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REVIEW SECTION.

I.—REALITY IN PULPIT SPEECH.

BY PROFESSOR ARTHUR S. HOYT, D.D., AUBURN, N. Y.

THE world has not always held to a high estimate of the pulpit, and there are not a few to-day who doubt its value. The Church even shows no little indifference to it at times. Elaborate service, formalism, on the one hand, minimizes the preaching of the Word. On the other hand, church organizations exhaust time and strength by their endless details of direction and work. A score of agencies to attract and instruct have come into modern life. Shall they crowd out the preacher? Looking beyond the Church, multitudes struggling with the very problem of existence say, "We have no need of the sermon."

To give motive to the existing movements of society; to sanctify the worship and the work of the Church to the supreme end of soul-winning and soul-building; to make men in their dim and misty strivings stop and listen for God's voice; this is the problem of the Christian ministry. How shall we deal with it? Shall we resort to expedients that express and satisfy some personal peculiarity, that have the momentary virtue of novelty? Shall we let a bustling activity take the place of that high and severe commerce of spiritual things, that hard and stern mastery of great truth, that patient and thorough discipline of speech, that shall make the pulpit a commanding and uplifting force? There are diversities of gifts, and nothing shall be called trivial or undignified or unworthy that voices a truth or wins a life; but there is need to emphasize the purpose and power of preaching. The faith of the Church needs strengthening in the essential manliness and the eternal worth of the pulpit.

What is the defect of preaching, the weakness of the sermon? Think of the thousands and the tens of thousands of pulpits in our own land—to paraphrase the words of Robertson—that echo each Lord's Day with what is supposed to be the truth of God. Has God changed His purpose? Has He forgotten to be gracious? Does He no longer will that His words

shall not return void? Where is the adequate proof in lives transformed and bent upon the Father's business? What is lacking in the sermon to make it the perfect instrument of the Holy Spirit? Or to put the truth in another way, what was it in the word that made your heart thrill with wonder and filled you with a solemn joy as you spoke to men? It is all summed up in one word—*reality*. A message for the hour is reality in pulpit speech.

We must be real—real in our manhood and real in our speech, or men will have none of us. It is the age spirit; a robust, fearless spirit of search, trying ever to get behind mere phenomena of mind and matter to the stability which nothing can move. "He had supreme regard for a fact," was said of the late Dr. Peters, of Hamilton College; and in his own sphere of toil he was a type of the best minds of the generation, in his indifference to theory, his scorn of shallow pretence, the eager, painstaking, persistent search for truth, for actuality.

It is a spirit that tries men and institutions and creeds, seeking ever for deeper reality. It is rightly impatient of verbiage, has pricked many an ancient windbag, and has turned ambitious style into faded finery. It has swept the nimbus from the head of the clergy and challenged the privilege of the cloth. It makes severe demands upon the ministry of thought, disciplined speech, spiritual taste; but a virile faith glories in it. Is the minister less? The man is more, and truth will get a better hearing. Never has the heart of man been more restless or more open to what promises the light. The fires of criticism—they are God's fires to separate the precious from the vile, that the mouth of His servants may be as His mouth. Who does not wish everything false and unreal to go out of his creed, out of his life, out of his speech!

Reality in pulpit speech means reality in the message, reality in the expression, reality in the utterance.

I.

The message comes first: the living message from the living Lord. The preacher above all men is the man with the open vision, the man with the message. From the realm of spiritual thought and pure inspirations, the land of light and peace and nobleness, he comes to men in their temptation and distraction with the sure word of prophecy.

It is commonplace to say that the message must be scriptural, but it may be by no means commonplace to have it so. It means the essential, saving truth of Scripture, not some petty side-light, some small and curious bric-à-brac of truth, but the primary and eternal truth of God and man. It hardly needs saying that the reality of thought, the vivid concept of God's Word in the Scripture demands the best in the man and all in the man; that no hasty skimming of books and papers, no dilettante idling over polite literature will lodge God's thoughts in the mind in their vitalizing reality. The minister is called to be the student of the Word.

He must work his way at whatever personal cost into the soul of the writings. It is no mechanical revelation that we have. Men have heard God's voice and tried to follow it, and spoken what they have heard and felt. We have a history of redemption ; and we are to make the men live again and speak in the present tense. Shall we not have the spirit of thoroughness that pushes every word to its root and relation, compelling it to yield its utmost suggestion ? Shall we not be willing to subject every opinion to the test of the whitest light ? Oh, for the spirit of a Pauline ambition, not counting itself to have attained, but ever with unveiled face welcoming the truth from every source, expecting larger visions of the truth. It is the spirit of loyalty to every fact, to every teaching of the Word, to every lesson of Providence, to every precept of the Spirit. Then sermons will never be curious vessels, about the same size and made with an infinite deal of nothing, into which, Sunday after Sunday, the same quantity and quality of liquid is poured, the gathering of earlier years of experience and of seminary study ; but as in Elisha's miracle, the oil, the beaten oil of truth, shall flow on until there are no more vessels to be used.

Emphasis has been placed upon the fact that the message to be scriptural in the higher sense must deal with the essential truth of Scripture. This principle will keep us from regarding the Bible either as a storehouse of texts all equally Divine, or as a mass of critical fragments equally profane ; from the error of a false reverence or of a false criticism. It will be a living organism in which God lives and seeks His children. Holy Scripture will not be regarded chiefly as a flower to be analyzed, or a rock to be tested by fire and chemicals ; but for the ministry of its beauty and fragrance, for its strength to bear the hopes and fears of men. This statement should not be misunderstood. The preacher at the farthest outpost of civilization cannot be indifferent to what is going on in the universities. We cannot afford to be ungrateful to the reverent critics. With no doubtful heart we will welcome whatever will throw new light upon the Word ; but for our speech we shall seize the great message of God to the heart of the race. I believe there can be no biblical preaching which does not seize the " indestructible element of Scripture, the one message which dominates its entire and intricate framework, which is independent of lower and higher criticism alike, and whose authority is inseparable from its proclamation."

The reality of the message not only demands the essential truth of the message, but essential truthfulness of interpretation of each Scripture. Away with all conjuring of words, all jugglery with the Scriptures ! Let us not tolerate in ourselves a lazy and unscholarly use of what is false to the present knowledge of the text. Ethical integrity demands accuracy of knowledge and honesty of interpretation. An untruth is no less an untruth because it suggests beautiful sentiment and pious lesson. The authority of the pulpit is not in its claim to authority, but upon its truthfulness. Men must learn to trust us for the accuracy of our spiritual

insight and for the sincerity and sobriety of our judgments. For the truth derived from the Scripture, the processes of reasoning, the lessons applied, the entire intellectual product must be rational and moral, commending us to every man's conscience in the sight of God. The pettifogging spirit, the vice of the special pleader has no business in the pulpit. Once convinced of the spiritual authority of the Word, our chief question, our sole question is, What is the mind of the Spirit? A text is not a gem for the casket, but a window for the soul. That is preaching, and that alone is preaching that uncovers the heavens and makes God real, and uncovers the heart and makes the man real. It is not the mere marshalling of proof-texts, the curious comparison of passage with passage, but the tracing of God's thought from age to age, and the unfolding of the message of men who had the mind of Christ. Every minister who honors the Word and who respects his calling has a work to do in saving the pulpit from the odium of lawless fancy. "Oh, you can make anything of Scripture," should not lie against the plainness of the Word and the sincerity of its teachers. We must help to relegate to the past the idea that for any error

"some sober brow
Will bless it, and approve it with a text."

Then men shall respect the pulpit for its fairness and thoroughness and the divineness of its doctrine. The unfoldings of the Word shall be more trustworthy than the unfoldings of nature, and the God of the Bible shall be the living God who speaks by His servants to the heart of man as really as by Isaiah or Jeremiah to the heart of Israel.

To the biblical element must be added the personal element, the coloring of the individual mind, to make it real. God must speak to us before we can speak to men, and the word will be ours and not another's. The largeness of truth demands this, and so does the nature of man. Men will not see truth exactly alike unless they cease to think. The truth is too large for any man or set of men to say, "This is the sole view-point of the spiritual and eternal." The message cannot be impersonal unless it is mechanical and so unreal. Shall we not seek the largest liberty of reverent interpretation and encourage it, rejoicing in the manifold riches of truth thus brought out and the generous manhood developed?

But is there no danger in such individual interpretation? The personal vision of truth, may it not be the mirage of a distempered fancy? Away from the beaten path of men, may it not be to follow wandering fires? Liberty is always dangerous; but nothing is the danger compared with the manly impulse, the generous ardor as we trust the Holy Spirit to lead us into the truth. How shall we save our preaching from the wearisomeness of an anxious and formal repetition of a few points of doctrine? The only cure is for each man for himself to keep in closest contact with the facts of the Bible, and to be absolutely truthful to the impressions made. Why should not every man speak out with the utmost frankness the very

best truth God gives him and all of it? The point is entirely mistaken if any one is led to think it a plea for looseness of doctrine or eccentric faith. No man can afford to do without the spiritual humility and mental sobriety that comes from placing his own faith beside the consensus of faith. It is solely a plea for honesty of search and impression, and loyal trust of the Word and Spirit of God.

The personal truth thus discussed is the message of life as well as perception; not simply truth as rational conclusion, but as profound conviction, heart experience. Preaching has been well called "truth through a man." There is no other ground for it or law for it. The incarnation teaches this, and every man who speaks of the Father must follow this Divine order, each in his own degree to the end of time. Why have the oral word at all? Why not let the book and pamphlet and paper take the place of the living voice? Because truth must be embodied and have the personal expression to become permeating. "I have seen, therefore have I spoken," is the Divine law of it. The experimental test is the real test. We cannot know it until we have tried to do it, and we cannot speak it with any persuasive power save as it comes from our life. What a word of humility is this! What a searcher of the heart! What a teacher of sincerity and charity and all openness of heart and life! A blessed and solemn responsibility is it to stand before men and say: "Come, my brothers, this is the Father's word: it has sounded through my own nature, and I have felt its purifying power. Open your natures to it, and you also shall have the witness of the sons of God." Here is the whole philosophy of preaching; and I might add, the whole philosophy of training for preaching. It is the making of a man. It is the getting the whole man open to truth, and then making the whole man vocal of truth.

This is not a plea for the autobiographical style of preaching, in which every truth is illustrated by personal experience, in which the hearer is led to measure and limit truth by a single and often narrow experience, in which so much of the rich variety and largeness of the Christian life is lost. It is not the man who forces the facts of his personal history upon our thought that infuses the most of his spirit into our life. It is no mechanical joining of truth and person that gives to preaching its best personal quality; rather the finer and subtler infusion of the truth through the person that magnifies the truth. Then, to use the figure of another, "the truth goes forth as the shot goes, carrying the force of the gun with it, but leaving the gun behind." John Bunyan tells us in his autobiography that he preached the truth that he was experiencing at the time, and so his word always had the freshness of discovery. You may not find a single personal allusion in Robertson's sermons, but they are all personal in this nobler sense: the truth stronger because he had thought it; the feeling more vivid because he had felt it. "These, my friends," Charles Kingsley would often say, "are real thoughts. They are what come into people's

minds every day ; and I am here to talk to you about what is really going on in your soul and mine.' The vision of Ezekiel is the unchanging symbol of this truth, that the message must become a living element of experience. The prophet had to eat the roll before he could give it to others. All that was written on it had to become a part of himself, had to be taken into his inmost experience, and be digested by him and become his own very life's blood.

A further step needs to be noted in the reality of the message, its timeliness. Biblical in source, personal in quality, the purpose of all preaching demands that it be true to the present. Timeliness, however, has a further meaning than the best present knowledge of the Scriptures. Still more it is sensitiveness to the spirit and need of the age, an insight into the peculiar want of individuals and communities. A minister of the last generation was once asked by a young man how he could conquer his timidity as he stood before an audience ; and the advice was to think of the congregation as a lot of cabbages planted in a row before the pulpit. The cabbage-garden theory regards all men alike and as in need of the same truth and in the same way, and God as the only speaker. Such a theory ignores the individuality of the soul and the variety and adaptation of the Gospel message. The spiritual nature of man, with all its needs, is just as real a thing, and Christ is just as richly and truly its satisfaction as ever ; and to this very satisfaction we must know what men are thinking by our side, to see how their thoughts may strengthen the truth, and how we may show them the truth. We need an inductive study of man next to an inductive study of the Scriptures. Will timeliness be gained in its largest sense by the study of the individuals in a single parish ? The most devoted interest to his own people may not gain a large adaptation to the truth. Men are both products and forces of the age. Each age has its characteristics, which affect each member of it whether conscious of such influence or not. Then from a keen and sympathetic study of his age, its theories of man and society, the attitude of its science, the tone of its letters, the movements of its masses, he shall be able to read the heart of man and bring to that heart the message of its greatest need. He shall be saved from the refinements of doctrine and the contention of sects, when the real question with men is whether there is a spirit at all, a spirit in the universe or a spirit in man. He shall not offer the stone of allowable speculation when the heart cries for bread.

Has not the Gospel a more vital connection with society than the pulpit often recognizes ? Is the sole object of preaching the calling out of the elect ones and training them for another world ? As Divine as is the saving of the single soul, as essential as is the undimmed faith in a future life, the mission of preaching is not exhausted in the particularity of its work. The kingdom of Christ is larger than the saving of here and there one. We have the vision of "a statelier Eden come back to men," of a renewed and transformed humanity, the very earth waiting for the redemp-

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tion ; and the pulpit must ever glow with the light of this vision. Preach Christ we are told ; and in its larger sense every true heart answers, " yes," now and always to its message. Christ has the word for the needs of the heart, for the problems of society, for the interest of nations. Not a vexed question of the generation but finds its answer in the Gospel. Lyman Beecher preached Christ when he roused the American conscience to the danger of intemperance. His son preached Christ when he stood for the dignity of toil and the equality of men. Christ speaks to-day in the plea for the white slaves of industry, for the outcasts of a Christian civilization. " The social question is the question that the Church of the present day has to solve," are the thoughtful words of an English bishop. Let this truth not be misunderstood. It is no plea for an open door of the pulpit that shall secularize its topics, but for such a presentation of the person of Christ, that He shall stand vitally related to toiling, suffering humanity, and men shall listen for the voice of the Son of Man. Shall we not keep our eyes open ? Shall we not set our intellectual manhood to interpret the voices of the generation, that we may suffer no truth of man or nature to possess our fellow-men, forming ideals of life and laws of conduct, while we stand deaf and dumb, ignorant and speechless ? The true preacher is the prophet, the interpreter of God to man, and of man to himself. He has a breadth of spirit and mission, a grasp on things heavenly for things earthly. He sets himself to build up a righteous society among men. Blessed is the preacher who has this prophetic spirit, the blessing and power of this sense of message. The profound sense of God is with him ; it gives a grand independence and tender sympathy ; it saves from toadying and mock humility. The message that God gives must be spoken. It is the fire in the bone, a " woe is me" in the heart. Such a man can do nothing else. His work is the joy and glory of his life. The pulpit is his home and his throne. The life of the Church and the salvation of society depend upon the reality of the message. " Where there is no open vision the people perish."

(To be continued.)

II.—THE HOMILETIC VALUE OF HISTORICAL STUDY.

BY ARTHUR J. BROWN, D.D., PORTLAND, ORE.

It is said that intelligent laymen would be glad to know what the chairs of church history in our theological seminaries are for. There is ground for the inquiry. Ministers bring the results of their theological and exegetical studies into the pulpit. They even go outside and bring in the results of scientific and economic studies. But, as a rule, they are silent upon the history of the Church of Christ, and the opinion appears to pre-

vail that there is but little in it that can be made homiletically useful. It is the purpose of this article to show that the field thus neglected is one that is rich in material of high value, alike to the minister and to his people.

History affords the best illustrations.

The object of an illustration is to make truth bright and clear. An illustration, therefore, should never be used for its own sake. It is not an end, but a means to an end. If it in any way come short of the dignity of the subject to which it relates, or if it do not make the truth in which it is set clear, impressive, and attractive, it is a failure. These things being true, it is evident that no merely hypothetical case, however rhetorical in its character, will impress men so profoundly as an instance of that which has actually occurred. History is a record of experience, and experience is a good instructor. Plead with a man never so earnestly to abandon a perilous course, and he may remain unmoved; but confront him with disastrous consequences which have actually resulted from such a course, and he is at once interested. The minister, therefore, who has a command of historic illustration, who is able to lay the experience of the past by the side of the efforts of the present, will be most likely to influence and convince his hearers. And such illustrations have a dignity befitting the pulpit and the high and solemn mission of the preacher, a dignity often wanting in the effusive stories and inane anecdotes of the peripatetic revivalist. The dignified is not necessarily the dull, nor is the vivid necessarily the florid. An illustration may be intensely interesting, may thrill every fibre of the being, may flash illumination into a subject, and still be characterized by elevation of sentiment and chastity of diction. Nor need the historical be the extended or the pedantic. It may be compressed into a single sentence and stripped of every particle of ostentation. Such illustrations, drawn from real life, throbbing with human hopes and fears, darkened with the humiliation of failure or irradiated with the glory of success, mournful with blasted lives or jubilant with triumphant endeavor—such illustrations are elements of marvellous force in penetrating to the hearts and consciences of men, and in capturing the citadels of their reason. Where will we find a better illustration of the heroism of faith than in the annals of the Waldenses or of the Scottish Covenanters; of the sublimity of self-sacrifice, than in the Netherlanders deluging their carefully tilled fields, rather than see the ascendancy of the enemy of their country and their God; of the conflict between good and evil, than in Waterloo, which Victor Hugo said “was not a battle, but a change of front of the universe;” of the spirit which should animate the children of God, than in the reply of the youthful heir to the French throne to an infamous proposal: “I cannot! I cannot! I am the son of a king!” of the joy in cross-bearing, than in the cry of the sleeping Xavier at the vision of the hardships before him: “Yet more, O my God, yet more! More toil, more suffering, more agony for thee!” Or, on the

other hand, where will we find a better illustration of the unsatisfying nature of earthly prosperity than in the dying lamentation of Abdalrahman III., that in a reign of above fifty years of victory and peace, of riches and pleasure, he had known but fourteen days of true and unalloyed happiness ; of the dangers of an unchristian learning, than in the results of the Renaissance in Italy ; of misdirected enthusiasm, than in the Crusades ; of the evils of spiritual pride, than in the temporal power of the popes ; or of the consequences of tyranny and irreligion, than in the horrors of the French Revolution ? These illustrations and scores of others will come promptly to the mind of the historical student, and they will give impressiveness to the truth which he teaches.

History suggests practical methods.

If history is a record of experience, it is available, not only for illustration in public discourse, but for guidance in general work. In dealing with an evil, there is usually unanimity regarding the end sought. Disagreements arise on the question of method. Intemperance : we are all agreed as to its iniquity, and as to the necessity for abolishing it. But the method ? Here our differences emerge. Worldliness in the Church : we unite in lamenting it. But how shall it be abated ? By command or persuasion ? by discipline or a higher standard of Christian living ? On these and a score of kindred questions, there is wide variance of opinion as to method.

And we all know that methods have much to do with success. Many a worthy cause has suffered defeat, not by the opposition of its enemies, but by the imprudence of its advocates. Even religion has often had reason to fear the follies of its friends more than the assaults of its foes. There is a broad distinction between knowledge and wisdom. Knowledge relates to mental possessions ; wisdom to their application to practical exigencies. Wisdom, we may say, is the right use of knowledge. Many a man has solaced himself in defeat by the reflection that he is a martyr to the truth, when, as a matter of fact, he is simply a martyr to his own indiscretion. Now, historical study is peculiarly adapted—not, indeed, to the originating of wisdom ; it will not make a wise man out of a fool—but to the promotion of wisdom. Nearly every problem of the present has emerged at some time or other in the past, and the study of the methods which were then adopted and of their practical workings, will give us some idea whether similar measures would be advisable now. History is more apt to repeat itself in its mistakes than in its successes. Men will not learn from the experience of others. They adopt methods which have been tried over and over again, and every time with disastrous results. Now, what better service can the Christian minister do than to guide public sentiment in the choice of wise methods ? And how shall he so well fit himself to be a safe leader as by the study of history ? Take the iconoclasm of the eighth century for an example : observe the efforts of Leo, the Isaurian, to legislate his people into a reform for which they

were not ready, to abolish idolatry by breaking the images ; and in his failure learn that no permanent reform can be effected which does not begin by reforming the heart, whether that reform be individual, social, or governmental. Leo's reform failed both in fact and in name. History affords many illustrations of reforms which succeeded in name, but did not succeed in fact. The old evil only changed its garb. What a flood of welcome light the minister can throw upon the pathway of true reform by pointing to the failures and successes of the battles against evil in past ages !

History furnishes the most effective weapons for the defence of the faith.

The common objections to evangelical religion are all old ; but perhaps only the student of history knows how old. Dr. Charles Hodge quotes approvingly the statement of a German writer, that "the materialists of our day have not advanced a step upon the system of Epicurus ;" and yet materialism is heralded to the world as one of the latest deductions of modern science. That Christ is not truly God has been recently announced by some who are apparently ignorant that Arius ever existed. We are complacently invited to consider as "a new departure in theology" that which took its "departure" in the days of Origen, but which, notwithstanding the long time it has lived upon the earth, does not appear to have gained wisdom with years, nor to have grown in favor with God or man. Miracles, O shade of Celsus ! have just been discarded by advanced thinkers ! But I need not multiply examples. It is no uncommon thing to see a man unearth a hoary-headed, oft-refuted error, pompously announce that, at last, the truth has been discovered, and gather around himself that class of persons, to be found in every community, who are immature or unstable in their convictions, and whose credulous and plastic minds are easily impressed by beautifully dressed fallacy. Then it is that the historical preacher has his opportunity. He will be able to show that the supposed new idea is but the resurrected and showily draped skeleton of an old error which died a natural death centuries before its present apostle was born. In no way can a pretentious theological discovery be so effectively exposed as by thus drawing aside the drapery and showing the poor remains which it was a violation of humane sentiments ever to have dragged from their repose in dust and oblivion. There are but few things so well calculated to make the average apostle of modern scepticism shrivel into insignificance as the proof that the world once investigated his theory, weighed every argument for and against it, and by an overwhelming suffrage decided the question against him.

The fact is, the cardinal doctrines of our faith have come to us through the smoke of conflict. They are the battle-flags of victory, and they float over the battlements of a fortress which, after centuries of assault, stands secure and impregnable. This the historical preacher sees, and he is thereby led to a greater respect for the essential doctrines of the faith, and to a mild contempt for the smatterer, who imagines that he can over-

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throw, in a magazine article, or in a half hour's discourse, truths which have passed unscathed through the battles of the ages.

