

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—CRITICISMS ON SOME OF THE ABLEST REPRESENTATIVE PREACHERS OF THE DAY.

BY AN EMINENT PROFESSOR OF HOMILETICS.

NO. III.—REV. PHILLIPS BROOKS.

PHILLIPS BROOKS is easily foremost in fame among all the living pulpit orators of the Episcopal Church in America. This praise is more moderate in fact than in terms it seems; for the American Episcopal Church is not rich in great pulpit orators. At any rate, the praise is less than may in justice, nay, in justice must, be bestowed. Now that Henry Ward Beecher is silent, no pulpit voice speaks anywhere in this land that is heard farther than Phillips Brooks's, and at the same time heard with as much heed from the cultivated and intellectual as is his. Mr. Brooks enjoys justly the reputation of being a thinker as well as a preacher, a fruitful brain as well as an eloquent tongue. His quality, indeed, is somewhat like that of F. W. Robertson; like, but different no less. There was a strain of the morbidly intense in Robertson; but Mr. Brooks is, as it were, almost superfluously sane. His virile vigor overflows. The towering stature, the mighty mass, of the physical man but fitly symbolize the health, the robustness, of the intellect that is his.

Still there is a fineness, too, of fibre interwoven with the seeming strength of Phillips Brooks's mind which modifies the impression of mere power in him, almost, at times, takes this away, replacing it, or half replacing it, with an impression of something different from power, something in fact which, though it is unmistakably masculine by quantity, is, in fundamental quality, feminine rather. There are, in short, moments with Mr. Brooks, when, for all his manly mind, he appears to tremble on the verge of being an outright sentimentalist. It is appearance only, not fact; but the appearance is so vividly like fact that its illusory character needs first, with some care, to be shown, before that high praise can safely be awarded to this remarkable man which he deserves, and which the writer can at once gratify himself and serve his readers by freely, while discriminatively, bestowing,

Take, for instance, that idea which Mr. Brooks makes central and pivotal in his preaching, namely, the idea of the universal, indiscrimi-

nate fatherhood of God to men. In such expressions as those now to be quoted from him, of this idea, is it not the language of pure sentimentalism that at first thought Mr. Brooks seems to one to be using?

"The inspiring idea [of Jesus] is the fatherhood of God and the childhood of every man to Him. Upon the race and upon the individual, Jesus is always bringing into more and more perfect revelation the certain truth that man, and every man, is the child of God."

Mr. Brooks is very strong, very sweeping, not hastily but deliberately so, on this point. He says:

"This is the sum of the work of the Incarnation. . . . All statements concerning Him hold their truth within this truth,—that Jesus came to restore the fact of God's fatherhood to man's knowledge. . . . He is the redeemer of man into the fatherhood of God. . . . Man is the child of God by nature. He is ignorant and rebellious,—the prodigal child of God; but his ignorance and rebellion never break that first relationship. . . . To reassert the fatherhood and childhood as an unlost truth, and to re-establish its power as the central fact of life; to tell men that they were, and to make them actually be, the sons of God—that was the purpose of the coming of Jesus, and the shaping power of His life."

Mr. Brooks seems almost to be escaping, evading, the obligation to prove that his sentiment is the doctrine of Scripture, when he uses, concerning it, the following half mystical language:

"Of course, it is not possible to speak of such an idea—which is, indeed, the idea of the universe—as if it were a message intrusted to the Son of God when He came to be the Saviour of mankind. It was not only something which He knew and taught; it was something which He was."

Again, when you read confident guesses like the following, you seem to be listening rather to one who speaks from his own sentiment, than to one who gets his communication from authority outside of and above himself:

"He [Jesus] must have become aware that all men were God's sons, and felt the desire to tell them so and make their sonship a reality, kindling like fire within Him, just in proportion as He came to know, softly and gradually, under the skies of Galilee and the roof of the carpenter, the deep and absorbing mystery that He himself was the Son of God."

It does not take you by surprise—after an expression so close on the border of the sentimental as the foregoing—to find Mr. Brooks saying:

"It is not my purpose to prove here that this which I have given is a true statement of the idea of Jesus."

That looks, at first, like an easy air of superiority, on Mr. Brooks's part, in declining to seek in Scripture proof for his central idea. And when, notwithstanding, some ostensible proof from Scripture is adduced, the apparent negligence with which the process is conducted, confirms your impression that the speaker felt such resort on his part to be quite unnecessary. Mr. Brooks says:

"If any man had a doubt, I should only want to open the Gospel with him at four most solemn places."

Of these four places, the parable of the Prodigal Son is the first.



This, Mr. Brooks dismisses, as perhaps, in the view of some, "too metaphorical," and turns to the "Lord's Prayer," so-called. He says :

"Hear Him [Jesus] teaching all men to pray, 'Our Father, who art in heaven.'"

Of course, the force of this reference lies in Mr. Brooks's expression "*all men.*" How negligently that expression is here used becomes at once apparent the moment you remember that Jesus was not speaking to "all men" when he taught that prayer. He had withdrawn from the general "multitudes" into a mountain, and it was "his disciples" to whom he now spoke. "His disciples" are, throughout the discourse, a limited class, discriminated from men in general, from "all men," in such expressions as, "When men shall reproach you."

This is according to the narrative of Matthew. Luke tells us that "one of his disciples said unto him, Lord, teach *us* to pray, even as John also taught his disciples. And he said unto *them*"—whereupon follows the alternative form of the same prayer. Jesus, therefore, in the expression, "Our Father," taught not the fatherhood of God to "all men," but the fatherhood of God to his own disciples.

Mr. Brooks's third place is that saying of Jesus, uttered by Him when just risen from the dead : "I ascend unto my Father and to your Father." This—as Mr. Brooks himself intimates, but intimates without apparent consciousness that he thereby vacates his citation of all force to prove the universal fatherhood of God—this, I say, and this Mr. Brooks implies, establishes only God's relation of father to the "disciples" of Jesus.

Mr. Brooks's last text is an example of negligence, or of apparent negligence, on his part, more remarkable still. He quotes : "To as many as received Him, to them gave He power to become the sons of God."

This, as a proof-text for "the certain truth that man, and every man, is a child of God"—assuredly it is surprising, extraordinary even. No one could have brought it forward as such who was not fully prepossessed with the persuasion of its being unnecessary to prove in any way whatever a doctrine assumed to be so self-evidently true. To any other man than such a man it must inevitably have occurred to inquire : "Why, if all men *are* indefeasibly children of God, should it have been needful for Christ to give a certain limited number of men power (or privilege) to *become* such?"

Does such a course of remark from Mr. Brooks show that at heart he feels independent of Scripture, free to make Scripture mean whatever he chooses? It looks like that at first. But we should, so thinking, do Mr. Brooks injustice. He is truly and profoundly reverent, obediently so, in presence of the Word of God. How, then, explain a handling of texts that at least seems so irreverent? Thus : Mr. Brooks is right, and is Scriptural, in his *thought* ; it is only in his *image* for his thought that, whether or not right, he at least is not Scriptural. His real reverence for Scripture as a whole simply did not keep him from displaying an apparent irreverence toward particular places of Scripture.

What Mr. Brooks means by the sonship of every man to God is every man's *potential* sonship to God. That adjective, or its equivalent, must be understood as silently present to qualify the seemingly unqualified assertion of universal human sonship of God, wherever such assertion occurs in Mr. Brooks's discourse. The fatherhood of God to mankind is simply Mr. Brooks's formula for expressing the idea contained in that Gospel-laden text, "God so loved the *world* that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life."

Scriptural, then, is the thought that underlies Mr. Brooks's formula. But is the formula itself Scriptural? Yes and no, both at once; Scriptural the formula is, but not Scriptural as expression for that thought. God is willing to save everybody, and everybody that is willing to be saved by God, God saves. Those are the Scriptural ideas, and those ideas are Mr. Brooks's. But the image or figure of fatherhood, on God's part, is used by the Bible in one application, and by Mr. Brooks in another. Everybody that *may be* saved (or, in one word, everybody) is God's child, according to Mr. Brooks; everybody that *is* saved is God's child, according to the Bible.

Of some confusion in thinking, I do not, in my own mind, acquit Mr. Brooks, while thus gladly acquitting him of any departure from Scriptural truth in the final result of his thought. Unconsciously, he was justifying himself out of Scripture in two distinct particulars—particulars which he had carelessly permitted to become blended in one to his mind. The first particular was his idea itself, namely, the idea that God was willing to save everybody. The second particular was his choice of form for his idea, namely, the image of fatherhood, on God's part, to everybody. The parable of the Prodigal Son seemed for a moment to justify him in both particulars at once. In his idea it certainly did justify him; but in his form for his idea it only seemed to do so, for the passage was a parable. The idea having, in the first citation, been sufficiently justified, Mr. Brooks, apparently without perceiving that he does so, devotes the other three citations exclusively to adducing Scriptural examples for the use of the image of Divine fatherhood. These, of course, he easily finds; but they, when found, prove to present fatherhood in a quite different relation from that in which he himself was presenting it. Mr. Brooks's Scriptural examples make God Father to a select class of persons, instead of making God father to all men indiscriminately.

Does, then, an unconscious wavering in Mr. Brooks's own mind betray itself—it at least seems to do so—in those places where, with one breath, he declares that "man, and every man, *is* the child of God," and, then, with the next breath, speaks of "making men *actually be* the sons of God?" Perhaps not; but if not, there must be supposed a contrast not expressed existing in the speaker's mind between potential and actual sonship to God. It is potential sonship to God that Mr.

Brooks predicates of "man, and every man;" it is actual sonship that he seeks to help every man realize. We can all accept his thought thus interpreted; his expression for his thought we could, some of us, sincerely wish were one less likely to be mischievously misunderstood. But Mr. Brooks's own belief evidently is, that he shall best win men to be, by freely declaring to them that they are (potentially), sons of God. The suppressed qualifying word often, it is much to be feared, the average hearer will neglect to supply. Told that he is now, nay, almost that he is forever to be, a child of God, he may be misled to draw the Universalist conclusion, and, for the present, rest in the assurance that, whatever his actual attitude may be toward God, God will certainly find out some way at last to rescue his own child. Such an assurance Mr. Brooks nowhere, that I find, in terms offers to any one; but, on the other hand, such an assurance Mr. Brooks in terms nowhere, that I find, takes away. What his own intimate personal conviction on the point involved may be, he seems to cover in impenetrable silence.

It was necessary to be thus full on the topic of Mr. Brooks's favorite idea, that of the universal fatherhood of God, both because the idea is so deep, so central, in his teachings, and because it was not possible in less space to reach fairly that favorable interpretation for the idea without the distinct and verified statement of which the praise to be bestowed on the general tenor of his discourse might naturally be mistaken as bestowed on doctrine at variance with Scripture. One may regret that Mr. Brooks has chosen, as he has, his form of expression; but one can remain free, notwithstanding, to be glad and thankful that underneath the doubtful language is couched a meaning so true and so noble. If Mr. Brooks had really meant that "man, and every man, is the child of God" now, in the same sense in which Jesus seeks to make men "actually be" children of God, why that notion one would have to pronounce a mere sentiment of the preacher, instead of a doctrine from above; and Mr. Brooks would then be, what, in fact, he for a moment seemed, but only seemed, a religious sentimentalist, instead of a teacher of Divine truth.

The foregoing citations have all of them been made from Mr. Brooks's volume containing the lectures delivered by him in Philadelphia on the John Bohlen foundation in 1879. In these lectures it is that Mr. Brooks most expressly expounds that idea of the fatherhood of God which is implicitly present throughout all his teaching and preaching. One more citation from the same source seems to seal it for certain that I have not gone amiss in favorably interpreting, as I have done, Mr. Brooks's often too ambiguous expressions on this capital point. Fitly alluding to that founder, "on whose behalf," as he says, he was "in some sort" speaking, the lecturer testified that he had known no man "more inspired by his Lord's revelation that he was, *more obedient and trustful to his Lord's authority* in order that he might become, the son of God." To be the son of God did not, then, according to Mr. Brooks, render it

unnecessary that a man should also become the son of God. This can only mean that the human sonship to God revealed as already existing is potential sonship, and that the actual sonship is the result of a becoming.

Of Mr. Brooks's John Bohlen lectures (published under the title, "The Influence of Jesus on the Moral Life of Man"), it must be said that they form on the whole the least satisfactory of the author's works. They have the infelicity of being an exposition less of a thought than of a figurative expression for a thought, and that a figurative expression already by Scripture far more happily appropriated to a different thought from the thought, great indeed, and true in itself, to which the speaker sought now to adapt it. One becoming acquainted with Mr. Brooks first through his "Influence of Jesus," would then have to read him somewhat largely, as he appears in other expressions of himself, to overcome a feeling, quite contrary to the fact, that he is a religious sentimentalist.

To one who does read Mr. Brooks somewhat largely, through the full range of his productions, the quality in him that at length comes to seem the most striking, as it is also the most persuasive, is a compound quality, a character made up of two elements, an intellectual and a moral; or to name them in the true order of their actual precedence in Mr. Brooks's case, a moral and an intellectual. The twofold trait to which I refer is moral height resting on intellectual breadth. The breadth is nearly enough for the height; which is much to say, for the height is great. I should not know what writer to name as surpassing Mr. Brooks in constant noble elevation of moral tone. To read him is like breathing mountain air. You are braced, invigorated, exhilarated. I will defy you to be a mean man *while* you are enjoying Mr. Brooks's discourses. The exercise is a specific—as long as it lasts. Your moral nature is aerated, etherealized, in drawing that empyreal breath. Of course this experience of yours penetrates no deeper than your sentiment, unless you convert noble inspiration into noble character and noble conduct. But that superficialness of result, if it exist, will be your fault, not the fault of the author. The inspiration was heavenly all the same.

And truly of heaven is the inspiration that is breathed in Mr. Brooks's productions. I make in this respect no distinction among his printed works, which, all of them, if not formally sermons, and therefore formally religious, are sermons in effect and in effect religious. Mr. Brooks never ceases to be a preacher in what he gives to the public. A real preacher, too, and not a mere pulpit orator. His moral tone is a distinctly Christian moral tone. Christ is Lord to him, and he constantly seeks to make Christ Lord to his fellow-men. Those words of his already quoted fairly represent the conscious purpose of his ministry—the words I mean used by him in describing his friend: "*Obedient and trustful to his Lord's authority* in order that he might become the son of God." The plea of "sonship to God," the claim of "love" for Christ,

do not, with Mr. Brooks, supersede and replace painstaking *obedience*.

Mr. Brooks has a striking sermon on loving God "with the mind." He could write such a sermon, for, evidently, his own mind takes joyful part in his affection for God. Accordingly, the two elements which I have attempted to distinguish as moral height and intellectual breadth run together in him and become inseparably one. The height is intellectual as well as moral; and the breadth is moral as well as intellectual.

In my own individual judgment, Mr. Brooks's moral breadth and inclusiveness are in measure too generous. He passes the bound in, for example, his kindness toward the ethnic religions, as Buddhism, apparently believing these better than in strict truth they are. You perhaps say, That, if a mistake on his part—is it not an intellectual rather than a moral mistake? Intellectual, yes; but having its spring in moral character.

That spirit in Mr. Brooks which might be called his "Broad-Church" tendency, found, perhaps, its extreme expression in his sermon delivered on occasion of the Two Hundred and Fiftieth Anniversary of Harvard. He went a long distance there in the liberal direction—too long, I think. But he fetched himself short again at last by loyally yielding to the tether which seems always to hold him intellectually as well as spiritually obedient to Christ. He closed by saying: "May He, who has been our Master from the far-off beginning, be our Master ever more and more acknowledged, ever more and more obeyed, on even to the distant end!"

The truth is, Mr. Brooks is magnanimous; but—one hates to say it, for it seems like a confession of the opposite fault in one's self—he is too magnanimous. He thinks too well of human nature; or, at least, he trusts too much in the appeal to potential goodness in man. This appeal, however, is his ripe and deliberate choice. If the choice is a mistake, the mistake is at least one honorable to the man who commits it—who commits it, that is to say, like Mr. Brooks, in clear sincerity and truth. For Mr. Brooks no doubt honestly thinks that men have been preached to too much on their bad side and not enough on their good side. He will do what he can to redress the balance.

We thus come upon the true explanation of language, on Mr. Brooks's part, that costs to the casual reader or hearer concerned for the truth of the Gospel, real anxiety not unmixed with sorrow. To a great popular assembly gathered one Sunday evening, last winter, in Faneuil Hall, Mr. Brooks preached his favorite idea from the text, "Like as a father pitieth his children, so the Lord pitieth them that fear him." He then, as reported, apparently *verbatim*, by the Boston *Herald*, said:

"We are His children, whether the best or the worst of us, those who are living the most upright lives, as well as those the most profligate, are all Christ's children."

He said, also :

"Men are so commonly preached to that they are a great deal wickeder than they are, that they must not set so high worth upon humanity. I tell you we want another kind of preaching along with that. There is in every man something greater than he has begun to dream of. Men are nobler than they think themselves. When a man gives himself in consecration to Jesus Christ, then that nobility comes forth until he shines like a star. *Go home and believe in yourselves more.*"

The words I have italicized are certainly words that would read strangely out of place in the Bible. They seem to contain advice far from soundly evangelical. They look like encouraging pride more than humility. But Mr. Brooks did not so mean them. He meant them for the potential man, not for the actual ; and so taken they are true. The trouble is that the actual man will, in so many cases, keep them to himself, and never pass them on to the potential man for whom they were intended !

Almost worse appears the following expression :

"What He [Jesus Christ] is trying to do is to make these people ["the violent, the most dissipated, the most brutalized,"] feel just as he feels ; *not to put into them something that is not there, but to call out that which is in them.*"

This certainly seems to teach that men need nothing but good training in order to develop into Christians. But, in truth, Mr. Brooks is thinking all the time of what men are *potentially*, of what they may become. Does this seem overstrained charity in interpreting —perverse determination, on the present writer's part, to bring Mr. Brooks out orthodox, even in spite of himself? Read, again, the following, from Mr. Brooks's last volume, "Twenty Sermons," p. 217 :

"I have no patience with the foolish talk which would make sin nothing but imperfection, and would preach that man needs nothing but to have his deficiencies supplied, to have his native goodness educated and brought out, in order to be all that God would have him be. The horrible incompetency of that doctrine must be manifest enough to any man who knows his own heart, or who listens to the tumult of wickedness which arises up from all the dark places of the earth. Sin is a dreadful, positive, malignant thing. What the world in its worst part needs is not to be developed ; but to be destroyed. Any other talk about it is shallow and mischievous folly."

The last two citations preceding might seem to leave the preacher involved in hopeless self-contradiction. I have no care to mediate between them ; let them quarrel if they will. But of course the latter is the true expression of Mr. Brooks's final thought. The Faneuil Hall discourse has the air of an extemporary utterance, but at any rate the newspaper report has never received the formal authorization of the preacher.

Now, it is of course at once a serious deduction from the total net good influence of a preacher that you have to defend him elaborately from the appearance of teaching false doctrine. And no relief is it to one's regret to consider that the most of those who will regard the defense



as unnecessary will also regard it as misleading; for with such persons the apparently false doctrine of Mr. Brooks will have the effect of doctrine really false, since they, understanding it in its apparent sense, will accept it as in that sense true.

The whole spirit of Mr. Brooks's teaching forbids us to suspect that he lightly plays with expression, like a man having no fixed beliefs of his own, and willing to let himself be taken differently by one hearer or reader and another, as each may choose to take him. He is a serious and earnest soul, with the highest ideal of truth and manliness. In short, he is perfectly genuine.

And we thus come upon what is most admirable of all in his *style*, that is, exquisite genuineness. His own description of what style should be is an unconscious likeness taken from himself. In his "Lectures on Preaching" he says that style should be "so simple and flexible an organ that through it the moving and changing thought can utter itself freely." This is exactly true of Mr. Brooks's style. The consequence is, that whenever Mr. Brooks's thought rises, his style rises with it, and when his thought sinks, his style sinks with it. His style, in short, is constantly just equal to his thought. This is meant as almost the highest praise; but it allows one still to admit that sometimes Mr. Brooks's style is very faulty. The chief fault of his style is the fault of its chief virtue. Its chief virtue lies in its being simple, straightforward, easy, unaffected, natural; its chief fault is its tendency to become negligent, negligent to the verge, or beyond it, of downright slovenliness. This, however, without losing its constant character of genuineness; for the expression is negligent generally when there was negligence in the thought. If Mr. Brooks has, and occasionally he does have, a rather vague sentimentalism of view, to express, his expression sympathizes and becomes unsatisfactory accordingly. For instance, in his sermon on "Standing before God" ("Twenty Sermons"), he begins by saying: "The life which we are living now is more aware than we know of the life which is to come;" a statement, of course, tantamount to laying it down that we know more than we know that we know of the life beyond life. The first page or two following of the discourse agrees in character well with this opening sentence. And the whole introduction scarcely introduces the sermon.

Not unfrequently Mr. Brooks duplicates his relative clauses to a singular degree of perplexity. In his sermon on "The Mystery of Light," he says :

"Now and then in those first chapters of the Gospels He [Jesus] says some deep word or does some unexpected action *which* seems to startle them [the disciples] and brings a puzzled question *which* is like the first drop before the tempest of puzzled questions concerning Christ *which* has come since and which is still raging around us; but generally in those earliest days they have very few questions to ask; they seem to understand Him easily."

One feels like punning horribly and pronouncing such a sentence



bewhich'd. Here, as usual, the negligent style coincides with negligent thought. For that early familiarity which Mr. Brooks supposes, on the disciples' part, that absence of wondering awe, in their intercourse with Jesus, as contrasted with their later behavior toward Him, appears to be a mere figment of fancy, when you recall, for instance, Peter's abashed exclamation to Jesus uttered *before* he was properly a disciple, a "follower," at all: "Depart from me, for I am a sinful man, O Lord."

To say that Mr. Brooks does not always master his pronouns completely is only to say that his style stops short of perfection. Certainly there would have been added pungency in the pungent sentence following had the true reference of the "it" in it been more instantly and more unmistakably apparent: "I cannot know—perhaps you do not know yourself—how much there may be in your heart which is so bound up with old sin that you do not want *it* destroyed completely." Macaulay would not have scrupled to use his noun over again and say: "that you do not want to have *that old sin* destroyed completely." I remember one place in which Macaulay repeats a substantive, and that a proper name, no less than four times within the bounds of a very short sentence—just to avoid a slight ambiguity that would have resulted from the substitution of pronouns.

Of careless, as broadly distinguished from careful, repetitions of words in a sentence, Mr. Brooks furnishes too many examples. If he had been in the habit—and every writer, but especially every writer for the public ear, should be in the habit—of *hearing* (imaginatively) his sentences in process of flowing from his pen, he could hardly have suffered himself to write for example thus: "More than all of *these*, we who are preaching in such days as *these* need to understand *these* methods," etc.

One feels like thus referring such a point to the ear. Still, Mr. Brooks's ear itself may be at fault, and thus perhaps is to be accounted for a certain lack of rhythm, of harmony as it were of prose numbers, in his style. For that consummate grace of the orator's rhetoric this great preacher does not command. A nice ear in him would alone, even without a nice literary conscience to enforce reference for verification, have prevented his making the strange transformation he does in one place of a striking poetical quotation introduced by him. Coleridge's fine lines:

Yet haply there will come a weary day,  
When *overtasked* at length  
Both Love and Hope beneath the load give way.  
Then with a statue's smile, a statue's strength,  
Stands the mute sister, Patience, nothing loth,  
And both supporting, does the work of both—

are set running narrowly down Mr. Brooks's page, as follows:

"There will come a weary day  
When *overtaxed* at length,  
Both hope and love beneath

The weight give way,  
 Then with a statue's smile,  
 A statue's strength,  
 Patience, nothing loth,  
 And uncomplaining, does  
 The work of both."

Do I seem to be applying a literary standard to what is homiletical rather than literary? I acknowledge the existence here of a valid distinction. But I insist that there is a true ethical, and even religious, teaching force in what I have somewhere seen called "strict literary conscience," applied to such things as are now pointed out. And this series of criticisms has a faithful and serious aim to help make the prevalent practice of the pulpit, even in subordinate things, better and better. Is not the aim worthy?

Negligence not verbal and not literary is exemplified, when, on page 17, "Sermons Preached in English Churches," Mr. Brooks attributes to "a young man" the question, really asked by quite another person than the one the preacher must have been imagining, as also in a quite different spirit: "Lord, which is the great commandment?" It seems also a freedom hardly compatible with reverence, reverence at the moment effectively working in the preacher's heart, for Mr. Brooks to say boldly even concerning the "young man" of whom he was mistakenly thinking:

"The man saw a new vision of himself, a vision of a life filled with a passionate love of the Holy One, and so he went back determined not to rest until he had attained all holiness."

What warrant, outside of his own creative imagination, could Mr. Brooks adduce for making such a statement? The man who asked Jesus the question actually quoted by Mr. Brooks did so "*tempting* him;" and of the man who asked Jesus, "What shall I do that I may inherit eternal life?" and whom, as the touching record reads, Jesus beholding "loved," the final word given is that he "went away sorrowful for he was one that had great possessions."

It is a strange inadvertence, once again, for Mr. Brooks to take as his text, "Jesus said unto him, 'Thou shalt love the Lord thy God . . . with all thy mind,'" Matt. xxii:37, and set out by saying that this is an injunction addressed by Christ "to his disciples"—the fact, of course, being that the words form part of a reply made by Christ to "a lawyer" "*tempting* him."

Less pardonable seems it, when, treating the text, "The Spirit said, Behold, three men seek thee," Mr Brooks makes the remark, as if quite in parallel with his text for idea of Divine authority involved: "The artist dreams his dream, and as he thinks upon the vision, the Spirit says, Behold the marble seeks thee." Does Mr. Brooks seriously justify such a mode of speaking? Does he really think that the Scripture text with which he was dealing is a mere Orientalism, not intended by God to convey to men the idea of any Divine inspiration

for Peter other than that which visits equally the artist when the artist feels prompted to find a statue in a block of marble? He must know well that the turn of expression he employs is adapted to insinuate that thought. But if that thought is true, what, logically, becomes of the *authority* which Mr. Brooks undoubtedly acknowledges in the Bible? These questions, it is Mr. Brooks himself, and not his loyal critic, that raises.

If now we should note that Mr. Brooks says "richen" (for "enrich"), that he coins for himself the noun "world-full," we should nearly have exhausted the list of approaches to affectation in vocabulary that could be charged upon him, so nobly and simply pure is he in his diction. "Pled" for "pleaded" is, perhaps, to be reckoned in addition here; that form, in a scholar so well-bred, can hardly be an inadvertence. That he should quote Tennyson, "For the individual withers and the *race* [instead of "world"] is more and more"—that he should speak of Montaigne's sitting "in his library at *Paris*," when, as everybody knows, the old French essayist's historic library was (and I suppose still is) at Montaigne, in Gascony—are mere slips of memory on the part of the preacher.

But the largeness, the large-heartedness, of this messenger of the truth, seems to rebuke all petty fault-finding. To be sure, Mr. Brooks is large enough, and large-hearted enough, not to resent, nay, to welcome, all helps to perfection in himself, even more, all helps supplied out of his own shortcomings, to perfection in others. No one can read his "Lectures on Preaching" without feeling this. I now name that one by eminence of his books, which is on the whole the best expression of Mr. Brooks's moral and intellectual character. I said that to read Mr. Brooks was like breathing mountain air. To read his sermons is like that in one particular not hitherto indicated. The atmosphere of his sermons, besides being pure and tonic, is somewhat difficult to breathe, being, as it were, sublimated and over-rare. Not all lungs are easily equal to it. What I mean is, that application to the everyday needs of everyday people is comparatively wanting. Without intending or desiring to do so, Mr. Brooks addresses himself to the few rather than to the many. It is a kind of spiritual elixir instead of common respirable air that he provides for his reader or his hearer to breathe. This is less true of his lectures on preaching than it is of his preaching. His lectures on preaching form a volume as replete with practical wisdom as it is instinct with noble inspiration. I wish they could be universally read by ministers. No minister could read them without being helped by them—helped intellectually, helped morally, helped spiritually. I rejoice in such a book. I believe in such a minister as Mr. Brooks therein sets before his reader in ideal.

And such a minister as he describes, one feels that Mr. Brooks must, himself, in good measure, be, or he could never so have framed his description. The ideal minister will, according to Mr. Brooks, seek to lead

each soul into "entire obedience to God." He will say to every one, "The meeting of your will with the will of God, whatever it may bring, is the purpose of all discipline." "Obedient love! Loving obedience! That is what binds the soul of the less to the soul of the greater everywhere. I give myself to the Eternal Christ, and in His eternity I find my own. In His *service* I am bound to Him." Such quotations fairly represent the spirit of Mr. Brooks's preaching. Largeness, "tolerance," charity, freedom, are great ideas with him; but a man *obedient*, not indeed to "law," but to a personal "Lord," this, and not a man "full of unrestrained will," is the true ideal man whom this preacher's whole strife seeks to realize. Heady self-will, superiority to Christ's commands as judged not useful, finds no encouragement with Mr. Brooks. He knows nothing of any transcendental sonship to God that releases from obligation, or from necessity, to obey. He trains no disciple to forget that even Jesus, himself, though He was a son, yet learned *obedience*. Mr. Brooks warns young preachers against that spirit in religion which "disowning doctrine and depreciating law" "asserts that religion belongs to feeling, and that there is no truth but love." He says: "The hard theology is bad. *The soft theology is worse.* You must count your work unsatisfactory, unless you waken men's brains and stir their consciences. Let them see clearly that *you value no feeling that is not the child of truth and the father of duty.*" "Those who honestly own for *Master* Jesus Christ," is Mr. Brooks's short, comprehensive description of Christians.

"Will-dedication," an expression of Mr. Brooks's, and "unrestrained will," an expression of Mr. Beecher's, each answering to an idea in human character, approved by its respective author, will give the contrast in tone and spirit between the two preachers. Now a preacher may make loss of many particular points of truth in his teaching, but if he teaches Christ as a personal *Master* whom it is the whole of religion to *obey*, then the chief point of truth is safe in his hands. Mr. Brooks's example stands here in a contrast, for which we may be grateful, with the example, once overwhelmingly strong, of Mr. Beecher.

I feel bound now, finally, to explain that the high praise of Mr. Brooks's work, which, on the whole, I have here been gratefully glad to pronounce, must be understood to apply only to such work of his as he himself has decided to be considerate enough for appearance in authorized form of publication. Many of the newspaper reports of his sermons present him at serious disadvantage. There must, one would say, be a wide gulf of contrast, in Mr. Brooks's case, between his best and his worst. A certain forlorn comfort may be gleaned by the average minister from knowing that one who can preach so well as does Mr. Brooks in his authorized works, can also preach so ill, as does Mr. Brooks sometimes in the newspapers.

I have said nothing of that part of Mr. Brooks's pulpit eloquence which consists in delivery. And little really needs to be said. The

hearer has a man before him in the pulpit whose mere physical force might enable him to discharge his speech at his audience with the resistless energy of a catapult. And pretty much this is what Mr. Brooks does. The preacher, from the very first word, begins his sermon, usually read from a manuscript, at a prodigious rate of speed in utterance. The words hurry out as if the weight of the Atlantic were on the reservoir behind them to give the escaping current irresistible head. There is no let-up, there could be no acceleration, to the rush of the torrent. You feel at first as if you never should be able to follow at such a break-neck pace. But you soon find yourself caught up and borne forward, as it were, without your following, on the mighty breast of the on-rushing flood. What is more, presently, you enjoy riding so fast. There is a kind of impartation and transformation of personal living force by virtue of which you not only understand everything uttered, but with ease understand it, more swiftly than your wont. The novel experience is delightful.

Beyond what has thus been described, or hinted, there is not much that is peculiar or extraordinary in Mr. Brooks's delivery. I am told that his phenomenal speed in speaking is an expedient adopted by him to overcome a natural tendency on his part to stammering. He speaks, then, as fast as he can, simply because if he should speak slower he could not speak at all. His regular hearers, I believe, come to like his exaggerated rapidity of utterance—which fact, if it is a fact, may, at least, encourage every minister to expect that if he can only accumulate undoubted oratorical virtues enough to be for these enthusiastically admired and loved, his very faults, too, in that case, will be turned from faults into virtues.

