivation. We find instances of piety among

untrained people, just as we find fruits and flowers in the wilderness. But what are the little baskets of these latter brought into the city market compared with the trainload of valuable products constantly rolling in from the thoroughly cultivated region! Uneducated genius sparkles and astonishes, but it is educated genius that governs the country.

The results of grace without training are comparatively insignificant. There is a country where they had preachers and religious excitements in abundance, and yet after a hundred years it remained as godless as ever. Twenty years ago training was added, and now the infidels are gone, the churches support themselves, and true religion is predominant. In another country training has been the rule from the beginning, and this day its representatives are preaching the gospel and controlling the religious life of communities, far and near. There are numbers of churches in our land, any one of which could, by twenty-five years of training, be enabled to do as much for God as whole synods, conferences and associations are doing now.

The complaints we hear of neglect in church attendance, Sabbath observance, family religion, systematic giving and Christian work, are truly pitiable. All kinds of remedies are suggested, but the fact is ignored that our members are helplessly unable to perform their duties as Christians until properly trained. It is admitted that training is necessary in the army, in the telegraph office, in the writing school, but assumed that in that most trying and arduous of all spheres, the church, it can be dispensed with.

Let this remedy be generally adopted, and, like the trained Cromwellian regiments, we can sweep the field. Let the average church of one hundred members increase its gifts

to \$500 a year for the spread of the gospel—that is, \$50,000,000 for a hundred thousand churches in Christendom, and \$5,000,000,000 in a hundred years! How long at that rate would it require for the saints to inherit the earth?

And training being part of the great commission, and absolutely necessary, is practicable. If all the members of the church do not fall in with our plans at once we have only to make a start with those who do; we have only to go forward gradually, quietly and patiently, and success is assured. The advantages resulting will produce conviction as to the wisdom of the effort, and secure in the course of years general co-operation.

The House as Used in Bible Illustration.

BY JAMES M. LUDLOW, D.D.

No. V.—The House Fire.

HOUSE fires among the Jews were of primitive arrangement. The winters in Palestine are short and not severe. While the snow lies upon the mountains late in the summer, the valleys in winter have only a night chilliness, and the discomfort of dampness. An open fire of coals in a brazier or pan; a little heap of wood which would hardly kindle a stove fire; a handful of charcoal in a hole cut into the earthen floor, and bridged over with a low bench-like structure covered with a rug, beneath which the inmates put their legs—thus constituting a literal family circle—or the blaze at the door of the hut and tent; these are still about the best substitutes one will find in that land for our hot-air furnaces, which catch the terrible blizzards and breathe them up through our registers like balmy airs of summer. But there is as much more poetry about the rude house fires in the East as there is smoke and sparks.

The Bible writers made even the discomforts of a group huddling

about the fire preach to them excellent, moral and religious lessons.—*e. g.*

Proverbs x : 26: "*As smoke to the eyes, so is the sluggard to them that send him.*" When the smoke did not pass out of the unscientifically constructed chimney, which was generally but a hole in the roof, they were reminded of this common saw. There are many people who have not sufficient draught of energy to carry off their own disagreeableness. Lazy people, as a rule, are nuisances to those who depend upon them, and to themselves as well; for every one is his own master, with something alert in his soul that sends him here and there. His conscience commands him to duty; hope calls him to reward. Some necessity is always goading him on. But the sluggish disposition does not respond. The lazy man lacks self-loyalty enough to carry out his own best impulses. So the poor soul has to take the smoke of its own inward fire, and lives a half-blind, fretting existence of petty misery.

Isaiah lxxv : 5: "*These are a smoke in my nose, a fire that burneth all day.*" The people referred to are described in the previous verse as those who say by their manner: "stand by thyself, come not near to me; for I am holier than thou." God is not offended with those who are simply weak or faulty, if they have a corresponding humility. They do not annoy Him. He pardons their faults and puts his strength into them, but He represents himself as impatient with those who feel the equanimity of self-assumed goodness. They "are a smoke in my nose." Then, too, other sins are apt to be occasional, spasmodic, with intervals for repentance. But pride is persistent; a fire "that burneth all day," a hopeless sort of sin.

Psalm lviii : 9: "*Before your pots feel the thorns, he shall take them*

away." When the house-wife wanted a hot fire for a few moments only, to cook a thin cake, or boil a little water, she used the dry brush of the thorn bush. It kindles so quickly that the traveler is warned not to shake the ashes from his pipe near to a clump of thorns, lest he should set the field ablaze. The heat from this stubble is intense though short-lived; nothing starts the bubbles in the pot so soon. The Psalmist is here giving a warning against sin, whose punishment may come suddenly, while as yet the sinner thinks his evil way is just beginning, his concupiscence only in the spark.

Ecclesiastes vii : 6: "*As the crackling of thorns under the pot, so is the laughter of fools.*" To get the easy run of the proverb we must know that the words translated "pot" and "thorn" sound very much alike in Hebrew: "sir" and "sirim;" in English we might say "as crackling nettles under kettles," or "crackling stubble makes the pot bubble." (Dean Plumptre.) It was pleasant to hear the thorns crackle, but the noise did no good, and soon became a nuisance. "A little folly now and then, is relished by the best of men," but a little is enough. There is nothing more tiresome than senseless mirth. How the clatter of idle tongues tantalizes the soul that is chilled with the cold blasts of adversity. But genial words that have some solid thought, some comforting truth back of them, are like the crackle of the great logs whose warmth penetrates to every part of the room, and lasts as the hours pass. Such is the mirth which David ascribes to nature rejoicing in the beneficence of the Creator; — Psalm lxxv : 13. The valleys stand "so thick with corn that they laugh and sing." (Vulgate translation.)