History increases the store of homiletic material.

I may pass lightly over so self-evident a proposition. That he who knows no times but his own is necessarily limited in mental vision, all must see. Indeed, it may be questioned whether one can know his own age without knowing the ages which have preceded it, for the superstructure of the present is reared upon the foundation of the past, and is only intelligible when viewed in connection with it. The study of history is a continual revelation. It is true, the minister is a busy man. But there are odd hours even with the busiest, and the use one makes of them, rather than the routine work, determines the breadth of thought and culture. Let the minister devote those hours for a year to the systematic investigation of some great period in the history of the Church, and he will be astonished at the results. Like the building of a railroad through an undeveloped country, his labor will open up resources hitherto unsuspected, and he will be almost bewildered by the wealth of material piled up on the fields all about him. With reference to a multitude of current speculations, he will see and be able to show whither these things tend ; while many truths, which may have lain in his mind dormant, will assume vitality and power. Sin will be more real to him after he has studied the career of Augustine ; justification by faith, after he has studied the career of Luther.

It may be said that this is biography, not history. But history is largely the biography of great men. The history of the Reformation is in the lives of the Reformers, and cannot be separated from them. A historic movement always incarnates itself, so that history becomes biography, and biography, history. For pulpit use the biographical form possesses many advantages. It enables the preacher to give the subject vividness, to clothe it with flesh and blood, to make it a living, tangible thing, to associate it with human sympathies and aspirations, and thus to stir and hold his congregation as he could in no other way ; while by the skilful use of perspective, and by setting the character in his proper environment, all the ends of history may be subserved. History is too often degraded into a mere catalogue of facts and dates, and its study into mechanical memorizing. Such treatment has made it both uninteresting and profitless, and has more than once exposed the most fascinating of studies to the charge of dryness. But by presenting history biographically, and with special reference to the principles involved, which are grasped and applied to the problems of the present, historical sermons may be made most instructive. They will interest an audience, however varied in tastes, education, or ideas.

History discloses God's purpose in human affairs.

Judging from the sermons usually heard, one might almost suppose that the ages of revelation were the only ages in which events were providen-

tially controlled, and that since those ages, God has left the world to take care of itself. Certainly, post-scriptural Church history receives little attention in our pulpits. There are even those who deem it perfectly proper to show how God overruled the enmity of Pharaoh, but improper to show how He overruled the ambition of Hildebrand; a meritorious thing to describe the mustard-seed period of the Christian Church, but a profanation of the pulpit to tell how the tender plant fared after it got above the ground. Has, then, God forsaken the earth? It needs to be emphasized that He has not; that He is in it to-day as really as He was of old; that He is calling men and guiding nations now as He did then; that Wiclif and Luther were as truly raised up for their work as Moses and Abraham were for theirs; that God is fulfilling mighty purposes in the world; and that He is shaping all the movements of time with reference to the realization of those purposes.

History must not be regarded as fragmentary and disconnected, but as orderly and systematic. Beneath the apparently unorganized mass runs a mighty undercurrent of thought, and that thought is God's determination to establish the kingdom of His Son. Toward this glorious consummation all things are tending, and with reference to it all history has its meaning. Ofttimes man has labored toward it ignorantly. Little did the scholarly Greek know in whose hands he was when he wrought out that marvellous language. Little did Alexander realize whom he was serving when he pursued his wondrous career of conquest. Little did the haughty Roman understand for whose benefit he was giving the nations that matchless, rock-ribbed organization. But Greek and Macedonian and Roman were, each and all, doing God's work, and unconsciously, but none the less effectually, preparing the world for the founding of that kingdom which was to "break in pieces and consume" their own kingdoms, and to "stand forever." In like manner it might be shown how the papacy and the monastic orders, wars and famines, conquests and discoveries, have been used to further the purposes of the Almighty, and how true greatness belongs only to those men, and how permanent prosperity comes only to those nations, which recognize the Divine purpose and bring themselves into harmony with it. God is in all history, and he who seeks aright will have no difficulty in finding Him. Such a thought lends to history dignity and interest. It makes it the most broadening, the most fascinating of studies. From this view-point, history is comprehensive of all else: biography, theology, exegesis, philosophy, missions. It is not human; it is Divine. It is not easy to see how the reverent student of it can avoid being a Calvinist and an optimist, for everywhere he will find God, ordering its events, overruling the devices of men, and causing even their vain imaginings to declare His glory. He will see oftentimes the victory of evil and the defeat of good, an ever-changing pageant in which magnificence and desolation, the panoply of triumph and the trappings of woe, are strangely blended; but he will also see that, through, all the mighty cur-

rent of God's purposes sweeps steadily on, each storm that brings havoc to all else but quickening its forward movement, and he will labor on, encouraged, inspired, with faith in the future, because with faith in God.

Such a view of history is at once a reason and a justification for taking it into the pulpit; a reason conclusive and irrefragable, impossible of consistent opposition, save by him who holds that there is no God in the world, no overruling Providence, no kingdom of Christ toward which all things are tending. The editor of the *Interior* says that objections to historical preaching "come of a narrow view of what the Gospel is." It is granted that if to preach "Jesus Christ and Him crucified" be simply to reiterate the a, b, c's of religion, this is not such preaching, nor was Paul's for that matter. But if to preach "Jesus Christ and Him crucified" be, not only to plead with men to "believe on the Lord Jesus Christ and be saved," but also to show the relation of that Christ to the life of individuals and nations, to instruct them regarding the historical development of His kingdom, to hold up before them the historical consequences of rejecting Him, to point out to them the central place of His cross in human history, to make plain to them the providential government of God, and to convince them that all the movements of past and present look forward to the time when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ"—then such preaching is, in the broadest and truest sense, a preaching of "Jesus Christ and Him crucified." So far from Church history not being the Gospel, it is "the Gospel itself; the Gospel as it exhibits itself in the life of the Church and the world." "Next to the Holy Scriptures," finely observes Schaff, "which are themselves a history and depository of Divine revelation, there is no stronger proof of the continual presence of Christ with His people, no more thorough vindication of Christianity, no richer source of spiritual wisdom and experience, no deeper incentive to virtue and piety, than the history of Christ's kingdom. Every age has a message from God to man, which it is of the greatest importance for man to understand."

The writer believes, with Professor De Witt, of Princeton, "that the pulpit of our Church has denied itself the exercise of an important power by its failure to employ largely this mode of Gospel discourse." It is not meant that history should be pursued to the neglect of other equally important subjects, nor that the minister should be always preaching it. Hobby-riding is not desirable. The contention simply is that history deserves a larger place than it has yet received in the work of the study and the pulpit, and that it should have a place beside exegesis and theology as one of the great means by which God's ways are to be understood and made known unto men. The minister may or may not deem it advisable to deliver special series of historical sermons. If he should, he will find it the most laborious, but the most profitable work he ever did; interesting alike to young and old, and contributing richly to their intellectual and spiritual edification. Personally, I believe in such preaching, and have

made it a rule to prepare and deliver a series of historical sermons each year of my ministry. A series should not consist of more than seven or eight discourses, nor should more than one series be delivered in a year, partly because it is unwise to preach too frequently on one class of subjects, partly because the minister will need the spare time of a year for the necessary study. More sensational themes will be easier of preparation and probably attract larger congregations; but they will be far less valuable both to the preacher and to the hearer. However, if the minister should prefer not to attempt the historical sermon, the fruits of historical research will appear in general culture, in vigor and sweep of thought, in wealth of resources, in catholicity of spirit, and in wider views of the kingdom of Christ, each and all of which will be reflected in his ordinary sermons to the manifest improvement of their character. The Church of to-day needs toning up to a higher and broader conception of God's sovereign purposes in the world, and the Christian minister can engage in no nobler task than the interpretation of the Divine plan and of man's relation to it. "The course of history from the manger to the throne of universal dominion," remarks an eminent layman, "will be the grandest and most inspiring chapter in the course of eternity. Let us have as much of it as we can get, from pulpit as well as from platform; and it will encourage us to act well our part in its unfolding pages."

III.—ISAAC WATTS, THE (CONGREGATIONAL) FOUNDER OF ENGLISH HYMNODY.

BY REV. JAMES H. ROSS, EAST SOMERVILLE, MASS.

THE Congregational exhibits at the World's Fair made the following statement conspicuous: "The English Independents, as represented by Dr. Watts, have a just claim to be considered the real founders of English hymnody." Lord Selborne thus states the conclusion to which hymnological historians and specialists have come unanimously. Hymnody is to be distinguished from psalmody. There were hymns and hymnals before Watts by Catholic, Protestant, Church of England, and Dissenting authors. Nevertheless Watts was the originator of English hymnody. He was the reformer of public worship. He saw the need of hymns in worship, and he supplied it. His hymn-book was his own in all its contents, and it supplanted the psalmodies that had been used up to that date.

He was born in 1674, the year in which John Milton (1608-74) and Robert Herrick (1591-1674) died. The Declaration of Indulgence of 1672, which relieved the Nonconformists from the penalties of the Act of Uniformity of 1662, was recalled in 1674. In the year of the death of these English poets and of the return of persecution to Dissenters, Non-

conformists, Puritans, Separatists, and Independents, Watts was born into the home of an Independent deacon, at Southampton, on the English Channel. His father was imprisoned during his childhood.

Our object is definite and limited. We wish to consider him as a hymnographer. He is to English hymnody what Ambrose was to Latin hymnody; more than what Marot was to French hymnody. He is less than what Luther was to German hymnody, because Luther composed the music for his hymns and sung them into popularity. He is what Wesley was to hymnal Methodism, yet greater than Wesley, because he was a pioneer, a creator, an example, and a model for successors.

He inherited his poetic and musical gifts from his grandfather and his father. The grandfather was a lover of music and poetry; the father was a versifier. His own gift and taste for rhyming were manifested in his sixth year. In his fifteenth year he trusted in Christ. In 1693, or in his twentieth year, he united with the Church. The two hundredth anniversary of the union with the Church of such a man, who has become the poet of worship in all the churches and in all lands, ought to have been worth commemorating.

He complained of the hymns in use in the local church and in the churches at large. They had been compiled and published by Rev. William Barton (1603-78). His father replied that he ought to write better hymns. The challenge was accepted, and in his twenty-first year he made a beginning, writing

"Behold the glories of the Lamb."

It was an improvement, and is good enough to find publication in some of the very latest hymnals. Calls for more hymns met with ready responses, and in due time they were collected and published. From 1694 to 1696 was a productive period. Watts, a youth, revealed himself as a reformer and originator, changing the old hymnal order and bringing in the new.

In 1705 he published his "Poems, Chiefly of the Lyric Kind," which gave him the rank of a poet in Ben Jonson's "Lives of the Poets," and of which eight editions were published during the next forty-three years. They created a demand for the publication of his "Hymns and Spiritual Songs," 1707. In that year English hymnody may be said to have originated. From the first his father and his brother had stimulated him to compose and encouraged him to publish. His hymns multiplied, and the several editions were enlarged. The Christian and Congregational hymnal was a growth. It was made on demand.

His pre-eminence is conceded, as compared with all his predecessors. His rank is disputed only by Charles Wesley among all his successors. The contest for first rank in the number of hymns selected from these hymnists is a close one in the hymnals of the century. In most of them the two are about equal. In some Watts leads, and in others Wesley.

Wesley, however, has more hymns than Watts in the hymnal of the Episcopal Church in the United States, published in 1893. In "The Plymouth Hymnal," by Rev. Lyman Abbott, D.D., 1894, Watts is represented by forty-seven hymns and Wesley by twenty-eight. "The poet of the sanctuary," was the title given to Watts by one of his successors as poet and hymnist among the English Independents (Josiah Conder). The title must be conceded. One writer estimates that two fifths of all the English hymns sung in English-speaking lands are selected from those of Watts.

In 1719 he published his adaptations of the Psalms to a free interpretation. He evangelized and Christianized them. He said: "I have expressed myself as I may suppose David would have done had he lived in the days of Christianity." A minister who inquired of a Scotch Presbyterian elder which was the best commentary on the Psalms received the reply, "Watts' version of them."

It is difficult to realize how much Watts was an innovator, how radical his work was in supplanting the old and introducing the new. The prejudices against it survive in Scotland and in America. Watts' hymns were styled Watts' "whims." How strange and sad it is that human nature antagonizes much of the best men and the best work! Watts was a gift of God to the churches than whom there has been no greater, yet his own fellowship received him not as hymnist. The Southampton Church, where he was a member, was an exception. The sale of his poems, hymns, and psalms was great, incomparably so, but reading them was one thing, and singing them in the churches and chapels was another. The Christians of differing names and his fellow-Independents did not discern the hymnal signs of the times as expressions of the beneficent providence of God. Churches were divided over the adoption of the new hymns. Nevertheless they obtained partial and limited admission, here and there, in churches of different denominations. His work was all done before the Wesleys had begun theirs.

In 1720 Watts' "Divine and Moral Songs for Children" appeared. Their origin was due to his love of the children of Sir John Hartopp, of Newington, whose teacher he became in 1696. He composed for their benefit.

These songs, taken in connection with his hymns and psalms and his lyrics, show that poetic sublimity and simplicity were happily combined in him. He supplied the needs of old and young. His hymns that have survived are not from this volume. Neither Watts, nor Doddridge, nor Wesley, nor Keble was a successful hymnist for children, although all deserve commendation for making the attempt. Previous to Watts, hymns especially adapted to children were unknown. Improvement in this direction is limited to this century. It has been marked and steady. "Hush, my dear, lie still and slumber," was one of the "Divine and Moral Songs." Like all Watts' poetry, the sale and circulation of the songs were enormous. They have been translated into continental and Asiatic languages.

Watts was original. There were few predecessors from whom he could

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borrow, and those few had little to loan. No predecessor had written more than a half dozen hymns that have had a historic place in hymnals. He was obliged to originate, if he was to do anything. It was easy to improve upon the psalmodies, but to do as well as Watts did was to furnish proof of the possession of genius.

The characteristics of his hymns may be analyzed as follows :

1. He was profoundly impressed with a sense of the greatness, glory, and grace of God. He was a Calvinist, and God's sovereignty overawed him. He was a Trinitarian, and he praised and magnified Father, Son, and Holy Ghost.

" Strangely, my soul, art thou arrayed,
By the great sacred Three ;
In sweetest harmony of praise,
Let all Thy powers agree."

" The Father's love shall run
Through our immortal songs ;
We bring to God the Son
Hosannas on our tongues ;
Our lips address the Spirit's name
With equal praise and zeal the same."

He was the hymnist of the Deity of Christ, the poet of the Atonement and of the sacrament of the Lord's Supper.

His conception of the sovereignty of God implied omnipotence, omnipresence, omniscience, and so universal immanence and energy :

" There's not a plant or flower below
But makes Thy glories known ;
And clouds arise and tempests blow
By order from Thy throne."

" Awake, asleep, at home, abroad,
I am surrounded still with God."

When he philosophized in poetry, in stating the doctrine of election, or the nature and duration of future punishment, the hymn became too didactic for general and permanent acceptance. The phrasing of truth in hymns is the work of the seer, not of the logician, metaphysician, or, in form, of the theologian.

2. He panted for God, for the Christ, and for the Spirit, in proportion as he knew and felt the nature and operations of Deity.

" My God, my Life, my Love,
To Thee, to Thee I call ;
I cannot live if Thou remove,
For Thou art all in all.

" Thou art the sea of love,
Where all my pleasures roll ;
The circle where my passions move,
And centre of my soul."

When Daniel Webster was dying the words that he repeated again and again were from Watts' version of the fifty-fifth Psalm :

“ Show pity, Lord ! O Lord, forgive ;
Let a repenting rebel live ;
Are not Thy mercies large and free ?
May not a sinner trust in Thee ? ”

3. His love of nature and natural scenery betrayed itself repeatedly. He was an astronomer and a geographer, and wrote text-books on natural science. His hymns were influenced by his learning.

“ The Lord of glory builds His seat
Of gems insufferably bright.

“ He formed the seas, He formed the hills,
Made every drop and every dust,
Nature and time, with all her wheels,
And pushed them into motion first.”

He lived near Southampton waters, the English Channel and the Isle of Wight, and familiar sights and scenes were incorporated into his hymns without being definitely named.

“ There is a land of pure delight ”

was written as he reached his majority. It was founded on the last scene in the life of Moses. Its title was “ A Prospect of Heaven.” Seated in his own home, Watts could see Southampton waters, in tidal relation with the English Channel, and beyond, the green glades of the New Forest ; and in the far distance the river Itchen, with the bold outlines of the Isle of Wight. Hence the allusions to the “ narrow sea,” the “ swelling flood,” “ sweet fields,” and “ living green.” An English reviewer and critic, when asked to cite the most perfect verse in the English language, immediately quoted Watts' familiar stanza :

“ There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.”

4. His hymns were evangelistic in nature and influence. He appealed to and for the heart. He emphasized the necessary work of the Holy Ghost as the means of regeneration, apprehension of Christ, and the efficient agent in advancing the Christian life toward the goal of perfection. Hence the story of his hymns is the story of conversions and of consolation, of definite results in specific cases.

“ How condescending and how kind ”

contains in the concluding stanza a couplet with a history :

“ *Hard* is the heart that never feels
One soft affection move.”

The Rev. J. Leifchild was once preaching in Berkshire, a straggling English village, where preaching seldom was heard. He read this hymn and emphasized the initial words in the couplet. As he did so, a man who had brought a great stone to throw at the preacher dropped it. At the close of the meeting he remained to pray, was afterward converted, and in later life became a religious teacher.

Dr. Spencer, in his well-known "Pastor's Sketches," tells how he gave out Watts' hymn :

" How sad our state by nature is,"

forgetful of the possible effect upon a young woman already interested in her soul's salvation. The next day she came to him and said : " When you were reading that hymn last night I saw the whole way of salvation for sinners perfectly plain, and wondered that I had never seen it before. I saw that I had nothing to do but trust in Christ :

' A guilty, weak, and helpless worm,
On Thy kind arms I fall.'

I sat all the evening just looking at that hymn. I did not hear a word of your sermon. I do not know your text. I thought of nothing but that hymn, and I have been thinking of it ever since. It is light and makes me so contented."

It is easy to discern how a stanza like the following might awaken the resentment of a Jew :

" Not all the blood of beasts
On Jewish altars slain
Could give the guilty conscience peace,
Or wash away the stain."

Nevertheless an agent of the British Bible Society in East London was one day offering Bibles for sale in the Jews' quarter, when a Jewess informed him that if any of their people bought a Bible, read it, and became converts to Christianity, they would certainly return to their former belief and die in the faith of Abraham. The Bible man replied that when he was a city missionary he had called upon a dying Jewess who had been reduced from wealth to poverty for her faith in Christ. One day her eye rested on the leaf of a hymn-book which covered some butter, and she read upon it the stanza quoted. She could neither dismiss it nor forget it. Finally she went to a box where she kept the Bible, and led by that verse began to read it, and she read until she found Jesus Christ. She became a confessor of Christ. Her Jewish husband divorced her. He went to India, where he married again and died. She lived in poverty with two sisters who had also become Christians. Said the Bible man :

" All this I knew ; and as I stood by her bedside, she did not renounce her faith in her crucified Lord, but died triumphing in Him."

The initiation and advancement of the Christian life through Watts, as

the Providential human power, were signal honors ; but more honors still were his. He wrote what has sustained numerous souls in sickness and death, in making the transition from this world to the next.

Rev. Dr. Leifchild, to whom allusion has already been made, once visited a minister much broken in health : " What," he inquired, " my old friend, do you not know me ?" There was no response. One of the daughters then said : " Ask him something about the Scriptures or the Saviour, and you will soon see a vast difference."

" Well," said Dr. Leifchild, " I see you do not know *me* ; do you know *Jesus* ?" The sick man aroused as if from sleep and exclaimed, in the language of the second stanza of Watts' hymn, " I'm not ashamed to own my Lord" :

" Jesus, my God ! I know His name,
His name is all my trust ;
Nor will He put my soul to shame,
Nor let my hope be lost."

The Rev. George Bellamy, in Demerara, was sick with a fever. During his sufferings, while a colored servant was bathing his head with vinegar, he exclaimed in the language of Watts' hymn, " On the frailty of life" :

" Thee we adore, eternal Name,
And humbly own to Thee
How feeble is our mortal frame,
What dying worms are we !"

The believing black servant answered : " Massa, no 'fraid ; dis sickness for de glory of God."

June 3d, 1777, the Rev. John Newton wrote to the Rev. Mr. R—— as follows :

" Give my love to your friend. I dare not advise ; but if she can quietly return at the usual time, and neither run intentionally in the way of the small-pox, nor run out of the way, but leave it simply with the Lord, I shall not blame her. My prescription is to read Dr. Watts every morning before breakfast, and pray over it till the cure is effected, ' Upward I lift mine eyes ' " :

" Hast Thou not given Thy word
To save my soul from death ?
And I can trust my Lord
To keep my mortal breath :
I'll go and come,
Nor fear to die,
Till from on high
Thou call me home."

The prescription was efficient and sufficient.

In George Eliot's " Adam Bede," one of the characters is Dinah Mor-

ris. It is said to be taken from life. In her closing moments, and in extreme old age, she exclaimed :

“ How good the Lord is ; praise His holy name ! ”

Unable to lie down, a friend supported her, and she repeated that plaintive hymn, “ When I survey the wondrous cross,” said to be one of the first six hymns in our language.

“ Come, let us join our cheerful songs ”

was composed to be sung at the close of a sermon on Rev. v. 11th to 13th verses, and has been influential at the close of life in noteworthy instances. A sailor, who could not read and had no Bible, imperfectly remembered this hymn. He remembered the first and fourth lines of the second stanza :

“ Worthy the Lamb that died, . . .
For He was slain for us.”

“ Slain for us ” disclosed to him the fact of the atonement as a sacrifice for sin, revived lessons learned in the Sabbath-school, and induced peace with God through Christ.

Susanna Harrison, a poor domestic at Ipswich, England, at the age of sixteen was seized with a disease that was incurable. She found Christ and wrote hymns “ worthy of a place among the best productions of our best-known hymnists.” In her last hours she said, “ Sing Dr. Watts’ hymn :

“ ‘ How sweet and awful is the place,
With Christ within the doors ! ’ ”

Afterward she added, “ Let us sing again,

“ ‘ Come, let us join our cheerful songs,
With angels round the throne.’ ”

She died singing.

5. His hymns reveal that he was in advance of the Protestant Reformation and of his own times in expressing the sentiments of foreign missions. A copy of Watts’ “ Psalms and Hymns ” was taken into Central Africa by Mr. Anderson, the brother-in-law and companion of Mungo Park. It was afterward found by the landers at Youri, hung up in the residence of a chieftain as *fetich* or sacred. It was not that, precisely, but it was in its appropriate place, among heathen population, expressive of true missionary Christianity.