I feel, in dismissing this subject, that, what with defensive interpretation first to be made on Mr. Brooks's behalf, and then with minor faults in his style to be duly pointed out, I have failed to express, proportionately, the sense that I have of the extraordinary merit and value of Mr. Brooks's work as a whole. I must not refrain from recording my own personal debt to this preacher. I have felt his spirit as a noble contagion. A loftier ideal, more consistently sustained, more persuasively presented, of personal character in Christ than that which animates the preaching of Mr. Brooks, I should not know where in any uninspired literature to look with the hope of finding. It follows hard after Paul.

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## II.—THE LABOR PROBLEM.

BY T. T. EATON, D.D., LL.D., LOUISVILLE, KY.

WHAT is "the labor problem" of which we hear so much? Briefly, it is the conflict of the selfishness of the men who own machinery with the selfishness of the men who work machinery for pay. It is not a conflict between capital and labor, as is so often represented. Before

these days of machinery there was no "labor problem," although there was capital and there was labor. And to-day, in all that is said on the subject, no one seems to regard the tillers of the soil as "laboring men" at all. And yet, the men in this country who work on farms far outnumber those who handle machinery. What is called the "labor problem" would more appropriately be called the machinery problem.

The owners of machinery wish to get as much work out of the men for as little pay as possible, so as to secure the largest profits, while the men wish to get as much pay for as little work as possible, so as to secure the largest gain in money to themselves. It is the selfishness of the machine-owner against the selfishness of the machine-operator. That is the conflict, in plain English.

The herding of men in great factories may help trade and make money, but it is hurtful to the men. They are made to go through a dull routine, in which it is impossible to take an intelligent interest. Instead of developing the best powers of a man, such work degrades him into a mere machine-feeder. Then the employer is separated from his employes, and there is no sympathy between him and them. His selfishness opposes theirs. The workmen combine. The owners combine. So we have strikes, riots and dynamite on the one hand, and lock-outs and police clubs on the other. And then we talk gravely of "the labor problem."

The trouble with us is, we have become machinery-mad. We boast that this is an Age of Progress (age with a big A, and progress with a big P). Every writer and speaker is expected to say, no matter what subject he is discussing, that this is an Age of Progress. But if we stop and ask—progress towards what? there is no reply. Whether progress is good or bad depends entirely on the direction one is going. Progress towards what? is a question which needs to be sounded in the ears of this age rushing blindly forward, without considering the direction it is going. Progress towards what? Towards getting all the iron out of the ground, and all the coal consumed? Will the victory for mankind be won when the earth is netted over with railroad tracks and roofed with telegraph wires? Is progress to cover the world with steam and coal smoke? Is the perfection of the race to be secured by crowding men, women and children into the stifling air of factories during the day and turning them out at night into an atmosphere so filled with smoke that they cannot see the stars? "Oh! we can talk across the ocean!" Yes; but is what you say to those on the other side really worth their hearing? Are we to become simply enlarged locusts, whose shrill cry can be heard afar, but is in nowise worth hearing? "We can go a mile a minute!" to be sure, but is rapid motion the ideal of existence? And when you reach your destination will you do anything worth doing? If not, what is the good of getting there so quickly? "But we can make money faster than our grandfathers made it." Here we have it at last. The object of all these things is to make



money, to be richer than our grandfathers were. Whether we are nobler, purer, or holier, is not to be considered. So far have we gone astray in the worship of Mammon that we have come to estimate all things by the money standard. A "successful man" means one who is accumulating money rapidly. The question "What is A. B. worth?" has no reference whatever to the value of A. B. to the community, or to the world; but simply means—how much property does A. B. own? Time was when aristocracy fought successfully against the money standard of value; when those who were base-born, or who led base lives, were not welcomed in the highest circles because of the length and weight of their purses. Time was when fame as an orator, poet, statesman or warrior erected a barrier against this money standard. But now it seems that Mammon has overcome all these, and that to-day he has no enemy to oppose him—except the Spirit of God.

It is well to know the nature of the disease, but it is better to know the cure. What, then, is the remedy? Just now, co-operation is proposed with a great blare of trumpets as the sovereign remedy for all the ills of capital and labor. The workman is to share the profits of the factory, on certain conditions. This is at best a compromise; it is not a remedy. It will tend to check strikes, and thus modify the symptoms, while the disease is left untouched to do its deadly work. So long as the root remains, the fruit is liable to appear. Co-operation may delay the catastrophe, but cannot prevent it. The workmen will share in the profits only so far as the employers are willing, and the limit is fixed by the interest of the owners and not by that of the workmen. Wages would soon be adjusted accordingly, and the practical outcome of the arrangement will be, that the owners insure themselves against strikes, the workmen collecting the premium. Co-operation may easily be made a means of oppressing workmen. The owners do not propose to surrender the control of the factory to the operators; and in a conflict of interests, the interest sacrificed will not be that of those who have control.

There are but three possible solutions to this so-called "labor problem." They are:

1st. The owners of the machinery may own their workmen. This is slavery, and is not to be thought of for a moment. Slavery has forever disappeared from this land. I mention it only because it is a possible solution of the problem before us.

2d. Destroy the machinery and return to the simple methods of our ancestors. There are no moral objections to this, as to slavery. Yet, it will not be seriously considered. It would involve the sacrifice of millions on millions of dollars and would scatter the inhabitants of our large cities. Before the days of machinery, as I stated above, there was no "labor problem," and to destroy the machinery would be to solve that problem effectually. But this age will never let its engines and factories go. Machinery has "come to stay"—let us take heed lest dynamite has come to stay, as well.



The 3d solution, and the only one worth considering, is that offered us by the Gospel of Jesus Christ. Let love take the place of selfishness, and let the golden rule be the basis of every contract between owner and workmen. Let there be a sense of responsible leadership in the employer and of personal loyalty in the employed. Let progress mean to us the elevation of humanity rather than the amassing of riches, and then this will be an age of progress indeed. Let our people care less for what they have and more for what they are. It has been well written of this age :

“For we throw out acclamations of self-thanking, self-admiring,  
With at every mile run faster, O the wondrous, wondrous age,  
Little recking if we work our souls as nobly as our iron,  
Or if angels will commend us at the goal of pilgrimage.

“If we trod depths of ocean, if we struck the stars in rising,  
If we wrapped the earth intensely with one hot electric breath,  
’Twere but power within our tether, no new spirit power comprising,  
And in life we were not better men nor nobler ones in death.”

All possible political wisdom (I weigh my words), is summed up in one short sentence of Scripture, “Bear ye one another’s burdens, and so fulfill the law of Christ.” And the law of Christ to be fulfilled is as brief—“A new commandment I give unto you, that ye love one another.” When that law is made the rule of human business ; when employer and employed, capitalist and laborer, do indeed bear one another’s burdens, then shall strikes be forgotten, dynamite be no more, while rich and poor will meet together in one grand brotherhood before the Lord, the maker of them all. All classes are burdened and need help in their burden-bearing. The rich are burdened in ways of which the poor never dream. Ill health, family troubles, the worry and care of large estates, are burdens as heavy as is poverty with all its ills. The most careworn and anxious faces one meets upon the streets are those of the largest property-holders. They are the ones who drop overburdened and exhausted into early graves, and who have time for nothing outside the narrow round of business cares. They are the ones, too, on whom falls heaviest the trial of worthless, inefficient, dissipated sons and sons-in-law. And in all these burdens they need the help of love and sympathy.

“Bear ye one another’s burdens, and so fulfill the law of Christ.” Let the employe bear the employer’s burden by doing all he can to relieve his anxiety that all shall go well in factory or mill or whatever the establishment may be. Let the workman see that his work is well done and promptly done; that the articles he uses are in good order, and that there is as little wear and tear on what he handles as care and skill can secure. Let him look upon his employer as a good soldier looks upon his colonel, and take in the establishment the loving pride which a soldier takes in his regiment. Thus he will lighten his employer’s burdens, while his own hardships will be sweetened and his toil glorified.

On the other hand, the employer should not think he has discharged his obligation to his workmen when he has paid them their wages promptly. There is more than cash payment in the command, "Bear ye one another's burdens." The owner of the factory is in an important sense his brother's keeper, down to the smallest child connected with his establishment. Are the workmen vicious? Much can be done for them by example, precept and a kindly exercise of authority. The proprietor should see that the moral atmosphere surrounding them, while actually at work for him, is kept pure and bracing to virtue. Are they careless and improvident? Wise rebukes for careless work and judicious praise for faithful work will greatly aid them. Let not the owner look upon his workmen as so many machines out of which he is to grind as much work as possible for his profit. Let him remember that they are men, his brethren, and that they and he are hastening to the same judgment bar.

When the hard times come and business is dull, let not the proprietor discharge his men or lessen their pay because his profits have fallen off. Let him remember how difficult it is for them in such times to get other work, while there is nothing but their wages between their families and want. Let him also remember the profits he has made on their work in the past, and bear their burdens now. Even though he carry on the factory at a loss, let him curtail his own luxuries before laying his hand on the necessities of the poor. Let him feel toward his workmen as a faithful colonel feels toward his regiment, and let them see that he does not shrink from denying himself that they may be spared. As Ruskin well says: "Supposing the master of a manufactory saw it right, or were by any chance obliged, to place his son in the position of an ordinary workman; as he would then treat his son, he is bound always to treat every one of his men." And we may add, as the son would treat his father, so is every workman bound to treat his employer.

Will it be said that this is visionary, Eutopian and impracticable? Then the Gospel is visionary, Eutopian and impracticable; that is all. To say that such views are not suited to the world, is the same thing as saying that God does not understand the world, and has given laws that will not work among mankind. We need not wait for the millennium, either. In feudal times men did act as I have described. Leaders readily sacrificed themselves for their men and men for their leaders. We see the same thing to-day in armies. Of course, neither clans nor armies were organized simply and solely for the purpose of making money. There was leadership and personal loyalty. The leader cared for his men and the men for their leader. The "labor problem" will be solved so soon as the workmen believe their employer takes a personal interest in them and really desires their well-being; for then they will respond with loyalty and will give him the best work of which they are capable. Love is a far mightier incentive to work than is pay. No

really great work was ever done for pay, but only for love. Oh! that men knew the value of love in the practical affairs of life! Soldiers, statesmen, authors, artists, reformers, all have done their best work for love, never for pay. A feed reformer or a hired hero, we cannot imagine.

Human welfare, rather than greed of gain, must be the chief end of commerce and manufactures. This is the solution of the "labor problem" and the only solution. A wise writer has said, "For love of their country or their leader or their duty, men fight steadily; but for massacre and plunder feebly. Your signal, 'England expects every man to do his duty,' they will answer; your signal of black flag and death's head, they will not answer. And verily they will answer it no more in commerce than in battle. The cross-bones will not make a good shop sign, you will find ultimately, any more than a good battle standard. Not the cross-bones but the cross." And infinite wisdom hath declared, "Then the coveting, when it hath conceived, beareth sin, and sin, when it is full grown, bringeth forth death."

The fact is, the Gospel is the one remedy for every evil of society, as well as for every ill of the individual soul. Love to God and love to man; herein is the solution of the "labor problem," and of every other problem that vexes mankind. None of these problems are to be solved on the principle of selfishness. It is impossible, and will remain impossible till the universe is made over again, the Devil is made sovereign, man is made in his image, and the world and all it contains are pronounced by their new creator "bad."

If there is being built up between capitalists and workmen a barrier that grows higher and higher; if there is opening between them a gulf in which all the old feelings of leadership and personal loyalty, which cast such a light over the darkness of feudalism, have disappeared; and across that gulf both parties are eyeing each other as enemies—it is because they are forgetting their brotherhood and the obligations it imposes, are caring only for the laws of "supply and demand," and are setting aside the few but all-comprehensive precepts of Scripture as "antiquated and unsuited to these practical times." And unless we would have an explosion, in which our civilization shall go down in a wilder chaos than followed the barbarian overthrow of Rome, there must be a return to the old plane of brotherhood. Men must remember that *mankind* is *man-kin*, and must acknowledge that God is wiser than man and understands best what laws will work most successfully in the world He has made. Yea, they must set them earnestly to work to "bear one another's burdens, and so fulfill the law of Christ."

## III.—RECENT SCIENTIFIC DISCOVERIES OF SPECIAL INTEREST TO CLERGYMEN.

BY PROF. ALEXANDER WINCHELL, LL.D., ANN ARBOR, MICH.

It can scarcely be said that any considerable discoveries have been made within a year or two which possess special interest to clergymen; but I think all real discoveries possess true interest to all who conceive truth as the expression of the divine mind. Undoubtedly then, every enlargement of the sphere of natural knowledge is a fuller revelation of God; and as a true and real revelation it may afford a broader basis for the correlation and harmonizing of our apprehensions of truth in the two great fields of truth—biblical and scientific. I think, if I were myself a clergyman, I could stand no more firmly than I do as a layman on the authenticity and authority of our Sacred Scriptures; and it seems to me that I should esteem quite as highly as I do now the theological value of every new natural revelation of the divine nature and divine purposes. I do not consider it advisable, however, to enumerate generally the acquisitions which have recently been made in the field of scientific discovery. As there have been no new developments of brilliancy or special significance, it only remains to offer a few reflections on a tendency which is apparent toward the settlement of an issue which, though it remains a question in the field of theology, has long since ceased to present the character of a question in the field of science. I refer to that doctrine which even recently has been regarded in ecclesiastical circles as worthy to furnish the ground of some very serious proceedings.

I refer, of course, to the so-styled doctrine of evolution. I have no doubt that to some whose convictions are settled, this subject will appear stale and unprofitable. To a scientific man the question over it appears too stale for further endurance. But as long as any respectable person continues to raise a question, all should have patience enough to listen to the new evidence as long as any defender retains patience enough to urge it.

In the interest of sacred truth then, I make bold to urge the fact that every advance in science sets in clearer light the great fact that the Creator's method in this world is a method of evolution, and reveals more clearly the peril of visiting displeasure and discipline on those who conscientiously accept the fact. No class of discoveries is more distinctly prophetic of the time, when all intelligent men will admit the doctrine demonstrated, than those which enlarge our knowledge of the extinct generations of the past. Researches among fossil types are still most actively carried on. Within a few years, the ancient world of America has been reproduced with a wonderful degree of completeness.

The work and its results are continuing. But each new fact tends to close up the gaps in our knowledge of the chain of being. A few years ago the "missing links" were admitted to constitute a difficulty in the theory of a material continuity in the organization of the globe. Perceiving that with every new discovery some missing link is recovered, the uncertainty once grounded on their existence is necessarily diminishing. Every one may begin to feel that recognized gaps are only gaps in our knowledge; and that if our knowledge were complete, the actual succession of organic beings would be seen as a nicely graduated series.

Once an abrupt gap seemed to exist between marsupial or pouched animals, like the kangaroo, and placental mammals, of the ordinary type. That a wide chasm separates the living species of these two sub-classes is well understood. We had thought that at some period in the past, mammalian organization had made the transition from implacental to placental; but the links in the transition were lost. We knew Jurassic mammals, and they were thought implacental. We knew tertiary mammals, and they were regarded generally as placental. Thanks to the researches of Professor Marsh, we now begin to understand that placental mammals do not stand in the line of descent from implacental. Placental and implacental seem descended in divergent lines from an ancient stock which was not strictly conformed to either, and which Marsh divides into two orders, *Pantotheria* and *Allotheria*. These include the old Jurassic and Triassic types, which, instead of implacental, as once supposed, possess generally characters which unite the two sub-classes. They are "comprehensive." When they existed, the two distinct ideas—placental and implacental or marsupial—had not yet been fully worked out. The continuity from them to the modern representatives of the two sub-classes is complete. The interval between these two sub-classes, therefore, is not discontinuity in succession, but a divergence in contemporaneous progress.

We have, then, to look for the connection between Mesozoic mammals and some older type less distinctly mammalian, or at least less distinctly modern in aspect. Providentially, a form still lives which seems to lie in the line between the Mesozoic mammals and the primitive stock—which Marsh styles *Hypotheria*. This form is the Monotreme. Its intermediate position is not, of course, historical, but only structural. It is a sole survivor of the archaic stock. Aquatic in its habits, it directs the mind to the apparent aquatic origin of the mammalian divergence from some still older vertebrate stock. This result reminds us of an opinion formed on other grounds, that the mammalian class was derived from an ichthyic, not a reptilian, stock.

Missing links between reptiles and birds are disappearing by discoveries in four different directions. 1. Real reptiles which could fly but were not clothed with feathers and had no striking ornithic modifica-

tions in their bony structures. These are the *Pterodactyls*, long known. 2. Real reptiles, which resemble *Pterodactyls* in most respects, but had no teeth in their jaws. These are *Pteranodons*, discovered a few years ago, by Professor Marsh. 3. Real reptiles, which walked on two feet like birds, and had strikingly bird-like modifications of the tarsus and pelvis. These are the *Ornithopoda*. The most striking examples have been recently discovered in our Western territories by Marsh and Cope, and in Belgium by Dollo. 4. Real birds, clothed with feathers and furnished with quilled wings, but having the elongated tail and toothed jaws of the saurian. These European forms have been for some years known, but the teeth are inconspicuous. American forms, more recently described by Marsh, have short tails, but conspicuous reptilian teeth. These are the *Odontornithes*. Thus the gap between reptiles and birds is closed over by a four-fold bridge. Of these four groups of discoveries only the first had been made when Darwin's "Origin of Species" was given to the world.

I might mention the discovery of facts which diminish the chasm between reptiles and land animals. In South Africa, Owen has found in rocks of Triassic age—the age when the known mammals were beginning to appear—the relics of reptiles which possessed three sorts of teeth, like typical mammals—incisors, canines and molars. These are the *Theriodonts*. This connection suggests the possible descent of mammals from reptiles. The same is suggested by the relations which exist between whales and the ancient sea-saurians.

It is not proposed to use any of these facts to establish any particular line of descent. The sole object here is to illustrate the gradual disappearance of the gaps in the known succession of extinct animals, and thus prepare the way for conclusions which have to be reached in view of the existence of an unbroken succession.

A series of observations in quite another field tends to show that the physical history of the world has been more uniform than is generally supposed. I had myself the opportunity, last season, of making extended studies on a vast assemblage of Archæan rocks. For thirty years it has been generally held that the Archæan consists of two great systems, Laurentian and Huronian. It has also been the general opinion that the Laurentian rocks were originally unstratified and un sedimentary. Most geologists even regarded them as of igneous origin. An abrupt transition, in either case, was supposed to be revealed between the Laurentian and Huronian. My observations have shown that both systems were originally stratified; that in the neighborhood of their junction they graduate into each other; and that the same tenor of physical actions continued without abrupt break, from the older system to the newer.

These few examples may serve to illustrate the manner in which recent discoveries tend to confirm the view entertained by evolutionists,



that the method of nature is not by interruptions and breaks and new beginnings, but by continuity and graduation.

This view of the nature of change and progress in the natural world has often been styled, as I said, a "doctrine." But it is readily understood to be only a question of fact, and not a question of opinion or doctrine at all. Do we, in witnessing the progress of natural events, observe that the nature of the connection between consecutive terms is by continuity, each term growing out of the preceding; or do we find perpetually new beginnings, each term sustaining no relation to its predecessors, or, at best, only an ideal one. That which is really a question of fact, to be observed, is not properly a "doctrine," still less a "hypothesis."

I feel that the steady convergence of evidence toward the conclusion that nature's method—that is, the Creator's method—is by evolution, is a most hopeful omen for intelligent faith. If plan is a product of mind, the plan which is wide enough and enduring enough to embrace the whole theatre of material existence, and the whole history of its changes, must be the product of a mind omnipresent as creation and enduring as matter. Such a result must be fruitful of interest and advantage to fundamental theology.

If the last paragraph does not make clear my profound conviction that the fact of evolution in the world not only admits of a fully theistic interpretation, but demands such interpretation, then I beg to refer to my fuller expression in the *HOMILETIC MONTHLY* for March, 1884, to my article in the *Christian Philosophy Quarterly* for July, 1881, and to my *Doctrine of Evolution*, published in 1874. I believe, on philosophic grounds, that the true interpretation brings God into nearer relations with the world than is done by the usual forms of theistic belief.

#### IV.—THE UNIVERSITY OF BERLIN.

By PROFESSOR J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

AMONG the largest buildings in Berlin is the palace Unter den Linden, opposite the residence of the Emperor and the Royal Opera House, built 1754-64, for Prince Henry, brother of Frederick the Great. Since 1809 it is known as the University of Berlin, founded in that year. Besides numerous lecture rooms, large and small, it contains the largest collections of minerals on the Continent, as well as extensive Zoological and Anatomical museums. But the most unique collection is found in the Christian museum. Seven rooms are filled with Christian inscriptions and monuments of Christian art, originals and copies, from the various ages of the church, particularly the earliest. This repository of Christian antiquities is the creation of the scholarship and industry of Professor Piper, a pupil of Neander, and, like his teacher, a bachelor and a retired scholar.



The youngest university of Germany, it is also the largest and most celebrated, and is worthy the rank of the city of which it is the intellectual centre and one of the chief attractions. From its origin it has been a focus of German scholarship; and its growth has kept pace with the development of Prussia among German States, and of Berlin among German capitals. Although younger than some of its own professors, its history is connected with many of the greatest achievements in modern thought. Casting a glance over the three-fourths of a century of its existence we find in its annals names like Schleiermacher, Uarheinecke, Neander, De Wette, Tholuck, Hengstenberg, Twesten, Nitzsch, and Dorner, in theology; Fichte, Schelling, Hegel, Schopenhauer, Beneke, Trendelenburg, Harms, and Lotze, in philosophy; Grimman, Boeckh, Bekker and Scherer, in philology; Ranke and others, who gave Germany the leadership in historical research; and a long list of names eminent in all the other departments of learning, to say nothing of the host of living teachers of world-wide fame.

The recently erected marble statues of William and Alexander von Humboldt, at the right and left of the entrance, are symbolical of the depth and breadth of scholarship to which the university is devoted. And yet that vast structure is but a small part of the institution, than which no other in the world probably so well deserves the proud name, *Universitas Litterarum*. The institutions directly connected with this great corporation, 28 in number, are scattered all through the city, and their character and equipments are monuments of the government furnishing the best means for the highest and most thorough intellectual training of its young men. More than a dozen clinics invite the medical student to study special diseases, and the Charity, one of the largest hospitals in the world, offers abundant opportunity to inquire into the various ills both of the body and the mind. The physical, physiological and chemical institutes are new and imposing buildings, with modern conveniences and abundant apparatus for all kinds of experiments. The various scientific collections contain specimens from all parts of the globe; and these, as well as the royal museums, are used by the professors for illustrating their lectures. While a fine zoological garden and a first-class aquarium enable the student to study animate nature, a large botanical garden, a botanical institute, and a herbarium, introduce to the study of botany. Many scholars have lost sight of the Christian heaven, but there is, of course, an observatory for studying the physical heavens. The large university library is especially adapted to the literary requirements of the various faculties; but all members of the university also have free access to the much larger royal library. In fact, the institutions forming part of the university, and open to its students for scientific purposes, are so numerous, and their contents so rich that the very effort to comprehend them is bewildering; and the first introduction of the eager student to this

world of literature and science is apt to overwhelm him with astonishment.

If it can be said that Paris is France and London England, it can with equal truth be said that the professors of Germany are its thought, and that the greatest concentration of its thought is found in the University of Berlin. We can well understand why every minister of education should aim to make the seat of political empire also the center of learning. And to-day the university of the capital takes the same rank in the empire as the Academy of Sciences of Berlin, founded by Leibnitz, occupies among the various academies of Germany.

Learning is a growth, and its past is the living seed of the future. The greatness attained by the university is but a stage in its development, not the culmination. A German university aims at the most advanced learning, but also at completeness, so that every department of knowledge required for intellectual progress and by the national life may be included. As special needs arise, new departments of thought are added or existing ones receive increased attention. Thus Germany's recent accession of power and the rapid advance of its industries and the marked increase of its commerce, have made greater attention to the Oriental languages desirable. One secret explaining why Germany is taking away the trade of England and other countries in various parts of the world, is found in the fact that Germans take the trouble to study the languages of the various peoples with whom they deal. For scholarly, as well as for mercantile purposes, the government has resolved to found, in connection with the university, an Oriental seminary, in which the leading languages of the East shall be taught, both philologically and practically. Foreigners as well as Germans are to be admitted to all the privileges of the new institution. While a practical knowledge of Arabic is to open the way for communication with all adherents of the Koran, the students are also to be prepared to enter diplomatic, educational and commercial positions in Persia, India, China, and other Eastern nations. New rooms for the purposes of the seminary are now being prepared in a building near the university and new professors are required; but Germany seems to overflow with wealth whenever money is needed for educational and military purposes.

Of the names of the four faculties in a German university, namely, Theology, Law, Medicine and Philosophy, only the last is ambiguous, being used in an antiquated sense. The philosophical faculty includes all branches of learning not embraced in the other three, such as philosophy proper, mathematics, the natural and political sciences, history, geography and philology. Each of the numerous German universities is apt to be particularly strong in some specialty, and a single eminent professor may be the chief attraction to students. So a university may attract chiefly theological, chemical or medical students, while the other departments are poorly attended. But in the University of Berlin

every faculty is superior, and the concentration of celebrated professors is not equalled by any other institution.

The usual instruction is by means of lectures, all in German. Some of the professors read their lectures, which the students write down, while others use no manuscript at all, or only notes. But there are also "seminaries," affording practical exercises on the subjects under pursuit. Thus, during the present summer, theological professors are holding exercises with students in interpreting the Jewish prayer book, in deciphering Christian inscriptions, in ecclesiastical history, in dogmatics, exegetics and homiletics. In physics, chemistry, and in medicine, the work in laboratories and clinics, under the direction of a professor, is of course a most important part of the instruction, and in many cases the theoretical and practical elements are combined in the same lecture.

Great as are the attractions of the university, these are not the only considerations which bring the crowds of students to Berlin. The fact that the city is the capital of the empire, and the residence of the court, together with its music and art, its political interests and historical associations, all have their influence, particularly on foreigners. The attendance on the university has increased rapidly of late years and the teaching force has also been augmented. In point of numbers the teachers alone would form quite a respectable corporation, there being 291 in the various faculties, consisting of professors in ordinary, professors extraordinary and *Privat-Dozenten*. The first two receive salaries and also the fees from the students attending their private lectures, the public lectures being free; the last receive only the fees, no salary. The income of a popular professor may therefore be very large, and is usually much above what is received in the United States. When the Oriental seminary is opened in the autumn there will probably be 300 instructors in all. Of these 291 teachers, 17 belong to the theological, 22 to the juridical, 107 to the medical and 144 to the philosophical faculty. During this summer there are 4,654 matriculated students in the university and 1,410 auditors, not matriculated, making a total of 6,064. During the winter, 5,357 matriculated students were present and a total of 6,888 hearers, the attendance in winter always being much larger than in summer. The present attendance is the largest attained by any German university during a summer semester, being 220 more than were in Berlin a year ago. Of the 4,654 students, 669 study theology, 1,006 law, 1,140 medicine, while 1,839 attend lectures in the philosophical faculty. For a year the number of theological students has been largely on the increase. The cosmopolitan character of the institution is evident from the following figures. Besides Germans, the representatives from various European nations present are: From Russia 82, Austria 57, Switzerland 46, Hungary 36, Great Britain 25, Roumania and Luxemburg 13 each, Italy 12, Scandinavia 9, Turkey 8, France 6, Greece

5, and 11 from the Netherlands, Spain, Belgium, Servia and Denmark. From other than European lands there are 154, of whom 115 come from America, 34 from Asia, 3 from Africa and 2 from Australia.

Interesting as an account of eminent men now connected with the university would be, they are so numerous that this is out of the question here. A mere reference to a few of special celebrity must suffice; but it is difficult to make a selection. Helmholtz, the physicist, has a world-wide reputation for his labors in optics, acoustics and electricity, and his name is forever linked with the establishment of the conservation of energy. Kirchhoff became celebrated through his investigations pertaining to the spectrum analysis. In chemistry Hofmann and Rammelsberg take the lead. Du Bois-Reymond is the eminent physiologist—brilliant, versatile, by no means limiting himself to his specialty or even to natural science, but fond of culling from all fields of literature to adorn his speeches. Virchow, the pathologist, is also a leader in politics; in anthropology he is one of the first authorities. Bastian has made a name in ethnology, and the new ethnological museum is largely due to his efforts. Of the numerous eminent historians I mention only Mommsen, and Freitachke, the successor of Ranke, as Prussian historian. Among philosophers, E. Zeller is chief. He began his career as a theologian of the Tübingen school, but his negations were such that for nearly forty years he has found philosophy more congenial than theology. On Greek philosophy he is the first living authority. Although seventy-three, he is still vigorous as a lecturer and productive as an author. He has just made arrangements to start a new philosophical journal, *Archive for the History of Philosophy*, to which eminent men of different nationalities are to contribute articles in their respective languages.

I omit other names not less famous, in order to retain room for a few from the theological faculty. Professors Dillmann, Kleinert, and Strack, are the Hebraists, the last still quite young but already recognized as a superior scholar. During the present semester they lecture on Introduction to the Old Testament, Biblical Theology of the Old Testament, Genesis, Psalms, and Isaiah. When we come to the New Testament we naturally name Weiss first, as an authority in literary and historical criticism and in exegesis. Being worthy of special acquaintance, we enter his lecture-room to hear him on John's Gospel. Over one hundred and fifty students are present. As the professor enters, the students applaud, a modern innovation in the university and not worthy of the calm, scientific atmosphere. The manuscript lies before the professor, but he rarely glances at it; reading the text from the Greek Testament at his side, he proceeds to give a careful and thorough exegesis in a free manner. He is quite earnest, particularly when combatting the views of opposing critics. As he enters upon philological and historical criticism we feel that the whole wealth of learning

bearing upon the subject is at his command. The lecture is anything but a dry exegesis. The passage in hand is thoroughly explained, but it is seen in the light of the context and of the entire gospel, and rich hints are given for dogmatic theology and for a living faith. Although the clock gives warning that it is time to close, he still continues, being engaged in elaborating a favorite thought; then he arises, closes the Testament, continues speaking and gesticulating with more than usual animation, and, five minutes after the hour, he retires amid much louder applause than that which greeted him on entering. His lectures, as well as his published works, impress one with their rare union of the critical and the evangelical elements.

As the professors are appointees of the government, not of the church, we are not surprised to find antagonistic views in the theological faculty. The difference at once becomes apparent when we go from Weiss to Pfleiderer. The latter is far more negative in his criticism and is a leader of the Protestant Association. That he is a philosopher as well as a theologian is evident from his two volumes on the *Philosophy of Religion*. The subject of his lecture is the *Theology of the New Testament*, and he is discussing his favorite theme, Paulinism. About one hundred hearers are present, among them a Catholic priest and several Americans. The lecture is delivered calmly, the thought is clearly, concisely, presented, and then it is left to do its mission without extraneous aid. His standpoint at once becomes evident when he declares that Paul does not attribute divinity to Christ in a metaphysical sense, but only because God exalts Him and thus gives Him a dignity and authority which are divine. He emphasizes it as Paul's view that Christ is subordinated to the Father, not co-ordinated with Him. But throughout, the lecture is reverential, Christ is frequently called the Son of God, an effort is made to give Paulinism without foreign admixture, and the explanation of Pauline faith is a model of Scriptural insight. Faith is a union of the Christian with Christ and God; it is trust, but also more; it is the intellectual apprehension of an object, it is feeling, and it is impulse to the will. Faith is a relation to God first of all; and secondarily a relation to the world, so that it works by love. Faith is deep, vital, energizing, and forms a mystic union between the human and the divine.

Professor Kaftan, the successor of Dorner, is under forty. His chief lectures are on dogmatics and ethics. He is a clear thinker but less speculative than his celebrated predecessor, as might be expected from his leanings to the Ritschl school, which aims to banish metaphysics from theology.