Isaiah xlvii : 13, 14: "*Behold they shall be as stubble; the fire shall*

burn them. . . . But it shall not be a coal to warm at, nor a fire to sit before." The prophet here describes the men of his day who had novel notions of truth and right, and would lead the people astray from the plain doctrine of Jehovah — "the astrologers, the star-gazers, the monthly prognosticators." Stubble flame is very brilliant while it lasts. It will catch attention by its sudden flashes. So will superficial novelties, plausible conceits, new theories. But there is nothing save the old truth, that has glowed for the ages, to give permanent satisfaction to the conscience, and to warm the heart.

Proverbs xxvi : 20, 21: "*For lack of wood the fire goeth out; and where there is no whisperer, contention ceaseth. As coals are to hot embers and wood to fire, so is a contentious man to inflame strife.*"

James iii : 6: "*Behold how much wood is kindled by how small a fire. . . . And setteth on fire the wheel of nature, and is set on fire of hell.*" Gossipy tongues are the real Lucifer matches.

Psalms xxxix : 1-3: "*I said, I will take heed to my ways that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is with me. . . . My heart was hot within me: while I was musing the fire burned.*" That is, meditation will increase passion as the fire will wax hotter if you only furnish it with air; the flames will feed themselves. Hence the wisdom of the apostle's injunction—"Make no provision," *i. e.*, foreseeing by thinking of them—for the flesh to fulfill the lusts thereof." So, resentful thoughts about our wrongs will load us to the muzzle with resentful purpose, and at some unfortunate moment our magnanimity will give way, and we will fire the volley of wrath. So, also, meditation upon the things that make for peace and purity will bring forth correspond-

ing deeds, even without definite resolve; the soul will overflow, and the overflow will be after its own kind. Jeremiah made up his mind that he would not preach any more; he was discouraged, like many other ministers, because the people would not heed him. But he kept on thinking of the monstrous iniquities of Israel, and of the righteousness of God. He describes the result (xx : 9). "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forebearing and I could not stay." So he blazed out in a new fury of holy zeal.

Jude 23: "*On some have mercy who are in doubt; but some save, snatching them out of the fire.*" The open-floor fire in an eastern cottage was a constant source of danger, not so much to the house, which was of stone and mud, but to loose articles which had a way of rolling down into the fire pit. The housewife would very quietly pick up things that were only out of place; but not so things that had got into the fire pit; these she would "snatch" away. So there are many people of incorrect notions, whose habits may not be in highest form, according to our better instruction, who are out of their places, as it were, in God's orderly household. These are to be gently dealt with; set right, if we can do it without greatly disturbing their complacency or giving them offense. But one falling into downright sin or infidelity is to be rescued at any cost. Christians have no right to be moderate in their method in such cases. We must fling ourselves after such, for the flames of perdition will speedily enwrap them. We must pluck them as "brands from the burning." (Zechariah xii : 2.)

The Pulpit and the Pew.

BY REV. G. JAMES JONES, PH.D.,
DAYTON, O.

ATTEMPTING an elaborate discus-

sion of my subject would be out of place here. By the Pulpit and the Pew we mean the relation existing between the man in the pulpit and the men in the pew. It is important to remember that the one in the pulpit is "man," and that those in the pew are "men and women"—no more, no less. Imperfections are common to both. We have seen men so noble, so great, so Christlike, in the pulpit that their voice and look lifted us up into the very presence of the Most High. Again, have we seen in the pulpit only the frame work, the casing, in which men ought to have been. Their presence reminded us of everything but of man. The signs of true manhood were painfully absent. Call them what you will, but do not degrade the greatest word but one in the English language. God is the greatest word; man is the next; whatever they were, they were not genuine men. Learning and eloquence do not constitute manhood.

But these objects are not always in the pulpit. They are also too often found in the pews. The ancients thought that pigmies only inhabited the banks of the Nile and the Ganges, and that they waged their wars on the cranes of those regions. The ancients were mistaken, for we have seen pigmies in pulpits and pews right here in blessed America. They are small and insignificant in everything but mischief. A single grasshopper is comparatively small and powerless, but a large number together can stop a train and cause the death of many. Religious pigmies, whether they call themselves Congregationalists, Presbyterians, or something else, are not capable of much good, but they can and often do arrest the progress of Christ's blessed kingdom in the world.

For religious growth and power, two things are absolutely necessary: The grace of God in the heart, and

practical common sense in the head, and it takes a tremendous amount of grace to make up for the want of good sense. Christians ought to combine power and meekness, piety and wisdom, courageous faith and every-day-common-sense, and draw men to them more by what they *are* in actual life than what they *believe* they ought to be. The world is right in looking to the church for broad, noble, divine humanity. Christianity concerns itself with the evolution of man — with the development of those virtues and graces which alone can transform the human into the image of the divine, and make his society pure and good. Goodness is unselfishness. Purity of character is more than freedom from sin. It is the consecration of the powers of the soul to the good of others in the name of Christ.

The relations of the pulpit and pew are the relations of two rivers which unite and whose power for service is augmented by the union.

The business of pulpit and pew is the converging and the uniting of the best powers and energies of men for the temporal and eternal good of humanity. No organization under heaven can benefit a community as a live church can; and no power, either on earth or in haven, can supersede the powers of consecrated and sanctified souls in the name of Christ. Not by sermons, songs and prayers alone are men redeemed to God. The pocket-book is deeper than the heart.

Prove to the world that the pocket-book is converted to Christ and it will believe in your religion. It must be admitted that there are some very shabby professing Christians, but the shabbiest, the most worthless and pigmian of them all is he who makes long and frequent prayers and short and unfrequent offerings of silver and gold, and clutches his pocket-book just as if the salvation of his soul depended on its contents.