“ Jesus shall reign where’er the sun ”

became a favorite hymn soon after its publication. The second and third stanzas are uniformly omitted from current hymnals :

“ Behold the islands with their kings,
And Europe her best tribute brings ;
From north to south the princes meet,
And pay their homage at His feet.

“ There Persia, glorious to behold,
There India shines in Eastern gold,
And barbarous nations at His word
Submit and bow and own their Lord.”

It was the opening hymn on Whitsunday, 1862, when five thousand natives of Tonga, Fiji, and Samoa were assembled under the banyan trees for worship. Chief among them was George the Sable, who gave them a new constitution and adopted a Christian mode of government. He and his people were converts from heathenism and cannibalism.

Watts, the peerless poet of religion and piety, had immediate and numerous imitators, some of whom wrote hymns equal to those of the second rank among his own. His personal friend, Dr. Doddridge, wrote three hundred and forty-seven, nearly one third of which are still in common use, and twenty of which have found high rank in numerous hymnals. Watts wrote to the Rev. Brother d'Longueville, Amsterdam, saying : “ If there were any man to whom Providence would permit me to commit a second part of my life and usefulness in the Church, Dr. Doddridge should be the man.” Doddridge was the man to whom a second part of the life of Watts was committed. He was another Independent, another hymnist, another great hymnist—the greatest until the Wesleys. Thus Independency generated two great English hymnists before the Wesleys. The double honor is a historic fact which deserves emphasis just now. The hymnists of Independency and of Methodism are not rivals, but co-laborers. Historic precedence, however, belongs to the hymnists of Independency. If Congregationalists were as well informed concerning Watts as Methodists are concerning the Wesleys, the place of their denomination in the history of hymnology would be better understood by their own and other denominations. Watts was a Pilgrim father in the sense that he was a pioneer in the initial stages of historic hymnology.

He was an honored prophet in his own home and church, Southampton. That city and church have not forgotten him. July 17th, 1861, a statue of him was unveiled in Southampton by Lord Shaftesbury. It is of polished Aberdeen granite, inlaid with basso-relievos of white marble, one of which represents him as a disciple of Jesus gazing heavenward. Underneath is a line from one of his hymns :

“ To heaven I lift my waiting eyes.”

Another represents him as teaching a group of children, and underneath are the words : “ He gave to lisping infancy its earliest and purest lessons.” There is a memorial to him in Westminster Abbey.

He is buried in Bunhill Fields Cemetery, London, and his monument,

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in accordance with his request, contains the Latin motto : " In uno Jesu omnia."

Last, but not least, he was honored at the World's Fair in Chicago by the American branch of the denomination to which he belonged. His name heads the list of English and Congregational hymnists in the old world and in the new. So far as he has an American equivalent, Ray Palmer is the man, and Ray Palmer's name is characterized by Bishop Hurst, of the Methodist Episcopal Church, as that of the greatest American hymnist. The place of English and American Congregationalism, therefore, in the history of English and American hymnology, is at the top.

IV.—THE PERSON OF CHRIST.

BY WAYLAND HOYT, D.D., MINNEAPOLIS, MINN.

(Continued from page 217.)

BUT, on the other hand, and still gazing at this complex person Jesus Christ, if we would be at all scientific and regardful of facts constituent, we must as largely and utterly take account of the divinity which shines in Him. And this divinity we must see to be divinity in the utmost sense of Deity. There has come about in the use of that word divine a meagre and shallow and misleading sense of it. The word has gotten badly lowered into a pitiable synonymousness with grand, great, impressive, beautiful. As some speak the word divine, it has come to signify only the highest of a sort, not the utmost and deific sort. So those who would hold Jesus Christ simply in the human category are perpetually but misleadingly calling Him divine. He is the divine man, such say, and they are very free with reverent and applauding speech concerning Him ; but if you press them you will discover that they mean He is divine only in the sense in which poets call some rare day in June divine, or in the sense in which sometimes critics of art speak of a divine picture, or, as I read the other day, in the sense of an actress speaking of the divine drama. He is not divine as Deity ; He is only divine as possibly the utmost and ideal man. So, putting this quite Pickwickian meaning upon divine, such can declare, still calling Him divine, that Jesus Christ is by no means unique and solitary in His sort and mode of being, but differs from men usually but in degree and not in kind. Such is but the flimsiest travesty of the impression of His divinity yielded by the New Testament. Such is the poorest speaking the word of promise to the ear and breaking it to the hope.

No ; in the New Testament meaning the complex person Jesus Christ is divine in the utmost sense of Deity. " In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. He that hath seen Me hath seen the

Father. For in Him dwelleth all the fulness of the Godhead bodily." "Who being the effulgence of His glory and the very image of His substance—the very stamp of His essence."

But how can the two such really and radically diverse elements as an essential Humanity and an essential Deity become conjoined in the one complex person Jesus Christ?

We take for granted, of course, the doctrine known as the miraculous conception. We put no unbelieving stint upon the great words of the annunciation, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God."

And now, it seems to me, that light is thrown upon the problem of the two natures in the one complex person Jesus Christ by remembering the distinction between a nature and a person. The nature is the basis, and, in a very real sense, the material of the person; but the nature is not yet the person. "Nature," as another says, "is substance possessed in common. Person is nature separately subsisting, with powers of consciousness and will." "Nature," as still another says, "is that substratum or condition of being which determines the kind and attributes of the person, but which is clearly distinguishable from the person itself."

Also, it seems to me, that still further light is thrown upon the union of the two natures in the one complex person Jesus Christ by remembering that the Divine Logos in the incarnation did not take upon Himself a human person like Peter or James or John, but did take upon Himself, in the womb of the Virgin, a human nature. A separated subsistence, like the simply human personality of Peter or James or John, the human nature of Jesus Christ was not. The human nature the Divine Logos took upon Himself was impersonal. It came to its separation and its personality through and because of its union with the already personal Divine Logos. That which furnished the basis of personality in Jesus Christ was not the human nature assumed, but was the personal Divine Logos already existing and assuming.

Let me quote here some sentences which, at least to me, have thrust some light into this confessedly hard matter:

"In saying that the Word was made flesh, it is meant that the Word came to possess human characteristics *in addition* to His divine." "A human nature was united with the Divine in order that the resulting person might have a human form of consciousness, as well as a Divine." "When it is said that God became man, the meaning is that God united Himself with man, not that God changed Himself into man." "Unification of two natures, not transmutation of one nature into another, is meant."

Thus, as it seems to me, by the assumption, by the Divine and already personal Logos, of a human nature, which became personalized through its union with the Divine Logos, did the human nature and the divine nature come to union in the one complex person Jesus Christ.

And further, since self-consciousness and self-determination do not belong to human nature, which is the simple substratum of being, but do belong to that human nature taken up and specialized into a personality ; and since the human nature assumed by the Divine Logos was taken up and specialized into a personality because of its union with the already personal Logos, the resulting person Jesus Christ did not have two consciousnesses and two wills, but did have a single theanthropic consciousness and a single theanthropic will.

And now, it further seems to me, that right here light begins to shine upon the necessary ignorances and limitations of the person Jesus Christ, because, being not only divine, He was also human. Distinction is to be made between the *presence* in Him and the *manifestation* of the Logos. As another says, "This is the key to the doctrine of the Kenosis." That the Logos should condescend to such union with human nature as that He could reveal Himself in the terms of it is the very pith and point, and at the same time the abyssmal depth of the Divine humiliation. For, necessarily, the Divine Logos must be limited in His manifestation by the human nature which He had assumed. Condescending to take upon Himself a human nature at the very lowest and embryonic and infantile stages of it, His manifestation must be dependent upon the phase and stage that human nature, in its development, had reached. Not less was the Divine Logos *present* in the complex person Jesus Christ when He lay a babe in the arms of His Virgin mother ; but that babyhood, by the very terms of its then only infantile development, necessarily limited the *manifestation* of the certainly present Divine Logos. So could the complex person Jesus Christ pass through the determined and natural stages of a human development ; so could He increase in stature ; so could He grow in wisdom and in favor with God and man ; and all along and all the time so could, so must there be only so much *manifestation* of the present Logos as was possible for the stage of a human development then attained. So it was possible that the Son of Man, at His then period of development, could not know the day or the hour of the final consummation. Always the manifestation of the present Divine Logos was dependent on the stage of development the humanity had reached. There was probably something peculiar in that sort of knowledge. But not knowing then, it does not follow that He could never know. That is a luminous comment of Bengel : "The stress in Matt. xxiv. 36 is on the present tense. No man *knoweth*. In those days no man did know, not even the Son. But *afterward* He knew it, for He revealed it in the Apocalypse." There was progression of manifestation in proportion to progression of development. As another says, "It is more probable that the glorified human mind of Christ on the mediatorial throne now knows the time of the day of judgment than that it is ignorant of it." Let me quote another sentence : "The Logos, though present, could not properly and fittingly make such a manifestation of knowledge through that infant body and infant soul as

He could through a child's body and a child's soul, and still more through a man's body and a man's soul. It would have been unnatural if the Logos had empowered the infant Jesus to work a miracle or deliver the Sermon on the Mount. The repulsive and unnatural character of the apocryphal Gospels compared with the natural beauty of the canonical Gospels arises from attributing to the infant and child Jesus acts that were befitting only a mature humanity."

And is there not in this direction some light and help at least as to the settling of the now mooted question as to the accuracy of the knowledge of Jesus Christ concerning the Mosaic authorship of the Pentateuch and the Davidic authorship of the one hundred and tenth Psalm? It is one thing to be kept in ignorance, as Jesus Christ was for the time—at least, kept in ignorance of the culminating moment, because, as has been suggested, His human nature had not reached then the point of development adequate for Divine manifestation on such a matter; it is another thing to be definitely misinformed or to be allowed in misinformation. Is it conceivable that the present and the perpetually and increasingly manifesting Divine Logos in Him would allow Him, from whom was streaming and was to stream the truth, in a definite error? Not to know and to confess such want of knowledge is one thing; but to definitely declare an error as the truth is another and an altogether different thing. Can we, dare we predicate that of Him in whom dwelt, in the sense of perpetual and unique presence, though not always in the sense of entire and perfect manifestation, the Godhead bodily?

And here this discussion of the complex personality of our Lord and Saviour Jesus Christ must find its end. Of course multitudes of questions remain unanswered. No essay simply can compass adequate discussion.

But from what I have been saying let me suggest an inference or two and I have done.

In the light of the foregoing discussion behold the limitless worth and dignity of our human nature. You may set forth this dignity in many ways; you may estimate it by many standards. Liberals—so called—and Unitarians are fond of doing it. But there is one overpowering proof of our human worth and dignity only orthodoxy can furnish. What must be the even immeasurable worth and dignity of that human nature into such union with which Deity will deign to come and can come. To what "high table-lands, to which our God Himself is moon and sun," must not such a nature be capable of climbing? As another says, "The Logos, by His incarnation and exaltation, marvellous as it seems, took a human nature with Him into the depths of the Godhead." What loftier proof possible of the essential worth and dignity of human nature! What hopes, brighter than the glistering garments of the angels, of endless moral and intellectual development and culture beckon for such a nature!

Again, only as you utterly accept and recognize this complex personality

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of Jesus Christ, as you reckon Him not human only but Divine also, can you save the character of Christ from moral stain. For, claiming Deity, if He were not, He was an impostor, an impostor who wreathed His lips with the deadliest and most awful blasphemy. No thin and merely æsthetic admiration of Him can hide and cover the unworthy and hideous moral gashes and rents in Him who said, "All men should honor the Son even as they honor the Father," if He knew Himself to be not possessed of the essential nature of the Father. Forever the old dilemma stands—*aut Deus, aut non bonus.*

Once more, it is only such a divine-human complex person as Jesus Christ who can hold and sway a perpetual religious allegiance and meet and master the desperate needs of a human heart conscious of its sin. Therefore, the searching Japanese official coming into vision of Him was "overwhelmed with emotion and taken captive by the record of His nature and life." Therefore, not Charles Lamb only, but the redeemed multitude whom no man can number, kneel before Him. Therefore the poor, stained creature of the streets is able to be a Christian and to lead a good life, because His efficient atonement puts away sin and quiets remorse, and His at once divine and human help and sympathy girds a weakened will with prowess. Call Him man merely, even though you call Him utmost man, and you have left yourself but a human help when you need a divine; a revelation of humanity when, for life and death and a confronting judgment, you need a revelation of God. I do not know words truer and more eloquent than these of Dr. Henry B. Smith :

"How deeply the doctrine of the incarnation, of the Divine-human complex person Jesus Christ, is involved in the whole Christian system is evident from the fact that the denial of this doctrine leads to the denial, one after one, of all the distinguishing doctrines of the Christian faith. A system without this doctrine ceases to urge the doctrines of grace. It loses its hold on the strongest feelings of the conscience and of the heart. It refuses to grapple with the great questions of theology. It praises the moral virtues; it wonders at all zeal. It has lost the feeling of the constant presence of that Captain of our salvation who has inspired the faith, quickened the ardor, aroused the intellect, and led forth the hosts of Christendom. 'Its relation to Christ,' as has been well said, 'is a past, a dead relation;' and so they eulogize Him as they do a hero, and venerate Him as they do a saint; but such eulogy and such veneration are faint and heartless when compared with the living energy of the faith of Paul or with the devoted love and absorbing contemplation of the beloved disciple who ever spoke and lived as in the presence of a living Lord. As a matter of fact, it is true that the greatest earnestness, the loftiest faith, the deepest religious experience, the most heavenly spirituality, the most awful sense of God's majesty, and the most affectionate reliance upon His love have been found in connection with the belief in an incarnate God. And surely if everything can arouse all our powers, awaken our intensest love, make us self-sacrificing, fill us with the holiest zeal and the purest enthusiasm, and satisfy perfectly all our wants, it is living faith in such a Lord, who is not only a Lord, but a brother also; in whom all that we can venerate as divine and all that we can love as human are combined in perfect harmony."

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

THE SERPENT IN BABYLONIAN MYTHOLOGY.

THE serpent occupies a position of the greatest prominence in the Genesis account of the temptation and fall of man. It is the wisest of all beasts, and it is the tempter. It is man's chief enemy, and so is identified with Satan, as "the old serpent, the devil." Although Genesis does not definitely call the serpent by the name of Satan, and although Satan as a specific evil power is first mentioned in Job, a book whose composition is much later than the writing of the account of the fall of man, yet the writer of that story cannot but have had Satan as the impersonation of evil in mind when he described the success of the serpent. Any theory that the conception of Satan by the Hebrews was derived from the Persians must take into consideration the meaning of the serpent of the temptation.

Yet the serpent is not wholly of evil import in the Bible. Although it was by serpents (Hebrew *saraph*, plural *seraphim*) that the Israelites were bitten in the wilderness, yet it was a brazen serpent that had healing power. Moses' rod became a serpent, as did the rods of the Egyptian magicians, and their office was not unfriendly.

This same double office of the serpent, as either good or bad, is familiar in Babylonian and Greek mythology also. It was a malignant serpent that attacked Hercules in his infancy, and equally malignant was the hydra destroyed by him. On the other hand, the serpent was an agathodæmon protecting the home, and Æsculapius, god of healing, was always connected with a serpent.

Babylonian archæology shows us how familiar were the Chaldeans of Ur, the original home of Abraham, with both the malignant and the auspicious serpent. An old Babylonian deity, not certainly identified, is represented on the seals as a seated god, the lower part of his body ending in serpent folds. One or two such seals are in the fine collection belonging to the Metropolitan Museum of New York. This may represent the serpent god Siru, or even, possibly, the more important god Ea, one of the chief Babylonian trinity of gods.

But more interesting from the biblical point of view is the use of the serpent as a rod or sceptre, held in the hand by a god, as frequently represented in old Babylonian art. It is only lately that this rod has been recognized as a serpent, and it is yet too early for the commentaries to have got hold of the illustration this offers of the serpent rods of Moses and the magicians. An ancient royal cylinder seal, bearing the name of King Dungi, represents a god standing before an altar, and holding what seems to be a branch in one hand, and in the other a serpent rod resting on his shoulder. The serpent is somewhat like the Egyptian asp conventionalized, with a very thick body just below the neck. We may probably conceive of this serpent as representing both the wisdom and the power of the god, a sort of live weapon, indeed, to be used against his foes, just as the serpent rod of Moses devoured the serpent rods of the magicians. Such a serpent rod is a favorite emblem connected with a Babylonian god. Bel-Merodach is generally represented as carrying a scimeter-shaped weapon; but in the older forms the scimeter is a serpent. The goddess Ishtar, or Venus, is almost always represented, in the older art, as carrying upright in her hand an object which has generally been compared to a candelabrum, but which is really a serpent rod; only in this case the rod has become a sort of caduceus, with a stiff, straight handle, and the upper part consisting of the upper bodies and heads of two ser-

pents. The destructive god Nergal also often carries the same weapon ; and probably the caduceus of the Greek Hermes had its origin in this rod of Nergal and Ishtar.

But it is the malignant serpent that is most familiar to us in the Bible, and the same appears in the old monuments, although, as has been before remarked in these papers, the full Babylonian story of the serpent tempter of man has not yet been unearthed among the *débris* of the cuneiform libraries. This serpent has a double counterpart in Babylonian mythology. Usually it appears as the "dragon" or rather griffin, called Tiamat, half lion and half eagle, though unlike the griffin of Greek art, in that its head is that of the lion, and its feathered body, without wings, its tail and four legs those of an eagle. This monster represents the principle of disorder or evil, and is overthrown by Bel-Merodach, the divine representation of righteousness and order. The pictures of this conflict are among the most striking designs of Assyrian art, and the story of the conflict forms one of the finest as it is one of the best preserved of the old Babylonian dramatic poems that have been recovered from the ashes of ancient cities.

But beside this more usual representation of the evil principle was another which gave to it the form of a serpent. On the famous seal cylinder mentioned in a previous article on the Sacred Tree occurs what I cannot but regard as the representation of the temptation of man, the tree with its pendent fruit, a man on one side and a woman on the other reaching for it, and a serpent behind them. But if this be questioned, there can be no doubt of the meaning of the serpent in another cylinder on which the fight between Bel-Merodach and the dragon is figured, only that the dragon now becomes an undisguised serpent, running away from the god who smites its head as it flees, just as in the curse pronounced on the serpent in the Genesis story, "Thou shalt bruise his head." But these are not the only representations of the malignant serpent. It often appears on Babylonian seals in positions and forms which identify it with the dragon. When we pass from Babylonian to Persian the evil spirit becomes closely identified with the serpent, and takes the name of Azhi-dahaka, the serpent that bites, whose conquest by Thraetona forms the subject of the famous poem of Firdusi, in which Thraetona has been reduced to Feridun and Azhi-dahaka to Zohak.

It is not necessary to quote all the numerous references to hostile serpents found in the Babylonian mythological texts. He is one of the seven evil spirits that made war on the gods ; his attack on the moon is the cause of its eclipse ; a seven-headed serpent is mentioned, and a serpent is called "the foe of the gods." Serpents were also recognized as protecting spirits, and Nergal-sharezer tells how he erected great bronze serpents for a temple as guardians against enemies ; and his predecessor, the great Nebuchadnezzar, placed "strong bulls and mighty serpents" by the gates of Babylon.

Whether we look at the art and the mythology of Babylonia from the side of the serpent or of the sacred tree, we equally find that the ideas which appear in a pure and monotheistic form in Genesis were familiar, in a polytheistic dress, to the Babylonians. The tempter of Genesis is the wicked Tiamat of the old myth, and the brazen serpent and the serpent rods of Moses and the magicians are equally illustrated by the discoveries in the valley of the Euphrates.

THE supreme peril to society at the present time is in the depression of our life from moral to material values, in the coarse and unchastened worldly wisdom which makes men concentrate their energies upon material aggrandizement.
—Hunter.

SERMONIC SECTION.

WHOSE IMAGE AND SUPERSSCRIPTION ?

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

Whose image and superscription hath it ?—Luke xx. 24.

It is no unusual thing for antagonists to join forces in order to crush a third person obnoxious to both. So in this incident we have an unnatural alliance of the two parties in Jewish politics who were at daggers drawn. The representatives of the narrow conservative Judaism, which loathed a foreign yoke, in the person of the Pharisees and Scribes, and the Herodians, the partisans of a foreigner, and a usurper, lay their heads together to propose a question to Christ which they think will discredit or destroy Him. They would have answered their own question in opposite ways. One would have said, "It is lawful to give tribute to Cæsar;" the other would have said, "It is *not*." But that is a small matter when malice prompts. They calculate, "If He says, No! we will denounce Him to Pilate as a rebel. If He says, Yes! we will go to the people and say, Here is a pretty Messiah for you, that has no objection to the foreign yoke. Either way we shall end Him."

Jesus Christ serenely walks through the cobwebs, and lays His hand upon the fact. "Let Me see a silver penny!"—which, by the by, was the amount of the tribute—"Whose head is that?" The currency of the country proclaims the monarch of the country. To stamp his image on the coin is an act of sovereignty. "Cæsar's head declares that you are Cæsar's subjects, whether you like it or not, and it is too late to ask questions about tribute when you pay your bills in his money." "Render to Cæsar the things that are Cæsar's."

Does not the other side of Christ's answer—"to God the things that are God's"—rest upon a similar fact? Does not the parallelism require that we

should suppose that the destiny of things to be devoted to God is stamped upon them, whatever they are, at least as plainly as the right of Cæsar to exact tribute was inferred from the fact that his money was the currency of the country? The thought widens out in a great many directions, but I want to confine it to one special line of contemplation this evening, and to take it as suggesting to each of us this great truth, that the very make of men shows that they belong to God, and are bound to yield themselves to Him. If the answer to the question be plain, and the conclusion irresistible, about the penny with the image of Tiberius, the answer is no less plain, nor the conclusion less irresistible, when we turn the interrogation within, and, looking at our own being, say to ourselves, "Whose image and superscription hath *it*?"

I. First, then, note the image stamped upon man, and the consequent obligation.

We can very often tell what a thing is for by noticing its make. The instructed eye of an anatomist will, from a bone, divine the sphere in which the creature to whom it belonged was intended to live. Just as plainly as gills or lungs, fins or wings, or legs and arms, declare the element in which the creature that possesses them is intended to move, so plainly stamped upon all our natures is this, that God is our Lord since we are made in a true sense in His image, and that only in Him can we find rest.