Of the professors—Piper, Steinmeyer, Lemisch, Van der Goltz, Deutsch, Leommatsch, and others—I cannot speak. The department which gives least satisfaction is that of ecclesiastical history. That at present Germany has a few men prominent in this branch is the more

strange because her progress in secular history has been unparalleled.

The university is popular with American students, and their number is constantly increasing. A few years ago the number here was 66, last winter there were 149. Any one over seventeen years of age and furnished with a passport can be matriculated. Germans who expect a diploma must be graduates of a gymnasium; but of foreigners no educational conditions are required. The medical faculty attracts more Americans than any other; many also enter the philosophical faculty, while, perhaps, eight or a dozen each semester are students of theology. Very few come for the purpose of studying law. The conditions for a degree are unusually severe, and most foreigners prefer attempting to secure a doctorate at some smaller university. The ability and industry of American students rank high. Many of them have earned prizes at home, and all come with an earnest desire to learn, differing in this aspect from those German students who are intent only on passing an examination to secure some government appointment and to make their living. The Americans come here for hard work, and their past training generally has prepared them for more independence in research than is manifested by the German students. Particularly is philosophy, so much neglected by the Germans now, a favorite pursuit among the American, English and Scotch students. With advantages unsurpassed anywhere, the German students give abundant occasion for the numerous complaints that they do not appreciate their privileges. It is so self-evident as continually to be forgotten, that this vast intellectual apparatus cannot take the place of mental effort, but is valuable only so far as used and mastered by the mind. German professors admit that the quick and eager American students are among those who reap the best fruits of German scholarship. It may astonish some of our countrymen to learn that nearly all these students belong to the middle and poorer classes, our wealthier families rarely being represented. The vast influence exerted on our own church and land by the continually increasing influx of American students to German universities, particularly to Berlin, is an intensely interesting subject, but it transcends both my theme and my allotted space.

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#### V.—THE PREACHER'S VOICE.

##### SOME SIMPLE HINTS AS TO ITS IMPROVEMENT.

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

THE power of Mirabeau lay in his larynx. So says one of his biographers, with a show of reason. But behind his vocal apparatus there was a brain that made his voice what it was, a magical power to awe an anarchical assembly into submission. The wonderful witchery of music that came from the violin of Ole Bull had its genesis in the soul of the player, rather than in the resounding shell. He could dignify a humble instrument, just as Rembrandt's transcendent genius invested a stable scene, at will, with pathetic,



solemn beauty. The first suggestion is, therefore, but an enunciation of this fundamental fact.

1. The voice is a sensitive interpreter of emotion of thought; *soul culture*, consequently, gives to any speaker, pre-eminently the sacred orator, an abiding and alluring charm. "There is no teacher like the Holy Ghost, inspiring not only spiritual, but true rhetorical power. Art can give rules, but the fervor, solemnity and power that move the conscience and will, must be the natural and not the assumed expression of the man."(\*)

In his talks to divinity students, Canon Wynne elaborates this thought, in speaking on the delivery of the sermon. We should pray as we enter the pulpit, he says, and lift up the heart to God for help, as we lift up the voice to speak to man; all the time keeping in thought the awfulness of the loss of the soul and the unspeakable felicity of the soul redeemed; keeping in thought, too, the present needs and aspirations of every listener, and so cultivate sympathetic tones. (†)

These, indeed, are truisms, but they cannot be repeated too often. They lie at the foundation of success and give emphasis to the oft-repeated remark, "Be natural."

2. Physical and constitutional factors, as well as religious, enter into oratorical culture. A really magnetic speaker unites inward, vital forces with an eliminative and distributive nature. From facial expression, voice and gesture, there is a radiation as distinctly recognized as heat from fire. He thus draws men to himself as doves to their windows. This solution of power has been considered in a previous article (‡), and therefore is dismissed with this passing allusion.

3. The verbal and phonetic features of speech ought to be studied in harmony if one would gain a just idea of the philosophy of persuasion. "Do you write for the ear as well as for the eye?" asked one of my students. "Certainly," I replied. My habit is to form arguments, sentences and even words with reference to their oral as well as their logical value. Why? Because the tenacity of memory is somehow related to the vividness of first impressions. Short, Saxon words are easier to speak than long Latin words. A word that bites or burns leaves a mark in memory. Recall the pictorial features of our language as related to articulation and unconscious impression. (R. 48, Drill Book.) Rev. Henry Ward Beecher said that the articulation of a single monosyllable by the President of Amherst College came to him in youth like a bullet. "It has remained in memory ever since. It gave an impulse to my whole life and affected my course and labor as a reformer. It was the effect of but a single word." Use, if you must, sesquipedalian words, "their voluminous coil intertangling like huge anacondas." The necessity of scientific discussion may require it, as when a surgeon treats *Dysmorphosteopalinklastes*. But such appalling occasions are rare?

An Englishman tabulates the percentage of Saxon and cognate words and those of Greek and Latin in the discourses of Beecher, Storrs and Talmage. Dr. Storrs uses 69 per cent. Saxon to 31 Greek and Latin; Mr. Beecher 91:9, Dr. Talmage 91:9. In the case of Canon Farrar the ratio is 84:12 and of Spurgeon 87:13. These figures are worth thinking about in estimating popular success.

4. The speaker should recognize and obey the swift sympathy which connects sight and speech, vision and voice. In other words, his elocution will

(\*) Thwing's Drill Book in Vocal Culture, p. 115.

(†) "The Joy of the Ministry," James Pott, N. Y., Chap. IX.

(‡) Homiletic Monthly, June 1884. "Public Magnetism."



be unconsciously affected by a calm inspection of his audience as he stands before them before he speaks in prayer or sermon. In my early ministry, just as I was about to offer the invocation, one Lord's day morning, an aged saint, about ninety years old, came tottering up the aisle to her seat. Her loneliness, the lack of religious sympathy she suffered from at home, her warm love for the sanctuary and her pastor, and the thought of her nearness to the upper courts and the King in His beauty came over me like a sudden tidal wave. There were tears in my eyes and in my voice, too, when the silence of the sanctuary was broken by the opening prayer.

Canon Wynne says: "Look before you speak, while you speak. Let your eye pass attentively from face to face, not staying too long on any one, but resting on each deliberately. It will help you in speaking, it will help them in their listening. Your heart will catch the response of their unspoken sympathy." The amount of breath you use, the articulation, stress, emphasis and cadence will all be unconsciously controlled by the habit. It is next to impossible to read a manuscript or book so that a blind man would think that you were talking. There are measured tones and recurring inflection that monotonize the exercise of reading. The voice soon tires and the ear of the hearer also wearies. Preach, then, with the eye on those addressed.

5. Be self-possessed, but not self-conscious. The uncontrolled voice sometimes breaks into a falsetto, or into a crying tone the moment its owner tries to express deep feeling. Some have so little control over their breath and articulation that they give the impression of senility and physical weakness, while others are so self-conscious that they rant and rave, scold and scream, as if angry with their audience. Unction is not unctiousness, "a greasy drawl," nor is positiveness necessarily pugnacity. Self-possession enables one to handle his voice as the occasion requires, so that the volume of breath, the articulation, emphasis and entire expression, inclusive of gesture and countenance, indicate the consciousness of power and so exert commanding influence. If he needs to be austere, peremptory or Draconian in style, he can be without showing any ruffle of personal emotion towards his antagonist; and if he adopts a gentle, hortatory, pathetic tone, he does not whine. The self-possessed speaker in his tenderest or stormiest moods carries a weight of conviction by maintaining this vocal equilibrium which may win for him success on that account alone.

6. The power of the pause deserves attention. Merely as a vocal rest it is helpful. If it be only for two seconds, long enough to swallow the watery alkaline secretion that lubricates the parts, huskiness is avoided. This is better than to form the habit of sipping water. But the interspersing pause aids in the growth of self possession. When an impressive word is spoken a pause of one second is, occasionally, emphatic. Too oft repeated it may give the character of hesitation, or theatric mannerism. Good sense will direct. The aid to the hearer is too obvious to need notice. We are only considering the comfort of the speaker. As George MacDonald has beautifully said, a bird song is made up of a warble and a silence; and the silence is a part of the song. It is a suggestive thought for hurried and worried speakers.

7. Practice in the open air is an invaluable aid in voice building. The brilliant orator, Henry Clay, whose voice was called "a band of music," once said, "I owe my success in life to one single fact; at twenty-seven I commenced and continued for years the daily practice of reading and speaking, sometimes in a cornfield, at other times in a forest, and not unfrequently in some distant barn with the horse and ox for my auditors. It is to this practice in the art of all arts that I am indebted for the primary and leading impulses that stimulated me and shaped my subsequent destiny."

The pitch is somewhat elevated in out-door speaking; but do not scream or strain the voice. Dwell on the vowels and project them to a distance, as in the call "Boat ahoy!" The radical and terminal consonants are not to be neglected, but the liquid elements are mainly used in out-door drill. The chin is slightly raised, the root of the tongue depressed, and the palatal cavity enlarged. Do not think so much of the loudness of your tones as of the clearness, deliberateness, ease and purity of utterance.

8. Temporary aphonia need not alarm one, but, like hoarseness, follicular enlargement and kindred troubles may yield without medication, if entire rest be observed. In the April number of *The Voice*,\* I have briefly referred to the value of the Massage treatment in laryngeal paresis. This is sometimes effective when medication and faradization failed. Professor Fränkel of Berlin uses lanolin unction, grasps the larynx firmly with both hands and rubs downward on each side, to restore the tonicity of the organ. Whether intermolecular action of muscular tissues is thus gained, or intervacular changes secured, may not be clear, but blood stasis and congestion are relieved, and nutritive processes are stimulated. The therapeutics of the voice, however, deserve a distinct discussion.

The limits of this article are reached. The aim has been, not so much to deal in minute details, as to enunciate a few central thoughts which have guided the writer, in practice and in precept, for many a year, and to which no one can give heedful attention without speedily enjoying a positive enrichment of the function of persuasive speech.

\* A Monthly Review, of New York.

## VI.—A SOLDIER IN THE PULPIT.

BY PROF. NATHAN SHEPPARD, SARATOGA, N. Y.

ANOTHER book about "Robertson of Brighton" is another indication that his sermons are imperishable. For it is his sermons, few and fragmentary as they are, that keep his name in print and his memory alive. He had no personality outside of a small English parish in a comparatively small English town, and a congregation that could not understand him until he was translated. The days of his years were few, and his work was soon over and done. He was only 37 when he died. Before he was known he was gone. But his sermons are perhaps as widely known and as frequently assimilated as those of any other master of rhetoric known to the Anglo-Saxon pulpit. His rhetoric has one mark of intellectuality, it is contagious. No sermons surpass his in the electrical effect of a single sentence. They are "bullets of the brain" that stick in the brain like a bullet.

It is through his diction that we reach the bent of his mind. It is charged with feeling, and it is military feeling. If "the style is the man," it is in this instance a military man. The ring of the rifle is in the ring of his sentences. Listen!

"If the ring of the rifle of the Chasseurs de Vincennes be heard upon these shores, terrible as the first reverses might be, when discipline could be met only by raw enthusiasm—thanks to gentlemen who have given us the sublime mysteries of capital in lieu of the old English superstitions of Honor and Religion—they may yet chance to learn that British chivalry did not breathe her last at Munanee or Hyderabad. They may yet discover that amongst the artisans and workingmen of England there are a thousand thousand worthy

\*Robertson of Brighton, by Rev. F. Arnold.

to be brothers of those heroic eleven who sleep beneath the rocks of Turkee with the red thread of honor round their wrists."

The spirit as well as the rhythm of this came natural to Robertson. It is not simply rhetoric laid on from without by the training of the schools; it is the veritable feeling and intent of the heart wreaking itself out upon expression. They are not the words of the professional declaimer who uses the vocabulary of courage to conceal a vertebra that will run at the first fire. They are the utterances of a born soldier—a soldier in the pulpit instead of in the field. Robertson would have leaped at the chance to put them into practice.

It was a case of heredity. The soldier's courage ran in the blood; the courage of the preacher did not. He was the son and the grandson of an army officer. His father was the comrade-in-arms of Sir Charles Napier. All of his three brothers were officers of the army. His "earliest recollection was of walking hand in hand with an artilleryman and listening to the boom of the distant cannon." He says he was "rocked and cradled to the roar of artillery; and the very name of such things sounded like home to him." He called the picture of Napier in his study his "household god."

As soon as he could think of anything in the way of a vocation he thought of the army. "His heart leaped up when he beheld" that "rainbow in the sky." But with the self-distrust which now came in, and often after came in to influence him, he yielded to "the wish of father and friends," and turned away from the profession to which his courage was adapted to the profession for which he had no more courage than he had predilection. The "wish of father and friends," or mother and aunts, is often mistaken for a "call from a higher source." Robertson was not the only man, not the only strong, good, faithful man, to pass the turning point of life with his own judgment overruled by and his own will subdued by that of others not so well qualified as himself for knowing what avocation in life he is called by adaptation to pursue.

Here is a curious and suggestive study in the metaphysics of duty. One's own sense of duty gives way to other people's sense of duty. In this case other people's sense of duty sends a soldier with a soldier's courage into the fight of the preacher without a preacher's courage. A soldier's courage will not answer for a preacher's fight. The stamina for the hardships of the march and battle is quite a different stamina from that necessitated by the peculiar kind of hardness which the preacher is called upon to endure. Here is where Robertson was mistaken, here is where any man is mistaken if he confounds the nerve and valor required for fighting Indians, robbers and rattlesnakes with the nerve and valor required for fighting human wolves, the beasts at Ephesus or perils by his own "hornets," as Robertson calls them. Whether one is physical courage, and the other some other kind of courage, is not here the question. It is beyond question that the same man may be deliciously brave on horseback at the head of his troops, and shiveringly destitute of courage in his study at the head of his church.

There can be no doubt of the whereabouts of the miserable man who writes this for example: "Sad and dispirited from feeling my own utter uselessness and want of aim." We know very well that when a man writes in that tone he is not writing in the saddle or on the quarterdeck, or out in the woods with a rifle, and enamored of its "ring." A man with a gun on his shoulder never keeps a diary of his "want of aim." We know very well that such "feelings" are recorded over a furnace or in the vicinity of a stove, and in the midst of an environment where the rhetoric of introspection grows as rank as tropical plants in a hothouse.

Robertson the soldier would have been ashamed to admit what Robertson the preacher takes pains to leave on record. No soldier or sailor or trapper

would deliberately sit down and elaborately write down such "Resolves" as these: "To try to learn to be thoroughly poor in spirit, to try to feel my own insignificance, to speak less of self and think less."

Nothing makes a man feel big like the effort to be little. The practice of the last "Resolve" would have done away with the rest of them. For a man to resolve in the midst of a minute and prolonged self-analysis that he will say nothing, even think nothing, of himself, is conclusive evidence that humility in a diary is vanity self-deceived. It is of a piece with a vociferous parade of "silent contempt." Self-inspection is one of the forms of self-indulgence that often passes for self-denial. So that we need not be surprised to hear this victim of this delusion call himself a "self-torturing sophist."

It was his self-torturing sophistry that led him to disown ambition, that motive force which is inseparable from and indispensable to a man of his temperament. No man is called to be a leader of men without an ample endowment of ambition, and it is disease and not health that makes a quarrel between "winning laurels" and "doing good," between seeking office and a desire to serve our fellows or the State.

The courage that Robertson the soldier had was the courage to meet "the fierce struggle" on the field of battle, and the courage which Robertson the preacher had not, was the courage to meet what he describes as "the cold and utter loneliness when called upon to perform a duty on which the world looks coldly, or to embrace a truth which has not found lodgment yet in the breasts of others." He would have led men to battle with infectious intrepidity, but his spirits fell, and he moaned, and he put his moans on record, when his enemy was a coalition of apathy and antipathy. Obstacles in war he would have looked upon as inevitable, and even as inspiring; opposition in the battle of opinion he seems to have regarded with astonishment and dismay.

A preacher's pluck for a preacher's fight, and alas for the preacher who is deficient in it!

## VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. IX.

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

176. *Weights and wings.* The weights about the feet of the athlete may become the winged sandals of Mercury, when what we have borne as duty is changed into delight. So, in the fable of the birds, the wings which were at first burdens grew to be pinions.

177. *Man was made to live for others.* "Joseph is a fruitful bough whose branches run over the wall."

178. *The deceptive walking stick* which a young lad brought in and laid on the hearth—as it grew warm proved to be a *frozen snake*. Many a so-called tonic, used for strength, proves a serpent to bite, an adder to sting.

179. *Parallel Structure* as a key to meaning. The Hebrew of Psalm x: 4 reads:

The wicked in the height of his scorn;

"God will not require!

There is no God!"

(Such are) "all his thoughts."

In this brief, pithy, sententious way, the inspired Psalmist photographs the inward thoughts of the wicked in the very climax of daring pride. His first thought is, "God will not require my sin!" There is no account—no judg-

ment to come. Beyond this denial of accountability there is but one more step—to which that leads—namely, blank atheism. "There is no God!" It is the logical outcome of the other; for if there be no future judgment, to right the wrongs of the ages, then there is no God—there can be none.

180. *The Hebrew Shema*. Deut. vi: 4-9. This is the *Shema* or "Hear." It is one of the four paragraphs written on the phylacteries. Cf. Exod. xii: 1-10; also 21-16. Deut. xi: 13-31. Also the Mezuzoth on door-post inscriptions. Squares of parchment, written with these paragraphs and encased in cylinders of wood or metal and sewed in linen, were attached to the right door-post of every door in every Jewish house; and as the devout Jew passed by he touched it or kissed his finger and recited Psalm cxxi: 8. This *Shema* is the comprehensive *creed* which may, by changing emphasis, be made to express either that Jehovah is *one*—is God *alone*, or is *our God*. The last letter of the first word (*Shema*) and the last word (*Echad*) in the Hebrew are written *large*, in order for *emphasis*, only the ninth or tenth instance in the Old Testament, thus far. Comp. Galatians vi: 11. Ye see "with how LARGE LETTERS" I have written unto you. Compare chapter iii, verse 11, and Habakkuk ii: 4.

181. *Arnold, the traitor*, when he was in peril of capture, inquired of an American prisoner what his countrymen would do with him if captured. The answer was: "They would cut off the leg wounded in the service of your country and bury it with the honors of war; the rest of you they would hang!"

182. *The Bible* contains 3,586,489 letters, 773,692 words, 31,173 verses, 1,189 chapters, and 66 books. The word *Lord* occurs 1,855 times. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except the letter J. The 19th chapter of II. Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th verse of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. Each verse of the 136th Psalm ends alike. There are no words or names of more than six syllables.

183. *Talleyrand*. "The phrase 'and so forth' is a dangerous one." Almost any amount of illegitimate inference may be implied by it.

184. *The corrective of skepticism*. Speaking of Ben Hur, Gen. Lew Wallace has said: "When I began writing the book I did not trouble myself to inquire as to religious matters, and if I went to church it was to hear an eloquent speaker, for the sake of his eloquence. One day I met Colonel Ingersoll, and he began to talk to me in his wonderful way—for he is very wonderful in brain and eloquence. After that talk I determined that, cost what it might, I would investigate and decide for myself as to the divinity of Christ. It seemed to me that to continue 'Ben Hur' would give me a pretext and a system of work, and for five long years I studied the life of Christ and the history, customs and traditions of His people and country. I had gone but a few steps in this work before I came to the conclusion that Christ was divine and entitled to respect, and that all He claimed for Himself He should receive."

185. *A minister of the Gospel* often talks as much as a lawyer, writes as much as an editor, visits as much as a doctor; and is sometimes found as much fault with as all these put together.

186. *Upon your knees*. A marble cutter, with chisel and hammer, was changing a stone into a statue. A preacher looking on said: "I wish I could deal such clanging blows on stony hearts." The workman made answer, "Maybe you could, if you worked like me, upon your knees."

187. "Let the dead bury their dead; but follow thou me, and go thou and preach the kingdom of God."—Matt. viii: 21-22; Luke ix: 60. Life and death are

words which, in the New Testament, have intense significance: they span the infinities; the difference and distance between them is that between holiness and sin, heaven and hell. This is a world of the dead, who cannot know or feel the power of an endless life. Leave to them to bury each other; to magnify, as all burial does, the material and mortal, but for those who will hear Christ, there is a message of life. First, "Follow me," for he that followeth me shall not walk in the darkness of death, but shall have the light of life. And, then, "Go thou and preach the word of life with the spirit of Life." Christ came not for burial but for revivification and resurrection. And hence, He calls us first to *follow Him*, and so get life, and leave the ranks of the dead for those of the living; and then *preach Him* as the Lord of life, and so give life to the dead, and instead of burying dead souls more deeply in tombs, roll back the stone that the dead may hear the voice of the Son of God and live.

188. *The Word of God, like silver tried in the earth.*—Psalm xii: 6; *i. e.*: by contact with earth and earthly things its purity is tested as beyond contamination, and its efficacy, as equal to all the demands of earth-born souls in their sorrow and sin.

189. *Plain Preaching.* Hab. ii: 2-4. Write the vision plainly on tablets that everyone may read it, readily, as he runs in whatsoever haste—that, as we say, a  *cursory glance*, the glance of him that runneth—may reveal it.

190. *A thousand dollar diamond stole.* "Last Sunday the Rector of St. Paul's Church wore a white stole embroidered in three shades of blue, the same done in monograms and flowers set with carbuncles and bugles; with Maltese crosses set with sapphires and diamonds; with lilies set with garnets; the whole number of diamonds numbering 40, and of precious stones 135. Estimated cost of this memorial gift, \$1,000." An editor adds: The caption should have been "A THOUSAND DOLLARS STOLEN."

191. *"For the Kingdom of God is not in word but in power."* The apostle distinguishes between word and power. A kingdom is essentially a *power*, and the kingdom of God may be viewed in four aspects, as a *power of vision*, a *power of renewal*, a *power of growth*, and a *power of union*. The two possibilities for the ministry are the ministry of *word* and the ministry of *power*.—*Dr. M. R. Vincent.*

192. *Talleyrand's Brain.* Victor Hugo tells this story concerning its fate: "The doctors embalmed the corpse. After the manner of the ancient Egyptians, they removed the bowels and brains. After having transformed Prince Talleyrand into a mummy and having nailed it up in a coffin, lined with white satin, they went away, leaving on the table that brain which had thought so much, inspired so many men, constructed so many ambitious edifices, managed two revolutions, deceived twenty kings, and held the world in check. The doctors gone, the servant entered and saw what they had left. Not knowing that it was wanted, and regarding it as a loathsome object, he gathered it together and *threw it into the sewer* in front of the house."

193. *Sensationalism.* Erasmus whimsically compared *Buffon* to the tapestry of Flanders, with great figures, which, to produce their effect, must be seen at a distance.

194. *Exploration in Egypt.* "Few discoveries will have a more important bearing on certain scientific discussions than those of General Grenfel, near Assouan, in Egypt. At the Syene of Ezekiel (29:10) tombs have been opened which show the arts of a high state of civilization 5,000 years ago. But a class of scientists teach that man in the East was a savage a little further back only than this. How is it that the ancestors of man took countless cycles of centuries to reach a savage state, and the briefest period to reach the advanced culture these tombs disclose?"—*London Christian.*



## SERMONIC SECTION.

## THE IMMEDIATE DECISION.

BY R. L. DABNEY, D. D., LL.D.

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*And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him. And the people answered him not a word.—I Kings, xviii: 21.*

DECISION of character has ever been esteemed a valuable trait. It is the strongest evidence of littleness and triviality of soul, to hang undecided, although all the facts and truths on which a decision should be based are fully before the mind. This temper is the sure occasion of disaster. Indecision lets slip the golden opportunity, and forfeits the tide in the affairs of men "which taken at the flood leads on to fortune." Efforts weakly made in inconsistent directions, neutralize each other, and waste labor. While the double minded man is hesitating, the man of decision has viewed his ground, has formed his plans and has half accomplished it. Without decision of character no man was ever successful in any secular undertaking, except by accident, and for a short time.

If indecision is so disastrous in temporal affairs, what must be its mischiefs in the more momentous concerns of the soul? Here its folly is enhanced by the critical nature of the interest, the plainness of the duty to every clear mind, the vastness of the stake and the uncertainty of the time.

It is on this fault the venerable prophet Elijah remonstrates with those Israelites who were hesitating between the service of Jehovah and the seductions of idolatry under the reign of Ahab and Jezebel. God's messenger seeks to terminate their indecisions by a miraculous demon-

stration of the claims of his Master. The narration of his proposal and its issue is one of the grandest pictures of moral sublimity in all history. Elijah seems to have overawed the mind of the vacillating king for a time by the majestic authority of truth, and his moral courage; and he thus gains his assent to a test so fair that the pretext for objection could not be found. He caused the nation to assemble by its representatives, on the side of Mt. Carmel, and near the great sea. This is a lofty range, and near the west of Palestine, which, running straight from the plains of Galilee, terminates in a grand promontory, overlooking the Mediterranean and the sinuous coast. At its base runs the river of Kishon, "that ancient river," celebrated in the song of Deborah and Barak, which swept away the slaughtered hosts of Sisera; and beyond it extends the great plain, which, from hoary antiquity to our own century, has been the battle ground of contending nations. On this promontory, overlooking the waste of waters, and a range of country equally boundless, and now barren with a three years' drought, are assembled the wicked king and a great throng of the elders of Israel. On the one side are the priests of Baal and of the groves, nine hundred men, arrogant with royal patronage, gorgeous with all that the favor of their superstitious queen could confer, and drunk with persecution. On the other side is the solitary Prophet, worn with fasting and hermitage, clad in his rude robe of camel's hair, but instinct with severe, rugged majesty of the desert mountains, which were his sanctuary. He repeats the challenge: Let the priest of Baal select their victims and let him choose another. Let each

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

party rear their altars, arrange their sacrifice, but put no fire under, and let them invoke their divinity; and let him that answereth by fire from heaven be God. The Prophet has now gotten his cunning adversaries away from their temples, on *the bare* mountain side, where none of the apparatus existed for those *pseudo* miracles in which priests of superstition have ever been such adepts. He intends, moreover, to keep a sharp watch upon their maneuvers; and he compels them to undergo the test in open day, and with hundreds of curious eyes fixed on them. But in everything he gives them the precedence: in the hour, in the choice of bullock. They slay the animal; they build their altar; they dispose the wood; they place the flesh upon it; they cry to their idol to interpose: "Oh, Baal, hear us." Thus from morning until noonday did they supplicate their imaginary God, dancing with frantic, superstitious fury around their altar. But there was no voice nor any that answered. Then it was, that the Prophet, expressing in righteous sarcasm, his scorn for their hypocrisy and delusion, mocked them, saying: "Cry aloud; he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awakened." At these biting words, their frenzy was redoubled, and to their wild cries they added the more sanguinary rites with which, like modern pagans, they were wont to propitiate their savage idols in extremity; and wounded themselves until the blood gushed out on them. But it was all in vain; and after their failure was manifest to the most obstinate, Elijah began to bestir himself. Inviting the people to draw near and inspect every motion, he repaired the prostrate altar of Jehovah, building it of twelve unhewn stones, one for each of the holy tribes. He slew his sacrifice, he arranged it on the wood; and then to silence forever the charge that fire was secreted

beneath it by some artifice, he caused the victim, the wood, the altar, and the very soil around its base to be thrice drenched with water. And now the sacred hour of the evening sacrifice at Jerusalem had arrived; so dear to every reverent Hebrew's heart, that hour at which, for so many centuries, the smoke of the fire first kindled from the Shekinah of glory, had ascended from the sanctuary to the sky, freighted with the penitence and prayers of the people of God: the Prophet spread forth his hands towards heaven, and without pomp or frenzy, with all the simplicity and calmness of conscious truth, uttered his brief prayer: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant; and that I have done all these things at thy word. Hear me, *Oh Lord, hear me*, that this thy people may know that thou art the Lord God, and that thou hast turned their hearts back again." The people stood in silent, awful expectation; while the holy man looked upward with confident faith, for had not the inspiration of the Holy Spirit already warranted his appeal? When lo! like a flood of lightning from a cloudless sky, the fire of the Lord fell and consumed the victim, and the wood, and the incombustible stones, and dust, and licked up the water around the altar. Well might the people at this sight prostrate themselves and cry: "The Lord, he is God." But did they, for this reason, cease to balt between the two opinions, and follow Him? *Alas! no*; the subsequent history shows that they, like so many of you, satisfied their consciences with a barren recognition of God, and then continued to postpone His serious service.

The minister of the Gospel does not profess to offer you, at this time, such a visible miraculous demonstration of the claims of the God of the Bible. It is not necessary. To the honest inquirer the evidences of its authority are as solid as those arising from a

miracle, if less impressive to the sensibilities. The Scriptures possess an unbroken chain of historical testimony for their genuineness such as no other ancient record can claim. They present us daily a miracle of foreknowledge in their prophecies, unfolding and fulfilling under our eyes. Their signs and wonders which they record are attested by eye-witnesses, competent and honest, who had nothing to gain, but everything to lose, by attesting an imposture. They commend themselves to us by an internal excellence, which commands the assent of every conscience. And the results which follow their track, of souls redeemed, and nations blessed, witness to their origin in the skies. But this argument is not pursued because it is supposed that the indecision of none here is produced by the disbelief of the God of the Bible.

Let me, however, introduce the farther appeal to your consciences, by an inquiry into a popular opinion as to the proper influences of such doubts. Many seem to suppose that if these are sincerely entertained, they relieve them from all obligation, until they are dissipated. They act as though one, because he really doubts, may dismiss all practical concerns in his own duties towards God. But is this correct? I argue that he who doubts a proposition has some probable evidence that it is true. For if there is a total absence of evidence we do not doubt. We say nothing. Would you profess doubts of this assertion that there are *red men* on the planet of Jupiter? But now consider that man is often bound to act on evidence which is merely probable, and sometimes on that which is slight. Yea, we may be impelled by the most sacred sanctions to act; and that immediately by this uncertain light. It may be true that you are thus bound to act in doubt concerning duty to God. But to doubt implies a probability that Christianity may be true. Now, a possibility of its truth begets an immediate obligation. If

you admit even a possibility, you are bound to forbear all action, and all opposition, which would be found unwarrantable, should the truth of Christianity ever become certain to you. Moreover, you are sacredly bound to pursue, at the earliest hour the most thorough inquiry into its claims, and never to rest until you either ascertained its certain falsity or the impossibility of a decisive conclusion. For, if it is, indeed, true, then you undoubtedly owe it your allegiance, and he who loves his duty must desire to remove that ignorance, which, he suspects, obstructs its performance. This may be evinced by a simple parallel. You have had a settlement of intricate transactions with your neighbor. After he has paid you your claims new evidence reaches you, making it probable that the settlement has been unjust to him, and that certain parts of the sum paid you are his property. Will any man say that, because it is only suspected and not certain, therefore you may retain the money and refuse all inquiry? He who is capable of this has the heart of a thief. If the suspicion should turn out truth, you would be found depriving your neighbor of his goods; the doubt, as soon as it is awakened, originates an obligation, which every honest mind will admit, to a new and faithful inquiry.

So, if there is a suspicion that the Gospel may have claims upon you, you are under obligation to a dispassionate and thorough inquiry; in order that if this debt of faith and love is indeed due, you may pay it at once.

But doubt is all that the skeptic can honestly profess. Skeptic is his proper name. He is one who is not convinced; who sees some proof, and who is considering. He would be a rash man, indeed, who would presume to demonstrate that the Gospel cannot possibly be true! But how different is the temper which unbelievers usually exhibit, from that honest anxiety to have their doubt happily

solved, and this dispassionate rashness to discover and fulfill their duty? The petulance, the prejudice, the hatred of the light, the industrious care to evade every fair solution, and to magnify every cavil, which usually characterizes them, betray the enmity of the heart to God. But in those who do not even profess a doubt of the truth of revelation, hesitation is yet more inexcusable. They fully admit, "The Lord He is God." Yet they refuse to follow him, and still "halt between two opinions." Among those who profess respect for the claims of the Bible, all those Christians are guilty of this halting who consciously neglect any of that effort which is involved in "following the Lord fully," and making their calling and election sure. All worldly men are guilty of it, who, while they admit the necessity of repentance, faith and holy living, postpones the day of giving themselves to Christ. To all these the message of the prophet comes: "If the Lord is God, follow HIM; but if Baal, then follow him."