The moral and spiritual power of a church is not measured by the number of its members, by the amount of wealth represented by them, or by the fineness of the cloth they wear, but by the power of the Holy Spirit in their hearts. As soon as that power is a burning passion of the soul, means will be devised for the spread of the gospel, for the reaching out after the unconverted, the care of the poor, and for the erection of buildings and temples of such imposing grandeur as to inspire all believers to greater faithfulness and devotion, and compel every unbeliever to recognize the fact that the Christ of the nineteenth century is not an occupant of a barn or a stable, but that he is "The King of Glory," and that the cedar of the forest, the cattle of the valleys, the sheep on the hills, the silver and the gold are his, as truly as the hearts and prayers of his people, and that all are cheerfully given to the good of man and the glory of God.

PREACHERS EXCHANGING VIEWS.

Christ at the Door.

IN the Nov. HOMILETIC, Mr. Sloane criticises Dr. Ludlow's paper (Aug. HCM.) making Christ's words: "Behold, I stand at the door and knock," refer to the *Christian's* attitude toward the Master and not the *sinner's*, because the words are addressed to the *Church* at Laodicea.

True, the direct implication would be the lukewarm Christian, but the

phrase, "If *any* man will open the door," makes it general. The power of the simile for good is greatly minimized by limiting the application to the Christian. The direct implication being made that the heart of the Christian is often either closed or only ajar to the presence of our King; then follows by expressing the fact that Christ knocks as well at the heart of the *sinner* by

his providences, or by his Spirit as at the heart of the *Christian*. "The manifestation of the spirit is given to every man to profit withal."—I Cor. xii : 7. For we must remember that the words under discussion are what the *spirit* of Christ saith to the churches.

As to the savor of the feast filling the whole place, will it not be more appropriate to say that He sups with us here in the sweet communings we have with Him, and we shall sup with Him when we shall sit down at the marriage supper of the Lamb.

CORONA, N. Y. WM. M. CARR.

The Church vs. the Saloon.

No doubt there are some profitable suggestions in the "Plain Talk to Preachers," (Nov. HOM. p. 468). But it strikes us that the "talk" expresses some serious errors. I believe the average saloon sinner would prefer the saloon to the church if the latter were twice as attractive. We have tried all the attractions we could invent and have found them vain. Henceforth we shall have no confidence in the flesh. Men came and nibbled at our bait, but the devil was sharp enough to show them the hook of the gospel. Our attractions ceased to attract, and we have learned that the only attraction which the preacher is at liberty to use is "Christ and Him Crucified."

M. C. BAILEY,

FAIRCHANCE, PA.

Why Not Have One in Every State?

In the November REVIEW reference is made to the meeting lately held in Washington in the interest of constitutional and legislative safeguards for our free national institutions, and to take measures "to prevent all sectarian or denominational appropriations of public funds." This step has been taken none too soon. Have not we as ministers and people been almost asleep while the Church of Rome has been plotting against

and encroaching upon our institutions of learning and our national freedom. The most powerful, pronounced, organized foe to religious liberty upon American soil to-day is Roman Catholicism. Is it not time for every Protestant pulpit and press in the land to speak out on this question? Why not organize all over the land to prevent Jesuitical tyranny, and rally the forces of Protestantism against the sworn enemy of religious liberty and an open Bible? Is it not high time to agitate this matter? If so, let us do it. Will not some wise men devise a plan by which we can have a Protestant League in every State in the Union.

J. W. MAHOOD.

EARLY, IOWA.

"The Name Christian."

[So many correspondents have written us in response to Dr. Edwards' exegetical paper on this interesting topic that we allow no less than three of them to express their views.—Eds.]

Dr. Edwards' exegesis of Acts xi : 26 (November REVIEW, p. 451) seems to me to be erroneous.

1. The verb *χηματιζω* has in the New Testament two distinct uses, which Dr. Edwards does not recognize, in the "eight" passages quoted in the article it is *transitive* and signifies "to divinely respond to inquiries." In the passage under discussion, *and also in Rom. vii : 3*, a passage exactly parallel to Acts xi : 26, but unmentioned by Dr. Edwards, the verb is *intransitive* (therefore not at all parallel to the "eight" passages) and signifies "to bear the name of." In this use and signification *χηματιζω* was employed by Polybius, Josephus and many other writers immediately before and after Christ, and that, too, without any idea of *divine* naming.

2. If the name "Christian" were divinely given, it is at least strange that the next mention of it in the

New Testament is 20 years later, and that the only two times it is mentioned were from outside the church; strange, too, that the epistolary writers did not use it in addressing the disciples.

3. As to the "new name" (Isa. lxii: 2) I always have understood it to be given in that same chap. vv. 4, 12.

4. That "Christian" is equivalent to "Christ's sons" is both opposed to language and is an idea extraneous to the Bible. The Latin-Greek termination, *ανος* or *αρος*, means, "belonging to" or "divided from," and we are "sons of God," but never of Christ.

5. The speedy adoption of the name "Christian," even if given in "contempt and derision," ought not to appear improbable, in view of history (note the stigma "Methodists") and especially in view of the exhortation in 1 Peter iv: 16. But there is no need of regarding the name as given in derision. It is but one of a thousand illustrations of the work of the epithet-making Antiochians.

F. D. TUBBS.

PACHUCA, MEXICO.

In your Nov. issue Dr. Edwards states in his article upon "the name Christian" that *every* passage where the word *χρηματιζω* is used harmonizes with his theory that the name was divinely given. But he has inadvertently omitted Rom. vii: 3, "*μοιχαλις χρηματισει*," "she shall be called an adulteress," where there is no reference to a divine revelation, but to human stigma. Thayer's lexicon places this passage with Acts xi: 26, as the two illustrations in the New Testament of the meaning "to receive a name or title; to be called."