I need not remind you, I suppose, of the old word, "Let us make man in our own image." Nor need I, I suppose, insist at any length upon the truth that though, by the fact of man's sin, the whole glory and splendor of the Divine image in which he was made is marred and defaced, there still remain such solemn, blessed, and awful resemblances between man and God that there can be no mistake as to which beings

in the universe are the most kindred ; nor any misunderstanding as to who it is after whose likeness we are formed, and in whose love and life alone we can be blessed.

I am not going to weary you with thoughts for which, perhaps, the pulpit is not the proper place ; but let me just remind you of one or two points. Is there any other being on this earth that can say of itself, " I am " ? God says, " *I am that I am.*" You and I cannot say that, but we alone, in this order of things, possess that solemn and awful gift, the consciousness of our personal being. And, brethren, whoever is able to say to himself " I am " will never know rest until he can turn to God and say, " Thou art," and then, laying his hand in the Great Father's hand, venture to say, " *We are* " We are made in His image, in that profoundest of all senses.

But to come to something less recon-
dite. We are like God in that we can love ; we are like Him in that we can perceive the right, and that the right is supreme ; we are like Him in that we have the power to say, " I will." And these great capacities demand that the creature who thus knows himself to be, who thus knows the right, who thus can love, who thus can purpose, resolve, and act, should find his home and his refuge in fellowship with God.

But if you take a coin, and compare it with the die from which it has been struck, you will find that wherever in the die there is a relief, in the coin there is a sunken place ; and conversely. So there are not only resemblances in man to the Divine nature, which bear upon them the manifest marks of his destiny, but there are correspondences, wants, on our side, being met by gifts upon His ; hollow emptiness in us being filled, when we are brought into contact with Him, by the abundance of His outstanding supplies and gifts. So the poorest, narrowest, meanest life has in it a depth of desire, an ardor, and sometimes a pain and a madness of yearning and longing which

nothing but God can fill. Though we often misunderstand the voice, and so make ourselves miserable by vain efforts, our " heart and our flesh," in every fibre of our being, " cry out for the living God." And what we all want is some one Pearl of great price into which all the dispersed preciousnesses and fragmentary brilliances that dazzle the eyes shall be gathered. We want a Person, a living Person, a present Person, a sufficient Person, who shall satisfy our hearts, our whole hearts, and that at one and the same time, or else we shall never be at rest.

Because, then, we are made dependent, because we possess these wild desires, because immortal thirst attaches to our nature, because we have consciences that need illuminating, wills that are only free when they are absolutely submissive, hearts that are dissatisfied and left yearning, after all the sweetnesses of limited, transient, and creatural affections, we bear on our very fronts the image of God ; and any man that wisely looks at himself can answer the question, " Whose image and superscription hath it?" in but one way. " In the image of God created He him."

Therefore by loving fellowship, by lowly trust, by ardor of love, by submissiveness of obedience, by continuity of contemplation, by the sacrifice of self, we must yield ourselves to God if we would pay the tribute manifestly owing to the Emperor by the fact that His image and superscription are upon the coin.

II. And so let me ask you to look, in the next place, at the defacement of the image and the false expenditure of the coin.

You sometimes get into your hands money on which there has been stamped, by mischief, or for some selfish purpose, the name of some one else than the king's or queen's which surrounds the head upon it. And in like manner our nature has gone through the stamping-press again, and another likeness has been deeply imprinted upon it. The image of God, which every man

has, is in some senses and aspects ineffaceable by any course of conduct of theirs. But in another aspect it is not like the permanent similitude stamped upon the solid metal of the penny, but like the reflection, rather, that falls upon some polished plate, or that is cast upon the white sheet from a lantern. If the polished plate be rusty and stained the image is faint and indistinct; if it be turned away from the light the image passes. And that is what some of you are doing. By living to yourselves, by living day in and day out without ever remembering God, by yielding to passions, lusts, ambitions, low desires, and the like, you are doing your very best to scratch out the likeness which still lingers in your nature. Is there any one here that has yielded to some lust of the flesh, some appetite, drunkenness, gluttony, impurity, or the like, and has so sold himself to it as that that part of the Divine image, the power of saying "I will," has pretty nearly gone? I am afraid there must be some who, by long submission to passion, have lost the control that reason and conscience and a firm, steady purpose ought to give. Is there any man here who, by long course of utter neglect of the Divine love, has ceased to feel that there is a heart at the centre of the universe, or that He has anything to do with it? Brethren, the awful power that is given to men of degrading themselves till, lineament by lineament, the likeness in which they are made vanishes, is the saddest and most tragical thing in the world. "Like the beasts that perish," says one of the psalms, the men become who, by the acids and the files of worldliness and sensuality and passion, have so rubbed away the likeness of God that it is scarcely perceptible in them. Do I speak to some such to-night? If there is nothing else left there is this, a hunger for absolute good and for the satisfaction of your desires. That is part of the proof that you are made for God, and that only in Him can you find rest.

All occupations of heart and mind

and will and active life, with other things, to the exclusion of supreme devotion to God, is, then, sacrilege and rebellion. The emperor's head was the token of sovereignty, and carried with it the obligation to pay tribute. Every fibre in your nature protests against the prostitution of itself to anything short of God. You remember the story in the Old Testament about that saturnalia of debauchery, the night when Babylon fell, when Belshazzar, in the very wantonness of godless insolence, could not be satisfied with drinking his wine out of anything less sacred than the vessels that had been brought from the Temple at Jerusalem. That is what many of us are doing, taking the sacred cup which is meant to be filled with the wine of the kingdom and pouring into it the foaming but poisonous beverages which steal away our brains and make us drunk the moment before our empire totters to its fall and we to our ruin. "All the consecrated things of the house of the Lord they dedicated to Baal," says one of the narratives in the Book of Chronicles. That is what some of us are doing, taking the soul that is meant to be consecrated in God and find its blessedness there, and offering it to false gods in whose service there is no blessedness.

For, dear friends, I beseech you, lay this to heart, that you cannot thus use the Godlike being that you possess without bringing down upon your heads miseries and unrest. The raven, that black bird of evil omen, went out from the Ark, and flew homeless over the weltering ocean. The souls that seek not God fly thus, strangers and restless, through a drowned and lifeless world. The dove came back with an olive branch in its beak. Souls that are wise, and have made their nests in the sanctuary, these can fold their wings and be at peace. As the ancient saint said, "We are made for God, and only in God have we rest." "Oh, that thou hadst hearkened to me, then had thy peace been as a river, and thy righteousness as the waves of the sea." Can-

not you see the blessed, gentle gliding of the full stream through the meadows with the sunshine upon its ripples? Such is the heart that has yielded itself to God. In solemn contrast to that lovely image, the same prophet has for a repeated refrain in his book, "the wicked is like the troubled sea which cannot rest," but goes moaning round the world, and breaking in idle foam upon every shore, and still is unquiet for evermore. Brethren, only when we render to God the thing that is God's—our hearts and ourselves—have we repose.

III. Now, lastly, notice the restoration and perfecting of the defaced image.

Because man is like God, it is possible for God to become like man. The possibility of Revelation and of Redemption by an incarnate Saviour depends upon the reality of the fact that man is made in the image of God. Thus there comes to us that Divine Christ, who "lays His hand upon both," and being on the one hand the express image of His person, so that He can say, "He that hath seen Me hath seen the Father," on the other hand, "was in all points made like unto His brethren," with only the exception that the defacement which had obliterated the Divine image in them left it clear, untarnished, and sharply cut in Him.

Therefore, because Jesus Christ has come, our Brother, "bone of our bone and flesh of our flesh," made like unto us, and in our likeness presenting to us the very image of God and eradication of His light, therefore no defacement that it is possible for men or devils to make on this poor humanity of ours need be irrevocable and final. All the stains may be blotted out, all the usurping superscriptions may be removed and the original imprint restored. The dints may be elevated, the too lofty points may be lowered, the tarnish and the rust may be rubbed off, and, fairer than before, the likeness of God may be stamped on every one of us, "after the image of Him that created us," if only

we will turn ourselves to that dear Lord, and cast our souls upon Him. Christ hath become like us that we might become like Him, and therein be partakers of the Divine nature. "We all, reflecting as a glass does the glory of the Lord, may be changed into the same image from glory to glory."

Nor do the possibilities stop there, for we look forward to a time when, if I might pursue the metaphor of my text, the coinage shall be called in and reminted, in new forms of nobleness and of likeness. We have before us this great prospect, that "we shall be like Him, for we shall see Him as He is;" and in all the glories of that heaven we shall partake, for all that is Christ's is ours, and we that have borne the image of the earthly shall also bear the image of the heavenly.

I come to you, then, with this old question: "Whose image and superscription hath it?" and the old exhortation founded thereupon: "Render therefore to God the thing that is God's;" and yield yourselves to Him. Another question I would ask, and pray that you may lay it to heart, "To what purpose is this waste?" "What are you doing with the silver penny of your own soul?" "Wherefore do ye spend it for that which is not bread?" Give yourselves to God; trust yourselves to the Christ who is like you, and like Him. And, resting upon His great love, you will be saved from the prostitution of capacities, and the vain attempts to satisfy your souls with the husks of earth; and while you remain here will be made partakers of Christ's life, and growingly of His likeness, and when you remove yonder your body, soul, and spirit will be conformed to His image, and transformed into the likeness of His glory, "according to the mighty working whereby He is able to subdue all things unto Himself."

DOUBT is not a thing to be denounced, but helped.—*Hunter.*

THE CHRISTIAN EVIDENCE OF TELE- OLOGY.

By PROFESSOR JACOB COOPER, D.D.,
LL.D. [REFORMED], NEW BRUNSWICK,
N. J.

There be three things which are too wonderful for me. . . . The way of an eagle in the air ; the way of a serpent upon a rock.—Prov. xxx. 18, 19.

A CONFESSION of ignorance is always a hopeful sign, for it shows at least a comprehension of the difference between the amount of knowledge necessary to manage the world, and that possessed by any one human being. Here we have the admission of Solomon, who was by both Divine and human testimony admitted to be the wisest man that ever lived, that there were at least four particulars which even he did not understand. He seems to hesitate about the number of things which were too difficult for him to explain, for at first he says there were three, and after a brief reflection admits another to the list. Doubtless had he continued his search, he would have found many more which he, considered as a mere man, could not fully comprehend. With the third and fourth of his difficulties it is not our purpose to deal. The two which are made the basis for our reflection relate to the wisdom displayed in creation, where the handiwork of the Divine Artificer so greatly surpasses the results of human thought and skill, that we cannot understand how they act even when we see them in operation.

The writers of the Bible were divinely inspired to give us a Revelation suited to the continuous progress of the world. For them to be able to do this it is not necessary that they should be equal in wisdom to Him who inspired them ; hence it was not strange for Solomon to say that there were matters in the Divine government beyond his comprehension. Only that which is necessary for man to know at the successive stages of his development, and which he could not find out

by his own unaided powers, was disclosed through inspiration. So it was not derogatory to the Divine wisdom to say that Solomon, though the wisest of men, was not admitted to all its secrets. Nay, rather, it showed the great distance there must be between the knowledge necessary to govern the universe and that required to manage our trivial affairs. So far from fathoming the depths of omniscience, the inspired writers often did not discern the full purport of their own utterances. They were the mouthpieces through which God spoke to enlighten the world during all time. That part of the meaning which was necessary for the guidance of His disciples the Master unfolded to them as they were able to receive it. The full significance of His message is unfolded in the progressive development of spiritual life found in the Church and the individual conscience.

There are few sights in this world grander than the flight of the eagle. He rises majestically from his mountain crag and skims through the atmosphere, seemingly without an effort. By a turn of his wing, which is so slight that we see it not, he moves in his circular course, or poises himself at rest as though supported on nothing. When bent on foraging he descends like a whirlwind, seizes his prey, and by a flap or two of his powerful wings rises exulting to carry the writhing hare or lamb to feed his young. Inspiration has drawn similes from the rapidity of his flight to show how our lives pass away. Heroes have adopted him as the emblem of strength and courage. Naturalists have wondered at the ease and rapidity of his movements ; and his method of cutting the air has been the mockery of their science.

Perhaps there is no gift possessed by those creatures which we class as lower animals so much envied by us as the power of the bird to rise, self-poised as he has been taught by nature, and self-directed while skimming the ether at his own sweet will. Mechanical genius has examined the problem in all its

parts. The fact of the flight has been patent to all. The structure of the bird has been carefully studied, and the action of every feather, bone, and joint attentively considered. The air has been weighed and measured; its resistance determined, and the power of the bird in flapping its wings accurately calculated. With the model in plain view before all who chose to look, persistent attempts have been made, with the utmost resources of mechanics at command, to effect a contrivance which shall successfully navigate the air; and yet the problem remains unsolved, seeming to mock human skill, and presenting to each generation a Gordian knot which can neither be cut nor untied.

Scarcely less strange is that movement of the serpent over the rock, which was too intricate for even the wisdom of Solomon to explain. The feeling as we look at the snake wriggling noiselessly along when undisturbed, or darting like a gleam of light for attack or retreat, is hardly so much one of admiration as of aversion and disgust. The associations with the powers of evil which the serpent personifies are revolting; and we would not care to get down prone and imitate his movements. Even if we could propel ourselves as noiselessly and swiftly as does this wriggling yet gracefully moving wand, we would not choose to accept his shade. And yet when we have been climbing a mountain under a broiling sun, when the loose stones gave way beneath our feet, and we slipped down the bare rock, we have been anxious enough for his power of movement to desire at least to know how it is effected.

I. In whatever domain of nature we look we find evidences of a wisdom and power which are above material forces and our skill in imitating them. They show ability to perform in unnumbered instances, and even by the most insignificant creatures, intricate works which we, with all our boasted skill, cannot equal. Though we have the models

before us, and have tried from generation to generation, we have to confess ourselves baffled. In this fact we find convincing proof that there are power and intelligence as much above our own as the sphere of the universe is greater than the limited space we occupy. We find the evidences of this skill everywhere, working alike in that which is great or small. There is, moreover, a pervading idea in each particular thing, and in its relations to the whole, so as to effect unity of plan and harmony of structure. This is evident alike in the soaring of the eagle or the crawling of the reptile; in the movement of the sun in his course around other suns, or in the atom of dust beneath our feet. Skill shows itself by adapting each part to its fellow, and continuing its purpose through the interaction of all the members of a system, to achieve a result so grand that we can comprehend only the merest fraction of the whole. And though we see but a small part, yet this is enough to convince any one who is not determined to doubt in advance, that there is a design running through all; and this is directed by an intelligence which must both comprehend the system and possess the power to make the whole subservient to his will. The eye of any one who prefers to see rather than remain blind, to open itself rather than obstinately to remain shut, can

"Find tongues in trees, books in the running brooks,

Sermons in stones, and good in everything."

So that, rising with the Psalmist, he exclaims: "Thou, Lord, hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me. It is high, I cannot attain unto it." Thus every phenomenon which meets our senses and every place where we sojourn becomes a Beer-lahai-roi,* "the well of Him that liveth and seeth me!" For underneath the phenomena the inquirer will recognize a cause, and in the operation of this cause he will acknowledge a personality;

* Gen. xvi. 14.

for he knows that in his own experience there is nothing made without a maker, and no maker who works without a plan. The result may be apprehended by the senses; the efficient cause can be grasped only by the intellect. Proceeding on the necessary conditions of human knowledge and action, he must admit that underneath the visible and tangible there is an unseen power at work; and beneath the changing and vanishing phenomena there is something which must forever abide as the support for all the framework of nature. And when the conscience awakens from the stupor of unbelief it will see angels, veritable messengers, ascending and descending between heaven and earth, and will exclaim: "Surely God was in this place and I knew it not!" For as he judges effects from their causes in his own experience and that of all men, he finds himself confronted on every side by the assurance that there must be a Maker and Ruler, possessed of sufficient power and wisdom to account for the origin and care of that world in which he finds himself placed. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even the eternal power and Godhead; so that all men are without excuse," when they deny His existence or rebel against His authority.

II. Thus, from the proofs of external nature, every rational creature comes into such relations with God that he must, unless blindly perverse, feel himself subject to Divine power, and under obligations to perfect obedience; hence this is the cause of their condemnation, that when God left evidences of Himself, His might, His goodness, they first refused to see these and then denied their existence. To prevent acknowledging Him as their rightful Master, who exacts obedience only for their good, they obstinately shut their eyes to prevent seeing that which was before them. For as a great thinker*

* Pascal, "Pensées."

has said: "God has left evidences of Himself sufficient for those who desire to see, but not enough for those who do not wish to see." Yet this proof, however clear it may be, fails of its intended effect, for there can be no proof sufficient to convince those who will not hear it, and so are determined to disbelieve evidence, no matter how clear it may be in itself. "And this is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil." For there is more proof for the existence of Almighty God than for the existence of any other being in the universe, since the evidence of each subordinate effect or phenomenon rests ultimately upon that from which they all derive their origin. So that unbelief is condemned by the voice of nature speaking in everything—above, beneath, within us; and when we will not heed the same kind of evidence on which we are compelled to act if we act, if we live at all, each man is self-condemned and inexcusable before his own conscience. Thus all the world becomes guilty before God. "Because when they knew Him, they glorified Him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise"—too wise to believe in an unseen God, though compelled always to accept an unseen cause and power for every visible effect—"they became fools;" and changed "the glory of the incorruptible God into an image" of their own creation. This image is the personification of the desire to get all the enjoyment possible out of this world, while endeavoring to expel the Creator from it to avoid subjection to His authority and gratitude to Him for His goodness.

III. We have spoken of the desire felt when witnessing the ease with which the eagle or the swallow skims the air, that we could lift ourselves up and glide freely through space, without being chained to the earth by our weight

or shaken up by the rough roads we are compelled to travel. Though the conditions of our life seem to preclude this, and the inventive genius of man has never devised a machine to fly, still our wish may be realized; for we can rise in spirituality. It is of our own choosing if we grovel in that which is mean and low, for we are constantly invited to a higher life, to purer thoughts, to nobler works. The issue of every right purpose, of every holy endeavor, is to lift us above ourselves:

"I held it truth in him who sings
To one clear harp of many tones,
That we arise on stepping-stones
Of our dead selves to higher things."

This would be our privilege and for our own advantage if we had no existence beyond the present life; but the Divine command is to seek purity of heart, that we may be like that character in whose image we were originally created, and so be fitted for an eternity of blessedness. In this way every effort on our part after a better life brings us toward that condition in which man is the constant companion of his Maker; and by which we can get complete dominion over nature by obeying the laws of its sovereign. This result is attained by man through first mastering himself, conquering all his grovelling desires, and thus again becoming united to the source of love and energy which sway in heaven and on earth. While acting from selfish motives each man separates himself from co-operation with others, and his power is dissipated because this temper brings him into enmity with all others about him; but by gaining mastery over himself, he at once becomes united with that Divine power "which works by love, which purifies the heart, and which overcomes the world."

IV. He is still, it is true, subject to the difficulties of his environment, so far as his material nature is concerned. The first man is of the earth, earthy; and under these conditions he must be disciplined until his spiritual growth is complete. Meantime, however, it is

his privilege to enjoy the presence of God and have his citizenship in heaven; for when one becomes at peace with himself, in harmony with the Divine law under which he has been placed, he has already risen to a higher life, for he has become one with Christ, and through Him can do all things. Being renewed and fashioned into the image of Him who passed on earth a life of perfect obedience, he waits the time when that which was sown in weakness shall be raised in power; for as the Divine Father gave authority to Christ to have the disposal of life in Himself, and He by virtue of that energy arose from the dead as the firstfruits so He continues the work by quickening whom He will. Hence every believer, when he has completed his discipline on earth, shall no longer be subject to the shackles of mortality, but arise to that life which the spirits of just men made perfect shall enjoy with God forever.

But just as it is impossible for the wisdom of man to conceive how the bird cuts the air, so the fact of a real resurrection of the body is beyond the comprehension of human nature; yet we see the one thing taking place continually, and must accept the testimony of our senses, though we cannot explain the method by which it is done. Even so, though we cannot explain, cannot comprehend, how by Almighty power Christ rose from the dead, we accept it with unshaken faith; for it is one of the best-attested facts of all history—a fact on which the whole superstructure of revealed truth is based, and which must stand or fall with its credibility. The incomprehensibility of a truth is no argument to overthrow the consequences which clearly flow from its acceptance. Nay, rather, they become its voucher. We cannot conceive how a man is born again—that is, how a bad man becomes a good one through no native power or excellence of his own. Yet we see multitudes who have thus become changed, and are leading lives of obedience to the law of God and of

charity with men. The wind bloweth where it listeth, yet while hearing the sound, we cannot tell whence it cometh or whither it goeth. So is the birth into newness of life. It is by an energy which is beyond human nature, both in its origin and its working, but is clearly seen in its effects. By this same secret energy, which enables a wicked man to rise above all that is impure and sinful, both the soul and body of the redeemed man shall rise on exultant wing, and ascend to his proper place to enjoy an endless existence with those for whose society he has become fitted.

This is the consummation of that profound mystery of human life, where as yet we see through a glass darkly, and where we know only in part, but already have intimations of the approach of perfect day.

THE SOCIAL ILLS AND THEIR CURE.

SYNOCDICAL SERMON BY PASTOR GEORG VOGEL [EVANGELICAL], BEUERN, HESSEN.

And He entered into a ship, and passed over, and came into His own city.

And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

And, behold, certain of the scribes said within themselves, This man blasphemeth.

And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?

But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house.

And he arose, and departed to his house.

But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.—Matt. ix. 1-8.

THE theme which has been assigned for the discourse on this occasion—namely, the question, What are the duties of the Evangelical Church over against the agitations of the social democracy of our times? is a momentous problem, for the elucidation of which the portion of Scripture selected offers, in my opinion, the proper basis. The question is a serious one, as are the times which have called it into existence. We all have the conviction that we are approaching a dangerous future; that we are at the point when the history of our people and of the nations is approaching a crisis, and when the Church of Christ, too, is entering upon a new stage of development. Ye all know that the powers of destruction are long since active in Church and State. The attack is furious and is becoming more furious, and is threatening to destroy everything that is venerable and sacred. The modern conception of the world and of mankind, which confines itself entirely to that which is terrestrial and belongs to time, is shaking at the fundamentals of the family, the State, the Church; for it regards everything in the present order of things only as worthy of destruction. Chaos, destruction, revolution, these are the aims and objects in view. Of whom do we seek succor? Of whom? Of Thee, alone, O Lord. Our text points directly to the Helper and to the Haven of safety, to Jesus Christ, blessed forevermore. Lord, Thou art our refuge forever and ever. And it is the Lord alone and His Gospel that we need in these dire times of distress. He it is who, according to the word of the noble Chateaubriand, is the only Deliverer in the fateful disintegrating process of modern society; for there is salvation nowhere else; our Saviour is the Lord Jesus Christ.