The idol which divides your convictions with Jehovah, is not, indeed, a pagan image. It is that universal object of the worship of unconverted men, this world, with its pleasures, riches, honors. For that to which you look for your prime happiness, which you seek with supreme devotion, and in which you rely as your chief good, is practically your God. And now I remonstrate with you, if this world is a sufficient God, if it can satisfy the instincts of a rational soul, and confer solid happiness; if it can minister relief to a diseased conscience, if it can be your unflinching solace in the hour of desolation; if it can sustain you against the king of terrors; if it can endow your immortality with everlasting sources of bliss—then follow the world, follow it at once, and decisively, and exclusively. Halt no longer between it and God. But if it is manifestly insufficient for these ends, then turn at

once from it, and follow God. *This I urge upon you.* First, because a hesitating and divided service of the two masters is useless and impracticable. Such a life is but time and labor thrown away. Consider who God is, how sovereign, majestic, righteous, and how jealous. Will He accept a divided heart? a heart divided with such a rival? Remember what the Christian life is: a race, a wrestle, a labor, a warfare. Can the halting man win the race? Can the maimed soul fight this battle successfully? When the righteous scarcely are saved, with all their zeal, where shall the hesitating sinner appear? Because of this, such a prize as heaven will never be won by these feeble strivings.

But the world is also an exacting master, and refuses to dispense his favors to any but those who give him their whole heart. If this is to be your God, why mar his service with this abortive religiousness? It is but an uncompensated loss of those "pleasures of sin which are but for a season." It only hinders your enjoyment of the world. It troubles you with importunate thoughts of the future. And yet it effects nothing towards the salvation of the soul. If, therefore, you will not follow God in earnest, it will be much more rational to say with the atheist, "Let us eat and drink, for to-morrow we die," than to continue your halting. It will be better for you to make the utmost of your sinful joys, and then for the rest enter into covenant with death and agreement with hell.

*Second.* For this must be the natural end of your hesitation, if its proper tendencies are allowed their course. Let this startling proposition be tried by the homely conclusions of our daily experience. There is a man whose interest imperatively demands a given conclusion and a decided course of conduct. He has before his mind all the facts which are necessary to determine the case; he has long had them; and y, he is never

able to make up his mind. Months, years roll by, and still the man is not yet decided, but ever going to decide. With what contemptuous positiveness does every practical man say of him: "Oh, he will never do anything; he must be ruined!" There is, as we shall see, excellent reason for this conclusion. Or, let us state the matter thus: Our friend employs our intervention to dissuade his recklessness from some manifest imprudence. We use our skill; we array arguments perfectly decisive of the case, and facts which ought to be absolutely commanding over any sane judgment. We throw all the earnestness of our souls into our persuasion; and all *unavailing*. You repeat the effort again and again, but it avails nothing.

Still your friend begs you to make another trial. Do you not say at last: There is no use; I have no new arguments to use; if reasoning could move his mind he would have been long ago convinced; therefore, in his case, it is ineffectual. Shall I repeat the same hackneyed topics? They have already been resisted several times, and if I advance them again the habit of neglect, now formed in his breast, can but insure their more certain neglect. *There is no hope*. And you would have most excellent reason for your conclusion.

For you would know that this man, a reasoning creature, could not thus violate the dictates of his own understanding, unless some active cause was swaying his will. Passion, ungovernable desire for the sinful object, was resisting reason. So the reason you halt between two opinions in the presence of motives for godliness, as vast as eternity, and as solemn as the miracle of Elijah, is that you are governed by your repugnance to the hated service of God. But I pray you, consider whether this passionate enmity to Him remains without increase, while it is causing you to halt! Was there ever a passion of man's soul that did not grow

by its indulgence? Can a man repeat the same acts again and again, and not experience that universal law of habit that what is often done becomes more likely to be done, and more easy to do? Can Gospel motives be thus presented to your moral sensibility, and again and again, and not experience that universal law of habit, that what is often done becomes more likely to be done, and now more facile to do? Can Gospel motives be thus presented to your moral sense, and again repelled without trouble? No; the smallest experience of the laws of human nature gives the answer to these questions. While you halt, then, the arrows of divine truth, which, with their vast force, could but make you hesitate in your careers of sin, are blunted by every ineffectual blow upon your heart; while you halt every ungodly propensity is fostered by its indulgence into more rampant strength; your enmity to God is confirmed in its sway; the tide of worldly cares and occupations absorbs you more and more in its current. Then the truth which is to-day too weak to decide you effectually for God, must, by a stronger reason, fail still more, and certainly in any future application. As you decide to-day to postpone, so you will decide, still more surely, next Sabbath; until at length death will come and find you still procrastinating.

Some one may say: This reasoning cannot be just; for if it were, it would teach that the men who have resisted lights of duty as clear and as numerous as ours, are already in a desperate condition of soul; and their doom is practically sealed. But the preacher himself does not believe this: for if he did he would no more continue to urge the Gospel on us than on men already dead, or on devils.

We reply, true, so far as your own action, or the preacher's power, is concerned, your doom would be practically sealed by your present choice, were there not an almighty Spirit

which bloweth where it listeth, whose saving influences you are now doing your utmost to alienate by your halting—your condition would be hopeless, and I, for one, would no more preach the Gospel to you than to those already dead. Surely you are not entitled to count upon those gracious influences to interpose, when you are wilfully rejecting them in your present act! I repeat, then, so far as the tendency of your own hesitation is concerned, your purpose to continue it to-day may be regarded as equivalent to the purpose to die in your sins. But now, if the enemy of your soul stood revealed at your side with all his gloomy terrors, and urged you with all his fiendish malignity to-day to make a final rejection of the grace of God, and to seal his title to your soul forever, and to bid a last farewell to hope, and to embrace everlasting despair—with what horror would you recoil from the ghastly proposal! With what dread would you flee this day from the tempting plea of procrastination! It is but the same Devil masked and counterfeiting his traitor voice; and if he gains this point with you, he will fly to the pit, to regale his subjects with mocking laughter, assured that the same temptations which have deceived you to-day will yet more surely deceive you to-morrow. How long will you halt between two opinions? How long will you play the part of a sick man, who knows his disease is unto death without this remedy, and who yet resists and dallies because of the bitterness of the portion? Does the draught grow any the less bitter while you taste at it? Is not your disease meantime making its steady progress? Up, then, before it is too late, and play the man. If you are a reasonable being, you will seize the cup and drain it, as eagerly as though it were nectar. What think you of the merchant, who finds his ship, freighted with his wealth, overtaken by storm, leaking and crippled, about to founder in the sea? The master

has told him that except she be lightened of her cargo, she must, in a little while, go to the bottom with all on board: already she is settling; the pumps fall behind their task. But he cannot resolve to sacrifice his beloved riches; he hesitates, and while they argue, time presses; if he gives up his treasures he may save his life; but if he cleaves to them he will lose both: he stands swinging his hands, and halting between the two opinions. Is this the conduct of a man or an imbecile? The man of true decision will have resolved upon the necessary loss; and you shall see him heaving over his precious goods into the deep as industriously as though he were glad to see them swallowed by the remorseless waves. Thus, oh perishing man, cast out of thy heart thy self-will, thy besetting sins, and thy delays, before they sink thee in the burning lake.

And remember, that while thou haltest between the two opinions, time halts not! No; it bears thee with its ceaseless roll towards that eternity where hesitation will be forever ended. The rise of your accumulated provocations tarries not, mounts ever to a more threatening height, until they fall and overwhelm you in perdition. Death halts not, whose miserable tread is ever advancing alike upon the waiting saint and the poor sinner. Judgment halts not, but moves forward to the appointed day, close in the rear of the last enemy. Stop, then, soul, and flee to-day from the advancing enemies; or else, while thou haltest, time, judgment, death and hell will overtake you. I beseech you to tell me, how long halt ye between two opinions? What is to be the duration of your hesitation? I would require of you to fix for yourselves a date for terminating this delay. You are not willing, you say, to accept despair as your deliberate portion. You propose and expect to make the needed preparation for eternity sometime this side of death. I pray you *WHEN?* Select



the proper measure of time for the continuance of your present state, and be pleased to announce it to us. Shall it be five years? One year? Will it be safe for you to bring upon your soul the added sins and obstacles and evil habitudes of another month, when you feel them already so obstinate? And dare you insult the holiness of that infinite God, on whose good pleasure your helpless soul must hang for life and grace, by telling Him that you will outrage His law, and vex His spirit, and trample on His Son's cross and blood one month more before you begin to turn to Him? Will you venture to invoke His converting grace with such a proposal as this? No; there is no answer to the question but to-day, "*now!*" Your own reason refuses to sanction any delay, and tells you that the only reply she can make to the Prophet's challenge is that of the Scriptures: "Behold, now is the accepted time; behold, now is the day of salvation."

The sacred historian adds, "And the people answered him not a word." The irresistible force of the appeal left them not a word to say in justification of their halting; so they were silenced. How justly does this incident describe your condition to-day, in the presence of God's truth and your own conscience. There is no venerable prophet here to awe you by the sanctity of his aspect or by astonishing signs and wonders with which he was armed by Omnipotence. There is nobody but a sinner like yourselves saved by grace. But the same message is here given from the skies, and the same Holy Spirit is here to write it upon your hearts. I take you to witness that like the men of Israel you find it impossible to dissent from these doctrines. You know the importance of an immediate decision of your duty; you know that it has unspeakable, infinite arguments. It has not been necessary that a preacher of the Gospel should come and reason with you in order for you to know that it is not right

to postpone present duty, to prefer the temporal to the eternal, to tamper with perdition for the sake of a few sinful and deceitful pleasures. Every dictate of your own reason and conscience is on the side of the message.

And yet, you propose to disregard it! I leave you, then, with this final question to ponder: Are you willing to dethrone reason, to abdicate the crowning attributes of your humanity, and as God gave you reason and conscience for your guides to immortality, to assimilate yourselves to the brutes, in this most important of all concerns? Will you be so unwise as obstinately to pursue a course of conduct for which, as you admit, no apology can be uttered? Should God, in His righteous displeasure, allow you to go on until you have reached your doom, how bitter will be your remorse as you remember that you had not only to resist the ministers of the Gospel, the expostulations of your friends, and the Spirit of God, but to trample upon your own understanding and outrage every law of your own better nature, in order to destroy yourself.

"How long, then, halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him." "To-day, if ye will hear His voice, harden not your hearts."

#### THE CHURCH FOR THE TIMES.

BY J. B. DRURY, D.D. [REFORMED],  
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*New wine must be put into new bottles; and both are preserved.—*  
Luke, v:38.

THE principle embodied in the text is, that there is ever to be preserved harmony between the inward and outward, the spirit and the embodiment; and hence with every advance in religion there must be a corresponding readjustment of the external expression. The church must keep itself in congruity with its own attainments and its changed circumstances. Christ brought a fuller rev-

elation, but in His own day did not complete it. He sent the Spirit to guide into all truth, and under His enlightening influences the church is ever making new attainments. Only as truth is apprehended and appropriated does it become potent and transforming.

Thus there is progress in religion. The church is called to a continuous adjustment of itself to changed conditions. It only fulfils its mission when it keeps itself in harmony with its age—as it changes the non-essential and transient, without sacrificing the essential and permanent. The particular church which best meets the questions of the hour, which adjusts itself to the thought, the life, the activities of the present, has the strongest hold on life and the promise of the future. Such continuous adjustment was Christ's plan for His church.

There can be no more important question for us to consider than, How may the church meet the demands and needs of to-day? By way of suggestion, rather than exhaustive treatment, I will indicate what, as they appear to me, are some of the directions in which the church must move in order to be "The church for the times."

I. *That the Church for the times* must prove by its fruits, **ITS RIGHT TO EXIST.**

The age is emphatically a practical one. It asks of everything its practical worth. We are not called upon to defend this utilitarian spirit, or to maintain that it is altogether right; indeed we can concede that it is but a phase of human progress and not a finality, but while it exists it must be recognized, and it requires of the church that it emphasize, as never before, the practical bearings of religion and theology.

In this age religion must be evangelical, through drawing its inspiration and form directly from the Word of God, rather than from theological systems, which almost invariably

bear the scars of controversy, and manifest the controlling influence of prevalent and divergent schools of philosophy. Do not misunderstand me. I hold doctrine to be no less important now than in the past. To believe right is as essential unto doing right as ever, but for the church to hold the allegiance of the age, practical rather than scholastic theology and preaching is demanded. Religious teachers and preachers must be thoroughly grounded in dogmatic theology, must master the principles of religion, not in order as in days past to learned discussion of them in the pulpit, but in order to guiding wisely the conduct of men in the varied relations of life. It is impossible, even were it desirable, for us to revert to the conditions prevalent only a generation or two ago. The pulpit is no longer the only, or even the chief, instructor of the people. The relation of the preacher to the community and the church has changed with the increase of intelligence, the advent of the newspaper, and the multiplication of books. The preacher who would to-day measure his sermons by an hour-glass would soon be without hearers; and equally potent to empty the pews would be the theological disquisitions to which our fathers listened, not only with patience, but pleasure. Men come to church to receive an incentive to wise and right living, and in order to this religion must be presented as something real and practical, something laying hold of every-day life, rather than something speculative and theoretical. I do not decrie nor undervalue creeds and formulæ of doctrines; as well make light of those scientific principles which have been the basis of the wonders and triumphs of our modern age. They constitute the starting point of progress; but popular interest centres not in them, but in their application, their practical results. If we analyze the power of preachers and evangelists who are by common consent most successful,

we will find it to largely reside in just this: that they hold up religion as something real and practical; they present life here, as less a preparation for, than a part of, life eternal, and Christ as the only pattern and author of a wise and happy life.

There is an activity and energy in modern life which makes men impatient of slow and roundabout processes, and causes a demand for brevity, terseness, and immediate practicability in religion as well as business. I believe there is more true piety in the church to-day than ever in the past; there is as much faith, and holding fast to the truth; but it is to be tried by a somewhat different standard. The test is not so much what a man believes, as what he does. In other words, there is more inquiry after the fruits of religion—such as honesty, uprightness, purity, benevolence, than after mere orthodoxy. The church is hurt to-day far more by unfaithful, defaulting, dishonest church members, than by heresy and heretics. The strength of the church and her best defense against all opposers is found in the pure, honest, devout, and self-sacrificing lives of Christians. When Christian shall have become, as it ought to be, recognizedly identical with Christly, the church will have won its victory.

To meet the needs of the present day, the church must show itself a living, practical force unto elevating and purifying life and society; must prove itself in practical sympathy with suffering and sorrow, and broadly evangelical in spirit and methods. Dogmatic theology, based as it is on revealed truth, will never grow obsolete—it will always have its use and sphere—but its forms of statement, its mode of presentation, will and must be modified in the light of Christian experience, and be made, as in our own chief standard, the Heidelberg Catechism, pre-eminently practical and experimental.

We remark, secondly:

II. The church for the times must

be more than ever in the past AN EVANGELISTIC, A MISSIONARY, church.

By this we mean that it must exhibit itself in sympathy with the burdens and sorrows of humanity, must prove itself a social force for their alleviation or removal, and present the practical evidence that it has confidence in the Gospel of Christ to meet and satisfy the needs of all men in every land and condition. The emphasis laid in our day on individual rights and privileges, the Universality of Education, the lightening of the burdens of labor by the utilization of natural forces and the application of mechanics, have wrought wide-reaching changes in social conditions and relations which the church is called upon to meet.

Individualism, while the necessary basis of personal liberty and independence, engenders an impatience of needful and beneficent restraints, and requires moral enlightenment and guidance. The enfranchisement and elevation of woman, the lessening influence of mere authority, the appeal continually made, even in the government of children, to personal choice and the reason, tokens of progress and advancement as they are, have a tendency to weaken the bond which conserves the family, and to lessen its power for good. The destruction of old-time household industries, by the advent of steam-driven manufactories, has driven forth woman and children to factory labor, and has still further diminished the conserving and protecting influence of home.

These influences are growingly modifying society, and will make themselves felt more and more with each generation. It is incumbent on the church to recognize and meet the danger, and especially to keep its hold upon the young. This it is seeking, though as yet somewhat blindly and tentatively, to do. In the growing lack of home training an increasing responsibility toward the children is laid upon the church. This responsi-

bility is intensified by the increased and perhaps necessary and inevitable secularization of the Public School. The school is no longer, regret it as we may, the adjunct of the church. The school house may still stand beside the church, but only indirectly and through the personal character and example of the teacher is it permitted the church or religion to mould the instruction there given. What was formerly done in the home and the school, the church is now in a large measure compelled to do through the Sunday school. This calls for increased attention to the importance not only, but the efficiency of this nursery of the church. In this our day the call is urgent for consecrated tact and talent, energy and piety, to cultivate this field unto the nurturing of the coming generation in Christian truth, imbuing it with right principles and holding it true to Christ and His church. There is, further, we regret to see, a widening breach between the church and the working classes. In the present organization of our industries, there is far less personal contact and consequent sympathy between employers and employed than in former days. The operative is far too often in thought and consequent treatment confounded with the machinery he operates. The mercantile spirit which unfortunately dominates our age causes far too often regard to be paid solely to the earning capacity of the laborer, without a thought of his personal manhood or moral character. In the present organization of society there is a tendency for the rich to become richer and the poor poorer. The workman finds it more and more difficult to increase his earnings or better his condition, and is hence tempted to look for relief to association with fellow-workmen to participate in wasteful strikes. Because he has little to contribute to the church, and feels ill at ease in such dress as he can afford in a fashionably dressed assembly, he alienates

himself more and more from the sanctuary.

We fear it must be confessed that the church is coming to be looked upon by a growing class as intended only for the prosperous and well-to-do—as being the condescending patron, rather than the sympathetic friend of the poor. What is Socialism but a blind groping after the realization of the Christian idea of society? Its fundamental idea is born of Christ, and yet we see it to-day among us as a force largely hostile to Christianity and the church. And this fact, account for it as we may, testifies that somehow the church has not come up to its duty toward society, and has only faintly realized the ideal of its founder.

The church for the times, if it would be the conservator of social order, the moulding power in the present transition period; if it would regain, as it must, in order to live, its hold upon the toiling masses, must emphasize, in word and deed, the law of Christ-like love, must preach and practice the self-denying and cross-bearing spirit the Master enjoined and illustrated, and train its members to feel personal responsibility for the well-being and highest happiness of every fellow man.

It is not the abolition of wealth that is the cure for the evils incidental to its unequal distribution, but its consecrated use.

This the church must make men to see. The church must train men to hold their possessions as administrators for God, to use them to His praise and the well-being of men. This the church is striving to do, and with no small measure of success. The large benevolent and philanthropic gifts of our day, the colleges, asylums, hospitals, libraries and other beneficent institutions, founded or endowed by men of wealth, and the expectation, less and less frequently disappointed, that a portion of every large estate will be devoted to the public benefit, all unite to prove this

to be so. The treasure poured out directly by the church to benefit the poor, to elevate and reform the debased and vicious, to carry on the work of missions at home and abroad, chief characteristics of the church of to-day, tell us that it is striving to meet this demand.

But there is need of a profounder recognition of this debt to society. This work of elevation and evangelization of all men must receive more and more fostering care and practical promotion at the hands of the church. The house of God must be demonstrably our Father's House in the absence of all class distinctions, and the crowning characteristic of the church of our day must be, as in apostolic times, *κοινωνία*, fellowship, partnership, in the full extent of the idea.

This is what is implied in any sincere endeavor to execute the great commission—"Go into all the world and preach the Gospel, proclaim glad tidings to every creature." The work begins at Jerusalem, at our very doors, but does not stop there, and in the broad sense, as including every self-sacrificing effort to elevate, bless and save all men everywhere, we affirm that the church for the times must be an evangelistic, a missionary church.

III. The church for the times must be one WHOSE SERVICES ARE ADAPTED TO EMPHASIZE THE ELEMENT OF WORSHIP.

It is sadly evident that the Lord's Day is less honored and the services of God's House less generally attended than a generation or two ago. Sabbath desecration is on the increase, and the church is concerned to solve the problem how it may be arrested. It has equally to grapple with the question of church attendance, since, despite the growth of churches in members and supporters, the average number present in God's house on the Sabbath proclaims a lowered sense of the importance and value of church services.

The large immigration from the old countries, many of whom have been alienated from the church because of its alliance with the State and its lack of evangelical power, account in some degree for this condition. We are persuaded also that the demands of business and social life impose a strain on men's nerves and powers, from which there is a natural, though it may often be an unconscious, reaction, producing a weariness and lassitude on Sunday, which tempt into making it a day of merely physical rest, and furnish to many a sufficient excuse for frequent if not habitual absence from God's house. But back of all this lies, we believe, a more potent reason, in the obscuration of one, and that the chief, element in Sabbath observance and attendance at church. Men have come too generally to view these matters in their effects on themselves, rather than as something owed and offered to God. They have weighed their worth and importance merely in scales of personal profit, and because the weather is unpropitious, or mind and body are weary, or the preacher is unattractive, and the sermon less likely to be edifying than one that can be read at home, they feel themselves absolved from attendance at church and free to use the Sabbath as having no higher end than to minister to rest and recreation. To meet such views, emphasis must be laid on the fact that the Sabbath is God's day, twice owed to Him, and that the church is God's house, the place where we enter into His presence and have communion with the Father of spirits. It must be made conspicuous that in the services of the sanctuary we honor God as well as receive benefit to ourselves.

The church itself, *i. e.*, the Protestant church, is largely responsible for this obscuration of the element of worship. In its protest against ritualism and prelacy, it went to the other extreme, and made instruction the central idea of church service to the minimizing of worship. So long

as the minister was the chief public teacher, and the pulpit the one source of religious instruction, the mistake was not so serious or apparent. But with the wider diffusion of education, the extension of the influence of the press, and the multiplication of periodicals and books, the popular mind has come to feel less forcibly the need of church attendance in order to instruction. As long as enlightenment and entertainment are the chief incentives to church-going, so long will the number increase of those who habitually absent themselves from the sanctuary. There is great need in this day that all be made to feel that in keeping the Sabbath we are honoring God, and equally when we go to His house it is to offer our praises and pay our vows unto Him. Men are to be drawn to the church, not merely to learn about God and their duty, important as this is, but in order to render unto God His due, to testify unto Him gratitude and love, and to lay themselves and their possessions on His altar; in short, in order to worship. No motive lower than this will permanently hold the people faithful to church attendance. It is the emphasis on worship that holds the members and the masses so true to the Papal church, despite its errors. It is this that has been the chief reason of the growth of the Episcopal church, despite its prelacy and sacramentarianism. And this is what the church for the times must emphasize, if it would hold its congregations. The services of most Protestant churches, more so I am happy to believe in the past than now, have been so ordered as to minify and subordinate the features of worship and give countenance to the idea that the sermon is the chief and only really important feature—that to hear what the preacher has to say is the one chief and worthy motive of church attendance. This needs correction, and the matter is receiving the increased attention of all the churches.

We need not elevate the Lord's

Supper into a sacrifice, or the elements into an object of adoration, but the house of God itself and its services should be such as to make every one feel that he is drawing near to God, into His presence, and for His worship. For the impressing of this truth it is desirable there should be such an order of service as shall not only afford opportunity for participation of the worshiper, but for the highest and best expression of the spirit of devotion. The hymns should be tributes of praise to God, rather than rhymed homilies, and the prayers be such that there can be no room for the suggestion that they are addressed to the audience rather than to God. The order of worship should lead the soul out and upward toward God, to an offering of one's self and one's all unto Him. If this be uppermost in thought when we come into God's house, we will wish to offer the best we have, and thus viewed, nothing in the way of appointments or music should satisfy us so long as we can make them better or more fully expressive of our love. Every act and thought in God's house should center in Him and be expressive of reverence and love. The devout worshiper will thus learn to love the gates of Zion and seek and prize the occasions for a reconsecration of himself to God. The prayers and praises he will make his own, as in the sacrament he gives himself to Christ, so, in offering of his means, as a rightly ordered service should give him every Sabbath the opportunity of doing, he will testify anew his recognition of God's ownership, and consecrate his possessions, as himself, unto God's service. We conceive there is no call of the times on the church more urgent than this of emphasizing the idea and fact of worship.

IV. The Church for the times must **CHERISH AND STRIVE AFTER ONENESS, MUST RECLAIM FOR ITSELF UNITY AS A MARK OF THE TRUE CHURCH OF JESUS CHRIST.**

The boast of the Papal church that



it alone possesses this characteristic, is easily shown to be without substantial basis, since, at best, its unity is a mere agglomeration held together by external force, by an acknowledged allegiance and obedience to a centralized authority—a priestly order. The true unity of the church is spiritual, and will and must be a growth. The church is to be made homogeneous by the unifying operation of the one Holy Spirit working as leaven in meal. Christ's prayer for His people is that they all may be one, bound together by a common loyalty and devotion to Him. And it does not admit of doubt, that when Christ comes to claim His church, its various constituents will have settled their differences, will no longer seem more zealous in fighting one another than the common enemy, and will have come to such accord in doctrine, faith and love, as to possess that characteristic of unity which is a true work of the One Holy, Catholic, Apostolic Church. As we look forward to and expect such a consummation, the obligation is laid upon us to do what we can in our day towards its realization,

This is to be done by cherishing the spirit of fraternal love, by recognition of one another as loyal soldiers of Jesus Christ, by seeking out and holding forth to the world the points of agreement rather than of difference, by cultivating association and fellowship in Christian service. Already, to a greater degree than ever in the past, is this the case. The different denominations of Christians are drawing closer together. As detachments of one army they are marching under one banner and are obeying one leader. They have come to feel that, as in battle, in order to gain victory, one arm of the service must help the other; infantry and cavalry and artillery must support one another if the enemy is to be vanquished. So, different corps of Christ's army must not waste time and power in rivalries and jealousies, in strife one with another, but must

co-operate heartily and earnestly in carrying the banner of the cross on to triumph. This feeling and sentiment finds expression in such associations as the Evangelical Alliance, with its motto—"In essentials unity, in non-essentials liberty, and in all things charity;" in the Council of Reformed churches of the Presbyterian order, and in the various Unions for General Christian and Philanthropic work. The aggressiveness of infidelity, the growing indifference of multitudes, the need of the putting forth of every effort unto world conquest, force on the church the duty of closing up its ranks and concentrating its powers in order to meet the demands of the times.

The enforced consideration by every denomination of wise or unwise projects for a better union of the divided forces of the church, attests better than any argument what is the trend of public opinion and the spirit of the age. We do not imagine that the time has yet come for consolidation of organizations. This we take to be the last step, and possibly the least important, in progress toward church unity. Organic unity, to be of worth, must be a growth; it cannot be forced, any more than when the time is ripe for it, it can be prevented.

Yet, it is demanded of the church for the times that it keep itself in sympathy with the ideal of the church as one. It should manifest such a spirit and preserve such a temper as will extort from the world a confession, that despite all outward divisions, at heart the church of Christ is one—that between all Christians there is a bond of love which makes them brethren. It is the Christ-like spirit, rather than agreement in intellectual beliefs and forms of government, which is, after all, the real bond of unity, and this has steadily grown and is growing. Beyond this, however, it is manifest that the points of disagreement and sources of division must and do grow

fewer as churches come, through similar training, the use of the same critical apparatus and text-books, to a common understanding of the Word of God. Hence partition-walls are lowered, and we see all evangelical denominations uniting, not only in Bible translation, but more and more in other phases of Christian work.

The spirit of unity is what is important; if we make sure of it, if we cherish the substance, we need not unduly concern ourselves how it will express itself. The spirit will form for itself a body.

Such a spirit the church for the times must cherish. It must be steadily striving to heal, rather than to perpetuate, the divisions and contentions which have come down to it from the past; it must look forth to and strive after Christian Unity.

#### PRESSING TOWARD THE GOAL.

BY R. S. STORRS, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

*One thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal.*  
—Phil. iii: 13, 14.

THAT marvel and mystery of beauty and power, "the crown of life," occupied our thoughts on the last Lord's Day. Life in this supreme development includes many things with which we are presumably familiar. We know that it must include the highest intellectual state, and that made permanent; the purest affection of the soul, of which we may, even here, have some foretastes; the consciousness of victorious executive force, and combined with all these the vision of God. These are set in the basis of immortality, as jewels in a ring. Fully to unfold what is the crown of life is immeasurably beyond speech and thought. It is a striking fact that men inspired of God to reveal this consummate glory to mankind should only do it in images. No earthly language is large enough or

fine enough. But if one is introspective, he cannot fail to see that he is made for it; that the powers confederate in him are matched and mated to eternal life; therefore he cannot be satisfied till it be attained. As Augustine has appositely observed: "The heart is made for Thee, O God, and so is ever restless till it rests in Thee."

Yet, after all, we must admit that our habitual state of life is not adjusted to this high ideal. Many regard it, practically, as a foolish and fantastic dream, a mere fable, and so they begin to doubt the gospel which has revealed it to them as an assured experience. But God knows the latent as well as the manifest life of man's soul. He sees its adaptation, and has sent Jesus Christ to fit our being for this grand possibility. The aspiration is itself an exhilarating force. Multitudes have found it such; have been trained for, led toward, and received into eternal life.

But there must be effort to attain it, continued, protracted endeavor. Just here we see the unity of our theme to-day with that already developed. "Not that I have already attained or am already made perfect, but I press on; . . . forgetting the things which are behind and stretching forward to the things which are before." Thirty years or more have passed since Saul's conversion. He wishes to forget his Jewish birth and training, his legal righteousness, and his Christian toil; all his intellectual attainments, and all his acquisitions of character, and "stretch forward," as the rushing racer flying to the goal bends forward his head, his eager feet following fast in the race. Onward to toil and pain and peril, amid assaults from foes and perversities of Christian brethren, he presses towards "the calling from on high." Now, if this strenuous and absorbing zeal were necessary for him, a matured Christian apostle, how much more for us? how much more for those who have never be-

come Christians? Now all this endeavor is according to the analogy of human nature. We get some education from conversation and reading, but high scholarship comes from toilsome, unremitting study. Genius involves the power of immense and patient labor, whatever else may be included in that somewhat vague attribute of greatness. So in the pursuit of wealth or power.

What is the line of effort? we next inquire. Generically, it is to reach that state of spirit in ourselves which fits us for heaven. Then all works and effort naturally follow, specifically.

1. We must be ever looking upward, that is, we should place the highest estimate upon the unseen and eternal. This is the primary law of Christian endeavor. There are a thousand things that are pleasant and harmless which engross our thought; pursuits of life and enjoyments of society which we cannot, and ought not, to ignore. We cannot lead a hermit life. We ought not to be lazy. Yet, while each has his vocation and diligently pursues it, he may still look upward and feel the inspiration, as gazing up you see, through a rift in leaden skies, the clear, cerulean depths and feel the cheer it brings; or as belated mariners, befogged for days at sea, look anxiously for sun or stars. We in the thick of work may look up, we may "set our minds on things above" where Christ sitteth at the right hand of God. The unseen and spiritual factors are the truly potential ones. Who has ever seen the soul, or love? Who has beheld gravitation, which like some omnipotent muscle holds the universe? Do we really see light, or only the objects on which it flashes? It is by communion with the invisible realities of the divine life that we grow heavenly minded, just as one by similar culture of the poetic instinct or the æsthetic becomes poetic and refined in feeling. Leading this heavenly life, one may shed from his very face a serene and

prophetic beauty, as did Moses on the Mount.