EDWARD M. NOYES,

DULUTH, MINN.

Dr. E. takes the ground that the name Christian mentioned in Acts xi: 26, was given by Divine authority. Its universal use by the followers of Christ sufficiently attests

its appropriateness; but need we at this late day undertake to support its use by doubtful exegesis? True, Dr. E. claims only that his theory "seems more reasonable to suppose;" but the following reasons seem to justify the opposite opinion.

1. The highest scholarship is well agreed in the opposite view. Dr. E. concedes this. Alford, Alexander, Bloomfield, Conybeare and Howson, Ellicott, Farrar, Gloag, Hackett, Hovey, Lange, Meyer, Olshausen, Schaff and Whedon, are some of the great names that are against the view of Dr. Edwards, and he evidently feels the force of their opposition.

2. The Greek word translated *were called* (Acts xi: 26) is not so translated in any of the passages to which the Dr. refers; and in each case cited the idea of Divine authority seems to reside not in the word used but in additional words or well known facts. In four instances it is translated *warned*. In Matt. ii: 12, 22, the warning refers to the safety of the infant Jesus, and this fact indicates its origin. In Acts x: 22, we are expressly told that the warning was by a holy angel. The warning mentioned in Heb. xi: 7 refers to the coming flood, and Gen. vi: 13, 22 clearly indicates its origin. In Luke ii: 26, the Greek word rendered *revealed*, and we are expressly told that the revelation was made by the Holy Ghost. In Heb. viii: 5, we have *admonished*, and the circumstances and the O. T. (Ex. xxv: 1, 40, et al.) indicate the source of the admonition. In Heb. xii: 25 we find *spake*. Here it refers to the uttering of the Law of Moses; and a different word (*λαλειω*) is used to designate the speaking of Jesus from heaven. The noun-form (Rom. ii: 4) is translated *answer*. The origin of the answer is learned not from the Greek word, but from 1 Kings xix: 18.

3. The eighth other passage in which the word occurs in the N. T.,

the only one (except that in Acts xi : 26) in which it is translated *call*, is Rom. vii : 3; and strangely enough Dr. E. fails to notice it. It would be curious, if Divine authority were needed to call a woman an adulteress, when she forsakes her husband and consorts with another man.

4. This alleged Divine name was given not later than the year 47 (Conebeare and Howson). The epistles of Paul, James, Peter, John and Jude were written after this time. Paul, James, John and Jude never use the word Christian; Paul does not take it up even after Agrippa has suggested it (Acts xxvi : 28, 29). Peter (iv : 16) recognizes it as the name under which disciples were made to suffer, and says: "If any man suffer as a Christian . . . let him glorify God in the name." The fact that these inspired men do not use the name Christian seems pretty conclusive evidence that they did not consider it divinely given.

5. As to the new name mentioned in Isa. xlii : 2, some light may be gotten by reference to v. 4, same chapter. "Chrysostom when preacher at Antioch, with a stroke of Greek wit, once told the Antiochians that though they had invented the Christian name, they left others to practice the Christian virtues."—*Whedon*.

(Rev. D. D.) J. J. TAYLOR.

MOBILE, ALA.

"This One Thing I Do."

PROBABLY every earnest pastor has sometimes preached on this text. But there is one application of it which is largely missed. Not long since the writer heard a godly man, whose prayer took us to the gates of heaven, and who was to present the claims of a noble institution, attempt *first* to preach a sermon, which he cut off just before the half-hour, leaving out, as he told us, the most important point, and *then*, with a tired audience, begin to present the claim of which his heart was full, and which took another half-hour. The sermon was good and the appeal was good, but the total was a failure. If the preacher had begun by saying, "I have come to speak to you of the — — Society," and then *have done just that*, while his own interest and power were fresh, and the unwearied attention of his audience waiting on his words, he might have done more for the contribution box, more for his own reception next time; yes, and more for the souls of men, for the underlying, inter-penetrating Christianity of his cause would have shown itself all through as he spoke of the work done and the impelling motive. Each of our great missionary and benevolent societies is a Christian theme, and worthy of a sermon, and will make, in the hand of a master, a grand and inspiring one.

AN OHIO PASTOR.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Insight Into the Law of God.

Open thou mine eyes that I may behold wondrous things out of thy law.—Psalm cxix : 18.

THIS text means literally "*unveil thou mine eyes.*" The human mind delights in wondrous things. The law here represents the Scriptures, and to the unveiled vision of the believer the Word of God presents ever increasing revelations of beauty. In

Psalm xix, of which Psalm cxix is but an expansion, the heavens with their glories are set in comparison with the law, and the thought is hinted that the starry splendors of the midnight skies and the sunlit glories of the noonday are but faint expressions of the supernal glory of the spiritual firmament found in the Word of God, and challenging us all to a telescopic investigation.

I. There are wonders in the Word—things challenging admiration, things hard to be understood, things overawing us with sublimity, things unfathomable in love and grace. There are wonders of God: His wisdom, power, etc. Wonders of man—his ruin and rescue. Wonders of redemption. (Rom. xi: 33.)

II. To these wonders the natural man is blinded—not a lack of natural capacity, but sin and carnality veil the vision. The eye exists, but it sees not clearly. We are naturally blind to the true beauty of God, and to the highest verities of religion. Much that is intellectually known is not spiritually apprehended or appreciated.

III. The causes of blindness. 1. Prejudice. 2. Pride of reason. (Comp. Matt. xi: 25.) 3. Carnality. 4. Unrenewed nature. 5. Hardening sin.