And by the side of this helping Lord our text shows us the help-needing invalid. This is our generation, as it lies helpless and stricken on the ground. What ails it is not always apparent to itself or to others. It indeed feels its

burden and its pains ; yet the most of them do not know the source of their sorrows and the seat of their sickness. They do not know themselves ; they do not know where they are suffering. Therefore it is the duty, especially of the ministry of the Gospel, in the light of God's Word, to point out to the people and to the generation what it is that really ails them ; and then, as did John the Baptist of old, direct them to the Lamb of God as the one that taketh away the sins of the world. This, I must confess, is, according to my convictions, the duty of the Church over against the social ills of the hour, and is the part and portion of the work of healing these ills which the Church of Christ must assume. If this work is done conscientiously and faithfully, if the principles of the Word of God are applied consistently and properly to the questions of the hour, then their solution will follow as naturally as the fruit follows upon the bloom. As is done in the Gospel lesson, we must bring the sick person to Christ, because we know that the power of healing is in Him and in Him alone. Accordingly we discuss in this hour

The social ills and their cure.

I. The ills.

II. The Physician.

I. It is a miserable man, beloved, who is here brought to the Lord. Sick of the palsy, not able to walk or even to stand, he is carried by kind friends on his bed into the presence of Jesus. He who has seen such a person, possibly among his own kin and relationship, can sympathize with this unfortunate being. And yet this sickness was not the heaviest burden that oppressed him. Heavier still than his bodily ailments was the burden upon his soul, his unforgiven sins, the guilt which was known only to him and his God. I do not know whether this sickness stood in immediate connection with his sin, whether, perhaps, it was the consequence of an unholy life, so that the conviction of his guilt rested with double weight upon him—all this I do

not know ; yet so much is certain and sure that he himself felt that this load within him was the heaviest burden of his existence, and that above every other thing he needed relief and assistance here. In the long nights when lying on the bed of sickness, in the hours when he was tormented by physical pain, the consciousness of his guilt must have pressed sorely upon him, and he must have cried out aloud to his God : " O my sins, my sins, my immeasurably great sins ! I am like a dry land ; my soul thirsteth after God, after the living God. As the hart panteth after the water brooks, so panteth my soul after thee, O God ! Lord, be merciful to me according to Thy tender mercies." And the Lord and Saviour, who always knows what is in man, hears the secret sigh of the heart, and searches out its occasion. And because He knows what is the greatest need of the sick man, and what he desires above everything else, He first speaks the word that releases and frees him from the torments within. " Be of good cheer, thy sins be forgiven thee." The Lord cures the soul first ; for the soul is more than the body. If the soul is once free and cured, if it is delivered from its bondage, then the bodily sufferings for all that might remain. For then the soul is strong enough to bear up under these ; then the soul can say with Asaph : " Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth ; but God is the strength of my heart and my portion forevermore."

Now let us apply what we have learned. Ye know that it is all important in the case of a sickness that the diagnosis be correct. The seat of the sickness, the real causes of the illness must first be determined clearly before the physician can successfully treat the case. We must apply the same rule in this case. If we want to remedy the social evils of the day, we must, first of all, seek to answer the question, What is the real ailment of our genera-

tion? Yes, what is the sickness that torments our times?

We can compare our generation with the palsied man in the Gospel. There are sufficient points of comparison between the two. One who is sick of the palsy has no use of his limbs and members; their co-operation and mutual assistance have been lost, because, as medical authorities tell us, a foreign growth is formed and settles itself at the joints. Whole parts of the body—the hands, the feet—become crippled; a constant pain vexes the body; day and night there is no cessation of sufferings. And the sickness which now afflicts our people—is it not really one of the joints and members? A people should be one organization; but how are the parts and portions of nations divided against themselves by the interests of individuals and sections? Instead of mutually helping one another, instead of living for one another, one part fights against the other and hates the other, although, according to God's plan, and in justice, they belong together. Society is divided into hostile camps; class race and section hatred prevail and antagonize each other. It is, indeed, a foreign growth that has forced its way in between the high and the low, the rich and the poor, the ruler and the ruled, the master and the servant, the employer and the employé. The relations to each other, no matter how venerable and old, are becoming confused and mixed; important members in the social body suddenly refuse to do their work, and the entire body is dangerously affected thereby. Mankind and society have become old. Everything is lame, halt, crippled. How long will it be before the end shall be at hand?

And yet, beloved, it would be a mistake, a grievous mistake, which indeed is made by many of the people of our day, if we would confine our diagnosis to surface indications and marks, and would not look for deeper causes. For in truth the sickness has a deeper seat; it springs from the heart and does not originate in the limbs or members.

That which vexes our people is indeed outward need and sufferings, much woe and grief. It would be a good thing if the hearts would beat warmer and the eyes shine more brightly when we try to remedy this matter of external sufferings. Yet the real ailment is found elsewhere. That which troubles our people is the separation, the departure from God, it is godlessness in the real sense of the term; or is it not thus? You know that large sections of our people are turning their backs to the revealed truth and are being lost to the kingdom of God. Thousands have already passed through this stage, and all this is not at all surprising for him who has eyes to see, and is clear to him who has intelligently followed the development of modern thought and life. What an unbelieving, drunken science has long since proclaimed as the results of its investigations, but which in reality is nothing else than a chain of unproved hypotheses; that which for decades has been the esoteric wisdom of the upper ten thousand, all the neological, destructive theories and teachings in all the departments of modern scientific researches—this has in recent years been filtering into the hearts and minds of the lower and the lowest classes of society. Who is, therefore, surprised to find the masses practice in the market what the protagonists of the destructive views have been teaching among themselves? True it is that these views, as translated into bitter fact and reality, into the prose of life, lose their glittering attractiveness and appear in all their horrible nakedness. The brutality of the lower sections exerts itself, and the lies of glittering but false theories appear in all their terrible shapes and forms and faces. We see what they are, the wisdom of the serpent leading to destruction.

And how do matters now stand on the whole? Faith in the living personal God, faith in the just Judge, faith in the great beyond, in an eternal life—this has been lost. In the room of this we have faith in the present world, the

greed for money and for gold, the greed for pleasures and for honors, the wild pursuit of fortune, the service of Mammon—this is the service of which this generation is the slave and serf. Love of this world, contentment with this world, is characteristic of the thought of our day; and in this way the soul of the nation, which, too, was created for Christ and by nature is Christian, has been crippled and broken. It lies there halt and lame and fettered, as did the palsied upon his bed—a death-like condition for any one thus afflicted. This tearing away from God, this unforgiven sin, which rests upon our society, this ban of death under which it is fading away, this is the real sickness which afflicts her; and this must first be broken before a sure and permanent cure can be effected.

II. Help me, Lord! The Lord is the Helper and Physician. Only he who knows this, only he who has learned to see in Jesus the right physician, only he is in a condition successfully to labor for the true improvement and betterment of society.

Our text shows that the Lord is such a helper in all times of need. He cures the ills of the soul. "Be of good cheer; thy sins are forgiven thee!" He also cures the ills of the body. "Arise, and take up thy bed, and go to thy house." And he arose, and went to his house. He departed cured in soul and in body. All troubles were at an end.

For society, too, and for the social ills and evils of the times, Christ, and He alone, is the true healer. He has been made unto us not only for wisdom, for righteousness, for sanctification, but also for salvation from all suffering. It is a source of joy to me every time when I can proclaim this glorious truth; and for this reason I find the holy office to which we have been called as shepherds and bishops of souls all the more precious, because thereby we are empowered at all times and at all places, and are indeed under obligation to do so—to declare this pre-

vious truth to the children of men. His praise shall forever be in my mouth. He is my one and all, my most glorious possession; and although there are to-day, as there were then, not a few who cry out, "This man blasphemeth," because he ascribes to Christ what belongs to God alone; yet I will for all that not cease to testify of the Son of man that He has power on earth to forgive sins. He unlocks and nobody locks again; He locks and nobody unlocks. I will not cease to believe concerning my Lord and ever to testify concerning Him. He has done all things well. The deaf hear, the dumb speak. He has gone about and has done good deeds, and has healed all who were under the dominion of the devil. Who is like unto Him? I will never tire of praising my Lord and saying that He does all these things even to the present day. Glory be unto Thee, O Christ!

And now then, O my people, would you have help in your needs? *Eecce Homo!* Behold, here is the Man who brings this help; your King with a crown of thorns, your Jesus, who has been exalted to the right hand of God the Father to be a Prince and a Saviour, to give forgiveness and repentance from sins. He it is who has by His death overcome death, who through His sufferings has overcome your sufferings, and helps you in all times of need as often as you are in trouble. There is salvation in none other. He is the only Deliverer who can save in the present disintegrating process of the social status of mankind. He, the Lord, is the physician, your physician also.

I know full well that this claim is not acknowledged everywhere. I know, on the contrary, that in certain circles we need but mention the name of the blessed Jesus, and the result is a storm of abuse and ridicule. Think only of that Berlin candidate of theology whose confession, "Jesus Christ, the same yesterday, to-day, and forever," sufficed to arouse the wildest excitement and opposition in a recent public assembly. So much is certain, that all hell is aroused

when the Lord is acknowledged. His name suffices to awake all the powers of darkness and falsehood; and this alone should be enough to make us reflect most earnestly, to teach us that the Lord must be the source from which to seek the help we need in these dreadful times.

Again, others do not exactly want to reject the proposition that the Lord is the true physician; but yet their faith in this help is only half-hearted. Their faith is far from being an active, living, vital trust in the words and promises of God. Their faith is not such as characterized the men that brought the sick person to Christ. They were firmly convinced that Jesus could and would cure the patient, and therefore they brought him to the Lord.

Oh, that we could be like unto them! As long as this faith and implicit confidence in the Lord is not a living reality in our hearts and minds and souls, our labor at the elevation of the masses, at the regeneration of society will be patch and piece work in every respect. But where this condition has gained firm root, there we will be anxious to bring the sick to the Lord with the petition to have Him cure him. In this case we do not wait until others make a beginning. Faith is aggressive and energetic. Love knows how to find a way to satisfy the dictates of this faith. Shall we not all labor in this spirit and with these aims?

The Lord is the physician, and He alone is such. Do you believe this? It is not always a lack of faith not clearly to appreciate this principle or its application. Sometimes the cause is a lack of knowledge as to the condition of the patient. The diagnosis may be false. He who does not recognize, as the real source of all the ills and woes of modern society, the estrangement from God, but sees only in the corruptions and evils of society phases in the development of human progress, such as occur from time to time, such a person indeed will be slow to see in this God-man and His Gospel the remedy mod-

ern society so sorely needs. Such a person will look to the State, to society, to the laws for an improvement of the social conditions. It is sufficient for him if all kinds of external means of betterment are adopted, such as our ingenious age is so productive in. But let us not deceive ourselves, beloved. All such movements touch only the external and can produce no new life, can be no living fountain. All these fall to the ground with the words of our text, "And they brought a sick man to Him," to the Lord. It is the Lord, beloved, who can give life. It is the Lord who restores health, and it is the Lord alone; and, accordingly, it must be our work, if we would co-operate in restoring new life and strength to the people of our generation, to bring this generation in its sickness to the Lord, and the Lord to this generation in its sickness. This centre of all life we must never lose sight of. We must preach Christ, we must bring Christ home to the hearts and the consciences of the people. We must appeal to Christ in good hours and in bad, in joy and in suffering. Come, Lord Jesus! He is the physician who can do wonders, who can help effectually.

I am at the end. It would be a blessed end if we could say, "And when Jesus saw their faith." It is certain and beyond dispute that the question we are considering to-day, as indeed all social and church problems, can be solved only by faith. Faith gives inspiration, too, to our deliberations and to our work. Lord, strengthen our faith, so that we may see this great misery in its reality and truth around us, but also that we must, above all things, learn in its whole length, breadth, and depth the glorious Gospel truth, that the Lord our God is the true physician for all the ills and woes that afflict the world. Amen.

It is as easy as lying . . . to be on amicable terms with error and with wrong.—*Farrar.*

THE EVIDENCES OF IMMORTALITY OUTSIDE OF THE BIBLE.

BY CHARLES E. LOCKE, D.D. [METHODIST EPISCOPAL], PORTLAND, ORE.

When a few years are come, then I shall go the way whence I shall not return.
—Job xvi. 22.

"If a man die, shall he live again?" has been asked by many anxious inquirers from the days of the patriarch Job down to the present time. In this life we labor for results. The operations of to-day depend upon the expectations of to-morrow. As the happiness of old age depends upon the discretion and obedience of youth, so if man is to live again we cannot divest ourselves of the impression that future peace will be in proportion to present faithfulness. Atheism has stubbornly assailed the citadel of the soul's immortality, but only to the substantial strengthening of faith in the doctrine. I used to grow indignant at the impudence of unbelief, but now, even its bitterest attacks, before they reach my ears, are transformed into the doleful lamentations of disappointed and deceived souls. Some one has remarked that agnosticism and unbelief are due largely to an atrophy of that part of the brain upon which the higher and holier tastes depend. Let me hang out the danger signal at the appalling brink of an atrophy of faith. Many a poor soul is being hurled about in the savage whirlpool below unable to extricate himself.

At the request of a small company of thoughtful and devoted young men, I desire to give to you some arguments on the immortality of the soul, outside of the Bible, which I will ask you to place alongside of the unanswerable scriptural argument, as strong and influential collateral evidence: First, in the natural world annihilation is a myth. Your house burns down, but no force is destroyed; by a slow process of growth the soil and rain and sunlight and atmosphere are transformed into the tree, which furnished the building

material. Combustion simply releases these forces and they go back to their original condition. So was it at a point in creation: out of materials already in existence God made man's body. Man stood before his Creator a perfect animal. But from the depths of infinite resources God gave man what other animals do not possess—a living soul. Death is combustion. The body in death returns to the earth, and the soul to the region of its nativity. No diminution! No annihilation!

Again, chaos and confusion precede order and symmetry. In the physical universe, from chaos and gloom, by methods of development, have been marshalled the mighty hosts of suns, planets, satellites, animal and vegetable life, until all is capable of perfect classification. Also in the universe of thought. In their earlier periods principles were followed like phantoms in the breaking dawn. To-day astrology, with its sages and magi, has given way to astronomy, which, with inebriating fascination, handles the telescope and the spectrum. Alchemy, with its witches and wizards and boiling cauldron, has given up its homely chrysalis for the gay plumage of an indisputable science. So we look for order in the moral government of the universe. Here is moral confusion! Peaks of holiness rise higher, but cañons of vice grind deeper! What one holds dear another defames! The laws which some obey others deride. Here the good suffer, the bad prosper. The Psalmist discriminatingly writes, "My steps had well-nigh slipped when I saw the prosperity of the wicked." Here are too many human monstrosities who feed upon the pains and aches of their fellows. Order must come, but another world will be required! Tears enough are wrung from broken hearts by evil influences to run the water-wheel of immortality forever! Another life will be required to correct the irregularities of the rewards and punishments of this life. Creation is a colossal failure if there is no immortality. Better to have

been a brute on the hillside than a man, if there be no life after this! If the Bible doctrine is a myth, then life is a burlesque, integrity a burden, and conscience a curse! Persuade all men that there is no life after this and the human family would be hurried to extinction by suicide! In the future world virtue will be rewarded, and those who throughout their lives here have suffered for the right will be crowned by the Judge of all the earth, who can make no blunders!

Again, humanity instinctively and universally desires immortality. To live again is the hunger of the soul. As the babe instinctively takes nourishment at its mother's bosom, so without instruction men have reached out after a better life. Go back along the years and to every nation propose the question, "If a man die, shall he live again?" and what responses will you hear?

The great Roman orator, Cicero, said: "Yes, oh, yes! But if I err in believing that the soul of man is immortal I willingly err, nor while I live would I have the delightful error extorted from me; and if after death I shall feel nothing, as some philosophers think, I am not afraid that some dead philosopher shall laugh at me for my mistake."

Socrates declared: "I believe a future life is needed to avenge the wrongs of this present life. In the future life justice shall be administered to us, and those who have done their duty here in that future life shall find their chief delight in seeking after wisdom."

Yes, the soul is in exile. Like the homing-pigeon released, it hurries back to the bosom of the Father. Man is not satisfied with his humanity! As one writer has put it, our race is homesick.

Again, I find another argument for the soul's immortality in the fact that though the body may weaken and die, the soul expands. In man, then, are two identities—one physical, the other spiritual. An emaciated body may sustain a master mind. Napoleon said to

his surgeon: "You physicians are unbelieving because you cannot find the soul with a dissecting knife." Alfred the Great, and Talleyrand, and John Wesley, and Gladstone, and Helen Hunt Jackson are conspicuous illustrations of the utter inability of disease and old age to impair the great soul within!

The argument for the soul's immortality is so convincing as to arouse within us mighty determinations to so live that our future estate may be among those whose soul trend has been upward to the regions of nobility and holiness. From the earth-side we are building an arch over the chasm of death. By faith and revelation we learn that a similar arch is constructed from the heaven-side. The keystone of the structure is Jesus of Nazareth. Let us give to Him the place He has won by His sufferings and triumphs! And the arch is sprung from earth to heaven and an highway is bullded over which our souls may travel to the domain of the pure and good! Praise God for the multitudes who are travelling over this highway! Let us be faithful that we too may journey to the regions of the blest!

PENTECOSTAL POWER.

By REV. F. P. BERRY [PRESBYTERIAN],
KANSAS CITY, KAN.

Ye shall receive power.—Acts i. 8.

THIS was the promise of Jesus to His disciples just before His ascension, a promise gloriously fulfilled in a few days—at Pentecost and thereafter. The disciples received power, genuine power, power from God, so that in their efforts to establish and extend Christianity they became practically irresistible. Not that they were able to convert all men, but to win many and to give the new faith an impulse which could not be overcome; an impulse that will yet secure for it the conquest of the world.

Now it is plain that this promise of power still holds good. The Church

of Jesus Christ may again have Pentecostal power. But it is also plain that there are conditions. There were for the first disciples. They complied with them and received the blessing. Had they not complied with the conditions the power would not have come, and Christianity would have died almost as soon as it was born. Therefore lack of compliance with the Saviour's conditions is the only reason why His Church ever lacks Pentecostal power. If this is putting the responsibility for the salvation of the world upon the Church, that is where it belongs. God has done all He can do, even with His omnipotent resources, to redeem the world. His people must do the rest. He works through means in spiritual things as well as material. His Church is His instrument. If the Church is not in condition for use, not even God can use it. The Holy Spirit can do all things. Yes and no. He is certainly omnipotent. But He cannot work against the will of men. He works according to law. There are laws in the spiritual world as well as the material. God will not and cannot violate them. Electricity is the best physical agent known by which to illustrate the workings of the Holy Ghost. You say electricity can do almost anything. True; but only in conformity with the law of its nature. Only by means of conductors. Only as its way is properly prepared. Let the machinery be in order, and see how the electricity flies along the wires, carrying your messages, pushing your cars, furnishing you light—in many ways exhibiting power and accomplishing your will; but let the machinery be out of order, let the wire be cut, and where is your electricity? Even so the Holy Ghost. Let the conditions be complied with, and how He flashes forth light, power, salvation! Let the wire be cut, and even the Holy Spirit cannot overleap the break. The fire from heaven cannot come.

So let us look at this Pentecostal power and see some of its characteristics and conditions. What is it?

1. First, it is the power of religious earnestness. Half-hearted religion is no religion at all. God wants the whole heart or none. He says there can be no partition in the heart, no division of affection between Him and the world. The heart that is partly the world's is wholly the world's. Earnestness is working at religion, not playing at it. Earnestness makes religion one's chief business. It goes at it as men dig for gold in the mountains, determined to have it if it is there. That was the way with these first disciples. They knew the power existed and was meant for them. So they were going to have it. They would meet God's conditions, whatever they were, for they were determined to have the power. If they had had to wait in Jerusalem till now, two thousand years, they would have waited. But they would have got the power. That was religious earnestness, which means ardor, intensity, continuance, determination, irresistibility, victory. Earnestness and sincerity are about the same thing in religion. So many Christians are insincere without knowing it. So Jesus says. Their purposes, their professions, their prayers, their piety, do not take a life and death grip. They do not get to the bottom of their hearts. But without Pentecostal earnestness there can be no Pentecostal power.

2. Pentecostal power is the power of union. In union there is strength. In division or separation there is weakness. Forty sticks will not make forty separate fires scattered over the prairie. They will all go out. Put them all together, and now see what a blaze. Again and again are we told that those one hundred and twenty disciples were *all* in that upper room—not one hundred and nineteen, but one hundred and twenty. All there and all with one accord. The heat generated fused all hearts into one. Did you ever see the hard, cold pieces of iron melt and flow together in the furnace? Then the moulder can make what he pleases out of the molten mass. The Church is the

body of Christ. He is the living head. But a body, to be of any use, must obey the head. The feet must walk wherever the head says go. The hands must work just as the brain directs. Did you ever know a healthy hand that did not write or lift or pull or push or work exactly as the mind desired? Did you ever see a healthy foot that did not stand still or move in perfect obedience to the command of the soul? What do you say when the hand or foot does not or cannot work or move when the will sends a telegram down the nerves? You say that there is paralysis there. The foot or hand has lost nerve connection with the brain. It is practically dead. The body is no longer a unit. The connection must be restored or the mind can never use it more. Such is the Christian who is out of connection with Jesus or out of sympathy with the rest of the Church. The lack of union destroys the power of the human body or of the Christian Church. My friend, what if you should be the hand or foot or eye or tongue that Jesus cannot use? Think how a paralytic foot or hand or tongue impairs the serviceableness of the body. Think how a few church-members who never unite in prayer and work with the rest shear the Church of strength.

3. Pentecostal power is the power to witness for Christ. Christianity is a religion that advances by means of testimony; and *only* so. Where no one speaks for it, it dies. It needs the tongue. That unruly member sanctified is its chief disseminator and propagator. The disciples were to be witnesses for Christ. That was their chief character and their main business. So Jesus said. Hence they must talk about Him, and that perpetually. Talk about His miracles, His instructions, His divinity, His death, His resurrection, His fulfilment of prophecy, and, above all, His love and pardon for sinners. For the first thirty or forty years there were no books written about Him. His Church grew mightily, but all by means of talk. If the first disciples had not

talked about Jesus more than some of His present disciples do, His cause would have been dead before the New Testament was written. The knowledge and influence of His life and death and resurrection would have been lost in a hopeless oblivion—buried in a grave from which resurrection would have been impossible. Imagine Peter spending a week or a month without mentioning the name of Jesus. Imagine groups of the disciples meeting and talking about the weather, the crops, politics, or finances, and not saying a solitary word about their ascended Lord. True, holy living is good testimony for Christ. Without it talk is mere hypocrisy. But true, also, that out of the abundance of the heart the mouth speaketh, and when the heart is as full of Jesus as were the hearts of the first disciples, the tongue reveals the fact. "We cannot but speak," said Peter. It required no force to make the words come. It would have required force to keep them back, more force it turned out than either the Sanhedrim or Satan possessed. How many Christians are tongue-tied! My friend, what are you waiting for? In heaven your testimony will not be needed. Every one believes in Jesus there and sounds His praises. It is here that your witness is wanted. Here is where Jesus is denied and disbelieved. And the time is passing. You will soon be gone. Use your voice for Jesus. Use it all the time and everywhere. Sign language will do for mutes. But that is not the language of Pentecostal Christians; and Pentecostal power will never descend upon a church of mutes.