2. We must abide in close, loyal and loving affection with the Son of God, through His word, His church, His providence and Spirit. It is Christ alone who perfectly manifests the heavenly Spirit, its utter unselfishness, the purity and blessedness of holiness. John was caught up into heaven, and Paul saw what it was unlawful to reveal; but our Lord and Master will make known to us, will produce and propagate within us, the true celestial life toward which, with Paul, we eagerly press. Thus we have all the power needed; nay, we have the life of Christ itself reproduced us, just as the teacher or friend implants his own dominant characteristics in a pupil or associate. Taught thus of Christ, we wear the lustrous crown of his exalted spirit, even while living the life that now is, in the flesh.

3. We must do the *work* of Christ as well as receive His instruction. The enthusiasm of Paul is quickening to us. He wrought as well as taught. He gave not money alone, but toil and thought, sympathy and prayer, unwearied and self-sacrificing service. Furthermore:

4. We must resist and refuse all that interferes with our progress towards the goal. We must, as the apostle says (Hebrews xii.), lay aside every weight "and the sin that winds around us," as loose garments impede a racer's step. We must discriminate as to amusements, conversation or business. To a matured Christian, much ceases to be cross-bearing which at first seemed such. He has reached a higher altitude, where he does not feel the conflict and opposition that he first encountered in subduing his thought and will to Christ. You read, recently, perhaps, of the aeronaut whose balloon was caught in a storm centre and was in peril of collapse. By throwing out ballast he shot up at once into a serene and sunny calm, and from that tranquil

zone could look down into the storm and tumult below. Whether we have reached that upper-air liberty or not, we are to foster this spirit and temper of Christ, which instinctively impels us to part with every encumbering weight, that we, day by day, may be brought nearer to Him in likeness, as we are coming nearer to Him by the swift passage of the years.

In closing, let us note, first, that no system of doctrine can be true which promises eternal life without effort. Paul knew what he affirmed. Every thoughtful man knows this. When one says, "Don't fear, you are destined by creation to inherit life eternal whatever your character may be," it is but an echo of the lying promise made by the first tempter, Satan, "Thou shalt not die." Or, if one assures you of salvation through sacramental grace at the hands of an authenticated priesthood, know that that, too, is a lie. So, too, is the notion that irresistible grace by divine purpose is to fit you for Heaven with no effort on your part. It is not vouchsafed to you in the concerns of the soul any more than in the affairs of life, in business, or in travel. We, there and everywhere, are to consent to and co-operate with God. Man is not forced against his will into heaven. To wait for such expected compulsion is to stupefy conscience with a deadly opiate.

Again. No efforts are adequate which are not continually repeated. The picture is made by continual touches, the statue carved by prolonged labor, and the garden grows beautiful under tireless industry. And so it is with character. Some seem to be eloquent without effort, and winsome without exertion; but real character and influence come from long continued endeavors, specially the cultivation of those graces which fit us for the service and eternal enjoyment of heaven.

Finally, we have here the finest ambition of life we can desire. We all feel the need of some aspiration to

lift our souls, to reinvigorate our efforts, and to give unity to our endeavors after perfection. Here it is: Forgetting the things which are behind, we stretch forward to the things which are before, pressing toward the goal! How it fills and thrills the soul! We do all by the help of Christ Jesus, and by Him shall we be crowned. In this attitude and temper we see the prophecy of eternal life and glory unspeakable. Some of us are aiming to do this "one thing." The light of victory shining in our faces to-day is prophetic of the vision of glory which shall be, ere long, fulfilled in the presence of Our Lord.

#### THE WISE-HEARTED ONES.

BY REV. CHARLES R. SEYMOUR, WINCHESTER, MASS.

*In the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee.—Exodus xxxi: 6.*

THE truth that God calls men out of the ranks for special work is very old. Two notable examples are before us. When a substantial and small tent for meeting was to be constructed by the Israelites, and there was wanted a skillful workman in gold, silver, brass, stone and wood, Bezaleel was chosen. A craftsman was needed also, a cunning worker in cloth, in blue, purple, scarlet and fine linen. Such a man was at hand, and Aholiab was chosen. But a vast number of workers was in demand, for not only was the tabernacle to be built and completely furnished, but the saced garments for Aaron and the priests were to be made. So the call broadens out to include a multitude of the wise-hearted. Not only men were called, but all the women also, "whose heart stirred them up" were invited to spin goat's hair. Comprehensively, the call was this: All the men and women who had the requisite knowledge, dexterity and industry were welcomed and made busy in the new project. And all these, let it be noted, had more wis-

dom added to them from the Lord as they proceeded with the work.

Here was an election. It plainly had two sides. Somehow, somewhere, each one called had previously found out that he or she could do something. Voluntary application of inherent power was in each instance the occasion of the discovery of what is here called wise-heartedness. When we read, therefore, "In the hearts of all the wise-hearted I have put wisdom," it is not meant that they were wise-hearted simply and only because God had put wisdom in their hearts, but that by self-application had proved themselves wise-hearted, and so, in addition, by God's universal good will toward such, were clothed with wisdom from above.

We are lead to ask what is meant by wise-heartedness? Or, to put the question broadly and directly, who are the wise hearted ones? I answer :

1. They are those who *prove themselves as having ability to do useful work*. The sense of ability awakens desire: spurs to effort. It makes request: let me try that. Taste, self-confidence, and will, combine in the experiment. Patient renewal of effort succeeds. Franklin was a tallow chandler and soap maker. He understood the cutter's trade, then was apprenticed to a printer. He became in turn dry-goods clerk, editor, electrician, diplomatist, and by this time had perhaps an inkling that he might sometimes be known as "an American philosopher and statesman." His every separate attempt showed something of ability, more of an undaunted determination to put what ability he had to the test. Work done and well done, though it be in itself of trifling value, is the determination of wisdom. The wise-hearted are they who, urged on by the mere instinct of ability, prove to be of use in meeting the wants of themselves and others.

Such a testing of one's ability, however, implies a beginning when the definite end cannot be discerned; therefore :

2. The wise-hearted are they who *reach beyond present ability to perform*. A Swiss girl begins to embroider in the hope that her work will some day equal her mother's. She cannot forecast her success. The mother, too, has her ambition. She intends still to outdo herself. No true workman is satisfied to simply repeat his last job. The inventor will give us something still more admirable. The moulder will turn out a more perfect piece than he has yet done.

We make toward the unseen by faith. Our material improvements of the last twenty-five years are fulfilled dreams. We are unsealing the mysterious roll. And all the while we are finding out that God helps those who help themselves. Willing, industrious men of faith discern, as they go on, another wisdom coming to meet theirs—the wisdom divine. They do not launch into space where nothing is. They go where God is, and there find that He has planned out beforehand all they have been doing, that He follows them also to gather up, unsnarl and adjust the tangled ends of their weaving.

Let it be remembered that although God follows the works, man knows beforehand only the main lines of each separate design. There is room enough left for the free play of genius. Men, it is said, could not realize his ideals because his builders were nothing more than builders. Minute as were the directions for the Tabernacle, there was a wide field open to skill and taste; and these were under the constant incitement of faith in a result as yet unseen. Faith was there, and must ever be a vital element of wise-heartedness.

3. *Wise-heartedness has a higher reach*. Let us rise to man's noblest work. Faith relies on prophecy. Prophecy has reflected forth, as rays of light, the lines of the Kingdom of the Redeemer. The wise-hearted are they who at Christ's call enter this domain of achievement, there to la-

bor under the influence of the purest, strongest motives.

We are prepared for this higher region of the unknown. Have we not been testing our ability to do useful work? Have we not tried to reach forth by faith beyond the line of present ability? What have we been educated for, if not for this advanced employment?

The Kingdom of Christ is not new. Prophets, and sons of prophets, spake of it for centuries before the Son of Man came. The foundation was completed in apostles, with Him as the chief corner-stone, on whom now the world has gazed for two millenniums. Vast numbers, as many, indeed, as have broken the shackles of tradition and cast off sin, have engaged in the work of building. Permanent walls have arisen to a considerable height. The verdict of the godless is, that this House cannot be prevailed against. Truly, as has been said, the argument from the work of these two millenniums, has established the truth of Christ's reign impregnably. Who, then, are the wise-hearted? They who, hearing the call, seizing the opportunity, enter on the labor of building in the name of the Lord Jesus Christ.

Be it remembered, again, that the plan of the building is not revealed in all its specifications. Here, even more than in the case of the Tabernacle, wise-heartedness goes on by faith to discover the Divine wisdom. Our vision is limited. God keeps many particulars to himself, revealing them by degrees to faith.

We rejoice in the outline of the work. There is the law of Christ, which includes all laws. There stands the character including all excellence. There are, also, the rules of living, too plain to be misunderstood. But, after all, the construction is largely left to wisdom, under spiritual leading. Sanctified common sense is always in demand. Every new step taken brings one under new conditions, which make new requirements.

So, in building the Spiritual House, as well as the Tabernacle, the wise-hearted move by faith toward the unseen, with this difference, that now the life of the Master Builder enters into the life of the workman, enabling the genius of the latter to conceive and carry out the intentions of the former and insure the perfect structure. Wisdom moves meekly, and yet boldly, by faith toward the unseen, meeting, as it goes, the supreme wisdom, which ever reveals the more excellent way. All difficult questions are settled as quickly as necessity requires, not by arrogance, or positive assertion, or dictation—these things settle nothing in the Kingdom of Christ—but by inquiry, by earnest seeking after righteousness.

Finally, as to the breadth of the call, its limits become obscure as the Day approaches. It has grown to be a household saying, that all who will may come. The belief prevails that God has work for every soul of all the millions. There is a call for a general assembling of those who believe in righteousness, and have a mind to secure it. On all such God breathes. Their wise-heartedness is supplemented by His wisdom, and the results are what He, in the large, has declared should be.

Do you ask for the secret of the beginning of this work? The indication is found in simple compliance with a request of transparent meaning. Who has not felt the force of the personal invitation to forsake all and go after him whose light lighteth every man, and who is to His disciple wisdom and righteousness and sanctification and redemption? A word to the wise-hearted!

#### CHRIST AT NAZARETH.

BY JOHN A. BROADUS, D.D., LL.D.  
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*He came to Nazareth, where he had been brought up, etc.*—Luke iv: 16-30.

THE world's wisest teachers have often come from obscure villages.



Nazareth is not mentioned by Josephus, nor is it noted in the Old Testament. It was a quiet village, hidden in a valley away from the great roads, and never had over a few thousand people. These were rude, fiery and violent, so that the query of Nathaniel was apposite: "Can any good come out of Nazareth?" But Christ did come from Nazareth, and Christianity comes everywhere to be an uprooter of prejudice. He was "brought up." He had the culture of a pious home, of Joseph, "just" or righteous, and of Mary, who was full of the knowledge of God's word. He knew what poverty was, and honest, manual labor. We talk of the working classes, as if a brain worker did not belong to them; but both brain and muscle must be developed. Seventy years ago the Emperor of Germany, now 90, worked at a carpenter's bench, and he is proud of it to-day. English princesses are taught how to care for themselves. Alas, for those petted children brought up in idleness, and fortune awaiting them for which they are not prepared. In our artificial civilization we need to know more of actual life and its demands on our labor and sympathy. Christianity guards alike the interests of poor and rich. But, notice:

1. Christ was an habitual participant in public worship. He entered the synagogue, "as was his custom." Some think that they can get along without the public worship of God. They have no sense of guilt. They feel no impulse to worship. Christ, the Holy One, felt the need of worship; and much more should we, both for our own sake and for our influence on others. It is better to say to our family, "Come," than "Go."

2. He had a special place, the synagogue. When Jewish Christians were driven from the synagogue they went to some hall or house. The New Testament gives no law as to place or appointments. Our fathers lived in cheap dwellings and we in ceiled houses. There ought to be

harmony between our homes and God's house, so far as expense is concerned. We build elegant halls of learning, science and art. The house of God should appeal to our sense of congruity and fitness. Gratification of artistic taste is right, if kept subordinate to genuine spirituality. I do not join in the tirade against "fine churches," with rented seats. I once disliked the custom of rentals, but my views have changed. Still, while families should have the privilege of sitting together, do not exclude the poor. Do not treat them, either, with condescension, but give them good pews. Let nothing be permitted in these places of prayer that shall violate their sacred associations. It is said that the property is idle during the week; but the sanctuary, like the statue of the honored dead, is a constant object lesson to all who look at it.

3. Notice the time: the Sabbath day. Frequent reference is made to it, by Paul, John, and others. The first day was set apart for worship, teaching, and giving of alms. Let us also avoid work, conversation, and reading unfit for the Lord's Day. Let us attend the evening as well as the morning service, to encourage the pastor and the brethren, and to furnish an example to our neighbors.

4. The reading of the Scriptures is a part of worship. Those who read the most in private prize them most in the sanctuary. Those who say, indifferently, "I have heard these before," have known little, experimentally, of the power of God's word on the life. We should educate children to hear the Bible with interest, as well as to read it. The disproportionate attention to the music and sermon is not a promising sign.

5. Preaching. The work of the preacher is such as to tax any man. He has to bring his own heart into sympathy with the truth. He has to lift the people. He has the same topics to treat, year after year. They are religious, and involve unseen re-

alities. He is, moreover, to meet the criticisms of men, as did Christ, in regard to his daily life. To some he seems too reserved; to others, too light-minded; some may think him ignorant of pecuniary matters, and others, too fond of money. Pray for him. He asks not your pity, but your sympathy.

Finally. This crisis in the affairs of Nazareth, this last opportunity—though they knew it not—was met with wrathful opposition. "They were all filled with wrath," and would have slain the preacher, but "he went his way." The Gospel is going its way to-day, in spite of infidelity. Beware, dear friends, lest Jesus of Nazareth, now passing by, may leave any one of you forever, "unbelieving and unsaved."

#### PERSONAL CONSECRATION.

BY REV. B. FAY MILLS.\*

*They first gave their own selves unto the Lord.*—2 Cor. viii: 5.

WE talk a great deal about giving ourselves to God. What do we mean by it? What is a gift? What are its characteristics?

1. A gift implies a voluntary act. You cannot force a man to be a Christian. God uses motives. He puts forth his best efforts. Christians use

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their influence to win souls to Christ. But in both cases these efforts must stop at the giving point. The act must be voluntary on the part of the man who finally *gives* his heart to God. He must yield to the power of motives.

2. The gift of the heart to God should be not only voluntary but an unselfish act. Gain and loss ought not to enter into the question. Some followed Christ for the loaves and fishes. Some enter the Church from selfish considerations. Now, why should I become a Christian? Not to gain happiness. Not to avoid suffering. These do influence us, but they are not *the* reason. It is *right* to love and serve God. I want to be a true man and do right. I cannot be truly noble and manly, filled to my true measure, without being obedient to God. Mere natured goodness is not religion. Some are possessors of inherited tendencies that make it impossible to be dishonest or vile. They would lose their right hand before they would be cruel or unfeeling, and yet they may be really Christless, for all that. To love God with all the mind and soul is true religion. Yielding to Him must be an unselfish act.

3. This gift is to be irrevocable. You have seen a little child run to its mother and say, "Here, you may have this." In a moment it comes and claims it, and may repeat the giving and taking a score of times in a half hour. We sometimes show the same childish changefulness. The gift of the heart is forever. "I give my all to Thee, Thine wholly and forevermore." Nothing else will suffice.

We have seen what a true gift is; now what is it to give ourselves to God? Well, we may surrender ourselves to Him as a slave to his master, body, soul and life, put at his absolute disposal. No choice or thought or will of our own. A higher conception is that of the filial. He gives us power to become sons of God and dear children. Even higher, still, is that of the bride, who puts her per-

son, her life, her love, her all, in the hands of her husband, takes his name to wear so long as she lives, one with him. Great peace have they who love God and thus give themselves to Him. Nothing shall offend them. As the ancient philosopher promised the student that he would give himself back again, ennobled, so God gives each of us back to himself a manly being transformed from the earthly to the heavenly.

"They *first* gave themselves to the Lord." There is an emphasis on that word "first." Three things go to make up a Christian life: Knowledge, Experience, and Service. First of all, we must give ourselves up to be taught of God. A new sense comes to converted men, that of spiritual vision. I know of one who is so ignorant as to be unable to read, and yet she has been so taught of God through the Holy Spirit that her spiritual wisdom surpasses that of ninetenths of the ministers. It is recognized by her associates in a church made up of people of refinement. She came out of great persecution. Her spiritual character is developed and a radiance bathes her face. The text tells the secret. She is wholly given up to God and learns directly from Him. "Eye hath not seen, ear hath not heard." It is a spiritual revealing. I also know a poor washerwoman to whom people gladly go two miles, through a wintry storm, sometimes, to hear her pray. The little cabin of that colored woman is a sacred spot, a school for Christians. Here in this text we find the secret of purity and power, submission of the whole soul to God and a reception of His thoughts and will and purpose as our own. We all know how the exercise of what is called "the mesmeric power" depends upon the hearty yielding of the subject's will to the experimenter. Then the thought and emotion of the latter are shared by the former; but if there be resistance nothing is accomplished. So in this submission, logically, theologically,

and chronologically, it must come first. "They *first* gave themselves unto the Lord." Horace Bushnell was once under the influence of skeptical doubts. When he bowed in earnest prayer and gave up his will to God, he was uplifted and blessed and made a blessing to those to whom he sustained the relation of tutor. A savage in the forest, who never had heard of God, fell on his face and sincerely prayed to the unknown "Great Spirit." Arising to his feet he was directed to where his tribe for the first time were hearing the Gospel. There he embraced Christ, to whom before he had practically, though ignorantly, submitted. On a glorious spring morning our church bells rang out joyfully at the surrender of Lee. Though a rebel government and army existed, yet practically the rebellion was at an end. Yield your will heartily to God and the controversy ends, though there be much more to be afterwards done. A pagan in sickness sought the prayers of a Christian. He was told to give up his idols. He did, except one little one of gold, to which he clung. Not until that cherished thing was yielded could his friend pray in faith for his recovery. When he surrendered all, the prayer was offered and answered. The disease left him.

With glad heart I begin this series of meetings. When asked, "How do you begin? With the old or young, Christians or unbelievers?" I answered, "Here in my own soul." Have you thus begun, dear friends, who have called me here, and first of all given your own souls to God? An able preacher, settled over a large church, lamented that his preaching resulted in no conversions. He sought a remedy in additional years of theological study, but still his spiritual sterility remained. When, finally, the Holy Spirit revealed to him his own worldly, ambitious heart, and he went to his room and to his knees, yielding all to Christ, the power of God came upon him and he

said, "Now, Lord, I will go anywhere and do anything for Thee." He became a blessing to multitudes. Which is your choice, God or self?

#### THE SHINING FACE.

BY REV. J. L. ELDERDICE [EPISCOPAL], ST. MICHAEL'S, MD.

*The skin of his face shone.*—Ex. xxiv: 29.

I. *The shining face the result of his long and close communion with God.*

For forty days he "fed on angel's food," was dead to the delights of sense and to the charms of earth.

When we have been with God our faces reveal it. The heavenly light within will shine out.

Why should not the face of the Christian shine? A child of light, whose path is as a "shining light," along which he is journeying to a world of ineffable splendor that hath "no need of the sun or moon to lighten it."

II. *The shining face was beheld by the people.*

When we have been on the Mount the world will take knowledge of us that we have been with Christ. The good man's walk and conversation are known of all. His face, so full of light and love and sweetness, is seen to glow.

III. *The shining face awed all who beheld it.*

Aaron and Israel, remembering former idolatry, were conscience stricken. The consciousness of sin makes the wicked fear pious friends, whose presence rebukes them.

IV. *Moses knew not that his face shone.*

"Wist not": one beauty of saintliness is the unconscious effect of piety. Good men's humility and lowliness lead them to place a lower estimate on self than others do. The more grace we have the less self-consciousness. The more good others see in us, the less do we see ourselves.

#### Application.

1. If you cannot do anything else

for God, you can exhibit a shining face.

2. Do not be discouraged because you are not conscious of any good influence you exert.

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

1. The Influence of Home Life. "And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the mount of God," etc.—Exodus xviii: 5-12. Urighar R. Thomas, D.D., Bristol, Eng.
2. A Hard Question to Answer. "Should it be according to thy mind?"—Job xxxiv: 35. George Alexander, D.D., of New York, at Saratoga, N. Y.
3. Integrity the Safeguard of an Upright Life. "The integrity of the upright shall guide them; but the perverseness of transgressors shall destroy them."—Prov. xi: 3. J. T. Wills, D.D., to the students of Wells' College.
4. The Mountain of Myrrh the Soul's Best Summer Resort. "Until the day break, and the shadows flee away, I will get me to the mountain of Myrrh and to the hill of Frankincense."—Canticles iv: 6. Rev. S. Dornier, Washington, D. C.
5. The Perils of Learning. "Thy wisdom and thy knowledge, it hath perverted thee."—Isa. xlvi: 10. Prest. Henry Darling, D.D., Hamilton College, N. Y.
6. Vision of Heaven. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened."—Ezekiel i: 1. T. DeWitt Talmage, D.D., Brooklyn.
7. Plain Preaching. "Write the vision, and make it plain upon tables, that he may run that readeth it."—Hab. ii: 2. A. T. Pierson, D. D., Philadelphia.
8. Scorning Christianity. "And they laughed him to scorn, knowing that she was dead."—Luke viii: 53. C. S. Pomeroy, D.D., of Cleveland, O., in Brooklyn, N. Y.
9. Can We be Sure of God? "Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews."—John iv: 22. John Clifford, D.D., before the University College of North Wales.
10. The Wanderings of Unbelief. "Could not the man who opened the eyes of the blind, have caused that even this man should not have died?"—John xi: 37. Phillips Brooks, D.D., Boston, Mass.
11. Mixed Motives. "They came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead?"—John xii: 9. Charles F. Deems, D.D., New York.
12. Practical Christian Unity. "T at they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii: 21. Rev. Colmer B. Symes, B.A., London, Eng.
13. The Skeptic's Question Answered by Himself. "Pilate saith unto him, What is truth?"—John xviii: 38. "Pilate saith unto them, Behold the man." John xix: 5. Monro Gibson, D.D., before Chestnut College, England.

14. Municipal Reform and Spiritual Work. "And whether one member suffer, all the members suffer with it; or, one member be honored, all the members rejoice with it."—1 Cor. xii: 26. Rev. Robert F. Horton (The Merchants' Lecture), London, Eng.
15. Mirrors of Christ. "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."—2 Cor. iii: 12-18. George Macdonald, LL.D., London, Eng.
16. What we Learn from Paul's Sufferings. "In stripes above measure, in prisons more frequent, in deaths oft," etc.—2 Cor. xi: 23-28. T. W. Chambers, D.D., New York.
6. Great Service Rendered by Menial Servants. ("Then the king commanded Ebed-melech, the Ethiopian, saying, take from hence thirty men with thee, and take up Jeremiah, the prophet, out of the dungeon, before he die."—Jer. xxxviii: 10.)
7. A Saved Life may be a Total Loss. ("Who-soever will save his life, shall lose it."—Mark viii: 35.)
8. The Permanence of the Carnal and Spiritual Natures. ("That which is born of the flesh is flesh, and that which is born of the spirit is spirit."—John iii: 6.)
9. Unconscious Blindness. ("And some of the Pharisees, which were with him, heard these words, and said unto him, Are we blind also?"—John ix: 40.)
10. Procrastination, Avarice, and Policy. ("Felix trembled and answered, Go thy way for this time. . . . He hoped also that money should have been given him," etc.—Acts xxiv: 25.)
11. Argument from Experience. ("Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind, now I see."—John ix: 25.)
12. Christ's Merciful Concealments. ("And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."—John xvi: 22.)
13. "Thou" in Religion. ("What is that to thee; follow thou me."—John xxi: 22.)
14. Content with our Conditions. ("I know both how to be abased, and I know how to abound."—Phil. iv: 12.)
15. The Illusions of life. ("These all died in faith, not having received the promises."—Heb. xi: 13.)

#### SUGGESTIVE THEMES.

1. The Testimony and Challenge of a Righteous Old Age. ("Samuel said, I am old and greyheaded . . . I have walked before you from my childhood unto this day . . . Witness against me before the Lord."—1 Sam. xii: 2, 3.)
2. Error Transient, Truth Eternal. ("The lip of truth shall be established forever; but a lying tongue is but for a moment."—Prov. xii: 19.)
3. A Rose of Eternal Bloom. ("I am the Rose of Sharon."—Cant. ii: 1.)
4. The Perpetual Freshness of God's Word. ("The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isa. xl: 8.)
5. God's Forgetfulness of Forgiven Sin. ("I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi: 34.)

#### THE PRAYER-MEETING SERVICE.

BY J. M. SHERWOOD, D.D.

Sept. 7.—IN CHRIST'S STEAD.—2 Cor. v: 20.

Three facts, in connection with this topic, are worthy of our profoundest and prayerful consideration.

##### I. THE FACT THAT GOD IS RECONCILABLE IN CHRIST.

We are *rebels* against His government. We have transgressed His holy law and incurred its awful penalty. We deserve to die, and must die, without hope, if God's mercy be not extended. But God has no pleasure in the death of sinners. It pleased Him from all eternity to devise a plan by which His rebellious and lost children might be recovered. "God so loved the world as to give," etc. And Paul testifies "That God was in Christ, *reconciling the world unto himself*, not imputing their trespasses unto

them." Hence God in Christ is in the way of reconciliation to every penitent sinner. The blood of Christ satisfies offended Justice and brings pardon and peace to every one *willing to be reconciled*. There is now nothing on God's part in the way of our salvation. Not a soul needs to remain unreconciled a moment.

##### II. THE FACT THAT GOD HATH COMMITTED THE PROCLAMATION OF RECONCILIATION TO AMBASSADORS CHOSEN BY HIM FOR THIS SPECIAL SERVICE.

He was not content to make expiation in Christ, but He *announced* the glorious fact to the world by special revelation, and called attention to it by manifold prophetic utterances and typical teachings. In the fulness of time, after the grand sacrifice of

Calvary, He chose an order of men—His immediate disciples and their successors—and specially endowed them and consecrated them to the work of making known in all the world and urging upon men the glorious redemption wrought out in Christ. "Now then," says Paul, "we are *ambassadors for Christ*"—invested by God with plenipotentiary powers to treat with sinners—"as though God did beseech you by us, we pray you, in Christ's stead, *be ye reconciled to God.*" The gospel minister speaks by authority. The message of "reconciliation" which he declares and enforces, is *God's own message*—it is authoritative—it comes to the sinner with all the sanction of the Eternal Throne. To trifle with or reject it, is to trifle with God, and reject His proffered mercy.

III. THE FACT THAT THE MINISTRY OF THE GOSPEL IS IN CHRIST'S STEAD.

Christ is no longer on earth visibly. He has chosen and committed to "ambassadors" the great work of reconciling the world unto himself. In *His name* and by *His authority* they teach and administer the affairs of His kingdom. In *His stead* they beseech sinners to be reconciled to God! What tenderness, what solemnity, what authority, does this truth impart to the pleadings and warnings of the Christian preacher! It is as if the hands that were nailed to the cross were spread out over the assembly! It is as if the voice that groaned in the agony of Gethsemane and wailed over Jerusalem now spake to the sinner in melting entreaty and dying love. It is as if the monitions of the final Judge were lending weight and solemnity to the gospel call to "flee from the wrath to come!"

September 14.—SALVATION IS ALL OF GRACE.—Acts, xvi: 31.

*Positively* as this truth is taught in Scripture, and in every variety of form, it is well nigh impossible to get men to accept it. And *plain* and *simple* as it is made to appear, the

natural man cannot seem to understand it. He clings with fearful pertinacity to the idea of personal merit, of the necessity of works, penances, self-mortifications: he must *fit* himself to be saved, *commend* himself in some way to Christ. It is only in the last extremity that the convicted soul cries out:

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O, Lamb of God, I come, I come!"

I. IT IS CERTAIN THAT MAN POSSESSES IN HIMSELF NO PRINCIPLE OF LIFE OR MORAL VIRTUE.

Hence, no amount of culture and self-training can develop holiness. The soul is spiritually *dead*, and must be quickened by the power of God before gracious influences can act upon it. "Born again," "created anew in Christ Jesus." Here life begins. *Only in Christ* do we find the principle of virtue, the vital spirit.

II. IT IS EQUALLY CERTAIN THAT SALVATION IS NOT OF WORKS.

"Not by works of righteousness which we have done," is any sinner justified. Only by a perfect obedience can any being stand on the ground of law. Every man has broken God's law, and so the door of life is closed against him on the ground of personal obedience. Salvation is possible only through some scheme of mediation such as is proposed in the gospel. The transgressor can offer no atonement, no satisfaction, no reconciliation. Tears, pleadings, repentings, can be of no avail. Fallen *men* are as hopeless as fallen *angels* without the intervention of a Mediator and an atoning Sacrifice.

III. IT IS DEMONSTRABLY TRUE THAT THERE IS SALVATION FOR US ONLY IN AND THROUGH THE LORD JESUS CHRIST.

He is the one Mediator between God and man. Him hath God exalted to give repentance and remission of sins. His blood cleanseth from all sin. In Him the believing soul is made alive. On the ground of His



righteousness, and death for us, the penitent sinner is forgiven, justified and saved. We have done nothing, and can do nothing, to merit eternal life or to earn it by good works. It is purely a *gift*—a gift of God's sovereign and abounding grace to sinners deserving death and unable to escape except in this one and wonderful way.

Hence, when the jailer cried to Paul and Silas, "Sirs, what must I do to be saved?" the reply came at once, and in all simplicity and truthfulness, "BELIEVE on the Lord Jesus Christ and thou shalt be saved." Salvation was at hand—already wrought out—he had nothing to do but to take it—open then and there his mind and heart to the Divine baptism of life and power. ONLY TO BELIEVE IN CHRIST IS TO BE SAVED!

"My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour Divine!  
Now hear me while I pray,  
Take all my guilt away,  
O let me from this day  
Be wholly Thine!"

Sept. 21.—EXAMINE YOURSELVES  
WHETHER YE BE IN THE FAITH. 2 Cor.  
xiii: 5.

I. THE DUTY ENJOINED—"Examine yourselves."

Search your heart, scrutinize your conduct, prove your own self, and see if Christ be really formed in you the hope of glory. Do not depend on a profession, on past experiences, on outward conformity, but subject yourself, heart and life, to the severest tests, that you may know whether you are truly abiding in Christ. "Prove" your hope, your faith, as you would your title to an earthly estate, by a fearless, honest, thorough search of the title.

II. THE REASONS FOR SUCH AN INJUNCTION.

1. *Self-deception is possible*, from the nature of the case. In all probability there are ten *self-deceived* to one *hypocrite* in religion. The human heart, corrupted by sin, is "deceitful above all things," and dupes multi-

tudes into false hopes, while the Devil uses his utmost arts to beguile men into error, and wrong courses of conduct, and false expectations, and thereby ruin them.

2. *Self-deception is not only possible, but it is one of the most insidious and common forms of human depravity.* Not only is the principle *innate* in every heart, but it works unsuspected and ruins the soul without exciting alarm. What multitudes are "*at ease in Zion*," self-complacent, "laying the flattering unction to their souls," while still in their sins, with hearts unrenewed, in love with the world, having no genuine faith and true hope: and they will live on and die thus, and not be undeceived till Christ shall say unto them in the judgment: "Depart from Me, I never knew you."

3. *Self-deception is sure to be practiced upon ourselves, unless we heed the Divine injunction and deal jealously and honestly with our souls.*

III. HOW SHALL THIS IMPORTANT DUTY BE PERFORMED?

1. *Jealously*—distrusting our own hearts.

2. *Honestly*—keeping nothing back, giving due weight to everything that makes against us.

3. *Thoroughly*—no hasty, partial, superficial examination will do.

4. *Frequently*—otherwise much will escape us, and we may get far astray before we discover the fact.

5. *Statedly*—if we do not have regular fixed seasons for doing it, it will rarely be done, if done at all.

6. *Prayfully*—this is absolutely essential. The examination should be made in the presence of God—with appeals to the Searcher of hearts, that we may not only be *willing* to know the truth respecting ourselves, but may have it *presented* to us and brought home to the heart by the power of the Holy Ghost. And the spirit, and the burden of our prayers should be: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any evil

way in me, and lead me in the way everlasting." (Ps. cxxxix: 23, 24.)