IV. Dependence on God. No cure but in God. If an eye is abnormal, diseased, dim of vision, we cannot treat it ourselves; for it needs a well eye to examine it and operate upon it. We must go to the oculist. So in our spiritual blindness, we need to have the Great Physician furnish an ointment—an eye salve—nay, with His knife remove the cataract and restore healthy vision.

V. The effect. To unveil the eye is practically to intensify the light. An open eye means an illumined page.

The Verity of the Unseen.

Whom, having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice," etc.—1 Peter i: 8.

UNDOUBTEDLY Peter had in mind the scene at which he was personally present, when Thomas, abandoning all doubt, received the testimony of the risen Christ, and to whom Christ said: "Blessed are they who have not seen and yet have believed" (John xx).

There is a faith, love, joy, wholly independent of all sense evidence. Skeptics refuse to believe what they cannot see. But the greatest realities are not open to sensible tests. The unseen world is within us.

The Bible teaches:

1. That the unseen and eternal are the highest reality; things visible and tangible not more absolutely real. Nothing incredible in this. We are not only living in two worlds, but represent them ourselves. Our "outer man" and "inner man" pertain respectively to these two worlds.

Moreover, we may see in the universe a scale of ascent from things material toward things immaterial. Even familiarity cannot altogether blunt us to the impression of things invisible and intangible, like life, gravitation, thought, love.

2. The Bible teaches that man has senses of a spiritual sort that make possible contact and communion with this spiritual and invisible realm. Our reason, conscience, powers of moral sensibility, are examples of this higher power of perception. Not more surely do sight, hearing and touch communicate impressions from without, and from matter, than do these spiritual senses bring us into contact with this unseen world. And these senses may be trained like the others to acute and accurate observation.

The Light of the World.

*I am the Light of the world;
He that followeth ME
Shall not walk in darkness;
But shall have the light of Life.*

—John viii: 12.

ARRANGED in this way the parallels of thought are made apparent.

"These words spake Jesus as He taught in the Treasury."

This is likewise an undoubted reference to the Feast of Tabernacles and one of its leading ceremonies. In the Treasury stood two colossal candelabras or golden lamp stands, on which were suspended a cluster

of lamps. Every day, after evening sacrifice, during the feast, these were lighted at the given signal, and far and wide over the whole city flashed their brilliance; and now again joy burst forth, and the people danced around these candelabras for joy. Again our Lord availed himself of the occurrence of the feast to turn all eyes upon himself.

"I am THE LIGHT of the world," etc.

Compare John v: 35; Ephes. v: 8; Matt. v: 14, 16; John i: 8, 9; Isaiah xlii: 6; Malachi iv: 2.

The reference of this ceremony was undoubtedly to that other marked experience in the wilderness—the guidance of the *Pillar of cloud and fire*; and this determines the language.

I. The Light of the world. Light as an expression of the Deity of Christ.

1. Its incorruptible *purity*, taking no contamination from media of transmission or surroundings.

2. *Glory*: incandescent, phosphorescent, fluorescent, in every form hinting splendor.

3. Illuminating *power*: the foe of all darkness. Christ is knowledge, truth; the revealer, corrector, confirmer of all truth. Light suggests also

4. *Life*. Heat and actinic power inseparable from sun's rays. Here, however, reference is to the higher life resident in Shekinah glory, the Life of God! Intelligent, vocal, connected with the mystery of Urim and Thummim.

II. He that *followeth me*—obedience the condition of blessing. The pillar of fire had to be *followed* by these pilgrims. Then it became a practical guide. This is the emphatic thought here, and it suggests,

1. A certain *attitude*. The Egyptians were on one side, the Israelites on the other, of the pillar; and so it was darkness to the former at the same time it was light to the latter.

The very doctrine that is a stumbling-block to the sinner may be a stepping-stone to the saint, *e. g.*, sovereignty of God.

2. Obedience as a means of revelation. Jno. vii: 17. Trust makes darkness light. Isa. l: 10, 11.

3. Possession of light within. "Shall have the light of life." The pillar came inside the Holy of Holies and rested between the cherubim and the mercy seat. The true follower of Jesus is the temple of God, and the Holy Spirit dwells within. He has the light of life.

Man Made in the Image of God.

So God created man in His own Image.—Gen. i: 27.

GENESIS, the book of beginnings, among others, the origin of man. A consultation in the Godhead. Let us make man. Of him alone it is said: In God's image and likeness, compare 2d chapter, 7th verse. His body out of the dust, and breathing into him "the breath of lives" so that man became a living soul.

The image of God, however defaced, is not effaced. We still see indications, as in a shattered mirror, of former beauty and glory.

For example: Creative power of man's intellect.

Unlimited capacity for growth.

Strength of love.

Power of will.

Moral sense, or discrimination between right and wrong. Spiritual capacity for reception of highest truths and verities.

This image of God in man accounts for many things:

1. God's redeeming love—Christ came to restore the image of God—Make believers partakers of the divine nature.

2. Man's better impulses toward the right and true. Sin has deformed but not destroyed his nature.

3. The hard way of transgressors: It is not altogether easy to be lost. No man goes down without stumbling

against his own higher instincts. He finds resistance even to sin.

The Whole of Man.

For this is the whole . . . of man.—Ecl. xii:13.

OMITTING the Italics we get the real meaning here. Ecclesiastes sets forth the vanity of all things *under the sun*. We must get higher up for a true view. This world, this life, man himself, are only half-hinges, needing some complement to make them complete. Man finds his *wholeness*, his roundness, symmetry, completeness, only in union with God by faith, love, holy obedience. This is the conclusion of the whole matter.

Funeral Service.