4. Again, Pentecostal power is the power of the Word of God. Have you noticed at Pentecost what a reasoner, what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? What gave him that power to move men? Read over his address, and you will find nothing there you can explain by the ordinary rules of rhetoric or canons of secular elo-

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quence. It is the plainest kind of a speech. It is founded on quotations from the Old Testament; but it has fire in it, and it is the fire which God says His Word contains. Peter treated it as the Word of God, and found in the actual Jesus, who had just died and risen, its literal fulfilment. That was enough to set a man on fire who had any spiritual life within him. And that is what the Word of God will always do when it is treated as a thing of life and given its living work to do. There is no life, of course, in a book, a sheet of paper, or in a few characters made with printer's ink, any more than there is life in the husk of the grain of wheat; but there is life in the kernel, and if you put the grain of wheat into the proper conditions the life of the kernel will manifest itself. It will grow. And have you not observed how often we read in the Acts, "And the Word of God *grew* and multiplied." Who ever heard of a word growing? But that is what God's Word does; and there is no power in the Church without it. I have no doubt in that daily prayer-meeting before Pentecost the disciples were all studying the Old Testament, and especially the parts Peter refers to in his sermon, and their hearts burned within them as they found how literally the prophecies, uttered hundreds of years before, referred to the man Jesus whom they had seen. My friend, what is God's Word to you? Is it simply a book, a dead book, gathering dust on your book-shelves, or is it a live thing, a living message to you from the God of life and love? Do you love that Word and study it? How much more do you know of it than you did a year ago? How much of it have you planted in your own heart and the hearts of others to grow there? Did you ever know an earnest student of God's Word that did not grow in piety? Did you ever know a church that fed on God's Word that did not have something like Pentecostal power? Did you ever know that power to come where the Divine Word was not honoured?

5. Pentecostal power was the power of prayer. "Oh, how I would like to have heard the prayers of those one hundred and twenty in that upper room after Jesus ascended. Such thanksgiving for the life and death and resurrection of Jesus. Such supplications for the Holy Spirit. Such confessions of sin and unworthiness and requests for pardon. Such expressions of willingness to be used in any way the Redeemer would indicate, and such petitions for power to convince the world of the truth of the claims of Jesus and to persuade them to accept Him. Oh, here was prayer just in the right place and time and manner. Just as Jesus had directed. And what an answer it received! In God's good time the *baptism of the Holy Ghost*. Who can explain, analyze, define the power of prayer? What marvel and mystery that God should confer such power upon sinners! Power to move the arm that moves the world! The Holy Spirit was promised. He was coming. But He could only come when prayed for. The heavenly electricity could only descend on human wire. Christians, do we want apostolic baptism? Do we want Pentecostal power? Are we willing to pay for it the Pentecostal price of apostolic prayer?

6. There are many other characteristics of this Pentecostal power. It is the power of a complete consecration, the power of an indomitable courage, the power of spiritual concentration, the power to win souls to Jesus Christ. But they are all summed up in this, it is the power of the Holy Ghost—the power of human hearts when taken possession of by the Divine Spirit. Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Ghost? Did any one ever try to make you believe that a kerosene lamp or a gas-jet or even an electric light was the spring or summer sun? Could electric lights enough be manufactured to make the earth put forth her buds and flowers and fruits? Oh, how easily

the sun awakens the sleeping forces of nature and clothes the earth with verdure! What transformations when the sun goes to work! And what transformations when the Holy Ghost descends! See the coward Peter denying Jesus! See all the disciples fleeing at His arrest! But see their courage after Pentecost! Oh, there will be great surprises when Pentecostal baptisms are multiplied. How mute Christians will talk! How the lame will walk, the paralytic leap, the deaf hear, and the blind see! Many Christians now say, "I can't." But there will be no such word as "can't" in the new Pentecostal vocabulary. Are the resources of the Holy Spirit limited? Is He not infinite? Are not all things possible with God? We have waited six thousand years for steam and electricity; but these forces existed even in Eden, and might have been used if we had only known how. We have waited two thousand years since Christ for the promised conversion of the world. The power to bring it about exists. It is possessed by the Holy Ghost. It is Pentecostal power. Shall we have it? Have it now? Or wait another two thousand years, while the world rolls on in iniquity and generation after generation pass on into hell? Is there any reason why the Church of to-day cannot everywhere equal the Church at Pentecost? What had they that we have not? Nothing but the Holy Ghost. The miraculous manifestations were no part of their power. They were simply to authenticate the disciples and the new faith; but we need for Christianity no further authentication. The speaking with tongues was no part of their power. That was simply an ecstatic utterance of the praises of God in foreign languages which even the speaker himself sometimes did not understand. When Peter and the rest preached, it was in their own vernacular. When a foreign missionary goes to China he must learn the language in the usual way of hard study. We have much more than the early disciples had

of prestige, position, and especially church machinery. They had almost none. No church, no organization, no machinery, nothing. Yet see what results. We have organizations and organizations innumerable; wheels within wheels almost bewildering. What if we are depending on our own machinery? What if the train is detached from the engine? What if the wire is cut?

WALKING WITH GOD.

By D. J. BURRELL, D.D. [REFORMED],
NEW YORK CITY.

And Enoch walked with God: and he was not; for God took him.—Gen. v. 24.

In this fifth chapter of Genesis we have a procession of nobodies. Adam and Seth and Cainan and Mahalaleel and Jared—these are mere names. There are those who count themselves fortunate in being able to trace their lineage back through some generations to a baron or a blacksmith, as the case may be, but here is something better.

"A prince can make a belted knight,
A marquis, duke, and a' that;
An honest man's aboon his might—
Guid faith, he maunna fa' that!
For a' that, and a' that,
Their dignities, and a' that,
The pith o' sense and pride o' worth
Are higher ranks than a' that."

The proudest genealogy which any man can boast is that which makes us part and parcel of the human family; as it is written, "He was the son of Seth, who was the son of Adam, who was the son of God."

As we pass along this monotonous list of our commonplace and insignificant forebears, we suddenly come upon one whose life, embraced in a brief sentence, is suggestive of interminable chapters of duty gloriously done—"And Enoch walked with God."

The walk is significant of the manner of life. It is our walk that carries us about to and fro, from door to door, and makes us part of the great busy

world. So life is aptly represented as walk and conversation, the latter word being from *convertere*, "to turn about." You may stand at the corner of Broadway and pass judgment with some degree of certainty upon the character of the passing multitude by the manner of their walk. Here is one whose step is firm and rapid, manifestly a man of purpose; here is another who treads his way in and out—a schemer; here is one who struts past, erect and heedless of others—a self-opinionated man; one staggers by—the manhood is gone out of him; one shuffles by—"interference," as horsemen would say—a shiftless good-for-naught; another passes with a mincing gait—a small man; one saunters by with a jaunty air—a "thing of beauty," but of little or no practical account; here goes a plodder, who sets his foot down heel and toe, a commonplace man, but adept in "the art of ultimate arrival," as they say. Thus does the gait betray the man.

Not without reason, therefore, are we exhorted in Holy Writ to walk aright; to walk before God in the land of the living; to walk circumspectly, not as fools, but as wise; to walk in the truth; to walk in our houses with a perfect heart; to walk worthy of the Lord unto all pleasing; to walk after the Spirit; to walk in newness of life; to run in the way of the Lord's commandments; to walk in the light of His countenance; to walk by faith. "I beseech you," says Paul to the Ephesians, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"Oh for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb!"

The sum total of a holy life is embraced in this expression, "to walk with God." It implies the closest and most intimate relation with Him. He is, so to speak, our companion on the

long journey; our comrade in struggle; the sharer of our plans and purposes; our friend and confidant.

But prior to any such association with the Infinite One it is obvious that there must be a reconciliation with Him, for by nature we are not on good terms with God. In the beginning Adam walked with God "in the garden in the cool of the day." There was nothing between them. Then came sin and opened the mighty chasm of separation; and since then the condition of the race is set forth in those pregnant words: "The carnal mind is enmity against God." It is obvious, therefore, that before the present walk of confidence can be resumed there must be reconciliation. For

"In friends
That do converse and waste the time together,
Whose souls do bear an equal yoke of love,
There must needs be a like proportion
Of lineaments, of manners, and of spirit."

It has pleased God to make an overture of peace in the Gospel of Christ. The cross is a flag of truce. In accepting Christ we make our peace with God; as it is written: "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh, through death, to present you holy and unblamable and unprovable in His sight." When we have attended to this prerequisite, and not before, we are ready to walk with God.

Then three things are necessary, as one commentator says, that we may walk consistently with Him; to wit, like-mindedness, spiritual-mindedness, and heavenly-mindedness.

I. *Like-mindedness.* "Can two walk together," asked Amos the herdman, "except they be agreed?" It was in the time of Israel's degeneracy; the altars flamed with sacrifices, the temple was thronged with worshippers, but all was superficial. The people smote with the fist of wickedness and were at variance with God.

If we are to walk in friendliness with Him there are some things concerning which there must be no difference of

view. One of these is *sin*. What does God think about sin? It is filth, leprosy, palsy, bondage, virus, mortification, death. He says: "Thou shalt not bring an abomination into thy house; but thou shalt utterly destroy it, and thou shalt utterly abhor it, for it is an accursed thing." This is how God regards it. What, now, do you think of it? Do you cherish the unclean thing? Have we "a darling sin"? God is pleased to represent His relation to the redeemed soul as that of the bridegroom to the bride; as He says: "Henceforth thou shalt call me no more Baali, but Ishi"—that is, not, my master, but, my husband. But can the husband love the wife who holds an ill-gotten child in her arms? So is a darling sin in the sight of God. If we are to walk in friendly converse with Him we must put the abomination from us.

And then another fact as to which there must be no difference of opinion is *salvation*. It has pleased God to devise a plan of salvation as revealed in the Gospel, of which He says: "There is none other name under heaven, or given among men, whereby we must be saved." This plan of salvation centres in Christ. What does God think of Christ? He says: "This is My beloved Son, in whom I am well pleased." What think ye of Christ? Is He a root out of a dry ground? Has He no form or comeliness that you should desire Him? or are you also well pleased in Him?

II. *Spiritual-mindedness*. The line is clearly drawn in the Scriptures between those who live unto the flesh and those who live unto the Spirit, as in the eighth of Romans, where the apostle says: "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do God did by the sending of His own Son to condemn sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but

after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally-minded is death; but to be spiritually-minded is life and peace." Here the two levels of life are clearly defined—the level of the flesh and the level of the Spirit. To the former belong all such as give themselves to sordid pursuits; who are troubled about what they shall eat and drink and wherewithal they shall be clothed; who are chiefly troubled as to a livelihood or a competence. If the flesh were the whole man this would be sound philosophy; let us then eat and drink, for tomorrow we die. Death ends all. On the other hand, those who live unto the Spirit, as being akin with God, who is a Spirit, make much of the higher nature. The abundance of their life consisteth not in the things which they possess. They lay the deepest emphasis on duty and character and responsibility. To them "ought" is a great word. The business of their life is religion in its etymological sense—that is, the binding back of the soul to its Creator: they seek first the kingdom of God.

III. *Heavenly-mindedness*. We are pilgrims and sojourners here. We pass through life like Abraham, who built no house, but dwelt in tents, moving on in obedience to the voice, ever looking for a better country, even for a heavenly, and a city that hath foundations, whose builder and maker is God.

The man who realizes that he is merely sojourning here, and passing on to another country where he shall dwell forever, will surely concern himself as to that future land. Sir Walter Raleigh, when he had determined to sail to Virginia, took the precaution of discovering whatever might be known as to the topography of that far-distant land. He made inquiry of travellers who had been there; he consulted the maps. Much more, if we are going to the celestial country to make eternal dwelling there, we should be concerned to learn whatever might be known about it.

Still further, the man who expects to make his endless home in another land will surely take pains to adjust himself to the needs and customs which prevail there. If Canaan is to be our home we should be mastering its language. If all its inhabitants wear white robes we should assure ourselves that a white robe will become us. If it be true that in that country "His servants do serve Him," we should here be practising an implicit, unquestioning obedience. If over the gateway is written, "There shall in no wise enter anything that defileth, neither whatsoever worketh abomination or maketh a lie," then we should be scrupulously keeping ourselves unspotted from the world. If they sing there "Worthy is the Lamb to receive honor, and glory, and power, and dominion forever and ever," we should attune our voices here in adoring praise.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

In one of David's Psalms he likens the upward progress of a redeemed soul to the flight of a dove: "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The flat roofs of those days were used for the storage of all sorts of rubbish; shards and broken furniture were deposited there. The doves made their nests among this litter, and at day-break they might be seen emerging and drawing upward and careering through the air; their wings caught the rays of the morning sun as they wheeled round and round. The glory shone against their breasts. Gold! Silver! So from the lower life of sordid cares and pursuits the soul mounts upward in communion with God.

But Isaiah is bolder. He likens the spiritual life to the flight of an eagle: "They that wait upon the Lord shall be as Mount Zion that cannot be moved; they shall mount up as on eagle's wings." The eyes of the eagle are tow-

ard the noon-day sun. See how on poised wings he rises higher and higher. An intervening cloud hides him from sight for a brief moment. Up yonder he appears—a mere spot upon the blue—still mounting upward, to kindle his undazzled eyes at the full mid-day beam. So

"Rise, my soul! and stretch thy wings;
Thy better portion trace;
Rise from transitory things
Toward heaven, thy dwelling-place!"

"Sun and moon and stars decay;
Time shall soon this earth remove:
Rise, my soul! and haste away
To seats prepared above."

The end of Enoch's life was worthy of its calm, majestic flow: "And he was not; for God took him." His life, as lives were counted then, was a short one. He died at the age of three hundred and sixty-five years. His son Methuselah lived nine hundred and sixty and nine, but Enoch's life was the longer; for he filled it full of heavenly service. He walked along the celestial heights communing with the Infinite—on toward the glorious sunset, until one day the crimson gates rolled back and he passed in. Death! Oh, no! Enoch did not die. God took him, and passing in, he continued to walk with God. So let us live, good friends, that at the last our transition may be as calm and peaceful as Enoch's. A good life is the preparation for a pleasant death.

"So live, that, when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not like the quarry slave at night
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

It will not be without travail in most classes that a better order of society will be established, and what we sometimes call the Kingdom of God will come.—*Horton*.

THE BACKBONE OF CHARACTER.

BY REV. GEORGE H. HUBBARD, NOR-
TON, MASS.

What doest thou here?—1 Kings xix. 13.

PURPOSE is the primary element of all true living. Character is purpose crystallized. Success is purpose loyally obeyed. Achievement is purpose bearing fruit. Circumstance and external result are mere side issues, and of secondary importance.

The great question for every one is not, "Where art thou?" but, "What doest thou?"—not, "In what sphere do you move?" but, "How do you fill your sphere?"—not, "What position do you occupy?" but, "What use are you making of your position?" "What purpose brought you into that position and keeps you there?"

Circumstances are not always within our control; but we are absolute masters of purpose. *Where we are* may be determined by others; *what we do* is determined by ourselves alone. We cannot all of us choose the exact sphere in which our labor shall be performed; but we can choose how our work shall be done. Privileges are the gift of God. Attainment and service are the things which human effort fashions from the Divine gift, or by its aid. "God asks no man whether he will accept life. That is not the choice. You *must* take it. The only choice is *how*."

"Do not dare to live," says a great preacher, "without some clear intention toward which your living shall be bent. Mean to be something (and to do something) with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading." The true life clusters around a clearly defined purpose. From this purpose it takes direction and form. Inspired by conscious loyalty to its purpose, it challenges opposition and criticism with the bold assertion, "To this end was I born, and for this cause came I into the world." For such a life failure is impossible. The man with a pur-

pose is immortal and invincible and irrepressible till his purpose is realized and his work is done.

A life without a purpose is like a ship without a rudder. It matters not how strong a breeze of fortune from without may fill the sails, nor what abundant power of talent or energy may throb within to urge it onward, the voyage will be a failure and no port reached at last. The vessel, however grand and beautiful, will beat aimlessly and helplessly about alike in storm and calm, and be no better off at the end of the voyage than at its beginning. In other words, the purposeless soul will simply drift about on the surface of life's ocean, deriving no real benefit from privileges enjoyed, making no worthy use of talents possessed.

Or, again, our life is like a loom. God puts on the warp of circumstance and privilege and talent: daily duty is the shuttle which, flying back and forth, weaves our threads of purpose into the web of character and worthy accomplishment. If the shuttle be empty, nothing is woven. Without personal effort the best of circumstances can produce no result.

Chief Justice Chase once stopped at a little railway station in Virginia, and was informed that it was the birthplace of Patrick Henry. He immediately went out upon the platform, and admiring the magnificent scene which met his gaze, exclaimed: "What an atmosphere! What a view! What glorious mountains! No wonder that Patrick Henry grew here." "Oh, yes, sir," replied a native standing near, "that is very true. Yet so far as I have heard, that landscape and those mountains have always been here; *but we haven't seen any more Patrick Henrys.*"

We are all of us very skilful in tracing great lives back to their imagined sources of environment and opportunity. We see in Luther only a man lifted high above his fellows by a chance wave of the Reformation spirit that happened to gather just when and

where he was born, and swept him along on its resistless current; and Lincoln, like a modern and masculine Aphrodite, springs full-grown from the foam of the surging anti-slavery movement. Nonsense! Environment and opportunity never yet made a great life unless they were interwoven with the web of noble purpose and earnest effort.

To Luther and Erasmus came the same great opportunity; and Erasmus had unquestionably the greater talent. Yet the life of Erasmus is forgotten, while the name of Luther is a household word throughout the Protestant world. Why? Because Luther wove into the strands of Divine opportunity the threads of his own dauntless purpose, thus making a web (homespun and coarse though it was) of glorious achievement that has blessed all succeeding generations. Erasmus, on the other hand (working always in finest silks), only wove the threads of selfish cowardice, so making of his opportunities a winding-sheet for his burial.

If opportunity and environment could make men great, then would Benedict Arnold be as great as George Washington; but judged by the moving purpose of their lives, one has been crowned with honor and the other is buried in infamy.

The greater the opportunities and privileges that accompany it the greater is the evil that grows out of a mistaken or an unworthy purpose. And there are numberless men and women of every degree of culture and natural endowment, living amid the most favorable circumstances, who, because they are wanting in purpose, float about the surface of life like the jelly-fish in the sea, mere inert and pulpy masses. They add no strength nor interest nor character to the society in which they move. The world would be quite as well off without them. They contribute nothing to its wealth or wisdom or happiness while they live; and they are not missed when they die.

Purpose is a distinguishing mark of

true manhood and womanhood. It is the offspring of intelligence and moral sense. It brings humanity into contact with the Divine.

You ask a rock, What doest thou here? and if it were gifted with a voice, it could only reply: "I do nothing here. I was placed here by some great upheaval of nature. The glacier brought me here; or the volcano hurled me here; or the ocean with its mighty billows rolled me here. I came hither without purpose or will of my own, and I remain here without purpose or achievement; for I am only a lifeless, insensible rock."

Are there not also men and women, yes, and very many of them, who, if asked the same question, could give no better reply? There are thousands and tens of thousands of men in business or professional life, who, if you should ask them, What doest thou here? What motives led you to choose this particular line of activity? What end do you hope to attain as the result of your toil? must, if truthful, answer, "I did not *choose* my calling; I merely drifted or stumbled into it. The tide of circumstance placed me here. I do not expect to accomplish any great thing; but am satisfied if I make a living and do no harm in the world."

Ask many a student in college or seminary, What doest thou here? and the reply will come: "I am here because my parents have sent me;" or, "I am here to study." Yes, but that means simply that you are here and that you will permit your surroundings to exert their full influence. The question is, What is the purpose of your study? What are you going to do with the knowledge acquired? Of what use shall it be to yourself or to the world? Who learns merely for the sake of learning, and prides himself that he is better than his ignorant brother in consequence, is like a rock on the summit of Mount Washington priding itself by contrast with a rock in some obscure valley, when perhaps the same convulsion deposited both in their places.

Ask many a Christian in the Church, What doest thou here? and he will be compelled to reply: "I was floated here by a strong current of religious training and influence;" or, "The prayer-meeting glacier, slow and cold, landed me here;" or, "A volcanic eruption of revival excitement and emotion hurled me here almost before I was aware." Yes, but what *doest* thou? "Do? Why, I am here. Isn't that enough in itself? I am a respectable, established church-member. I expect to be saved by Divine grace, not by anything that I may do. This is the fulfilment of all purpose. This is the be all and the end all of religion. Hallelujah, 'tis done!"

So we may find them everywhere, souls wholly absorbed with the thought of privilege, but with never a thought of the purpose of life. Individuals priding themselves in the position they occupy or the blessings they enjoy, but persistently ignoring the fact that they have anything to do in their position, or that they are called upon to use their privileges for any great end. They might as well be rocks, for all the benefit they confer upon their fellows. And such they are. "Stones of stumbling and rocks of offence," the apostle calls them. They lie right athwart the pathway of human progress and hinder the advance of other souls.

Your true man, your true woman, is the man or the woman with a purpose, who bends all circumstance and privilege to the accomplishment of that purpose; and there are no circumstances so adverse, no spheres of service so small that cannot be made glorious by high purpose. The most limited talents, the smallest opportunities are, by the magic of earnest purpose, transformed into rich channels of blessing to the world.

Mankind may be divided into two great classes: those who have a purpose in life and those who have no purpose; those whose sole thought is to enjoy and those who try to *do* something in the world. Some one has said

that "the aim in life is what the backbone is to the body; without it we are invertebrate, belong to some lower order of being not yet man. No wonder that the great question, therefore, with a young man or woman is, What am I to be? and that the future looks rather gloomy till the life-path opens. The life of many is a tragedy of aimlessness. There are lives that have no meaning on earth. Lose them, and the earth has lost nothing; no niche is empty, no force has ceased to play, for they have no aim, and are therefore—nobodies. Get your meaning, then, first of all. Ask the question till it is answered past question, What am I? What do I stand for? What name do I bear in the register of forces?" And the answer must come from yourself. It is not to be found in your surroundings. Circumstance and environment cannot reveal it. It is contained in that one word—*purpose*.