IV. BY WHAT STANDARD ARE WE TO TEST OUR HOPES?

There is but one: *God's Word is the touchstone of character.* "To the law and the testimony." If we cannot establish our claims to discipleship by this unerring standard, we had better renounce them at once and cry with alarm and earnestness, as a sinner lost and anxious: "What must I do to be saved?"

Sept. 28.—GRIEVING GOD'S HOLY SPIRIT.—Eph. iv: 30.

To "grieve" God's Spirit is to wound, distress, alienate it. An enemy may be resisted, a friend grieved.

I. The Holy Spirit of God MAY BE GRIEVED, EFFECTUALLY GRIEVED.

His gentle monitions may be so slighted, His wooing influences so evil-entreated, that in sorrow He will retire or suspend His gentle ministry. The Holy Spirit is a *tender* Spirit, and no violent resistance or gross form of conduct is necessary to cause His departure from the soul. He is grieved often, beyond a doubt, when we have no intention of grieving, when, perhaps, we are scarcely conscious of having done wrong.

II. HOW, OR IN WHAT WAY MAY WE GRIEVE THE HOLY SPIRIT?

1. By inattention to the teachings of God's Word, and to the lessons of Providence. Truth is the Spirit's grand instrumentality in carrying on Christ's Kingdom in the world, and if the soul grows indifferent to it, or carelessly disregards its lessons, the work is hindered. To neglect the Bible, and not heed the voice of Providence, is sure to grieve the Holy Ghost.

2. Yielding to the insidious workings of error, will grieve the Holy Spirit. Error, in one form or another, is the Devil's grand device to ensnare souls, and multitudes in every age are seduced by it. The world and the church to-day are full of "lying and seducing spirits," and to listen to

them, to yield to their seductions, is to wound the Spirit of truth and hinder His work.

3. The wilful neglect of any Christian duty, is sure to grieve the Spirit. Religion is a service, not simply a theory or a profession. It begets obligations, enjoining specific duties, and these are the tests and fruits of the new life. If, when convinced of duty and covenanting to perform it, the soul draws back and refuses, the Spirit will have no pleasure in him. O how often Christians grieve the Holy Spirit by staying away from the weekly prayer-meeting!

4. Falling into sin, will surely grieve God's Spirit. No matter what the sin is—how trifling it may seem—how strong the temptation—it is enough that it is a *sin*; the Holy Spirit abhors it, flees from its contamination, will not excuse it. It must be repented of and washed away, or He will not return to the soul.

5. Entanglements with the world often grieve God's Spirit to depart. He will not dwell in a heart that lusts after mammon, or sighs for the flesh pots of Egypt. In their haste to be rich, in their love of display, in their eagerness for position, how many of Christ's disciples form unholy alliances, or fall into diverse temptations, which grieve the Spirit, and finally drown the soul in perdition!

6. By letting down the hand of prayer, God's Spirit is often grieved to depart. Watch and pray is the only way of safety.

III. THE DANGER OF GRIEVING GOD'S HOLY SPIRIT.

1. We are indebted to Him for the maintenance of the life of God in the soul. His special office is to carry forward the work of salvation in human hearts. There is no such thing as life and salvation in Christ for us without His abiding presence and active agency on our behalf.

2. To grieve away God's Holy Spirit is to seal our doom—to leave the soul to perish forever!

## PASTORAL THEOLOGY.

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

## I.

## AN AFTER-MEETING.

WE held our pen suspended some moments in doubt over our paper, before writing the title above given to the present article. It was between saying "*The After-Meeting*" and saying "*An After-Meeting*," that we wavered. We finally decided as we did, because the idea of the after-meeting is one which will, by some, perhaps, be regarded in the light of a doubtful innovation proposed, rather than in the light of an institution either established, or certainly proper to be established. We could heartily wish that *the* after-meeting might become generally known as a thing organized into the regular order of pastoral work—church work, in fact.

What we have now to propose comes naturally in sequel to the suggestions made in previous numbers about public confessions of Christ on the part of inquirers. It seemed desirable, if it were possible, to discover a way of avoiding the dangers and evils, with the consequent unfriendly interpretations, incident to such methods of demonstration as have lately been discussed, and at the same time to secure all the real advantages belonging to these methods. The following plan, or some plan like it, we feel confident in strongly recommending. Appoint a meeting—perhaps call it an inquiry-meeting—distinct from the regular public service which is the order of Sabbath evening. Shorten that public service with a view to this sequel of it. Also, thoughtfully adapt that public service to be a feeder to the inquiry-meeting. Ask your church-members, both privately and individually, beforehand, and collectively and in public, on the occasion, to exert their influence soberly to induce persons that may be known to them as religious

inquirers to attend the inquiry-meeting. Such church-members as share the pastor's interest in his work for souls may also assemble with the inquirers. Indeed, "inquirers" may be understood to include, together with unconverted persons, any Christians that may have doubts, difficulties, temptations, seeming to call for spiritual advice. In the inquiry-meeting, the pastor, after perhaps a few, a *very* few, words addressed in general to all, will seek out each person present individually, and learn the exact state of each one's religious experience. In cases demanding it, appointments for a future interview in private may be made. If the facilities of the building admit such a course, the pastor may withdraw with different inquirers successively, either singly or in groups, to a separate apartment, leaving the rest of the meeting to engage, meantime, in mutual conversation or in social prayer. Of course, these withdrawals would need to be very short. The important thing is, that the pastor himself in person converse with each inquirer severally. It is rare, indeed, that any others than the pastor possess the needful qualifications for wisely counseling religious inquirers. It is to be counted a signal blessing from God if even the pastor himself be so qualified.

The very fact of there being such an adjunct meeting as I here describe in connection with the ordinary public services of the church, will give an air of earnest reality to the activities of the pastor, and of his brethren too, that will, of itself, do much toward creating a highly favorable condition for effecting valuable practical results. It will serve, by its reflex influence on the pastor, to give a point, a directness, a practical bearing, to his conduct of the regular public services which these might otherwise, with-

out his knowing it, lack. Hearers, too, will come by degrees to hear with far greater intentness, in view of the fact that they are about to be confronted with the opportunity of *acting*, in some way, with reference to what they are hearing. The added aptness and fruitfulness of the preaching that will naturally spring from the preacher's fresh and real acquaintanceship thus derived with the hearers' current state of mind and heart, constitute a gain to be rated well-nigh incalculable. And, finally, there is the economy of religious impression to be effected through a leading of the impression to fix itself and deepen itself by declaring itself, and by prompting to some *action*. In short, such a plan as this of the after-meeting, let it be wisely administered, might, we firmly believe, be counted on to double at once the net result of pastoral labor.

A course of procedure like that which we have here sketched would be recognized by every candid and intelligent Christian, whatever his prejudice against revival measures, so-called, as perfectly genuine and legitimate. One great recommendation of it is that it is adapted to be organized permanently into the regular working plan of the pastor's life.

There may be churches so constituted or so situated that the plan of the "after-meeting" will not succeed with them. The present writer knows, personally, an active and successful minister who, having tried the plan in a village church of which he was pastor, with no encouraging results, renewed his experiment in a city pastorate to which he was subsequently called, and there reaped the richest fruit. He may not have adapted himself with sufficient wisdom and tact to some peculiar conditions existing in the former case, or the conditions in that case may possibly have been hopelessly prohibitory.

But be slow to admit to yourself that you cannot have an "after-meet-

ing" where you are now—and a successful after-meeting. Have life in yourself, and your life will make itself a way. Still, you must not be blindly obstinate. It is a great thing to know when to persevere. It is also a great thing to know when to give up. But *we* have an unfailing resource: "If any man lack wisdom let him ask of God who giveth to all liberally."

## II.

### HINTS TOWARD MAXIMS RELATING TO PASTORAL VISITING.

1. Count it ever unsafe to make a pastoral visit without previous special meditation and prayer.

2. Recollect yourself, in silent prayer, at every opportunity, during the progress of the interview.

3. Suspect yourself of blame-worthy remissness in asking, whenever you fail of that wisdom for guidance which God promises to the asker.

4. But remember that God sometimes makes us unconsciously, and, as it were, ignorantly, wise.

5. Holding fast your faith that God will guide you infallibly, according as you perfectly obey Him; cherish no presumptuous confidence that, in any particular case, you are obeying Him perfectly. In a word, believe God—doubt yourself.

6. Do not esteem it necessary that you introduce any formal religious exercises during a pastoral call.

7. On the other hand, judge your call right and successful, in proportion as it tends to find a natural place in its course for audible appeal to God, either in prayer or by reading of His Word.

8. Whether in prayer, or in reading of the Bible, be simple and genuine, acting the part of a sympathizing fellow-man, and not that of a mediator or of a priest.

## III.

### QUESTIONS AND ANSWERS.

1. "I wish to ask two questions for answer in *THE HOMILETIC REVIEW*."

"A. What course would you advise a young minister to pursue where his people are divided in opinion as to the delivery of his

sermons, one portion preferring the manuscript, the other the extempore method?

"B. If a young minister has entered upon his work with the conviction that the extempore method is the ideal manner of preaching, and with the resolution that he will succeed, even through repeated failures, would you advise him to heed the counsel of his session and best friends, and either adopt the MS. method entirely or alternate between it and the extempore method?"

A. Write your sermons carefully, whether or not you use your manuscript in the pulpit. Then frequently read a sermon in preaching. At the same time, bring the sermons which, having carefully written them, you do *not* read, but extemporize (extemporize, not deliver *memoriter*), so thoroughly up to the standard of your read sermons, that everybody will admit the one kind to be as good as the other. In this way, you will satisfy every reasonable demand of your congregation, while also remaining true to your own wise personal conviction and ideal.

B. The foregoing answer to A, if it is a good answer, also answers B.

2. "A popular author and lecturer (not a minister) having filled an engagement on Saturday night, was spending the Sabbath in our town. On Sunday morning, just before the hour of service, the pastor of—— church sent to each of the other pastors a note requesting him to announce from the pulpit that the aforesaid author and lecturer would give a reading from one of his popular books in—— church at the hour of Sunday evening service, and that the (this) congregation were invited. One pastor, who had a sermon especially for the young people for that evening, thinking that he could not consistently invite them to be in two places at once, quietly passed the notice by without announcement. Now the question: Which pastor, if either, was guilty of discourtesy to the other, the one who sent such a notice, or the one who received but did not announce it? What is the ethics of the pulpit for such cases?"

On the foregoing bare statement of fact, supposed accurate and adequate, our answer would be prompt and positive. We would say that, on the one side, the inviting pastor committed an error of taste and decorum in sending the invitation, and that, on the other side, his brother pastor was quite justified in not reading the invi-

tation from his pulpit. Certainly nobody ought to expect a minister to invite away his congregation from their own proper service, and certainly no minister ought to give such an invitation.

Something, however, needs now to be added. An extraordinary case might arise, in which, there being no opportunity for previous consultation, a village minister would be justified in proposing to his brother pastors that they surrender their evening appointments for the purpose of giving everybody a chance to see and hear some famous personage, who, though "not a minister," might be a true messenger of the Gospel. For aught that we know, the invitation conveyed to the "one pastor" may have been virtually of this unobjectionable character. In that case, he would have done well to consider it courteously. He assuredly should not have allowed any unconsciously egotistic motive on his own part to influence his conduct. The minister is, like other men, liable to the intrusion of such motives, and it behooves him to be on his guard. He is also in danger of being *suspected* of such motives. Let him, therefore, lean against, rather than for, himself, in every case where there is a chance, or even an apparent chance, of conflict between egotistic desire on his own part to address a congregation, and a suspicion in his breast that perhaps for some reason he had better give up that opportunity. It works powerfully against a minister when it comes to be believed that, chiefly because, on his own account, he was unwilling to surrender the privilege of a congregation to talk to, he has lost that congregation a coveted opportunity to hear some one else than himself.

In a doubtful case, let the minister, for instance, if necessary, while the singing of a hymn is in progress, or, better, while the collection is taken, consult the officers or representative men of his church as to the advisability of surrendering, on some neces-

sarily short notice, a regular appointment of the church. Whatever is decided, he will, at least, then have others to share with him the responsibility of the decision. But even in this consultation care, on the minister's

part, is needful, not to make the impression, on the one hand, of indolent readiness to escape the task of preaching, or, on the other hand, of eager, egotistic forwardness to preach.

### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

#### THE RELIGIOUS CHARACTER OF CHARLES KINGSLEY.

OUR interest in the majority of literary men is limited by what they have written, and does not include their own personality. Their lives are as eventless as those unknown to fame, and their characters as uninspiring as those of the majority of their readers. Even of so great a genius as Schiller it may be said that many a page from his own pen is worth more to us than his entire biography written by another. Perhaps the world would not be helpfully wiser if it possessed the life of Skakspere compiled from his own private journal; and it may be as well that his entire reputation is that of the author of his plays. He is a rare literary character who would lose much if his name were exchanged for a *nom de plume*.

There have been, however, a few writers whose characters shared our admiration with their works. Such was Charles Kingsley. We wander with him through the tragic days of Hypatia, sail in his company Westward, Ho! amid the most thrilling scenes of adventure in the Elizabethan age, and stand by his side in the Chartist crowds described in Alton Locke; but his story does not overshadow the teller. Virgil's ghost guiding Dante is not more a part of the scenes in Inferno, than is Kingsley's personality an impressive presence in whatever fields of thought he may lead us. His biography, compiled by others, is as helpful a book as any written by himself.

Kingsley was one of the most manly

of men. Courageous, sincere, loving, he showed these qualities not negatively, by the absence of their opposites, but in deeds which made his life agleam with them. He fascinated all who loved the morally heroic just to the extent in which they were permitted to really know him. Rough Thomas Cooper, the Chartist, and amiable Dean Stanley, equally appreciated him. No mere literary fame, but a grand manhood only could have drawn the throng that assembled around his open grave, as described by Max Müller: "There were the representatives of the Prince of Wales, and, close by, the Gypsies of Eversley Common, who used to call him their 'Patrico-rai' (their Priest-King). There was the squire of his village, and the laborers young and old, to whom he had been a friend and a father. There were governors of distant colonies, officers and sailors, the bishop of his diocese and the dean of his abbey. . . . Non-conformists, Peers and Members of the House of Commons, authors and publishers; and outside the churchyard, the horses and hounds, for though a good churchman as any, Charles Kingsley had been a good sportsman, and had taken, in his life, many a fence as bravely as he took the last fence of all, without fear or trembling. . . . All went home feeling that life was poorer, and everyone knew that he had lost a friend who had been, in some peculiar sense, his own."

In dealing only with the religious character of Kingsley, we do not narrow our study to his peculiar re-



ligious beliefs, but speak of the characteristics which came manifestly from his sense of the presence of God with him. His religion was even wider than his creed; though he more than once was in danger of being "cast out of the synagogue" for latitudinarianism. The fountain of all his faith and feeling was *God with him* and *God immanent in everything* about him. One who was thrown with him daily, says that the most distinctive feature of his teaching was "that this is God's world, and not the Devil's." He refused to entertain a suspicion against the constant and universal reign of Divine love.

This gave him the delight of a lover in all the forms of the *natural world*, for he saw God everywhere. Nothing was too insignificant to make upon him a divine impression. In a letter he says: "I am not fond, you know, of going into churches to pray. We must go up into the chase in the evenings, and pray there with nothing but God's cloud temple between us and His heaven. And His choir of small birds and night crickets and booming beetles, and all happy things who praise Him all night long! And in the still summer noon, too, with the lazy-paced clouds above, and the distant sheep-bell, and the bee humming in the beds of thyme, and one bird making the hollies ring a moment, and then all still—hushed—awe-bound, as the great thunder cloudslide up from the far South! Then, there to praise God! Ay, even when the 'heaven is black with wind, the thunder crackling over our heads,' then to join the pæan of the storm spirits to Him whose pageant of power passes over the earth and harms us not in His mercy." Though he had made rare attainments in natural science he was jealous of the habit of looking at nature merely for the purpose of inspecting its laws, lest one should lose the impression of the divine energy which was working in all things. He said: "Superficial physical science is the

Devil's spade. Do not study nature for its own sake, but as the countenance of God. Study the forms and colors of leaves and flowers, and the growth and habits of plants; not to classify them, but to admire them and adore God." We do not know what visions of the more beautiful world beyond floated in upon his imagination when, during his last sickness, he lay so calmly with his face heavenward; but the watchers heard him exclaim, "Oh, how beautiful God is!" As God is the light of the celestial country, so God's shining upon it gave all the fairness to the earthly land, until he saw "the King in His beauty."

Thus same Divine touch gave Kingsley a vivid faith in *God's presence in human affairs*. Charles Hughes says his character "had its root in a faith which realized, with extraordinary vividness, the fact that God's Spirit is actively abroad in the world, and that Christ is in every man, and made him hold fast, even in his saddest moments, the assurance that, in spite of appearances, the world was going right, and would go right somehow. 'Not your way, or my way, but God's way.'" He counsels the workmen of England, not so much to effort, as to confidence in God: "The Almighty God, and Jesus Christ, the poor Man, who died for poor men, will bring it about for you, though all the Mammonites of the earth were against you." Of his own life he wrote: "I know the miserable, peevish, lazy, conceited, faithless, prayerless wretch I am; but I know this, too: that One is guiding me, and driving me when I will not be guided, who will make me, and has made me, go His way and do His work, by fair means or foul. He has set me on writing this novel. He has taught me things about the heart of fast sporting men, and about the condition of the poor, and our duty to them, which I have no doubt He has taught many more; but He has not set any one else to speak about them

in the way in which I am speaking. . . . I know that He has made me a parish priest, and that I may seem to be leaving my calling in novel-writing. But did He let me become a strong, daring, sporting, wild-man-of-the-woods for nothing? Surely the education which He has given me points out to me a peculiar calling. . . . Without Him all places and methods of life are equally dangerous—with Him, all equally safe. Pray for me, for in myself I am weaker of purpose than a lost greyhound, lazier than a dog in rainy weather." In another letter he sums up his idea of parish work thus :

"We will strive and pray, day and night, till our parish feels that God is the great idea, and that all things are in Him, and He in all things. We must teach men that there is a God, and that nothing done without Him is done at all, but is a mere sham and makeshift. . . . One thing we must keep up if we are going to be anything like witnesses for God—I mean the continual open reference of everything, even to the breaking of a plate, to God and God's providence, as the Easterns do." Perhaps there is an untenable principle involved in his advice to one who proposed to forsake the Anglican for the Romish communion, but it shows the sincerity of the man: "Do you want to know God's will about you? What plainer signs of it than the fact that He has made you and educated you as a Protestant Englishman? Here, believe it—believe the '*providentiam Dei in rebus revelatam*'—here He intends you to work, and to do the duty which lies nearest." His faith in Providence never deserted him, though it often puzzled him. But this was the grand way—the Davidic way—in which, at such times, he quieted his soul, confessing, "But while I fret most, there comes to me an inner voice, saying, 'what matter if thou art confounded? *God is not.*'" It certainly was more than any logical conviction, even the direct teaching

of the Holy Spirit, which so sustained him during the agony of his last sickness that he could say, "I know it must be right, *because* it is so strange and painful." That which led most people to doubt, led him further into the "secret place of the Most High."

We are not left in uncertainty as to the source of this vivid impression of God upon Kingsley's mind. Jesus said, "No man cometh to the Father, but by me," and Kingsley tried to keep *close with that Divine Master*. The human character of Jesus was his ceaseless fascination. Once, when talking with a friend upon religious subjects, he folded his arms and, bowing his head, said, with that peculiar solemnity of manner which he reserved for the utterance of his deepest and holiest thoughts, "I cannot—cannot live without the *Man Christ Jesus*." But there was with him no humanitarian limitation of the person of Christ: "I do not want merely to love Christ—a Christ, some creation or emanation of God's—whose will and character, for aught I know, may be different from God's. I want to love and honor the absolute, abysmal God Himself, and none other will satisfy me—and in the doctrine of Christ being co-equal and co-eternal, sent by, sacrificed by, His Father, that He might do His Father's will, I find it—and no puzzling texts shall rob me of that rest of my heart, that Christ is the exact counterpart of Him in whom we live, and move, and have our being."

Kingsley's faith was not, as with so many, certain convictions about Christ; but active, living, resting upon Him. Not Christ *in the Bible*, but Christ *in us, according to the Bible*, was his daily search. He says to a friend, "As for helping you to Christ, I do not believe I can one inch. I see no hope but in prayer, in going to Him yourself, in saying: Lord, if Thou art there, if Thou art at all, if this all be not a lie, fulfill Thy reputed promises, and give me peace and a sense of Thy forgiveness,

and the feeling that, bad as I may be, Thou lovest me still, seeing all, understanding all, and therefore making allowances for all! I have had to do that in past days: to challenge Him through outer darkness and the silence of the night, till I almost expected that He would vindicate His own honor by appearing visibly as He did to St. Paul and St. John; but He answered in the still small voice only; yet that was enough."

Perhaps the feature of Kingsley's character which most impressed those who knew him was his rigid *conscientiousness*, the absolute, unquestioning devotion to whatever he thought to be right. This led him at times to break with other good men, whose judgment differed from his; and gave him the reputation of being self-willed. Whether he was wise in his advocacy of certain things against the then current sentiment of the Church, we do not now ask; but that he was not blindly or egotistically self-willed, his private life shows. The secret of his human independence was in the absoluteness of his Divine dependence. He brought his conscience so close to God that may be it differed from other consciences because there was more light in it. The sublimity of moral heroism is revealed in these sentences from his most private letters: "June 12, 1841.—My birth-night. I have been for the last hour on the sea shore, not dreaming, but thinking deeply and strongly, and forming determinations which are to effect my destiny through time and through eternity. Before the sleeping earth and the sleepless sea and stars I have devoted myself to God; a vow never (if He gives me the faith I pray for) to be recalled." The night before his ordination to Holy Orders he wrote, "Night and morning for months my prayer has been: 'O God, if I am not worthy; if my sin in leading souls from Thee is still unpardoned; if I am desiring to be a deacon not wholly for the sake of serving Thee; if it be necessary to

show me my weakness and the holiness of Thy office still more strongly, O God, reject me! Oh! my soul, my body, my intellect, my very love, I dedicate you all to God!" This consecration was not merely for the functions of his ministerial office; God's service was continually in his thoughts even in recreations and health-giving sports. He could climb Snowdon, whip the trout-brooks, and rollick with "good fellows" to the glory of God. "How merciful God has been to me in turning all the strength and hardihood I gained in snipe-shooting, and hunting, and rowing, and jack-fishing in those magnificent fens to His work! I could wish I were an Apollo for His sake. . . . It is all so full of God, that I see no inconsistency in making my sermons while I am cutting wood, and no 'bizarrerie' in talking one moment to one man about the points of a horse, and the next moment to another about the mercy of God to sinners."

This fine-fibred manhood, permeated by the sense of Divine love and duty, was naturally accompanied by an intense *sympathy with his fellow-men*. The poet Whittier says that Kingsley impressed him as one whose "heart seemed overcharged with interest in the welfare, physical, moral and spiritual, of his race." His sympathies led him to closest relations with working men and women of all grades. Many of his sermons were to such, or appeals in behalf of movements for their help. As "Parson Lot" he was a Christian Chartist, and brought upon his head contumely from the proud. Many are carried away with the momentum of generous movements, and eloquently advocate schemes of philanthropy, who have little personal regard for individuals below their rank. Not so Kingsley. Here is a unique scene. He was in the Natural History department of the British Museum, admiring the marvellous colors of some humming birds. "Next to me stood

a huge, brawny coal-heaver, in his shovel hat, and white stockings and high-lows, gazing at the humming birds as earnestly as myself. In that moment we felt ourselves friends. If we had been Frenchmen we should, I suppose, have rushed into each other's arms, and 'fraternized' upon the spot. As we were only a pair of dumb, awkward Englishmen, we only gazed a half minute, staring into each other's eyes, with a delightful feeling of understanding each other, and then burst out, both at once, with 'Isn't that beautiful?' 'Well, that is!' I never felt more thoroughly that all men were brothers." Here is a sparkling "indication" from a letter to his wife: "I could not write yesterday (from London) being kept by a poor boy who had fallen off a truck at Croydon and smashed himself, whom I escorted to Guy's Hospital." He would, at times, sit up all night with his poorer parishioners when sick, and make as many as six calls a day upon the same person in case of emergency. He had accepted an invitation to a genial party to visit the Manchester Exhibition with its glorious pictures. But at the time he could not make up his mind to leave a poor, sick man, saying, "I could not have enjoyed seeing them while a parishioner was counting on seeing me." The song, "The Three Fishers," has new interest for us when we know the circumstances in which it was written. He had preached a sermon in London to workingmen. At its conclusion the rector, at whose invitation he had spoken, openly denounced the sermon. Smarting under this insult he found diversion from the selfishness of his own hurt feelings by thinking about the trials of others; and on Monday night, reaching home, he penned those lines, so sweetly sad, that generations will not forget them nor their author. Many letters came to him from all parts of the world, gratefully acknowledging the help received from

his books, and among them heart-full expressions of gratitude for more personal services. Here is a specimen: "I often remember you and 'the kindness of God' which you showed me some years ago. You found me in the way near Hartley Row, a poor, homeless, friendless, penniless stranger. You took me to the Lamb's Inn. On the wall of a room in that inn I wrote a prayer, which came from the very depths of my heart. It was for you, that the Father of the fatherless would make you most glad with his countenance for ever. I was not aware that you were the author of so many books, and a person of so great note."

The intensely *practical form of his charity* he thus expresses: "I will never believe that a man has a real love for the good and beautiful, except he attacks the evil and the disgusting the moment he sees it. Therefore you must make up your mind to see me, with God's help, a hunter out of abuses till the abuses cease—only till then. It is very easy to turn our eyes away from ugly sights, and so consider ourselves refined. The refined man, to me, is he who cannot rest in peace with a coal-mine, or a factory, or a Dorsetshire peasant's house near him in the state in which they are." This was no mere play of sentiment with him, but exemplified in the bravery of his attacks upon evils pertaining to society in general, and the truer bravery against evils in his parish which were corrected, not by valiant words in print, but by patient and toilsome vigilance day and night, year in and year out. He drained unhealthful lands, established schools, taught night school three nights in the week during winters, organized helping-hand clubs, founded a periodical, catechized children, preached, and wrote novels to fire the hearts of the multitude with the grandest philanthropic schemes.

Such a man is apt to be quick tempered and overbearing with those

who oppose or impede his way; and Kingsley often showed that the disposition to fight could have been readily developed into that of a first-class intellectual bruiser. But his charity was too deep to entertain resentment. He used to say, "Life is too hard work in itself to let one stop to hate and suspect people." He was magnanimity itself. He knew men too thoroughly, and loved them too well to remember their faults.

Or perhaps his charity was due, in large measure, to his *humility*. He had such ideas of God's greatness and man's littleness, and such an experience of the contrast between himself and his ideal, that he was unwilling to blame others. In some of his letters he argues finely for the love of praise, but he himself shrank from it. When his increasing repute brought "fine people" from a distance to hear the rector of Eversley, he had a little back gate made into his garden so that he could slip into his house without being gazed at or interviewed. His prosperity saddened him. He wrote: "I sometimes think there must be terrible arrears of sorrow to be paid off by me, that I may be as other men are. God grant that I may not have to be taken down by some terrible trouble. If I am, I shall deserve it as much as any man who ever lived. I say so now—justi-

fying God beforehand, lest I should not have faith and patience enough to justify Him when the punishment comes."

Our space allows but allusion to one other characteristic. He was an enthusiastic believer in the *future life*. He had some theories concerning the "undiscovered country" which were not according to the prevailing thought; but his own deepest faith was independent of his theories. He seemed to feel eternal life; its forces were to his time-life what the mighty pulses of the ocean are to the waves which they cast upon the shore. Of death and its revelation he said, "God forgive me if I am wrong, but I look forward to it with an intense and reverent curiosity." When told that the end was near him, his words, instead of being those of resignation, were new charged with hope and cheer. Most eloquently then did he discourse of the heavenly theme: "It is not darkness I am going to, for God is light. It is not lonely, for Christ is with me. It is not an unknown country, for Christ is there." Few have lived who were so full of life; it was an overflow from the great spiritual life he has entered. "*Amavimus, Amamus, Amabimus,*" were words he selected for his epitaph, and above them, "God is love."

#### HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

What is the law of truth in its relativity to the human mind, which the preacher should understand in order to preach successfully for the conversion and spiritual upbuilding of men?

THE answer to this question would, indeed, conduct us into a varied style of homiletics from the commonly understood science of sermonizing, but it would go to the root of the matter, and comprehend the object of preaching which is to lead men to know and love God unto eternal life, which is Pauline homiletics; and is it not, above all, the homiletics

of Christ, our example as a preacher? He cared for the substance rather than mode of preaching; for the actual bringing of selfish and sinful men back to the holy will of the Father. I will take one of His pregnant utterances, made while he preached daily to the people, as my theme. These special words of Christ, whose truth as a Teacher, in opposition to false teachers, was proved by his own test, viz.: that He sought not His own glory, but the glory of Him that sent Him, were:

"If any man will do His will, he shall know of the doctrine whether it be of God." This "doctrine" evidently refers to truth which is not merely intellectual or superficial, like the knowledge of natural things; but spiritual, and has relations to the apprehensions and affections of the soul—to those relations of the human spirit to the doctrine wherein God is known in His true being as Father and Redeemer. "If any man will do His will," if his heart's desire springs toward doing the will of God—if, from the impulse of a willing, loving, obedient heart, he turns to the doing of God's will, he shall be led to the saving knowledge of God. This is, in fact, similar to the words of the apostle John in his first epistle: "He that loveth is born of God and knoweth God;" and it does not essentially differ in meaning from those other words of our Lord: "Blessed are the pure in heart, for they shall see God;" or the state of the heart purely seeking holy things shall so put to rest evil passions that the blessed vision of God shall rise upon the soul.

We might then affirm that our true knowledge of God—the end of teaching—depends upon the state of the heart, the sincere and obedient condition of the heart toward God. It does not consist so much, I take it, in the doing of God's will outwardly or perfectly (though this is an inevitable result of the right state of the heart), as in the willingness to do it, in the disposition. This is very important in practical religion. It is a well-known principle that like comprehends like. Truth cannot be comprehended without a preparation of the mind that brings it into unity with the truth, since "the faculty of knowing does not act in isolation, but man's capacity for knowledge is conditioned upon his inclination." As we do not graft a tree until the season when the old stock is ready to receive into its sap by numberless ascending currents the new life principle, so we

do not—if we understand human nature—attempt to impart truth, or true counsel to another, let him be our best friend or child, at the first opportunity which offers, whatever may be the state of the mind, whether excited by enjoyment or raging with anger—but we wait for a moment when the feelings are tranquil, when the heart is disturbed by no absorbing emotion, and is pliant, affectionate and confiding; then every word sinks and is lodged in the mind. Thus truth cannot be looked upon by itself, or taken out of its relations to the object on which it acts; and it is always more or less affected by the object on which it acts—an important consideration for the preacher.

A great many mistakes and unsuccessful efforts in religious teaching—which come under the rhetorical principle of adaptation—might have been avoided, had this fact been duly appreciated. Truth, however long and faithfully preached, does not convert men in spite of the state of their hearts, any more (as our Lord used the now familiar figure) than seed sown on a rock or on the sandy path produces fruit. "The word preached did not profit them, not being mixed with faith in them that heard it." Here is the joint operation of two factors—the Word and the soul on which it acts; and, in this case, the unprofitable hearers, as in the parable of the sower, "had no root in themselves," and therefore the very seed of God's truth withered. In the acquisition of scientific truth there is an analogous instance. A student obtains outside views of natural truth by receiving it second-hand from text-books, or on authority; but he alone truly knows a truth who is taught by it, who waits on its teachings, who enters into its spirit, who submits himself to its requirements and to the ruling will it embodies—who, in fine, investigates patiently and lovingly for himself, the laws of nature.