David served his own generation by the will of God.—Acts xiii:36.

A GRAND conception of a human life.

1. According to the will of God, a higher hand guiding and shaping. The grandest lives not laid out on a grand scale by the livers, but by Him

whose they are, and whom they serve. The true disciple simply seeks to do the duty next him and follow God's leading.

2. A life of service—not salvation, or even sanctification the end of being—the highest point of serving. To help others to lift up the fallen, to redeem and save, to go down, however low, to raise others.

3. One's own generation. There is a peculiar unity about the generation of men living together on the earth: in a peculiar sense that is one family of man that inhabits the great family home at one and the same time. We should aim, above all, to serve the generation of which we form apart. Every generation of believers should aim to give the gospel to the generation of unbelievers coetaneous with themselves, etc.

4. Note the *individuality* of the text. In God's eyes every individual stands out apart from the mass, never lost sight of in the multitude. "Every one of us must give account." "Follow Thou me." "Co thou and preach," etc.

LIVING ISSUES FOR PULPIT TREATMENT.

Church Workers.

And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers.—Eph. iv:11.

ONE of the greatest difficulties in the prosecution of church work has ever been the lack of the sense of responsibility felt by those individually charged with that work. How to remedy this has always been a problem. Elders and deacons have been ordained by a special service, but that has too often become a mere routine duty. That each one has as genuine if not as broad a responsibility as the pastor himself probably occurs to very few. Not that they try to shirk responsibility, for, as a rule, they are conscientious men, but they do not seem to realize that

there is any responsibility to shirk. And when we pass the line of elders and deacons, and come to those who, as members of committees, Sabbath-school teachers, etc., the lack is still more apparent. Too often the pastor feels that he is working alone, with the sympathy, perhaps, and general support of his people, but without that active insistence of personal effort which he so much needs. How seldom does he find, when a certain thing seems important to be done, that some one of his helpers has been beforehand with him and done it?

The remedy is not easy to find. In general terms it is easy to say that a truer personal consecration would meet the want, and yet that would not be entirely true. Education in

the different departments would do much. Many who would gladly work do not know how to work.

One means we would suggest—*preach* the special appointment of God for the different positions in His service.

We are led to say this by noting the success in certain lines of those churches that make the most of special ordination in different degrees. The value of organization in any work, whether secular or religious, lies not so much in the fact that orderly *action* is secured as in the fact that responsibility is felt and understood. In a well-organized office each clerk is held responsible for his particular department, and his success is gauged not only by his actual performance, but by his inventive faculty as applied to that department. For this he must feel that his employer looks to him for just that quality, and that feeling is engendered chiefly by his personal contact with the em-

ployer, and by the recognition that the same demand is made of his associates. It is often objected that this creates a class, and gives to a few the work that belongs to the many. That there is force in this is recognized by the adoption in certain denominations of the principle of rotation, which, while valuable in a degree, diminishes the very sense of responsibility that is desired.

Is it, however, true that this *class* idea is an entirely erroneous and unfortunate one? Let us look the matter full in the face, and decide each for himself. One thing is certain, that until the secondary positions in church work are recognized as being fully as important, if not quite so wide, as those to which there is regular ordination and as under specially divine appointment, the inventive element in responsibility will not be developed, and without that there will always be halting and lameness in the advance in church work.

EDITORIAL NOTES.

Ministerial Morality.

EVERY little while we find some secular paper gloating over ministerial sins, and proclaiming with great head-lines the fact that those who presume to lead others in the way of righteousness are themselves in great need of salvation. The *South-west*, of Dec. 7th, devotes three columns—to be continued in the next issue—to instances of flagrant violation of the laws of God and man. An investigation of the charges would probably weaken the argument, as is generally the case in such wholesale citations, yet enough is probably true to give not a little just cause for scandal. Every such proven case is an injury well-nigh irreparable to the work of the ministry. There will undoubtedly be "false prophets in sheep's clothing" so long as human nature remains so incompletely sanctified, and such instances will continue to give encouragement

to evil doers and sadness to Christians. The tares will grow with the wheat. Meanwhile it is practicable for the pulpit to do much for its own defense. Any such cases coming to the knowledge of ministers should be acted upon immediately. It is an utterly mistaken idea that it is better to hush up a scandal than to eradicate it. There is a sort of publicity that should be avoided, so far as possible, but prompt, decisive action will often finish a case that otherwise would do great harm. And every minister must see to it that his own conduct is not only strictly upright in itself, but he should avoid the very appearance of evil.

Party Spirit.

"PARTY men always hate a slightly differing friend more than a downright enemy. I quite calculate on my being one day or other holden

in worse repute by many Christians than the Unitarians and open infidels. It must be undergone by every one who loves the truth for its own sake beyond all other things."

These words of S. T. Coleridge, written nearly sixty years ago, have been much in our thoughts of late. How true they were, and how true they are to-day. True in politics, true in social life, true in the church. The bitterest vituperation is heaped, not upon the avowed enemies of any movement, but upon those who, claiming to be friends, yet differ as to the methods by which it is to be carried out. The staunch Republican and Democrat can get along with each other far better than with the unfortunate Mugwump who happens to differ from both. Not less rigid are the rules of "our set" in the arrangements of society. "Mrs. Grundy" has retired in person before the storm raised against her, but is too potent still in her influence behind the scenes. It is, however, in the church that we find this party spirit most severe and most unfortunate. Thank God, it is not as bitter as it was. Such gatherings as those of the Evangelical Alliance in Boston are doing a world of good in the line of helping men to emphasize their agreements rather than their disagreements, and this is the one essential to cordial co-working. It is not that we are to yield our own opinions, simply to recognize that those who differ from us have as good a right to theirs, and that it is after all far better and wiser to unite our forces than to scatter them. The last year has shown a marvelous advance in

this respect, yet there is much still to be done. The questions before the church in every branch are burning questions, such as take hold on the deepest things in our natures. To some it seems as if the very foundations were loosening, while others feel as if they were being covered by a fall that threatens to smother all advance. Neither is true. Christian life was never stronger than it is to-day; freedom of thought and research never more assured to the most daring investigator. Only, neither must be too sure that his friend is right, ready to admit that his friend may perhaps be right, too; at any rate seek out the agreements rather than the disagreements.