Again, purpose is the *measure of value* for any life. Wealth, culture, opportunity, learning, fame, all these are absolutely valueless unless they are directed by a noble purpose to the accomplishment of some worthy end. The rascal who can speak a dozen languages is no less a rascal and does no less harm to his fellows than the rascal who cannot even speak his mother-tongue correctly. The chances are that he will do much more harm than his less cultured brother-rascals. The luxurious but aimless idler who is a model of taste and refinement is a greater curse to society than the rude and thriftless pauper who begs his bread from door to door.

Then do not tell me that you are striving to make an independent fortune. Tell me rather *why* you are toiling for riches. What are you going to do with your wealth when you have won it? A single dollar wedded to a noble purpose is worth more than a million aimless dollars. Two mites have stood through the ages as the type of largest benevolence and devotion; while countless larger gifts and princely offerings

have been forgotten in a day. Why? Because the mites embodied the largest purpose and the most lofty desire of which the human soul is capable.

Do not tell me that you are cultivating your mind. Tell me *why* you are cultivating it. Who is to be the better for your study and learning? Will the world be richer or poorer for the sacrifices that have been made and the effort that has been put forth that you may have opportunities for culture? Better is a scant education consecrated to noble aims than the profoundest learning acquired for its own sake merely. Mr. Moody has won more souls for Christ and has done more to uplift and bless the world, despite his imperfect grammar, than many a faultless rhetorician and scholar who has drifted into some prominent pulpit without any definite purpose.

Again, do not tell me that you are in the Church, a member "in good and regular standing." Tell me *why* you are in the Church? What are you doing there? The Church is nothing, unless it be the place to do the most and the best work for the Master. Are you doing His work? Or are you merely trying to bask in the sunshine of His presence? There is Christianity and Christianity. There is religion that is useless alike to its possessor and to his neighbors; aimless, invertebrate religion. And there is religion that uplifts the soul in which it dwells and all other souls that it touches; religion full of grand, unselfish purpose. There is the disciple who asks, "What shall we have?" as did Peter, and the disciple who cries with Paul, "What shall I do, Lord?" The two types are as far apart as the poles—yes, as heaven and hell.

Jesus Christ is universally acknowledged to be the greatest of earth's great men; and by a large part of the Christian world He is worshipped as Divine. What is it that so exalts His life over all other lives? What has placed Him without a peer at the summit of human living? Circumstance? Few are the

men for whom circumstance has done less than for Him. A poor carpenter's son. Of a race that has been despised and persecuted the world over. Limited in His travels to a radius of less than a hundred miles. Having no opportunities for culture or education. Rejected even by His own people. If we speak of learning, there have been thousands more learned than He. If we say His teachings made Him great, we do well to remember that the New Testament contains more of the teachings of Paul than of Christ. If we look for the secret of His greatness in His death on Calvary, we are reminded that hosts of men before and since have suffered as much as He, and have died for truth and righteousness. No; none of these things nor all of them together are sufficient to explain the unique exaltation of Jesus. It was the *sublime purpose* that inspired Him from the beginning to the end of His life, that shone out in His every word and look and act; that changeless devotion to the will of His heavenly Father; that single-minded pursuit of His Divine mission; that perfectly self-forgetful yearning for the salvation of His brethren.

Men have rivalled His wonders of miracle-working. They have discovered the parallel of His teachings; they have surpassed Him in worldly knowledge; they have imitated His sacrifice; but in the one all-controlling purpose of His life He stands alone, immeasurably higher and more Divine than the noblest saints of the ages.

To-day we become Christ-like and fulfil the true Christian ideal, not merely by imitating the outward life of the Master, not even by studying His teachings and acknowledging their truth, but by striving to enter into fellowship with the grand purpose of His life, by making it the purpose of our lives, by letting the spirit of Christ so perfectly control us that it shall shape everything about us and bring everything into harmony with itself. The struggle toward a clearly defined purpose, "the

straight line right from His own self-knowledge to His work," was perfect in Jesus. His life pierced like a ray of resistless sunlight through the cloud of aimless lives by which it was obstructed, losing nothing of its brightness nor being deflected in the slightest degree from the mark. And so it should be with His disciples. Never was a more Christly definition of the Church than that recently given—"a covenant with a purpose."

That is a wonderful time in any life, whether young or old, when the soul wakes up from its long sleep of aimlessness and indifference and becomes conscious of a noble purpose throbbing within; when the man or woman ceases to look upon life merely as a thing to be enjoyed or endured, and sees in himself the embodiment of a Divine plan, the repository of Divine possibilities; when there breaks in upon the thoughtless ear the still small voice of God, asking: "What doest thou here?"

For so many this time never comes. They so fill their lives with the din of careless merriment that the voice of God is drowned. Or they are so stupefied with the sleep of selfishness that the sound makes no impression upon their ears; and so they go through life without grasping the great motives and inspirations of life's mission. They may be active, busy, restless, interesting, and interested in some good things; but they move all the while on the lower and not on the higher plane. They never discover the true meaning and possibilities of manhood or womanhood. There is a certain large activity of the physical and intellectual and social natures, but the moral or spiritual nature is dwarfed—the truer, higher self is neglected. What is needed is the breath of the Almighty and the touch of the Divine hand; not to destroy the lower nature or in any way to lessen its pleasures and enjoyments, but to arouse the higher nature to the great motives and purposes of self-denying love. No one can tell what sublime

possibilities are in any life till this awakening takes place.

"Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it," says Phillips Brooks. "That is the first thing that we want to say to any young man or woman in the building of whose life we feel an interest." Form your purpose and throw your whole life and energy into its accomplishment; and the grander your purpose is, the more sure you will be to make the world richer with every enrichment of yourself. But remember that

"The flighty purpose never is o'ertook,
Unless the deed go with it."

What doest thou here? It is a sentry's challenge to every soldier on the battle-field of life. And he must be living to little purpose who cannot answer the challenge. It comes to the youth, before whom life is just opening with untold promise, and bids him find his life-purpose quickly, that no time be wasted in aimless drifting. It comes with startling emphasis to those who are floating carelessly with the current of life, and calls them to a nobler manhood. It comes to the Christian selfishly resting in the shade of the tree of life, and reveals to him a larger service, a more worthy ideal. It speaks to all of purpose and achievement. It reveals to us the largeness and divinity of our lives. It calls to labor, to battle, to conquest.

"FREEDOM BY THE TRUTH."

BY REV. WALTER M. ROGER [PRESBYTERIAN], ST. CATHERINES, ONTARIO, CANADA.

Ye shall know the truth, and the truth shall make you free.—John viii. 32.

JESUS added, "If the Son therefore shall make you free, ye shall be free indeed." This is the one hope of poor, frail humanity, as Gladstone remarked when asked as to his faith in the divinity of Christ. Well did this text deserve the place of pre-eminence given

to it before the eyes of the nations gathered at the Columbian Exhibition. The first thing which strikes us is that—

I. There is such a thing as *the truth*. All creeds are not mere matters of opinion, true to those who believe them. This is impossible, as they contradict one another. If any be true, all inconsistent or contradictory must be false. Jesus claimed to be what thoughtful men for many a day had been expecting, "a Teacher come from God"—in short, Himself the embodiment of Truth, knowledge of which would bring freedom from the bondage of error and evil. From the book of the prophet Esaias He read, at the inauguration of His public ministry, His commission to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He promised that all the burdened and heavy-laden should find rest, if they would only "learn of Him." The reality of these claims He was willing should be tested by the results of His teachings. "By their fruits ye shall know them." Meantime, to help men into the exercise of the personal trust which was the one great essential to the experimental knowledge of this salvation, He wrought many mighty works, which were not only "wonders," but "signs," explanatory as well as confirmatory of His unprecedented claims. Witness the scene in the synagogue over the poor woman "whom Satan had bound these eighteen years"—prone and grovelling like a beast of the earth, instead of "upright," as God made man at first, with heavenward gaze, capable of holding converse with his Maker. She was bowed together and could in nowise lift up herself—a typical slave of Satan. He, who was manifested that He might destroy the works of the devil, called her to Him. Now, faith cometh by hearing, and hearing by the Word of God, and at this most critical moment in her history she had faith to hear and obey. He said to her, "Woman, thou art loosed from thine infirmity;" and

He laid His hands upon her, and immediately she was made straight and glorified God. Hence we conclude that—

II. *The truth is knowable*. How? Amid the many and varied replies to this question the present theme confines us to (1) the character of the Teacher, and (2) the results of His teachings. Now, friends and enemies alike agree that the character of Jesus is unique. For lofty dignity, purity, unselfishness, and consistency He is incomparable. Equally clear must it be to every candid student of the history of Christianity that its truth, *rightly understood* and *continued in* (v. 31), brings to men and to society freedom from the bondage of evil. This is capable of extended elaboration and illustration. For the present we are specially concerned with apparent failure, only too common, the error which accounts for it and the correction specifically provided by our Lord and His apostles. Amid endless variety of detail, the great trunk line of salvation through self-righteousness under the law has ever been the rival of salvation by grace through the all-sufficiency of a Divine Saviour, "to him that worketh not but believeth." The one inevitably leads to bondage, for which the only remedy is "the adoption of sons," leading into "the liberty of children." Paul's experience in Galatia led to a remarkable commentary on these very teachings of Jesus in the eighth of John. Hence we have very clearly, in Gal. iv., the special aspects of the truth as it is in Jesus needed and suited to the insidious error referred to.

III. *The "truth as it is in Jesus"* which meets the case. Him whom we receive and trust is (1) *Jesus under the law* (Gal. iv. 4). Man had sinned and incurred the curse of the broken law. To redeem him from this, Jesus was "made of a woman, made under the law," fulfilling its claims by His righteous life and His accursed death. Th'is He did as a preliminary to His great achievement—"that we might receive the adoption of sons." Hence we are

asked to believe in (2) *Jesus ascended and enthroned* — “giving gifts unto men,” and, first and chiefest of all, “the spirit of adoption, whereby we cry, ‘Abba’ (Father),” and rejoice in the “liberty of children.” This position Jesus and His apostle contrast with that of the man who turns to the law and its doings, “that he may live thereby.” Of the two classes in the Father’s house, servants and sons, he who chooses the former is warned of the inevitable consequences. “The servant abideth not in the house forever, but the son abideth ever.” So said Jesus, and Paul illustrates it by what happened in Abraham’s house. “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things were an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Hagar.” As in the house of Abraham, so in the house of God, the time will come when the mandate will go forth, “Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free.” There is all the difference in the world between serving God in the hope of being saved, and serving Him in love as children whom He has saved and adopted. The one leads inevitably to bondage and final rejection, the other as surely to the freedom of children and the fellow-heirship of Jesus’ glory—a reward not recovered of debt, but of grace. “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” “Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

Should any man say, I know all this, yet do not find freedom, Jesus replies:

“If ye know these things happy are ye if ye do them.” “If ye continue in My words, then are ye My disciples indeed.” He puts the key in your hand, but you must use it if the door of your prison-house is to be opened.

THE BELIEVER SEPARATED FROM HIS SINS.

BY REV. NORMAN MACDONALD [FREE CHURCH OF SCOTLAND], KINCRAIG, INVERNESS-SHIRE, SCOTLAND.

As far as the east is from the west, so far hath He removed our transgressions from us.—Ps. ciii. 12.

THE UNCONVERTED man is united to his sin in life, in death, at the great day, forever and ever; but the sins of believers are put far from them.

Inquire:

I. In what respects? He is separated from his sins as regards:

1. The sentence they procured—the sentence of death. What this sentence implies. How was it removed?

2. The power they wielded—that is, their *reigning* power. “Sin shall not have dominion over you.”

3. The alienation they caused. From God, hence from His favor, family, fellowship, kingdom.

4. The prospect they commanded. Of wrath to come, of exclusion from heaven, of endless destruction.

II. To what distance? “As far as east is from the west”—one side of infinite space from the other—infinity intervenes:

1. An infinity of merit intervenes—the atoning merit of Christ’s sacrifice intervenes. What? How?

2. An infinity of rectitude intervenes—the rectitude of the Divine nature. Describe and show how.

3. An infinity of faithfulness intervenes—God’s faithfulness to His word, covenant, purpose.

4. An infinity of love intervenes—God’s love, which is infinite, eternal, unchangeable, sovereign.

All these infinities must be exhausted

and cease to exist before his sins can be reunited to the believer.

1. That separation from sin is necessary to admission into heaven. "There shall in no wise," etc.
2. That the separation here described is the work of God—of His grace, righteousness, word, spirit.
3. That separation from sin requires active exertion on our part. "Work out," etc.
4. That the separation we have been considering is the privilege of only true believers.

STRIKING THOUGHTS FROM RECENT SERMONS.

It must ever remain as a most significant and memorable fact that the Apostle made the *Church* beware of envy, malice, hatred, and all uncharitableness. Christian men and women at that time, I take it, were guilty of spite and anger and jealousy; men and women, who at bottom were good, sound, earnest souls, ruined their influence for good in the circles wherein they moved because they did not know how to keep their temper. What trifles they are that upset our equilibrium! We laugh at them and at ourselves half an hour afterward. Some little inconvenience, some mistake in business, some silly affront, and we have lost our temper, and, of course, our advantage with it. Robert Browning caricatures the falling in "The Ring and the Book" as he describes "All hell let loose on a butterfly." What a triviality to move our souls to fury, and to evoke a storm of passion and blind tears of violent anger! It is our faith that the power of Christ is given us to teach us to be calm and self-controlled. We covet the character of the Patriarch of Ur, of whom it might be said that he lost everything *but* his temper. . . . It is said that Mr. Henry Drummond on one occasion was asked to remonstrate with a coachman who had yielded to the love of drink. He put the question to the man, "Suppose your horses ran away, and you lost control of them, and they turned down a steep hill, what should you do?" The man confessed his inability to do anything under those circumstances. "But suppose," said Drummond, "some one sat by your side who was stronger than you are, what should you do?" "I should give him the reins," was the reply. Mr. Drummond turned to the man, and pointed out to him that his life had run away with him; that he had lost the control of his passions and appetites. But he told him that Christ was near, and besought him to give Christ the reins.—*Horne*. (Prov. xvi. 32.)

Do not, I pray you, confound religion with religious observances. Don't imagine it is a thing of tones and phrases and ostentatious services. It is for the whole of life, it is for all your daily duty, so that, whether you are toiling at your daily task or poring over the books you require to master, you may be as truly serving God as when worshipping Him in His sanctuary. He asks not for some special pedestal to be reared, but for the whole life to be under the influence of His presence and His saving love; that you bring your whole life into the sunshine of God's presence, and live through its hours as a child of God, do-

ing the work He has put to your hand, and doing it, not for men only, not for self only, but to Him who made you. It is then that life will be, indeed, powerful; it is then it will be full of blessing, when lifted up from being a mere thing of earth into being the service of God.—*Taylor*. (1 Cor. xv. 25.)

OLD things are continually passing away in every department of life—assumptions, methods, sympathies—and we are waiting to see in what form all things will become new. What will be the new poetry, the new philosophy, the new science, the new art, the new humor, and, above all, the new social order? On all sides the older chiefs and prophets who used to guide us are gone or all but gone; yet the new men have not shown themselves, the new types have not been set. In Parliament, in the law, in medicine, in literature, in art, there is an abundance of ordinary ability, but such a dearth, such a strange dearth, of commanding personalities and of creative spirits. There is a pause—such as Plato noticed as happening at certain periods—in the production of first-rate human material—a suspense, that is what we are passing through; and that suspense is so pathetic, because there is so very much doing which seems only to want some creative word, some inspiration, to become so much more than it is. There is everywhere talent and effort that just misses the highest mark. In science, for instance, we know, as Mr. Balfour has remarked, there is good work being done on every side with surprising zest—work which carries us to the verge of some great discovery, some entirely new generalization. Every addition to our knowledge, every step taken in theory, draws science further and further from its base in sensible phenomena. There is a movement away from the old positions, a transformation process. It goes on reducing its analysis of motion and force into terms that are more and more hypothetical and ideal; it has all but ceased to be science, becoming a metaphysics. Where is it to end? What will the last word be? It must come, and come soon, and all ears are listening. It is a moment when a Newton or a Darwin should appear, and yet the discoverer lingers on the road and the vision is not yet. And philosophy is in a like suspense. Materialism has touched its limit and proved its impotence. It is ready to pass over the task that it cannot achieve. It has lost its spring and hopefulness. Yet instead of a counter-impulse pressing forward to win victories over ground that is laid open to it, we find ourselves engaged only in an interval of experimental industry in intellectual problems, and no strong currents are running; the solution hangs in mid-ocean, and we still falter about in the sensitive timidity which for lack of an impetus has to fall back on a confession of failure and to pronounce itself agnostic. In suspense! Everything seems in suspense, and everything, therefore, is restless and unhappy. What, for instance, is going to be the outcome of knowledge, of criticism on our ancient beliefs? There are these masses of novel material come to hand; the centuries of the past are yielding up their hidden store; every one of our familiar judgments and our habitual arguments must be reconsidered. We must take in this fresh stuff within our scheme. What will be left, what change? Many voices assure us that all will be lost, and many more are positive that all will be saved; but, in the mean time, both are but prophecies, and only one thing is obviously clear: the end is not yet. We cannot sum up the conclusion, we cannot pronounce, we cannot fix the frontiers that are in debate. Books are written to sift and explain and to reassure—books able, suggestive, and thoughtful. They help us, they tide us along, they prompt hope, they gain ground, but they do not sweep the field. They do not lift us into a final security; we lay them down one after the other with thanks to God for them, and yet something more has yet to be done, we feel, before the last word has been said. The material collected, the experience gained, awaits still the touch of some master-spirit, who will

utter the interpretation and make known the dream. Till He arrives, how can we help being excited, upset, and perturbed? Very anxiously we look for the Lord. We are tossed about by the voices that cry confidently, "Lo here! and lo there!" yet the cloud hangs heavy, and the heaven is dumb, and the day cometh not.—*Holland.* (John ii. 3, 4.)

THEMES AND TEXTS OF RECENT SERMONS.

1. God's Affection for His Sanctuary. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm lxxxvii. 2. R. A. McKinley, D.D., Clearfield, Pa.
2. The Cry of a Defeated Man. "I will not let thee go except thou bless me."—Gen. xxxii. 26. Rev. Dr. Albert, Philadelphia, Pa.
3. Is Jesus the Christ? "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 11. Rev. Rollin R. Marquis, Sedalia, Mo.
4. The Full Fountain of Grace. "And of His fulness have all we received and grace for grace."—John i. 16. A. T. Pierson, D.D., Philadelphia, Pa.
5. The Superlative Value of the Bible. "Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35. S. V. Leech, D.D., Terre Haute, Ind.
6. The One Force that Overcomes Evil. "Overcome evil with good."—Rom. xii. 21. Rev. J. D. Stanley, Terre Haute, Ind.
7. The Moral Power of the Incarnation. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. Albert J. Lyman, D.D., Brooklyn, N. Y.
8. The Larger Works. "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father."—John xiv. 12. Rev. J. E. Lanceley, Toronto, Canada.
9. The Relations of Minister and People. "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to His working, which worketh in me mightily."—Col. i. 28, 29. John Humpstone, D.D., Brooklyn, N. Y.
10. The Lord's Initiative. "The mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."—John ii. 3, 4. Canon H. Scott Holland, London, Eng.
11. The Silence of Jesus. "And He gave him no answer, not even to one word; inasmuch that the governor marvelled greatly."—Matt. xxvii. 14. Newman Smyth, D.D., New Haven, Conn.
12. The Branded Conscience. "Having their conscience seared with a hot iron."—1 Tim. iv. 2. David J. Burrell, D.D., New York City.
13. The Church and its Authority. "Paul called to be an apostle of Jesus Christ through the will of God . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus."—1 Cor. i. 2. David S. Schaff, D.D., Jacksonville Ill.
14. The Fulness of Christ and His Disciples. "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full."—Col. ii. 9, 10.)
15. The Best Preparation for an Honorable Graduation. "Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."—Prov. xix. 20.)

Suggestive Themes for Pulpit Treatment.

1. God's Intentional Secrets. ("The secret things belong unto the Lord our God."—Deut. xxix. 29.)
2. God's Communicated Secrets. ("The secret of the Lord is with them that fear Him."—Psalm xxv. 14.)
3. The Pious Heart's Longing for the Divine Inspection. ("Search me, O God, and know my heart; try me and know my thoughts; and see whether there be any wicked way in me; and lead me in the way everlasting."—Psalm cxxxix. 23.)
4. The Irrepressibility of Goodness. ("A just man falleth seven times and riseth up again."—Prov. xxiv. 16.)
5. The April Fool. ("As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?"—Prov. xxvi. 18, 19.)
6. The Self-Contradiction of Christ. ("The mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."—John ii. 3, 4.)
7. Ungratified Curiosity. ("And He gave him no answer, not even to one word; inasmuch that the governor marvelled greatly."—Matt. xxvii. 14.)
8. Corroborative Divine Evidence. ("Long time, therefore, they tarried there, speaking boldly in the Lord, which bare witness unto the word of His grace, granting signs and wonders to be done by their hands."—Acts xiv. 3.)
9. Human Limitations of Divine Action. ("Haste thee, escape thither; for I cannot do anything till thou be come thither."—Gen. xix. 23.)
10. A Yearning God. ("Oh, that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them and with their children forever."—Deut. v. 29.)
11. A Day without Compare in Human History. ("And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel."—Josh. x. 14.)
12. A Multiform and Manifold Protector. ("The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust; He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour."—2 Sam. xxii. 2, 3.)
13. The Humility of Greatness. ("And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And yet this is a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God."—1 Chron. xvii. 16, 17.)
14. The Fulness of Christ and His Disciples. ("In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full."—Col. ii. 9, 10.)
15. The Best Preparation for an Honorable Graduation. ("Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."—Prov. xix. 20.)

LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

THE WORK OF OUR HANDS, ESTABLISH THOU IT.—The eminent scientist, John W. Powell, speaking recently upon "competition as a factor in human progress," said that the doctrine of the "survival of the fittest" is not an infallible condition of actual human progress. Indeed, he declared a real and positive distinction, generally overlooked, between human progress and this well-known and usually accepted doctrine. He holds that evolution is practically shut out from actual human progress in the sense that the fittest did not always survive—"the mind advancing in some senses at the expense of the body. The struggle for existence is hence actually transferred from man to the works of his own hands."