What scientific man is there who has come into any interior and origi-



nal knowledge of natural truth who has not done this by a faithful obedience to nature, not seeking his own truth, his own theory, or glory, or will, but nature's will—by watching, as Agassiz did, for many winter months on the desolate Aar-glacier, for her slightest indications, and walking carefully in the narrow way she dictates—since there is “a straight and narrow way” into the kingdom of science as into the kingdom of heaven, and he only who carefully follows that way may enter the kingdom. Great artists, too, lend themselves with most devoted patience to all nature's appointments. “Nature is commanded by obeying her,” Lord Bacon said; and another great Englishman wrote: “Humility is the hall-mark of wisdom.” In the search of divine truth, above all, this principle cannot be lost sight of, for it is not seeking one's own glory, or doing one's own will, or following one's moral or religious theories, but it is by a practical submission to truth which expresses or embodies the will of God, that one comes to know its power, sweetness and soul-renewing nature.

How often is it the case with the Christian's heart, sincerely striving to know more of God, that it learns more in an hour, or half-hour, by an act of love, of obedience, of doing good, of self-denial hard though it be, than in years of thought and study—noble auxiliary as thought is to truth—that to the mind humbly waiting upon God and serving Him, the difficulties which beset Christian doctrine will gradually disappear, or continue to be no longer a means of discouragement, because the mind has learned to wait God's time and method of making it clear. Without setting all down to mystery, there are difficulties in truth as there must be when the inconceivable nature of God is the subject of truth, just as there remain peaks not yet scaled. Whether these are unscalable or not, it is true of the summits of the Divine nature that these are

not attained by the human mind; they are inaccessible; and if they are ever distantly approached, it is by this law of relativity, and by the Spirit-uplifting influence within that portion of the soul which has capacities of love and faith, which can apprehend divine things, and to which the Father communicates Himself in love.

Take the first and simplest of truths—the being of God—and students of theistic evidences know that God's existence cannot be proved by the pure reason—nor can the related truth of the immortality of the soul. The argument is strong, but not perfect. But since there is need of the divine in the human soul; since man, philosophically, is incomplete without God; since the soul cannot be bounded or satisfied by rationalistic proof; since it can and must exercise loving faith in what meets its wants in the Word and Spirit of God—especially in the revelation of a Redeemer—then, although Christian faith is an intelligent act, the most rational act of the soul, venturing nobly upon its best conclusions and the greatest probability or weight of moral evidence—yet to know these truths, above all, into eternal life, is something more than an act of intelligence; it is an act of the soul in sympathy with the higher impulses and attractions of the love of God. It looks for light to the actual revelation which Christ makes to it of the Father, and of all that cluster of spiritual truths about the truth of God's being. Here, then, if we wish to grow in grace and the knowledge of God, we must come by faith and penitent obedience constantly to drink—so that it may be in us a well of water springing up unto everlasting life. I will follow this thought in a more practical manner as regards the preacher's spiritual work, in the next article.

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## MISCELLANEOUS SECTION.

## THE MISSIONARY FIELD.

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

## THE EVANGELISTIC SPIRIT.

IF we are to succeed in evangelism, we must, first of all, understand the gospel's mission, and our mission: *to seek and to save that which is lost*. To evangelize is to announce good tidings to every creature as soon as possible. Our Lord's command is for *all to go, and to go to all*. The believer is to make the advance, to take up aggressive Christian work, in every place and at all times.

The mission of the church is *to the masses* of mankind. The bulk of the race belong to what we call "the common people," and from them the bulk of disciples have always been gathered and always must be. It was when Jesus saw *the multitudes*, that he was moved with compassion. That "to the poor the gospel was preached" was the crowning evidence of His Messiahship, and the common people heard him gladly while rulers and scribes derided him. We must realize, therefore, that our mission is to mankind as such.

We need to be baptized with an *evangelistic spirit*. A passion for souls is the greatest endowment and endearment which can be received as a preparation for service, for it is the very secret of unction. In God's eye, he only is the true preacher, teacher, worker, who seeks to *save souls as such*, who recognizes the mission of the gospel as to mankind in the mass and not to any elect class. When God anoints a man's eyes with His eyesalve, he sees men on a level in sin and in condemnation: All are lost, helplessly, hopelessly, without Christ. The gospel is sent to, and fitted for, all: however small the means of capacity, if it be equal to responsible sinning, it is adequate to the reception of Christ in salvation.

There is both an historic fact and a

Divine plan. God hath chosen the poor of this world rich in faith and heirs of the promises. He hath not chosen the rich, mighty, wise, high born, but these five classes: the foolish, weak, base, despised, the *nonentities*. Whatever we may think of it, the fact is, that for nearly two thousand years the gospel had had far the most success among the poor, the humble, and even the outcast: while the Pharisees are doubting, cavilling, deriding, the publicans and harlots go into the kingdom of God. *Caste* has been the principal foe of human progress, the system of artificial, superficial distinctions, built up between man and man—in essence a barrier of pasteboard; in effect a wall of adamant. Caste has separated nations; in the same nation, tribes; in the same tribes, families; in the same family, husband and wife. It has crushed the very hope by which man is saved, making his salvation, even from temporal disaster and wretchedness, ignorance and superstition, impossible, dooming him by an inexorable fatalism to stay where he was born, however low his place.

God did not choose the rich and high born, because he would give no sanction or even recognition to caste. From the beginning, the rich and mighty and wise have tended to claim *privilege*. To acknowledge merit or virtue in social distinctions, would be to imply a difference in human need, as though *highborn* had less need to be *newborn*. Therefore God does teach us that human distinctions are nothing in His eyes; that so far as there is a difference, he makes us to differ; and that in the matter of sinfulness, condemnation and exposure to wrath, there is no difference.

While God, therefore, would not give false encouragement to the rich

and wise and mighty, neither would He throw discouragement in the way of the poor, ignorant and weak, who form the bulk of mankind. Moreover, in calling the poor and weak, he calls all—for if the gospel is addressed to the *lowest*, it is of course addressed to the *highest*. The reverse might not follow. He who is highborn and mighty has only to take his place among the poor and lowly, and to become a fool in his own eyes, ceasing to take pride in accidents of birth and social rank, and he gets all the blessing the gospel can bring.

He only, therefore, has the spirit of evangelism to whom the gospel is the great leveler. Like His Master before Him, He comes with the same gospel to all. To Him all are members of one lost race. He is no respecter of persons. The church that is an evangelistic church will spread the gospel feast for all and cordially invite all to come; and then go out into the highways and hedges to carry the gospel to all.

The evangelistic spirit is the crowning gift of the Holy Spirit for service. He who would win souls must have the winning grace. There is a divine preparation for the work, the unction from the Holy One. It animates the eyes with eye salve that we may see the reality of heaven and hell, the enormity and deformity of sin, the need of man and the grace of God. It imparts that sense of the powers of the world to come. It anoints the tongue to speak the message attractively and effectively; it communicates to the witness for God a nameless charm, no more to be described than the fragrance of holy ointment poured on Aaron's head. Such a divine anointing makes the earthen vessel, even the broken vessel, a vessel unto honor sanctified and meet for the Master's use, and prepared unto every good work.

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MONTHLY BULLETIN.

**Africa.**—Mr. Ashe's appeal for a steel boat for Victoria Nyanza has

met a response: some unknown donor gives the \$10,000 needed. One of the Cambridge men offers to return with him. Mr. Stanley is making progress toward the relief of Emin Pasha. Tippu Tib is with him with 90 of his men, besides the 620 Zanzibaries. He expects to reach Stanley Falls and cross to Wadelai by the last of July. At Cairo it is said that there are from 400 to 500 drinking saloons, the result of British occupation! Archdeacon Farrar charges England with finding "India sober and making it drunken." Is this to be the result of British influence in Egypt?

**Appeal from Students.**—A convention of 145 theological students from the Baptist Seminary at Newton Center, the Methodist University at Boston, and the Congregational at Andover, appeal to the churches, stating that the funds do not warrant the Boards in sending forth those who apply, and asking the question: "*Must we stay at home for lack of funds?*" No more vital question has ever been asked of the churches. The uprising of students in this country and England just now compels us to face the fact that the demand *threatens for the first time in history to be far ahead of the supply.* Are the present agencies adequate, or must we change our basis? There is a widespread feeling that the only solution is, that *individual churches shall have their own fields and missionaries.*

**Arabia.**—Hon. Ion Keith-Falconer is dead at 31 years of age. The mission recently begun at Aden loses its inspiring leader, a very remarkable man, a scholar, professor of Arabic, a champion bicyclist, an authority on shorthand, and universally beloved for his sunny, generous temper, as he was admired for his marvelous gifts.

**Brazil.**—Our brother, Rev. Donald C. McLaren, writes from S. Paulo, stating that an item already published may mislead, and says: "Of the thirty-two churches, a large proportion are but a few years old, and are sponta-

neous growths, away ahead of our ability to furnish pastors. Of native pastors we have but eight, besides one licentiate and three theological students. The new sustentation plan works grandly. Without it, as a glance at the yearly table of reports of the Board will show, the Brazilian churches, with less than ten per cent. of the native membership in all our foreign fields, have averaged recently about thirty per cent. of native contributions."

**China.**—Dr. Hopper has the \$125,000 necessary for the Christian College at Canton. *The China Medical Missionary Journal* is published quarterly at Shanghai. It gives a list of 79 missionaries, connected with 20 societies; 33 from Britain, 46 from U. S.; 26 are women. Mr. W. H. Murray's system of raised characters will be a great boon to the half million blind persons in China. He was a sawmiller in Scotland; losing his arm, he became a colporteur and afterward went to Peking. His pity was so moved for the large class of blind Chinese that for eight years he gave his energies to devising this system. He has reduced the 4,000 characters to those representing 420, and he enabled a blind beggar, taken from the streets, to read fluently in six weeks! A school was opened at Peking and blind boys actually learn to read faster than seeing boys with the ordinary characters!

**Church Missionary Society** of England reports an income for the past year of \$32,000 beyond any previous one. Eighteen university men have been accepted, and twelve men who have had special training, and four ladies. A special "mission" is to be sent to India and Ceylon next Autumn to hold meetings at the various stations. Ten gentlemen, clerical and lay—among them Rev. S. Baring-Gould and Col. C. C. Stewart—go to labor for months without pay. The object is to arouse the native churches, and reach others partially acquainted with the gospel truth. To our mind

this is one of the *most important steps in the modern missionary enterprise*. May it be followed by similar movements in every direction.

**Two Important Deaths.**—The death of the venerable and beloved President of the American Board, Rev. Mark Hopkins, D.D., LL.D., occurred at Williamstown, Mass., June 17. The same day Rev. Dr. Roswell D. Hitchcock, D.D., LL.D., of New York City, President of the Faculty of Union Theological Seminary, died. In both men, Foreign Missions lost foremost friends.

**Ecclesiastical Relations.**—The Presbyterian General Assembly, at Omaha, adopted the report on the Ecclesiastical Relations of Foreign Missionaries, encouraging the forming of national General Assemblies, to include all who hold the Reformed doctrines and the Presbyterian polity in such foreign fields. In Japan such a union exists already. China and India are rapidly ripening for it, and it is not far distant in Brazil and Mexico. Foreign Missionaries are counselled to unite with such bodies, retaining only a nominal relation to the home Assembly. This is a new departure in foreign work, and the need of it appears in the fact that in India alone no less than thirteen sections of Presbyterians are planting their churches. All these it is proposed to combine in one General Assembly of India.

**Greece.**—Within the past twenty-five years, over 100,000 copies of the Bible have been circulated in Greece, besides thousands among the Greek residents in Turkey. The Government permits the free dissemination of the Scriptures, and protects colporteurs against the opposition of the Greek Church. The Four Gospels are used as a reading-book in the higher classes of the primary schools. Gospel preaching is yet on a limited scale, owing to the lack of qualified preachers.

**India.**—Three grandsons of Sir Dinshaw Petit were invested with the

sacred shirt and string as *Zoroastrians*. Part of the ceremony was the three draughts which the priests prepare with many prayers, and the principal ingredient of which is a "product of the cow not mentioned in polite society."

**Japan.**—The United Church of Christ in Japan (missions of the American Presbyterian, American Reformed, and Scotch United Presbyterian Churches) reports the total of members in October last, 5,115, a gain of 1,193 during the year. The gospel is now received with marked favor everywhere. There was an increase of twelve per cent. in the contributions of native members. The average per member is \$1.82. Mr. O. N. Gulick opens a new station of the A. B. C. F. M. on the Island of Kinshin. Mr. Learned reports 42 students of the Kyoto Training School as baptized during the year past.

**Mexico.**—Mr. Crawford at Hermosillo, in Sonora, finds many willing listeners, and is rapidly selling Bibles and other books. Mr. Eaton, of Chihuahua, visiting San Pablo, Santo Rosalia and Paso del Norte, illustrating the story of Christ's life with stereopticon, has among his hearers prominent Roman Catholics, such as the mayors of the towns!

**Mohammedans in India** will make their annual pilgrimage to Mecca under conduct of *Cook & Sons*, of London!!

**The Pauline Propaganda** is the name of the new society established by the Baptists, under the lead of Rev. J. D. Fulton, D.D., to offset the movements of Roman Catholicism in this country, disseminating Protestant literature and opening the eyes of the people to the real spirit and tendency of Romanism.

**"He took upon him the form of a servant."**—Leonard Dober was one of the first missionaries sent by the Moravians to St. Thomas in the West Indies. Anthony, the negro at whose solicitation the mission was undertaken, told them that they could not

hope to reach and teach the Negro slaves except while at work, and that they would have to become slaves themselves in order to work by their side. Dober and Fitschmann, his companion, nobly offered to submit to this degradation. But the Lord opened the way without this voluntary enslavement. He who came to redeem us submitted to the bonds of a humanity like ours to redeem us.

**Another example of self-sacrifice.**—In South Africa, in the secluded valley of Hemel en Arde, there was established an asylum for lepers, remote from all other human dwellings and hemmed in by the rocks. In 1822 Rev. Mr. Leitner and wife voluntarily exiled themselves from the society of their beloved fellow-missionaries and for seven years lived in daily contact with the victims of this loathsome disease. When in 1829 Mr. Leitner died, in the act of baptizing a convert, equally devoted successors were ready to take up the work.

**The Unitarian and Universalist denominations** in this country are not growing. Four years ago the Unitarians reported a membership of 20,000, and the number is said to be the same this year. The Universalists had a membership of 36,238 four years ago, but now they have only 35,550. In the same period all orthodox Churches have made large gains.

**Receipts of the great Religious societies** of England as reported at the London May meeting for last year: Wesleyan Missionary Society, \$375,000; Baptist Missionary Society, \$350,000; British and Foreign Bible Society, \$583,805; Church Missionary Society, \$1,173,195; Religious Tract Society, \$1,115,000; London City Mission, \$314,000; Zanana Missionary Society of the Church of England, \$115,000.

**Siam** owes printing, European literature, vaccination, modern medical practice, surgery, and many useful mechanical appliances, to American missionaries. They have stimulated philosophical inquiry, paved the way

for intercourse with civilized nations, weakened the hold of the grosser forms of idolatry among the more enlightened, leavened the social and intellectual ideas of the "Young Siam" party, and undermined the old, hopeless Buddhist theories with the vitalizing force of gospel truth. The young king publicly testifies: "The American missionaries have lived in Siam a long time; they have been noble men and women, and have put their hearts into teaching the people, old and young, that which is good, and also various arts beneficial to my kingdom and people. Long may they live, and never may they leave us."

#### OUR PRAYER MEETING.

BY J. E. TWITCHELL, D. D., NEW HAVEN, CONN.

IN search of facts and figures, on which to base an article on the above topic, the writer sent out a circular letter to fifteen different pastors of city and country churches. The following questions were asked:

1. What is the proportion of your church in *average attendance* on the church prayer-meeting?
2. What, in your judgment, is the proportion *endeavoring to attend regularly*?
3. What, in your judgment, is the proportion attending when *perfectly convenient*?
4. What is the proportion *seldom, if ever, in attendance*?

Assurance was given these brethren that no such use would be made of their answers as would indicate the church or churches heard from. Replies have been received from 14 of these 15 pastors, and the following facts are gleaned, which are worthy of careful consideration:

1. The highest *average attendance* is reported as forty per cent. of the membership. The next, thirty-five per cent., and from that they range down to the lowest, which, in a city church, is sixteen per cent.; and in a country church ten per cent. Taking the fourteen churches together, we find the *average attendance* of the entire membership about *twenty per*

*cent.*, or one-fifth of the whole number.

2. In the judgment of these pastors the most favorable report shows about seventy per cent. of the entire membership as *endeavoring to attend regularly*; the least favorable report shows about twenty per cent.; the average of the fourteen churches about thirty per cent. That is, about three and one-half out of every ten of those who are church members *endeavor* to attend these meetings of prayer and conference.

3. As to the number attending, when *perfectly convenient*, the most favorable judgment is *eighty* per cent.; the least favorable twenty-five per cent.; the average of the fourteen churches about forty per cent. That is, four out of every ten, belonging to the church, may be looked for at the prayer meeting, when they can attend without any self-sacrifice of pleasure or profit or ease.

4. The most favorable report of those *seldom if ever attending*, is twenty per cent.; the least favorable report is eighty per cent.; the average of these fourteen churches about fifty per cent. Here we see in one church but one out of five of the membership failing to attend; in another church, eight out of ten who are *seldom, if ever*, in attendance; and in these fourteen churches about *one-half* of the entire membership, either voluntarily or of necessity, having no connection with this mid-week meeting of the church.

What shall we say of these facts?

1. In regard to the *average attendance*, allowance must be made for "absentees," for the aged, the sick; those who have business engagements, and others who have home cares which tax and confine them. Leaving, however, just here, all such out of the question, of these fourteen churches—which may be taken as a fair representation of all the churches—we find only about *one-fifth* of the entire membership *regularly* in the place of social religious worship.



2. Of course, no judgment can be accurate of the proportion *endeavoring* to attend regularly. The estimate, however, is less than forty per cent.; and this estimate, I think, may be considered substantially correct. Any discerning pastor, from the knowledge of the occupation and the homes of his people, and from his discovery of their interest in personal religion, and in the prosperity of the church, can fairly estimate the number whose hearts prompt them to attend the prayer-meeting, and who plan to attend, if possible. It seems, therefore, from information at hand, that in one church, seven out of every ten cherish this means of grace; that in another, only *two* out of every ten cherish it, and that in the churches as a whole, the number is *less than four* out of every ten.

3. Coming now to the *perfectly convenient party*, we are liable to go wide of the mark; for no pastor may assume to say what interruptions, of one kind or other, derange even the most fondly cherished plans. As in the former case, however, the *real pastor* does not often misjudge his people. Meeting them from week to week in their stores and offices, on their farms, on the street, and in their homes, by some word, or some silence on their part, he will seldom mistake their efforts or their desires. Be this, however, as it may, according to the judgment of these fourteen pastors, the most favorable report indicates in one church eight out of ten of the members as attending the prayer-meeting, when *perfectly convenient*; the least favorable report two out of every ten, and the average in all these churches four out of every ten.

4. As to the number of those who *seldom, if ever*, attend, according to one report, it is only two out of ten; according to another report, *eight* out of ten; the average of all being about five out of every ten—in other words, *one-half* of the entire church membership *seldom, if ever*, are in attend-

ance upon the social religious meetings of the church!

*Our Prayer-Meeting!* Whose? Of only *half the church!* The other half, with propriety can say "*our meeting*," only as they belong to a church which holds this meeting; and, in some sense, are blessed because of it, though it be sustained by others: and it may not be forgotten here, that the meeting in question has vital relation to the growth and prosperity of the church of whose devotions and activities it is largely the inspiration. What would happen to our churches if the one-half cherishing and sustaining these mid-week meetings were, as the other half, lightly esteeming and neglecting them? Who believes there would ever be a revival?

But suppose we allow one-tenth to be absent from the town or city; and another tenth to be detained by sickness or other unavoidable conditions. We still have remaining about *thirty* per cent. of the church membership *seldom, if ever, in attendance* when they *might attend!* What have these to say about "*our meeting?*" Is it of little or no account? Have those hours of song and supplication nothing to offer them? Nothing to do for them? Are these neglecters, as a class, the kind of Christians they would be if they embraced the privileges which prayer-meetings offer? Would they not have greater Christian joy? Would they not attain to greater Christian victory? Would they not lead lives of greater Christian usefulness? Who are the most devout, the most exemplary, the most active and influential for good? Are they the twenty per cent. of *regular attendants?* or the fifty per cent. of *occasional attendants?* or are they the fifty per cent. of *non-attendants?* Our knowledge of self and our judgment of others shall furnish answer.

"*Our Prayer-Meeting!*" *Is it ours?* Does it belong to *us?* Do we belong to *it?*

What, now, are the causes of these

widely varying percentages indicated above.

These pastors, whose reports have been given, are all personally known to the writer, and some of them are intimate friends, with whose work he is familiar. No names must be given, nor any references made which shall indicate the churches heard from. It may, however, be said, that the more favorable reports, without exception, are of churches whose pastors *believe* in the prayer-meeting as of pre-eminent value, and make thorough preparation for it. They frequently call the attention of the church to its advantage; arrange for it subjects of spiritual and practical interest; encourage the members to participate, and spare no pains to furnish food to all who come.

They seek to have the meeting free and familiar; to have the prayers and remarks brief; to have the singing full of life, and in every way to make the hour so restful and joyful, as to encourage and inspire all present with a sense of the reality and blessedness of Christian experience,

It might not be true to say that the largest *average* per cent. of attendance proves the pastor of that church the best preacher, or the most devoted man. Pastors are not all alike situated and surrounded. They have not all members of the same spiritual mind, or of the same self-sacrificing zeal. It may not be possible to lift all churches to the same high level of love and life. Certain pastors find it wholly beyond anything they can do or devise to secure a large prayer-meeting attendance. There has been no training on this line along the years. The church seems dead beyond all hope of resurrection. No breath on the dry bones seems possible of waking them to life.

As a rule, however, the pastor who personally holds this meeting in high estimate, and carefully arranges for

it, will succeed in securing a good attendance; and, as a rule, the pastor who considers this meeting of small account, who comes to it with little or no preparation for its conduct, will have a meeting so dull and so monotonous, as that few will attend, and those few under protest.

Of course the *people* have to do with making the meeting large and serviceable. It never will be large unless they attend; nor ever serviceable unless they promptly and thoughtfully participate. But, after all, the pastor may well look into his own heart, and at his own work, if his meetings are small and dull. He is the under-shepherd, to watch and work, and feed the flock of God. He may never realize his *ideal* of church life and growth; may never find his expositions and appeals reaching the hearts of all his people. But he is to hold himself largely responsible for serious mistakes in the opinions and practices of the church to which he ministers.

If all pastors would wake up to the advantage of a *live prayer and conference meeting*, and would plan, in advance for each meeting, the churches would soon be reconstructed on this line, and results would be realized that would make us marvel.

The *whole church* ought to say of it "*our meeting*." It belongs to the *body of believers* in covenant with each other.

In another brief paper something will be said of "methods." This shall close with an appeal to all pastors to consider, whether or no, they are making the most of these devotional gatherings: and appeal also to the people to consider whether or no, they are rendering the assistance they ought on this line.

To have a meeting the *people* must meet. To have a *prayer-meeting* the *people* must pray. To have a conference meeting, the *people* must confer together, regarding these great things of God.

## PREACHERS EXCHANGING VIEWS.

## Is It Proselyting?

THE charge of proselyting has been frequently made, against certain pastors, in an offensive sense, when such a charge could not be fairly sustained. Too many, without duly considering what the word means, in its best sense and proper usage, have stigmatized some pastors as mischievous proselyters, and a gross injustice has been done to them. I am aware, however, that some pastors have been justly chargeable with being proselyters in a very offensive sense, and in a decidedly unchristian manner. They have insinuated themselves into the kindly treatment and friendly respect of those who did not belong to their society and congregation, and, by shrewd plausibility and artful manipulation, they have succeeded in winning them to their faith and fellowship. This has been done when those who were proselyted were attached, more or less strongly, to other church societies, and, in not a few instances, they actually belonged to other churches. In such cases there has been an invasion upon the privileges and rights of other pastors and churches. And, unpleasant as it is to say it, such work has been often carried on, in a very quiet and covert manner, under the guise of a professed desire to compass the best good of those who were the subjects of such proselyting.

Of course, every fair-minded person will say that this is reprehensible, and cannot be too strongly censured. But is it proselyting, in a bad sense, when a pastor sets forth, in his own pulpit, as often as he may choose, those doctrines, and views, and practices which particularly distinguish his denomination? No. It is plainly a part of his duty, a duty which his ordination vows make incumbent upon him. He would not be loyal to the best interests of his denomination were he to be silent upon the distinguishing tenets of his creed.

But, supposing that some one, not connected with his church, nor congregation, should go to a pastor, of his own free will, and ask for instruction concerning some doctrine or practice peculiar to that pastor's creed, and he should inform that person, as best he could, would he be justly chargeable of proselyting, in an offensive sense? Again, I answer, no. It would be his privilege, even his duty, to render what assistance he could to such an inquirer. Then, too, a pastor, or any minister, is entitled to the privilege of freely advocating his denominational views whenever, at any suitable time and place, the subject of denominational differences and peculiarities is brought up, in an incidental way, without purposeful obtrusiveness. Care should be taken, of course, that no acrimonious dispute be indulged in; and there should be a Christian deference to the views and feelings of those who differ from the speaker. There may be a friendly comparison of beliefs, without evoking the charge of offensive proselytism. But it is urged, by some, that the distribution of sectarian tracts and books is a reprehensive form of proselyting. To this I would say, that, while it cannot be denied that it is a kind of proselyting, it is not, necessarily, an unfair method of prosecuting a strictly legitimate form of Christian service. If confined to one's own church and congregation, it is perfectly proper, and even advisable.

C. H. WETHERBY.

## "When Greek Meets Greek."

A CORRESPONDENT in the June number of the REVIEW (p. 544) asks the question: "Has not this famous quotation been often misused?" The terminology of the original passage, as well as the context so kindly given, would all seem to sustain the popular interpretation of the passage.

1. The plural form of "Greeks"

suggests two bodies of Greeks joining, while the well-known military maneuver of joining shields would be best described with the use of the singular.

2. The word "join" is often used in the classics to describe the meeting of armies.

3. The use of the aorist tense fixes the reference to the wars of Philip, rather than to the more recent wars of Alexander.

4. If Clytus means to convince Alexander that Philip was the greater warrior, then the quotation has a strong point in the popular meaning. Philip's Greeks fought *other* Greeks, while Alexander's Greeks fought only barbarians.

"When *Greeks* joined *Greeks*, then was the tug of war," such as Alexander knew nothing of.

BRIGHTON, O. G. M. KNAPP.

#### Too Many Preachers.

The writers in the July and August numbers of the HOMILETIC REVIEW, concerning the excess of preachers, do not touch the main question raised. Let them take the illustrations I used and then show wherein my error lies. If God calls so many to preach, will He not see that doors are somewhere or somehow opened to them? I did not say that we have too many

preachers in the mission fields, but in towns, where one-half the number would be abundant. No one seems willing to tackle this fact, and as to there being unemployed ministers in the Methodist church, as the editor intimates, I think that is not correct. So far as I know (and I have a fair opportunity for knowing), no educated, pious, competent men are without work in any of our Conferences. Let some one disprove my former article. W. R. GOODWIN.

JACKSONVILLE, ILL.

#### Thanks for Your Plain Words.

I WRITE a line to thank you for the plain words of truth you have spoken in your editorial notes in the August REVIEW (page 18), under "Ring-ism." *Every* denomination is cursed with such spirit and practices. Hundreds of ministers refrain from exposing and denouncing "favoritism, clan-ship, bossism, and the like," simply because they do not want to be stigmatized as "croakers," or branded as envious and jealous of others' success. There is no doubt that "Ring-ism" is one of the shameful things in the church of the present day that needs to be abated. *Give us the remedy in your next.*

J. A. MONTGOMERY.

LAGRANGE, ILL.

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

"A brave word spoken on earth is heard in heaven."

#### Christian Culture.

#### Working Out Salvation.

*Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure.*—Phil. ii. : 12.

I. Consider—THE WORK—"your own salvation."

1. Not justification; this is wrought out for us by Christ. We receive it by faith. The unrenewed are not to work, but to believe in Jesus; but

2. Eternal glory, to which Christly character is a prerequisite.

II. THE PATTERN—JESUS. (See verses 5-11, connected with text by "So then".)

1. His whole work is summed up in one word—self-sacrifice. Men are often intensely selfish in their religion. "This is not" the mind which is in Christ Jesus. 2. The centre of His life was not self, but His Father. 3. He worked not to save Himself, but

to save sinners. 4. His reward, "God also hath highly exalted him," etc.

III. HOW WE ARE TO WORK: "With fear and trembling," in view of the corruption of our nature. The opposite of carnal security.

IV. OUR ENCOURAGEMENT: "It is God that worketh in you."

The essential condition of all holy willing and working on our part. 2. The guarantee, that we shall not fail. In ourselves, how weak! In God, how strong! 3. All the more because He is moved to work in us by His good will towards us—"His good pleasure" in us.

How sublime our work! How glorious the prize! RUSTICUS.\*

**The True Argument for Immortality.**

*If a man die shall he live again.*—  
Job xiv: 14.

To know more about whence we came and whither we go, the longing of ages. We know that

I. REASON FAILS TO ANSWER.

(a) So men say, there is no positive proof; "but wait," says Science, "I have unravelled mysteries before;" so the anxious question (text).

II. SCIENCE ANSWERS:

(a) The body dies, but the soul lives. 1. Body prepared for soul, not soul for body. 2. But soul has longings, hopes; can Science satisfy these?

(b) In nature is the law of co-relation—incompleteness completed. 1. But we (the questioner) are conscious that soul has not reached highest perfection; but, says Science:

(c) See how nature supplies her creatures' demands. 1. But can nature satisfy longing for unending being? No. Science's testimony does not fully satisfy. Her speculations are but born of the finite. We seek the sure foundation—the true argument for immortality. Whence can it come?

III. A VOICE FAMILIAR FALLS UPON OUR HEARTS: "I give eternal life." "I am the Life."

(a) *Yes, in the testimony of Jesus Christ is the mystery of being made clear,*

(b) Science can give nothing so positive. (Recapitulate.) Therefore Final—1. What your responsibility as an immortal being?

2. How are you meeting that responsibility? DRYDEN.\*

**Revival Service.**

**Come and Take.**

*Let him come . . . and let him take the water of life freely.*—Rev. xxii: 17.

THE gospel originates in the heart of God. It declares the purpose of His love. It discloses the provisions of His grace in Christ for man's salvation. God takes the initiative in the matter. "The Father sent the Son to be the Saviour of the World." He comes, the Prince of Peace, bearing Heaven's good-will to men. The blessings of salvation are in His hands—purchased dearly, proffered freely, pressed urgently. "I will give to him that is athirst, of the fountain of the water of life freely." (Rev. xxi: 6.)

That is His offer. But there must be a movement upon our part also if we would obtain them. The text succinctly expresses it—"Come and take."

I. THE EMBLEM UNDER WHICH SALVATION IS OFFERED—"The water of life."

*Symbol.*—Natural, frequent.

*Substance.*—Needful—useful—valuable—essential.

II. THE EMBRACE BY WHICH IT IS OBTAINED.

There must be 1. Advance to Christ—"Come."

(a) Outgo of mind, driven by sense of want in us; drawn by sight of wealth in Him.

(b) Outgo of heart, desiring and striving to win Christ.

2. Appropriation of Christ—"Take."

(a) The will choosing Him.

(b) The soul closing with His offers.

(c) The whole being committed to His care and consecrated to His service. RELIM.\*

**A Typical Miracle.**

*Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse, but thou hast kept the good wine until now.*—John, ii : 10.

THE first miracle one of transformation. As such, it is typical of the work that Christ came to do. What is the state of things which is to be changed? The words of the ruler of the feast indicate:

I. THE WORLD DOES ITS BEST AT FIRST.

The "best foot" is put forward. The pleasures of sin, the joys of evil, etc.; "at the beginning, good."