Concerning Tobacco.

THE daily papers have been discussing somewhat the use of tobacco by clergymen, and the comments have been quoted far and wide. Into the merits of the case we cannot enter. We do not smoke and do not believe in smoking, still less in chewing, yet we do not desire to condemn unreservedly those who do. When such men as Dr. R. S. Storrs, Dr. W. M. Taylor, and a good many others scarcely less known, honored and loved, do smoke, it is not well to be too positive, except for ourselves. Yet it is an undoubted fact, that for a minister to be known as a user of tobacco is so far forth a detriment to him in his relations with a large number of people whom he would like to influence, and no help to him with anybody. A young man starting out on his ministerial service will undoubtedly do well to keep aloof from it.

BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.

By J. M. SHERWOOD.

Funk & Wagnalls.—"Life Work of the Author of 'Uncle Tom's Cabin.'" By Florine Thayer McCray. Second edition, revised. It gives us pleasure to announce so soon another edition of this highly interesting book. The serious typographical errors which marred the

first edition, have, with a few slight exceptions, been corrected.

We have already paid our respects to Mrs. McCray's "Life Work," so far as it respects the question of her relation to the Stowe family and a full authorization on their part to write

her book. That question is now settled beyond a doubt. It was unfair and uncalled for—a great literary injustice to excite suspicion—even to have started it. But it will in the end redound to her advantage. For the public like "fair play" and will resent the attempt to play false with an author, and she a woman, and a woman already favorably known as a writer and filling a high social position, solely in the interest of another work on the same general subject.

But now as to the real *merits* of Mrs. McCray's work, of which we have not as yet expressed an opinion. The first thing that strikes us favorably is the extreme *modesty* of the author. She says in her Preface:

"The design of this work is not to trench upon the ground of strict biography. . . . The writer has undertaken the labor of love which finds its excuse in the desire to present to the young people of the age, and particularly the young women of America, a list of the literary works of Harriet Beecher Stowe, with an outline of each and an unpretentious running commentary, such as is naturally suggested in their reading. The main facts of Mrs. Stowe's life are given, with such reference to her personal experience as seems to explain the motive, the conception and the prosecution of the great works which have made her our most famous author. To these are added personal reminiscences."

But the author's modesty must not be allowed to do her work injustice. While not a "Biography" of Mrs. Stowe, in the common acceptance of the word, it yet *is* a biography in a higher sense; that is, it traces the *literary* career and character of the distinguished woman who has shed such lustre on American literature, from the incipient stage to its culmination. And in doing this she has deftly woven in the chief events of her life as they stand related to her immortal productions. This is far more interesting and profitable to the public than chapter after chapter of dates, and family history, and wearisome correspondence which weight and take the life out of the Memoirs of most of our literary notables.

Then, instead of "an unpretentious running commentary" on Mrs. Stowe's works, we have a sharp, clear-cut, and instructive analysis of the most important of them, as also an historical grouping of the chief characters which figure in them. We think this part of the work is exceptionally well done. The author has evidently studied the plots of the several fictions, and the characters which appear and reappear in them repeatedly, under various names and in varying parts, and traced out the "originals" of her most noted ones with great ingenuity and acuteness of perception. The reader, we are sure, will be somewhat startled at the *results* of this sharp analysis in the form of a "running commentary." Certainly we were; and yet we were familiar with Mrs. Stowe's writings and for the most part, greatly admired them. Her leading characters were few—"stock" characters, from which she constantly drew her pict-

ures. Her *inventive* faculty was not extraordinary. Her transcendent genius flashed forth in her *descriptive* talent, her power to give vivid real life to the scenes she depicted, out of the infinite depth of her great womanly heart. Mrs. McCray, in this part of her work, has laid her readers—especially the younger portion of them—under great obligation, and in the light of her historical analysis and resetting of characters, they will read "Uncle Tom's Cabin," "Minister's Wooing," "Old Town Folks" (a rehash, really, of the former) with fresh interest and a better understanding.

There are other features of this work scarcely less interesting to the literary reader. The life of Mrs. Stowe is a *study for every minister*—a study profound, both in its relations to religion and to psychology. It is not difficult, in the light of these pages, to trace the real secret of her departure from her ancestral faith, which led to such false views of Christianity as crop out in "Minister's Wooing" and "Old Town Folks." We find also in this work many facts of great interest bearing on literary matter, for the first time made public. While we do not sympathize with the author in her chapter on Lady Byron, yet all must admit that it shows literary ability of a high order.

We regret some infelicities of style in the work, which obscure at times the author's meaning and weaken the force of her thoughts, and we hope there will be such a demand for her book as to warrant in some future edition a recasting of a few parts to give it greater perfection as a whole. For this work is worthy to go down to posterity associated with the memory of America's greatest writer of Fiction.

A. C. Armstrong & Son.—"Imago Christi: The Example of Jesus Christ." By Rev James Stalker, M.A. Introduction by Wm. M. Taylor, D.D. The author of this original and highly excellent work is one of the most eminent of the younger ministers of the Free Church of Scotland. Dr. Taylor says of him: "All who were present at the Belfast meeting of the Presbyterian Alliance recognized his ability in dealing with a difficult subject; and his volumes on the 'Life of Christ,' and the 'Life of St. Paul,' though issued under the unpretending title of hand-books, are remarkable for their originality of method, clearness of style, comprehensiveness of view, and suggestiveness of matter."

The careful and devout reader of "Imago Christi" will recognize the same admirable qualities in it. Reverent in spirit, and handled with masterly ability, it is a fitting companion for the closet and a guide for the life.

A. D. F. Randolph & Co.—"Supernatural Revelation: An Essay concerning the Basis of the Christian Faith." By C. M. Mead, Ph.D., D.D., late Professor in Andover Theological Seminary. The substance of this noble volume was given in a course of lectures at Princeton, in February and March, 1889. The work may

be classed under Christian Apologetics. The titles of the chapters will give an idea of the scope of the work. "Origin of the Theistic Belief; Grounds of the Theistic Belief; The Question of a Primeval Revelation; The Christian Revelation: General Features; Miracles Defined; The Evidential Value of Miracles (2 chap's.); Proof of the Christian Miracles; The Relation of Christianity to Judaism; The Record of Revelation; Inspiration; The Authority of the Scriptures; The Condition and Limits of Biblical Criticism." The reader will see from this how broad is the scope of the discussion, and that it grapples with most of the vital problems of a "Supernatural Revelation." The execution of this task is generally satisfactory. We note that, while often agreeing with his friend, Prof. Ladd's "Doctrine of Sacred Scriptures," he does not hesitate at times positively to dissent from his views, and we think justly; and if he had done it in other instances, and with more decided emphasis, we should have liked the book better. But as it is, we commend it as worthy of careful reading.

The same publishers have brought out a new and cheap edition of Dr. Pierson's most excellent little book, "Keys to the Word; or, Helps to Bible Study."

C. R. Barnes' Publishing Co.—St. Louis. "New Light from Old Eclipses: or, Chronology Corrected, and the Four Gospels Harmonized," by William M. Page, with an introduction by Rev. James H. Brookes, D.D., 8vo., 590 pp. Price, \$2.50. Written by a business layman, and evincing patient study, and extended and careful research, this is really a remarkable book. Whether we agree with the author as to his chronological periods and astronomical calculations or not, he has certainly thrown new and interesting light upon the precise date of important events connected with the advent and life of our Lord on the earth—events for centuries in dispute. Not the least cause for commendation of the work is the reverent spirit which pervades it. In these times of reckless criticism and sneering reference to inspiration and the authoritative teachings of the Holy Scriptures, it is pleasant to see an intelligent and studious man of business defend the citadel of truth, and with so much good sense and logical and scientific ability and research. We are sure the book will afford pleasure and enlightenment, as well as confirmation of faith in the sacred oracles of God, to all who will candidly read its pages.

J. A. Hill & Co., New York.—"The Lutherans in America. A Story of Struggle, Progress, Influence and Marvelous growth." By Edmund Jacob Wolf, D.D., with an introduction by Henry E. Jacobs, D.D. 8vo. pp 544. Price, \$2.75. This claims to be the "only complete history of the Lutheran Church in America ever published." However that may be, the position, scholarship, and great ability of Prof.

Wolf, are a guarantee that honest, thorough and grand work has been done in this present history. The work is not only of special interest and value to the large and growing Lutheran Church in this country, but also of interest to the Church at large. The facts which constitute this wonderful history have been gathered with painstaking care, and are most lucidly and forcibly exhibited in these pages. This "Story of Struggle, Progress, Influence and Marvelous Growth" cannot fail to interest and electrify the great army of "Lutherans in America," while its lessons of heroic effort, patient endurance, and rapid growth and development will not be lost upon the Church at large.

Thomas Whittaker.—"Diabology: The Person and Kingdom of Satan." By Rev. Edward H. Jewett, S. T. D., Professor of Pastoral Theology in the General Theological Seminary, New York. This is a scholarly series of Lectures on the Bishop Paddock Foundation for 1889. It is a timely work, for it grapples vigorously with the doctrine of a personal devil, now so often sneered at by the enemies of Revelation, and too often questioned even by those claiming to be orthodox. "These lectures were written," says the author in his Preface, "in the hope that they might contribute, in some degree at least, to the removal of error, and the firmer confirmation of faith in the important doctrines of which they treat." While of special interest to teachers of religion and the scholarly public, yet the style is so simple and the language easily comprehended that the ordinary reader may be edified by them. The argument presented in confirmation of the Scripture teaching is strong and irresistible except to the Sadducee spirit which is becoming so prevalent in our day.

Congregational Sunday-School and Publishing Society.—"Sermons on the International Sunday-school Lessons for 1890." By the Monday Club. Fifteenth Series. Price, \$1.25. This annual has become well known, and ought to be read of all men, particularly those who have to do with teaching the Sunday-school lessons. The lessons are treated in it in a more comprehensive way than is possible in any Sunday-school help. The writers in it, untrammelled by the necessity, as in other helps, of giving expositions of the text, afford *perspectives* of the lessons, such as help a teacher to present them most effectively. From year to year an improvement in the sermons is manifest, such as might be expected from practice and experience. The names of the writers—Rev. Drs. Dunning, Boynton, Griffs, Leavitt, Wright, Foster, Clark, etc.—have become as familiar as household words.

American Baptist Publication Society.—"Kindling the Light; or, The Trio at Serampore." By Maria J. B. Bullen. The design of this little volume is to give a brief account of Carey's great work, for use in woman's meetings. The simple narrative of consecrated lives and early experiences in the mission field here given will afford inspiration, and prompt to effort in many a missionary circle.