II. THE WORLD CANNOT HOLD OUT: "Then that which is worse." The after offerings of the world are inferior.

III. WHY THE WORLD CAN IMPOSE UPON US.—"When men have well drunk."

Paralysis of the spiritual palate.

IV. THE WORLD'S EXCUSE FOR THE FAILURE AND IMPOSITION.—"Every man," etc.

Everybody does it. It is the *way of the world*. COLEMAN.\*

**The Divisive Effects of Gospel Preaching.**

*There was a division, therefore, again among the Jews, because of these sayings.*—John x: 19.

That Christ's teachings caused divisions is a fact four times recorded in this gospel. Jesus Himself predicted it. Let us consider this remarkable fact.

*The Divisive Effects of Preaching the Gospel.*

The "Sun of righteousness," like the "King of day," with His beams of truth, is separating the light from the darkness.

1. It produces a *personal division*. It divides the true from the false, the holy from the unclean in character.

2. A *doctrinal division*. It separates the great principles of truth from the dross and corruption of error and unbelief.

3. A *practical division*, It sep-

arates unto Christ, or seals over to the Devil.

4. A *privileged division*. It calls out, selects, elects to bless. Those who believe receive gifts, temporal, eternal.

5. A *universal division*. The line is drawn through all classes, races, times. Two parties, two natures, two destinies, the outcome.

6. An *eternal division*. He will say "Come ye blessed," or "Depart ye cursed."

7. A *present division*. Now is the time to decide. "Hear ye Him." Friend, on which side are you to-day? COMO.\*

**Funeral Service.****Death to the Believer Better than Life.**

*For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.*—Phil. i : 23.

AND yet death naturally was not better or life worse to Paul than to us. He was not an ascetic nor misanthropic nor a disappointed man; but he had true views of life and the glory in reserve, and ardent love for Christ. His hope and joy may be ours.

From a human side of view there is great sadness and loss associated with death. If we are not sure of Christ, and heaven beyond, it is natural that we should cling to the life that now is. But with all the grand possibilities of the life before him, Paul says: "To depart . . . is far better." How did he reach this conclusion?

I. HIS EYE LOOKED STRAIGHT ON OVER DEATH AND THE GRAVE UP INTO HEAVEN WHERE JESUS IS.

He thought not of the death struggle, the partings, the cessation of being, a dreamless sleep, or the cold grave, but on Christ, and life with him. "Absent . . . at home with the Lord."

II. HIS WHOLE SOUL WAS WRAPT UP IN CHRIST AND ALL AGLOW WITH HIS LOVE.

His was the great secret. He had



known that love; it filled and swayed and glorified his whole being. The child coming home from school. School life and companions may be pleasant, and tears be shed at parting, but how glad to be home again! Or the bride will leave all to go with her chosen loved one. So of the child of God—the bride of Christ. In His absence our hearts may have grown cold but when He reveals Himself to us as life draws to its close, He comes to meet the dying saint, and

"The gaze of the passing soul  
Grew only more rapt and joyful  
As he clasped the Master's hand;  
I think or ever he was aware  
They were come to the Holy Land."

III. WHAT HE HAD LEARNED OF THE HEAVENLY WORLD HAD TAUGHT HIM ITS AMAZING SUPERIORITY TO THIS.

More full and perfect life, more and better means of knowledge and growth, eternal victory over and freedom from all sin and evil, fulness of perfect love and joy forever, nobler service in which the soul never tires.

"FAR BETTER." How far the heart of man cannot conceive. Not dead, not lost—"just gone within the veil."

Gone to begin a new and happier story,  
Thy bitterer tale of earth now told and done;  
These outer shadows for their inner glory  
Exchanged forever—O, thrice blessed one!"

BEZALEEL.\*

#### The Mystery Solved.

What I do thou knowest not now,  
etc.—John xiii :7.

#### I. LIFE IS A MYSTERY.

1. God rules it.
- (a) He has a plan.
- (b) He conceals it.
- (c) He asks us to trust.
2. God promises to solve it.

#### II. THE MYSTERY SOLVED.

1. Peter's mistake.
  - (a) Walking by sight.
  - (b) Dictating to Christ.
  - (c) Misjudging the act.
2. God's solution.
  - (a) A time of darkness.
  - (b) A time of light.
  - (c) A time of satisfaction.

#### APPLICATION.

1. Walk by faith.
2. Expect satisfaction.
3. Be comforted. Como.\*

#### Death Not Destruction, but a Step in the Process of Development.

*I am not come to destroy, but to fulfill.*—Matt. v:17.

As Christ said this of Himself, so we can say of death, "I am not come to destroy," for we observe that

I. LIFE IN ITS PRIMAL FORM DOES NOT CONTINUE TO EXIST IN THAT FORM, but is a

(a) Development (as seen in the individual).

1. In mental growth—"When I was a child."
2. In soul culture—till we "have a desire to depart."

3. That points upward, *beyond* the present, for have we not indescribable longings to know, to do, what seems so infinitely beyond present capabilities?

II. LIFE, THEREFORE, IS NOT SUFFICIENT IN

1. Opportunities. 2. Duties. 3. Possibilities, for we are

#### III. LONGING TO FULFILL—

To become conscious of completeness, and therefore is

#### IV. DEATH THE RELEASE TO

1. Life's "reserve of goodness:" to
2. Its completeness (which are formed in)
3. Christ. DRYDEN.\*

#### LIVING ISSUES FOR PULPIT TREATMENT.

##### Life Insurance and Intoxicants.

Who hath woe? . . . They that tarry long at the wine," etc.—Prov. xxiii: 29, 30.

In "Living Issues," in our last number, we gave some of the startling results of a year's scientific ex-

periment, instituted by "The United Kingdom Temperance and General Benevolent Institution of Great Britain," demonstrating that *the excess of mortality in a large class of "moderate drinkers" was 28 per cent. higher than among the total abstainers.* We also cited the public testi-

mony of Col. Greene, President of the Connecticut Mutual Life Insurance Co.; James W. Alexander, Vice-President of the Equitable Co.; and Dr. Walter R. Gillette, Medical Director of the Mutual Life—the three oldest and largest companies in the country—showing the extensive and terrible effects of intoxicants in causing death and in shortening human life, even as it respects “moderate drinkers,” as the facts, during a long period of years, have come under their official observation, in connection with the business of these immense organizations.

We desire to supplement this important testimony by facts, figures and diagrams—a large proportion of which are official, and the remainder from sources of highest authority—all going to confirm the facts, reasonings and conclusions of our former paper.

First, from *The Insurance Journal*, London, April 1887, we give a letter from Dr. Drysdale, the senior physician of “The Metropolitan Free Hospital,” of that city:

“Sir: One of the most difficult problems in medicine is to get at the effect of any particular habit on the longevity of those who practice it. If the statistics of the United Kingdom Temperance and General Provident Institution are to be trusted, then teetotalers live much longer than ordinary moderate partakers of wine, beer and spirits. Indeed, the Blue Ribbon, Life, Accident, Mutual and Industrial Insurance Company insures total abstainers at once at a lower premium than is asked by ordinary insurance companies, because it calculates on their superior longevity. Other companies insure against accidents, and give greater facilities to total abstainers. Such are the London, Edinburgh and Glasgow Insurance Company, and the Yorkshire and Lancashire Accident Company (Limited). The working classes also have two well-known benefit societies which admit only abstainers, viz., the Independent Order of Rechabites, and the Sons of Temperance. With regard to the latter society, I was informed last year by Mr. W. Wightman that his society experience gives quite overwhelming proof as to the value of teetotalism in preventing sickness. That society has no less than 110,000 members. They have a very much lower mortality than either the Ancient Order of Foresters or the Manchester Unity of Odd Fellows, both of

which are non-abstaining benefit clubs. The mortality of the two last-named is very greatly superior, especially after the age of 47. Thus in 1884 there was the very low death-rate of  $5\frac{3}{4}$  per 10,000 among the members of the Sons of Temperance, which is said to be less than one-half that of non-abstaining societies. The amount of sickness per annum for each member at risk is stated, in the Sons of Temperance, to be 7.48 against 26.20 among the members of the Manchester Odd Fellows, and 26.20 among the Foresters. Mr. Hunter, some time ago, sent me the report of the Independent Order of the Rechabites, which shows that in 1885 this society had 59,000 members in this country, and altogether about 100,000 in Great Britain and the Colonies. Mr. Thornley, in an address delivered at Bolton, November 9th, 1881, said that there were at that time 3,400 Rechabites at Blackburn, Bolton and Manchester; and their death-rate in 1876 was 13.5 per 1,000, whilst in Blackburn there were 3,500 Odd Fellows, with a death-rate that year of 21.42 per 1,000. Among the Rechabites there were 16.2 per cent. of the members sick that year, against 20.53 among the Odd Fellows. It would seem that among the working classes the same tale holds true as among the richer classes of insurers; and that total abstinence is not only not dangerous to the average man or woman, but really eminently conducive to longevity.

“Your obedient servant,

“C. H. DRYSDALE, M. D.”

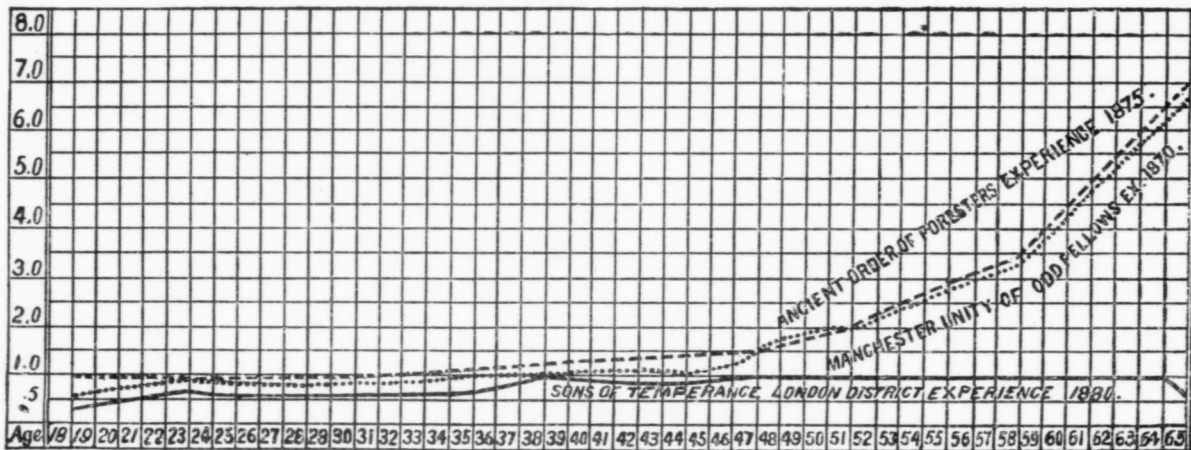
Replying to this in the *London Echo*, Mr. W. E. Wright says:

“Sir: I have read with much interest the letter from Dr. Drysdale on the subject of temperance vital statistics which appeared in your issue of yesterday. The experience of the Scepter Life Association, which for the last twenty-two years has had a Temperance Department, into which none but total abstainers are admitted, fully confirms the conclusion to which Dr. Drysdale arrives, viz., ‘that total abstinence is not only not dangerous, but eminently conducive to longevity.’ In the Temperance Section of that association the number of lives at risk at the close of last year was 4,221, and the deaths therein during the year only 25, being at the rate of 6 per 1,000. In the previous year, the mortality was at the rate of only 4 per 1,000. The average deaths in that section for the last 22 years have been at the remarkably low rate of 4.6 per 1,000. Some idea of the lowness of this rate may be gathered from the fact that the Registrar-General’s returns show that the average rate of mortality for males between 25 and 45 years of age, is fully 10 per 1,000. The knowledge of these facts, together with those adduced by Dr. Drysdale, should ultimately lead to greater efforts being made by insurance

companies to secure a class of business to which a superior value may clearly be attached." We next present a diagram of singular interest, giving

### A STARTLING COMPARISON OF THE SICKNESS IN TEMPERANCE AND OTHER SOCIETIES IN ENGLAND.

Weeks of Sickness.

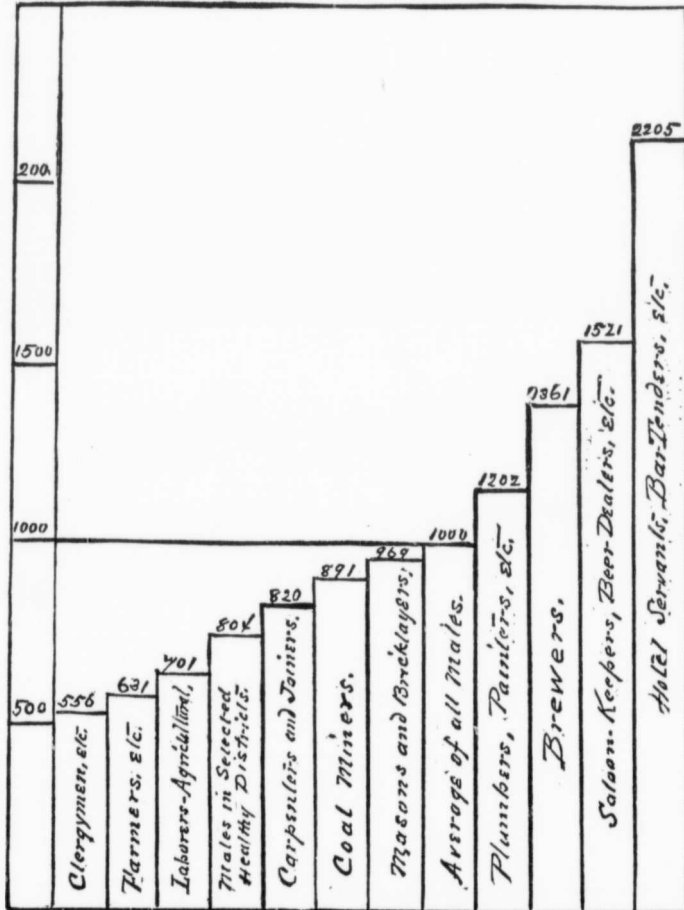


The above diagram represents the comparative length of the periods of sickness of persons of the same age, who belong to temperance and non-temperance organizations. The column on the left represents the number of weeks of sickness; the bottom line of figures, the age of members from eighteen years to sixty-five. The heavy *irregular* line lowest in the diagram represents the experience in length of sickness of the members of the Sons of Temperance of London in 1880; the middle dotted line that of members of the Manchester Unity of Odd Fellows for 1870; and the upper dotted line that of members of the Ancient Order of Foresters, the two latter societies being non-temperance. The diagram presents a striking picture of the evil effects of the continued use of alcohol upon bodily health. At an early age the difference in health between the total abstainer and the non-total abstainer is not so apparent. Thus from the ages of twenty-five and thirty years the average duration of sickness for the total abstainer is a little more than half a week annually; for those not total abstainers for the same age it is a little less than one week, during the same time. At fifty-five years of age this difference is much more apparent. While the total abstainer averages one week of sickness out of the year, those not total abstainers have fully three weeks. At sixty-four years the difference is far greater. The total abstainer loses still but a week in yearly sickness; the non-total abstainer has now more than six weeks of sickness in the year. We are indebted for the above table to the *Sons of Temperance*, of London, England.

THE MORTALITY OF MEN ENGAGED  
IN THE LIQUOR TRAFFIC IS AP-  
PALLING.

Rev. Wm. Burgess of Canada has recently published "Land, Labor and Liquor," a work which gives in striking form the comparative mortality of the men engaged directly and indirectly in the liquor traffic, and of men in other occupations. It also shows the average mortality of all males and of males in selected healthy districts. The diagram we give below is prepared by the author from the report of the Register-General of England for 1880, 1881 and 1882. The

Register-General, in his report, says: "The mortality of men who are directly concerned in the liquor trade is appalling." An examination of the diagram will at once make this fact apparent. Where 1,000 represents the average deaths among all males, 1,361 represents the deaths among brewers, and 1,521 the deaths among saloon keepers, beer dealers, etc. Where there are 804 deaths among males in selected healthy districts, there are 2,205 deaths among hotel servants, barkeepers, etc. Coal mining is considered a hazardous occupation, yet according to this report of the Register-General only 891 deaths occur among coal miners to 1,521 among saloon-keepers.



## CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

## GERMANY.

## THE RELATION OF THE RELIGIOUS TENDENCIES TO PHILOSOPHY.

A FOREIGNER finds it exceedingly difficult to form a clear idea of the different theological tendencies in Germany. One reason is that the same State Church includes the greatest variety of doctrinal views, so that the positive and negative schools, Trinitarians and Unitarians, Confessionalists and Liberals, Supernaturalists and Rationalists, are all alike members of the Evangelical Church. It is evident that in a church containing so many diverse and even antagonistic elements there can be no unity of doctrine or spirit; and it is not surprising that even those in the church find it no easy matter to give a classification of the different schools and tendencies. In Prussia and other German States the State Church is a union of Lutheran and Reformed creeds and churches, both parties having equal legal and spiritual rights; but there are many tendencies in the State Church which differ greatly from what are usually understood by Lutheran and Reformed. The relation of the different parties to philosophy and modern culture in general will give us some insight into their various standpoints.

The Protestant Association (*Protestantenverein*) is sometimes spoken of as the left wing of Schleiermacher's school. The influence of Schleiermacher has been manifest in all the deeper theological movements of the century, but some of the theologians influenced by him, Julius Mueller and Dörner, took a more positive direction, while others were more controlled by negative principles, such as prevail in the Protestant Association. Besides Schleiermacher, the influence of Hegel, particularly in the development of the Tuebingen school, is apparent in this association. The views differ widely on various doctrines, as Christology and the authority of Scripture, some bordering on pantheism, others verging on orthodoxy; but all members of this body insist on freedom from creeds and historic or traditional views. Yet it is not the old rationalism, except perhaps doctrinally, for there is more insistence on religious life; indeed, at times a fervor is exhibited which borders on pietism. The fundamental principle is, that religion must not merely be harmonized with the philosophy of the day, but must also adopt such elements as can be used by theology. We therefore find that philosophy and theology are united, and that philosophical theories are permitted to shape the

theological systems. Biedermann, Lipsius, Pfeleiderer and other leaders are philosophers as well as theologians, and their theory of knowledge shapes their faith. It is not strange that, under such circumstances, philosophical speculation should at times be made the norm of Christian belief, and that under the name of Biblical and historic criticism philosophic theories become the laws of interpretation and the grounds of faith and hope. Religion is advocated, but too much as merely for the heart and life as divorced from the intellect. The association is, however, developing considerable practical activity, and is manifesting zeal in the cause of missions. Thus, at a late missionary meeting, the eminent historian, Lipsius, in six theses answered the question: "In what form shall we bring the Gospel to cultivated heathen nations?" The theses, which throw light on the practical spirit of the association, are as follows:

1. We ought to bring them the Gospel not as man's wisdom but as God's revelation.
2. Not as the only but as the perfect revelation of God.
3. Not as a new civilization but as a help in moral need.
4. Not as a partisan affair but as testimony of the common Saviour.
5. Not as a summary of astonishing doctrines but as a divine act for our salvation.
6. Not as a past history but as a divine power experienced by the heart of the believer.

That these theses would be variously interpreted by different members is evident, for some not only deny all supernatural claims for Christ and the Gospel, but even question the personality of God and the personal immortality of the soul.

The Middle Party (Dörner, Beyschlag) insists just as much on taking philosophy into account and harmonizing religion with modern culture; but it wants to conserve more fully the great doctrines of the Reformation and yields less to the results of negative criticism. It is consequently more Biblical, and may be regarded as the right wing of Schleiermacher's school. The effort to mediate between religion and modern thought has given its leaders the name of "mediating" theologians. They want perfect freedom in critical inquiries, claim that the Protestant Association shall be tolerated in the State Church, and are determined opponents of utilitarianism. The *Bund* or Alliance recently formed against Jesuitism in the Catholic Church consists almost exclusively of members of this party and of the

association. Their main strength is in the University of Halle, but they also have representatives in Leipzig, Berlin, and in other universities.

The Ritschl school starts with the theory that philosophy, especially metaphysics, must be excluded from theology. Instead of scholastic dogmatism and philosophical speculation, Ritschl and his school emphasize what is of value in religious faith, culture and life. He claims to build on Luther, the theology of the Reformation, and on Scripture, though he and his followers (Herrmann, Goltschick, Kattenbusch and many others) use old terms with new meanings. The aim is to free theology from the tyranny of philosophy by laying the stress on what has ethical worth and has the power to edify. The tendency, already so powerful, is still in its formative stage, and in its process of development will no doubt be greatly modified. Schleiermacher, too, aimed to free theology from philosophy, and yet his followers became the leading speculative theologians. The school is attacked by all the other parties, partly on account of its rejection of philosophy, partly because it is not regarded as orthodox.

The Friends of Positive Union are the orthodox party in the Union of the State Church and are closely allied with the Confessional Lutherans. Their enemies call them the reactionary party, and declare them enemies of philosophy, ignorers of modern culture and hostile to freedom of thought. Professor Zoeckler (Greifswald) has just written a pamphlet to defend himself against such charges, made particularly by Professors Schuerer and Harnack. It is evident that they cannot wholly ignore the culture of the day, but it is claimed that they do not give it due weight, that they hold the dogmas as absolutely and finally settled, and that they make no honest effort to meet the destructive criticism of the present. It is beyond question that this party has many able men who honestly strive to meet the apologetic demands of the times; but there are others who ignore the progress of thought and treat the dogmas as if there had been no development since the sixteenth century. So firmly have they fixed their attention on the positive elements of religion, that they will listen to nothing of a negative character, no matter what its source. Hence, they are so often charged with being obscurantists, and that as far as freedom of inquiry is concerned they occupy the Catholic standpoint. What is the use of critical inquiry or of meeting philosophical and scientific assaults if everything is settled? They place faith above reason without a serious attempt to harmonize them; and if they do not speak contemptuously of philosophy, they agree with Catholicism in making it the handmaid of

theology. This is said of a large part of this tendency, which is at present the dominant tendency in the Evangelical Church. As a party there is no earnest effort to overthrow skepticism by means of rational grounds, much less is there a disposition to modify the dogmas according to the demands of modern philosophical thought. As they want a "Positive Union," they bitterly oppose the tolerance of the Protestant Association in the State Church, and some of them openly declare that rather than unite with members of this Association in opposing the progressive movements of the Papacy, they will favor Catholicism itself.

We thus find that two parties want to harmonize philosophy and religion, namely the Protestant Association and the Middle Party, and that the others want to ignore or subordinate philosophy, namely, Ritschl's school and the Friends of Positive Union. The last named is now dominant and constitutes the conservative party in politics. But parties and schools and tendencies change very rapidly, and it is not safe to make present indications the ground of prediction respecting the future relation of theology to philosophy. The mind, however, cannot rest in confusion and disharmony. Reason and faith, culture and religion, will no doubt be harmonized, and that, too, as the result of the profoundest and freest inquiry in the true Christian spirit. But whatever our ideal of this harmony may be, it is evident that the present confusion in philosophy and the uncertainty respecting the final results of Biblical criticism afford no reliable basis for religious faith. What is to-day pronounced final in philosophy and criticism is likely to be rejected to-morrow as false.

#### ITALY—THE PAPACY.

Unfortunately the efforts to unite the Free Church of Italy and the Waldensians have failed. This is the more to be regretted because the lack of unity among the various Protestant churches is a serious hindrance to the work of evangelization. A recent writer says: "In Southern Italy evangelization is making little progress. It must of course seem very strange to the inhabitants to see Protestants appearing under different names. The people cannot comprehend what it means that this church belongs to the Methodists, another to the Waldensians, a third to the Baptists, while a fourth calls itself Presbyterian, a fifth Anglican, a sixth United, a seventh the Free Church of Italy. If they are all Protestants the Catholic, accustomed to unity, cannot comprehend why different names exist." With its dissensions and divisions the Protestant Church always appears at a disadvantage compared with the compact unity of the Church of Rome, a disadvantage of which the priesthood make the most in order to maintain their hold on the people. Protestant missionaries are,



however, leading many to inquire into the claims of the Papacy, and the people cannot be hoodwinked so readily as formerly. Wherever Protestants enter Catholic countries inquiry is excited, schools are established, and the priests are obliged to manifest new zeal in behalf of the masses. Thus the Catholic Church itself becomes the gainer.

In nearly all the Latin countries Catholicism is at a low ebb, while in Protestant lands its power is on the increase. Indeed, it has been formulated as a general law that the adherents of the prevailing religion of a country are generally much more indifferent than the smaller and struggling religious bodies. In the strongholds of Protestantism the Papacy expects to gain what it loses at home. At a recent meeting of the Waldensian synod, Rev. Rose, delegate from the Free Church of Scotland, said: "In Scotland two main tendencies are hostile to the Gospel, namely, ritualism and infidelity. The Papacy is the source of all ritualism. We believed that Scotland had forever been freed from the Papacy. But a meeting of Papists some months ago in the heart of Scotland—something that had not happened for more than three centuries—and the agitations of the Jesuits clearly prove the purpose of the Papal efforts. You can aid us in fighting the power of the Papacy by evangelizing Italy, and by freely proclaiming the truth of Scripture as you have done in the past." In his response the president of the synod said: "While we fight against the Pope in his home we fight for all Protestant churches. If Catholicism is once overthrown here, then the Gospel will prevail everywhere."

In the meanwhile, testimonies against Rome are becoming powerful in Rome itself. At the Villa Medici the city authorities have erected a monument with the inscription: "In the adjoining palace of the Medici, Galileo Galilei was imprisoned on the charge that he believed the earth to revolve around the sun." To Giordano Bruno a monument is also to be erected on the spot where, Feb. 17, 1600, he was burnt as a "martyr to science and free thought." The ultramontane press is furious. A futile effort has been made by a Mr. Desdonits, of Versailles, to prove that the burning of the philosopher in Rome is unhistoric.

So long as the hostility between the Vatican and the Quirinal continue such things will be possible; and it is not strange that the Pope is repeatedly reported to be inclined to make peace. This hostility is inconvenient to the government as well as to himself, and if it had not been that he demands perfect independence and all his former prerogatives peace would long ago have been made. He is, however, shrewd and a politician, and is said to be far more

inclined to peace than his predecessor. Every now and then his organs state the conditions on which he will make peace, evidently for the sake of feeling the public pulse and witnessing the effect on the Italian government. To recede from the oft-repeated declaration that the restoration of Rome is the price of peace would look like abandoning his claims and might weaken his standing with his followers; and this fear may be in the way of reconciliation. But the Church is accustoming itself to think of a Pope without Rome, and is becoming convinced that the Italians will never give up the eternal city.

In the prominence given to the Pope in various national disputes we must distinguish between his political and his religious significance. It may be questioned whether his spiritual authority has not suffered by his political attitude, just as his loss of the temporal seemed to increase his spiritual power. In Germany his request to Catholics to vote for the Septennat was received with undisguised discontent by the Center. His political influence is undoubtedly greater than for many ages past. National affairs and political intrigue have played power into his hands. He is a great convenience as an arbiter in national disputes, being viewed as international, and therefore superior to national prejudice. And what a powerful political factor, since a strong party in different nations regards him inflexible, or at least as a desirable ally! But while the appeals which have been made to him for help have not had a religious inspiration, there is no doubt that the ultramontanes have used them to give him greater authority and to glorify the Church, of whose essence and unity he is supposed to be the embodiment.

There is one factor in Papal influence in Europe which is not so easily understood in America. The Pope and cardinals and bishops are regarded and treated as princes. The homage of their spiritual subjects and the reception given them at court make them seem persons of special dignity and authority. There are circles in which aristocratic tendencies are marked, and the nobility in particular favor everything that tends to advance their claims to superiority of rank. It is one hundred years after the French revolution, but there are evidences enough that class distinctions are far from being abolished. Thus while socialism wants to level all, a strong current tends toward an aristocracy of blood. Even on many of the masses the splendor of a court and the prerogatives of the nobility have a dazzling effect. One need but understand the princely position of the Catholic hierarchy in order to appreciate the love of the nobility for Rome. Not a few Protestants lament that even in their own countries their min-

isters receive no such recognition at court as do the bishops, and there are demands for the establishment of ecclesiastical princes in the Evangelical Church.

With its hierarchal aristocracy the Catholic Church connects the claim that all the members of the Church are equal. In this as in so many respects its wonderful adaptation to circumstances is seen. It is at home with absolutism, but also knows how to gather the fruits of revolution; its greatest skill is exerted at courts, with the nobility, and among persons of wealth and position, and yet it boasts of being the true friend of socialists. At the service a prince and a beggar may kneel side by side; and yet at other times each will be made to believe that he is the particular favorite of the Church.

The persistent effort to restore the Pope to temporal sovereignty aims at securing for him greater political power. Everybody knows that such sovereignty is not a spiritual necessity. He wants to be recognized as a monarch among monarchs, so that he can send and receive ambassadors, can hold a court, make treaties with governments, and gain political influence among nations. Hence the desire to secure some territory over which he can reign as absolute sovereign. Pomp and glitter are sought as means to an end. In fact, the Catholic revival is largely of this external and political character, and pertains rather to the paraphernalia, the tactics and the various appurtenances of the Church, than to religion itself. The deeper mystic elements of former revivals, which found a response even in devout Protestant hearts, are not prominent factors in the present quickening of Catholicism. The spectacular and imposing is made supreme and is used to the utmost for the sake of effect.

The absolute authority of Rome over its adherents has made a deep impression on governments. A word from the Vatican directs the action of many millions. The two most perfectly organized systems in the world are the German army and the Catholic Church. The one is national and purely secular; the other is international and both secular and spiritual. The governments have been influenced to believe that Rome has special power to check the spirit of anarchy which is terrifying Europe. No effort on the part of the Pope and the Jesuits is spared to confirm this opinion. In a recent address to the cardinals the Pope said that the Church and the Papacy are the surest support of public order and the firmest basis of public welfare. He affirmed that he had indicated to princes and peoples the safest haven of peace and security in order that he might be the means of saving them. These things appear on the surface and are lauded in the press which that

church is using with vigor and efficiency never before displayed; but what occurs beneath the surface and is no doubt more effective than much that is seen by the public, no one not in the heart of Rome can tell.

German Protestants are becoming conscious of the need of vigorous efforts to maintain the principles of the reformation. It is a significant fact that the conservatives in politics and orthodox in religion are not the zealous opponents of Rome. Their fortunes are too closely linked to the views and acts of the government. But the Protestant Association and the Middle Party are bestirring themselves to expose and frustrate the machinations of the Papacy. The fight with the Papacy has thrust socialism into the background. It seems as if the battle of the sixteenth century had to be fought over again.

Strange that at this day the Protestant consciousness needs arousing, and that superstitions long ago thought dead can be resurrected. One cannot contemplate these things without the conviction that the enlightenment of the age is vastly overestimated. The superior intelligence of a favored few in a nation is apparently by public opinion transferred to the whole people. In its own home it is found necessary to defend Protestantism and maintain its right to existence.

The Germans are not easily aroused; but when once awake they are likely to prove that they understand their business and are able to defend their rights. In 1883, during the Luther Jubilee, Germany was flooded with literature on the Reformation. This led to a corresponding literary activity on the part of the Catholics. In 1887 the Protestants are obliged to face the Papacy, supposed to be in its death struggle, as a more determined and more powerful and more confident foe than ever. The war has only begun, and yet it is quite fierce. The Romish dogmas are again freely discussed and charges of errors and perversions are common—all to enlighten and convince the people.

In one of the papers I find the following interesting list of Catholic dogmas and institutions of which the Apostles and early Christians were ignorant: The consecrated water was introduced in 120; penance, 157; the monks arose in 348; the Latin mass in 394; extreme unction in 550; purgatory was introduced 563; the worship of Mary and the saints in 715; kissing the Pope's foot in 809; the canonization of saints in 933; the baptism of bells in 1000; the celibacy of the priesthood in 1015; indulgences in 1119; the dispensation and the elevation of the host in 1200; the inquisition, 1204; auricular confession in 1215; the immaculate conception of Mary was proclaimed in 1854, and the infallibility of the Pope in 1879.