In this distinction may be recognized something of the practical and highly intellectual experience breathed by the Psalmist in his prayer when he said, "Establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

THE WORLD'S BROTHERHOOD.—The constantly growing closeness of human brotherhood, bringing even the "utmost parts of the earth" into central and vital relation with all the rest of the world, is again emphasized by the statement made by a British scientific authority, Mr. Breece, that Great Britain alone employs constantly thirty-seven vessels in the exclusive work of laying and repairing telegraph cables under almost all the known waters of the globe. In 1875 it was thought wonderful that the cable between England and Ireland was made to transmit eighty words a minute. To-day by it more than four hundred and sixty-one words per minute are transmitted!

ON THE NATURE OF THE SPIRITUAL ELEMENT IN CHRISTIANITY.—The scientific engineer and the physicist do not regard the nature of electricity from the same standpoint, hence have different

conceptions concerning it. The physicist esteems electricity as a form of matter only, and the engineer as a form of energy.

Thus similarly viewed, differing conceptions touching the nature of the spiritual element in daily life are held. One man demanding only material expressions of the spiritual, will come to regard it of value, only as a form of matter. Such a man usually denies the spiritual as spiritual altogether. Another, willing to admit the existence of the spiritual, regards it as a form of Divine energy, and he, the latter man, proves himself to be the more practical of the two, the opinion of the former to the contrary notwithstanding.

WHEN THE HIGHER VISION OF FAITH IS CLEAR.—Every one knows that the new observatory on Mt. Hamilton—the famous Lick Observatory—commands from its unexcelled position especially advantageous facilities for what the astronomers call "steady seeing;" which means simply observation uninterrupted by fog or mist. The remarkable absence of foggy conditions around the top of the observatory is thus explained by the astronomer in charge:

"The secret of 'steady seeing' at Mt. Hamilton lies in the very coast-fogs themselves, so to be dreaded under ordinary circumstances by the astronomer everywhere. These fogs roll in from the sea every afternoon throughout the summer, and settle over the hot valley below the hill upon which the observatory stands, and keep the radiations from the valley shut down. There are no fogs in the night, and in winter there are very few at any time.

Thus the fogs and mists of doubt, spiritual obscurity and depression, are often rolled in upon the soul in order to keep the clouds of the lower nature from rising and preventing the clear vision of man's exalted faith. Is it not true that, after all, just because of our

doubts and depressions faith gains steady advantage over the lower nature, and may always see God without a cloud, though in the lower nature itself all may be thickest gloom?

THE PILOT CHART OF LIFE.—The Hydrographic Office of the United States, which leads the world in its particular department, places at the disposal of mariners monthly an invaluable "pilot chart." This chart shows the meteorological conditions that may within the month be expected, the variations of currents, floating wrecks and the like; beside such phenomena as water-spouts, cyclones, and storm-tracks.

Each chart shows that it has passed, before issue, through three processes of most careful preparation.

First, printed in black are given all the permanent features of the sea and coast-line, such as islands and shore-indentations, together with the current-lines, storm-compass, and explanatory tables.

Second, printed in blue, over and above the black, are given the meteorological forecast, and sailing-routes from month to month.

Third, printed in red, over and above both black and blue, are given all the latest items of information necessary to the mariner.

It is impossible to estimate the incalculable help these charts have been in preventing loss of life and property; and in almost all instances where losses have occurred, they have arisen mainly from disregard of the indications given by this chart.

Thus is it with the Bible, the true pilot chart of life. It warns against the rocks and shoals, indicates the lines of temptation's currents, forewarns against life's storms that we may prepare for them, and marks for every man his "sailing route" to the port of heaven. Beside all this, it gives the beacon-lights of promise in their several relation, shows the dangerous obstructions, and reveals the eccentric movements of life's moral wreckage.

With this chart of charts the mariner may guide his bark clear and safe, with the assurance that its indications are infallibly correct; or should he disregard it, with equal assurance that he will bring loss both of body and soul upon himself, and, alas, too often upon others also.

THE ABUNDANCE OF THE DIVINE GRACE GREATEST WHERE SPIRITUAL LIFE IS HIGHEST.—The records of the meteorological stations show that the average rainfall for every year is usually greater among the hilly regions than it is in regions where the surface is level. So the more exalted our spiritual existence, greater are the showers of Divine blessing.

BEARING LIFE'S BURDENS.—Different persons vary in their capacity to bear the burdens of life; some successfully sustaining the very heaviest pressure, and others readily succumbing to comparatively light affliction. The same fact is true in nature. Certain forms of organic life peculiar to the deep sea, though apparently of exquisitely delicate mould, bear a water-pressure upon every square inch of body surface equal to that necessary to drive a railway-train twenty-five times over. Again, creatures of the sea living at shallow depths would, if immersed in deep water, be instantly destroyed.

As God has fitted these various organisms to sustain either deep-sea or shallow pressure, so, regarding the disciple under affliction, He has ordained that he shall not be tried above that he is able to bear, whether that ability be considerable or comparatively slight.

THE VALUE OF "POPULAR FORMS" OF PRESENTING THE GOSPEL.—A writer in the London *Spectator* remarks that there are persons who have objected somewhat to the popular scientific lectures given by the British Association for the Advancement of Science, because the popular mould into which the scientific material is thus cast prevents that technical accuracy of statement which should always characterize all

scientific utterance. It is wisely answered by some one, that the aim of these popular lectures is "to arouse such general interest in science that the minds which are fitted for such study will be inclined to devote themselves to it. To obtain the ablest in any pursuit, we need a vast reservoir of men who are more or less interested in it. You cannot have your Napoleon of science without an army to draw him from, and the work of increasing the area of recruiting is not unworthy a great association. Of course 'interesting papers' often add little to positive science; but then neither do music and banners and fine uniforms add to military force, yet they bring recruits, without which such force remains latent and useless."

The same argument precisely should answer those who object to the "popular" methods of presenting the Gospel. We can, of course, do without our elaborate forms of worship, our fine choir music, our costly churches, our social features in church life; but omitting these, how long would we as churches be able to maintain our "recruiting" power from among the masses?

LIMITATIONS OF THE SUPERFICIAL.—It is well-known that, whether produced naturally or artificially, all dyes upon being exposed to the light will fade more or less quickly, according to their several constitutional qualities. So all externals, things superficial, things used simply to "color" our existence, must sooner or later fade away before the light of the eternal truth, which is divinely set to be their limitation.

POINTS OF MORAL WEAKNESS CONSTITUTE THE SUSCEPTIBILITY OF THE HEART TO TEMPTATION.—Naturalists tell us that a scorpion will never use his sting, of which he is always extremely careful, unless he can find a spot upon the body of his enemy or victim sufficiently yielding to admit its insertion with injury. Having secured a firm hold upon his prey, he will delib-

erately search for a vulnerable point upon which to inflict his fatal sting. If he find none, as sometimes is the case, he will release the intended victim at once.

The power of temptation never would press its fatal sting upon men's hearts were it not for the existence of points of moral softness, vulnerability therein exposed.

GOD ALWAYS AT HAND, THOUGH WE MAY NOT ALWAYS BE ABLE TO SEE HIM.—We are reminded of this profound, spiritual truth by reading the following account of an occurrence which illustrates an impressive scientific fact touching the invisible: "Photographs of the invisible are what M. Zenger calls two pictures which he took about midnight of August 17th from a window looking out upon the Lake of Geneva. They gave faint yet distinct images of the lake and of Mont Blanc, which could not be seen in the darkness. Mr. Bertrand remarks that invisibility is a relative term, the significance of which depends on the power of the observer's eye. The photographs were taken with a light of very small intensity, and did not represent an invisible object. So sky-photographs, taken in observatories, show stars which cannot be discerned by the most piercing vision."

LIGHT THE ONLY ACTUAL AND PRACTICAL STANDARD.—Drs. Michelson and Morley, of the American Association for the Advancement of Science, have hit upon an actual and practical standard for measurements of all kinds—"something that has never been obtained," declares an authority, "until now." This standard of measurement is found in what these scientists term the "wave-length of sodium light."

Jesus, the Light of the world, is our only actual and practical standard of perfectness. As saith the apostle, in Eph. iv. 13, "Till we all come . . . unto the measure of the stature of the fulness of Christ."

"ORTHODOXY PLUS CHARITY."—Mr. Henry Adams, in a recent paper on the

endurance of metals, says: "At first sight the material which would bear the greatest steady stress before breaking would be considered the safest and most reliable. This, however, would be a mistake, for in many cases this apparent strength is due to an absence of elasticity, and a very slight jerk or sudden application of a small stress would cause a fracture. The toughness, which is, after all, the chief quality sought for, depends as much upon elasticity as upon the ultimate tensile stress."

Persons who pride themselves upon their moral strength because of their rigid orthodoxy generally prove themselves weaker in the end, and at all times are more readily exposed to inconsistency than those who with the proper degree of doctrinal firmness combine the elastic quality of true charity.

"WHEN THOU WALKEST THROUGH THE FIRE."—Dr. William J. Youmans describes a process in metallurgy which seems to be little short of the miraculous. He says: "A process has been discovered for casting iron and other metals upon laces, embroideries, fern-leaves, and other combustible materials, including even the most delicate fabrics. When this is done the tissue is not injured or disturbed at all, while there is produced upon the casting a sharp and accurate mould of the design, which may be used as a die. In one experiment a piece of lace having open meshes a little larger than a pin's head was suspended in the mould so as to divide it into two equal parts. The molten metal was then poured in on both sides of the lace. When the casting was cold it was thrown upon the floor of the foundry and separated into two parts, while the lace fell out uninjured!"

This astonishing piece of work brings vividly to mind the Old Testament incident of the three Hebrew children in the fiery furnace, who came forth from the terrible ordeal not only uninjured, but upon whom there was not even the smell of burning. Also it recalls the statement of the prophet (Isa. xliii. 2)

"When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

THE SKILL OF THE SPIRITUAL SENSE.—In the village of Tarrytown, N. Y., lives a blind sculptor named Munday, who has recently completed a remarkable statue of Washington Irving, of heroic size. Aside from the aid which his delicate sense of touch has rendered, the blind sculptor has had scarcely any assistance in projecting his beautiful statue; although it is said that sometimes, at the hour of high-noon, with the aid of very powerful optical glasses, he can see a little of his work, yet for the most part undoubtedly it is all done in absolute, physical darkness.

So the fashioning of man's soul is wrought. No physical sense-perception discerns the process of development in its accomplishments. The exquisite touch of spiritual power within can alone discriminate the nature of the work, and pursue it to completion. No other aid is rendered, except as given, perhaps, by an occasional high-noon glimpse through faith's powerful vision.

A PROMOTER of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick or gambling in it; or in the atmosphere of amusements, which stimulate sensual passions; or in any sort of atmosphere which puts conscience to sleep, and benumbs your moral sensibilities. Orange-trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities.—*Cuyler.*

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Marginal Commentary : Notes on Genesis.

GEN. v. This chapter begins a new section, and is the Westminster Abbey of Old Testament characters. Comp. Heb. xi., which occupies a similar position in the New Testament.

1. *The Book of the Generations of Adam.*—The first ten generations: Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah.

Note the periods they represent. Adam, 930 years; Seth, 912; Enos, 905; Cainan, 910; Mahalaleel, 895; Jared, 962; Enoch, 365; Methuselah, 969; Lamech, 777; Noah, 950. Sum total, 8575 years, or an average life of 857½ years. Note also as chronological aids to memory, approximately equal periods.

1. From the time Adam was created until the time Enoch was translated was about a thousand years (987).

2. From the time Enoch was translated until the time Abraham was born was about a thousand years (1020).

3. From the time Abraham was born until the time Solomon dedicated the temple was about a thousand years (981).

4. From the time Solomon dedicated the temple until the time Christ was born was about a thousand years (1012).

This is the Bible history of 4000 years divided into four nearly equal portions, sufficiently equal for practical purposes.

Some curious facts appear by comparing this ancient chronology of patriarchs, which are given on another page for convenience of reference.

Taking Adam's creation as the starting-point, the birth years are about as follows. (The Septuagint chronology makes Adam 230 years old at Seth's birth.)

Adam created	A.M.	1
Seth born	"	130, died 1042 A.M.
Enos	"	235, " 1140 "
Cainan	"	325, " 1235 "
Mahalaleel	"	395, " 1290 "
Jared	"	460, " 1422 "
Enoch	"	622, trans. 987
Methuselah	"	687, died 1656 A.M.
Lamech	"	874, " 1651 "
Noah	"	1056, " 2006 "
Shem, etc.	"	1556.

Noah began to be a father 1556 years after creation, and the flood occurred 100 years later, 1656 A.M. Consequently Adam lived to see Lamech 56 years old, or till within 126 years of the birth of Noah. Methuselah died the year of the flood. Could he have perished in that disaster? Lamech died 5 years before the flood. Seth lived to within 14 years of Noah's birth. Noah was 69 years old when Enoch was translated, and lived until the twenty-first century of the world's history dawned. Enoch's period lies almost exactly in the middle of the period reaching from creation to the flood. Six hundred years precede and 600 years follow it. Here, again, there seems to be a Divine design and a typical lesson taught. Similarly Elijah's translation came nearly midway from Abraham's death to Christ's birth. Probably none of these facts are without significance. God framed the ages, as He did the world, by a law and plan. Right in the middle of these various epochs a special lesson was needed on the nearness of the unseen world and the continuity of life, to rebuke man's drift toward atheism and materialism.

It is easy to see how tradition might hand down knowledge of events in those days when there was no literature, since the lives of these men so overlapped that practically *two* average lifetimes added together more than covered the entire time from creation to the flood, each averaging 857½ years.

TABLE COMPARATIVE CHRONOLOGY OF FIRST TEN PATRIARCHS.

A.M. 1.	A.M. 100.	A.M. 200.	A.M. 300.	A.M. 400.	A.M. 500.	A.M. 600.	A.M. 700.	A.M. 800.	A.M. 900.	A.M. 1000.	A.M. 1100.	A.M. 1200.	A.M. 1300.	A.M. 1400.	A.M. 1500.	A.M. 1600.	Flood 1656.
Adam	Seth 130								280								
		Enos 235							1042								
			Cainan 325								1140		1235				
			Mahalael 385										1290				
				Jared 490										1422			
						Enoch 622			987								
						Methu- siah 687											1656
								Lamech 674									1651
										Noah 1056							

Some curious philologist has suggested that taking these first ten patriarchal names together, they make a redemptive sentence, thus: "Man—set—fallen—Ransomer—Light = of = God—descends—teaching—his=death=brings—stricken—rest"—i.e., "Man, placed in a fallen world, the Ransomer, Light from God, descends, teaching that His death brings stricken man rest." This is, to say the least, very ingenious; but there is room for doubt whether the etymology will in every case sustain the meanings attached to the patriarchal names. Some are of doubtful significance. We give the suggestion for the curious to examine.

23. Enoch lived 365 years. There is something manifestly typical in this life, one year for a day; and so suggesting, as 365 days make the full solar year, that this life stands for a *complete life, that runs its perfect cycle orbiting about God, in the path of obedience*; and, like a perfect cycle, knows no interruption, but goes on without change or noticeable point where the two ends of the orbit touch and meet.

24. Enoch walked with God. What a comprehensive statement! This implies that man—

1. Goes the way God goes. Amos ii. 3 implies agreement in starting-point, course, and goal sought.

2. Keeps step with God, not going before as though to lead, nor lagging behind as if unwilling to be led. Neither impatient in not waiting to know God's plan, nor reluctant when it is known, to surrender to Divine guidance.

3. Leaves behind what God leaves; walking away from all God hates: world, flesh, and devil.

4. Touches God at times—as fellow-travellers do—by contact with God's word, Spirit, etc.

5. Holds converse with God. Speaks and hears God speak, speaks in prayer, and hears God's voice in conscience, providence, Holy Spirit, etc.

6. Knows God more and more, correcting mistaken ideas, and maturing sympathy and acquaintance.

7. Rests with God at last. As a little girl said: "God was accustomed to take walks with Enoch, and one day they went farther than usual, and God said, 'Enoch, you are a long way from home; better come in and stay with Me.' So he went and has stayed ever since."

There are three ascensions in three eras, and only three. Enoch, in ante-diluvian era; Elijah, in post-diluvian ante-Messianic times; and Jesus, in the new Christian era—reminders to men of life's continuity and the reality of the unseen world, as already hinted.

32. *Noah begat Shem, Ham, and Japheth.* This chapter gives us the three fountains of the original civilization which parted into three great head streams: the Semitic, Japhetic, and Hamitic; the Semitic pouring mostly through eastern channels from the Mediterranean toward sunrise, over Asia; the Japhetic, mainly toward the northeast across Europe, toward the Atlantic; and the Hamitic, southwest into Africa.

Chapter VI. Here we meet a perplexity which never can be solved. Who were the "sons of God" and "daughters of men"?

Five solutions have been suggested.

1. Sons of God, young men of rank; daughters of men, maidens of humble birth. The sin being the corrupting of wives and daughters of servants and dependents.

2. Sons of God, angels assuming human form and wedding fair daughters of men.

3. Sons of God, descendants of Seth, called by name of Jehovah; and daughters of men, of Cainite race.

4. Sons of God, sons of the gods—*i.e.*, by reason of inventive ingenuity—giving themselves up to subtle corruption of human virtue, etc.

5. Sons of God, worshippers of false gods, a pre-Adamite race wedding daughters of Adam.

The third theory finds most general

acceptance by devout Bible students. One great perplexity lies in the genders—why *sons*, as applied to the descendants of Seth, and *daughters*, as applied to Cainites?

3. *My Spirit shall not always strive with man*, etc. Another great perplexity is suggested here. The rendering of the accepted version it is hard to improve. The general significance of the passage, which is not essentially affected by a different translation, seems to be that the spiritual principle, divinely implanted in man, shall no longer rule in him nor contend against his evil nature and tendencies. Some think that the meaning is that God will not continue to forbear, but give man a respite of 120 years, and then withdraw for judgment. This interpretation seems to fit the context. Noah was 500 years old when he begat Shem; but the threatening of the deluge may have antedated this, so that 120 years may have been given to man after the doom announced.

4. *There were giants*, etc. It has been argued or rather assumed that these giants sprang from the union of these sons of God and daughters of men, and hence that the sons of God were fallen angels; but nothing is said of the giants as being their offspring.

The obvious import of the verse is that the *nephilim* were on the earth, independent of this mixed marriage, and that of such marriage there sprang other men of warlike nature who achieved fame, like the giants, though nothing is said of their giant stature. The resemblance is in the *renown* of both classes; and the statement explains the *violence* which (in verse 11) is said to have filled the earth.

5. Here we have an awfully vivid picture of the enormity and deformity of sin. Great wickedness, iniquity of gigantic sort. Every imagination only evil, continually—better rendered, "the whole imagination"—and the word covers desires and purposes, the *whole interior life*. Elsewhere in Scripture this effect of sin is referred to—total

depravity—not that all men are equally bad, or any man as bad as he can be, but that the whole man is corrupted and depraved by sin, the virus having worked its way through the whole being, so that even the *conscience* needs purging. If any part of man's being might be supposed exempt from such corruption, it is the moral sense, yet even here perverted judgments, like the variations of the compass or the illusions of vision, require a corrective standard of infallible truth.

6. *It repented the Lord*, etc. This and similar language in Scripture, called anthropomorphic and anthropopathic, because drawn from the form and passions of humanity, need be no stumbling-block to the reader. Manifestly God can use no language in addressing

man which is not drawn from man's vocabulary and limited by man's experience. To use a set of terms that only fit Deity would be to devise a language unintelligible to men. Human speech takes its mould from human life, habit, experience, and cannot convey any impression it did not first receive. We must simply, therefore, accept the terms and concede that they only faintly approach or approximate truth.

Again, be it remembered that many terms not *absolutely* true are *relatively* true. If a man moves about a stationary object it has a changed relation to him, though itself unchanged. So God changes because we change. Himself immutable, He relatively changes because *our attitude* is altered.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 1-7.—THE SUNWARD SIDE OF HABIT.—Rev. xxii. 11.

The Revised Version more perfectly brings out the peculiar meaning, "He that is righteous, let him do righteousness still; he that is holy, let him be made holy still."

One of our quaint earlier English poets sings:

"We are but farmers of ourselves, yet may
If we can stock ourselves and thrive, uplay
Much good treasure for the great rent-day."

It is a great thing to have mighty forces working for you instead of against you, so enabling you "to uplay much good treasure for the great rent-day." Mr. Emerson puts the matter well: "The water drowns ship and sailor like a grain of dust; but trim your bark, and the wave which drowned it will be cloven by it, and carry it like its own foam, a plume and a power."

But there are certain vast moral forces

at work within every one of us, which make life if they be working for us; which make death if they work against us.

Habit is such a moral force.

Think of the laws controlling habit. There are many of the laws, but I think a philosophical friend of mine has admirably reduced them all to two main laws:

(a) "Habit diminishes feeling and increases activity"—*e g.*, the empire of a musician over an instrument. At first all sorts of feelings against—dislike of practice, inability to deftly use the fingers, etc.; and also only slow and labored activity both of mind and body. But when the empire has been established, all these hindering feelings have been overcome, and activity has become so easy as to be almost spontaneous.

(b) "Habit tends to become permanent and to exclude the formation of other habits." Certainly the simple statement of this law makes it evident.

See, then, what a boon it is if a man get this force of habit working in him and for him, on the side of righteousness and nobleness! *E.g.* :

(a) Habit of pure thinking and feeling.

(b) Habit of prayer.

(c) Habit of Bible-reading.

(d) Habit of church-going.

(e) Habit of a scrupulous integrity.

(f) Habit of steadily seeking to please and test things by the Lord Christ.

(g) Habit of testimony for Jesus.

Some people sometimes get troubled because their religious life has settled into the groove of habit. It should be a cause of most joyful thanksgiving rather. Thus one gets the force of habit on his side. This is the sunward side of habit.

"Slowly fashioned, link by link,
Slowly waxing strong,
Till the spirit never shrink,
Save from touch of wrong."

"Holy habits are thy wealth,
Golden, pleasant chains,—
Passing earth's prime blessing—health,
Endless, priceless gains."

"Holy habits are thy joy,
Wisdom's pleasant ways,
Yielding good without alloy,
Lengthening, too, thy days."

But if you are bound by evil habits, and so have this great force working against you instead of for you, break at once their force by one *grand volition for Christ*, and He will impart power. The legend on the banner of John Hampden's regiment in the battle of Englishmen's rights against a law-breaking Stuart dynasty, tells the way into the breaking of bad habits and into the possession of habits' sunward side. On one side the banner was written, "God with us;" on the other side, "*Vestigia nulla retrorsum*"—no steps backward.

APRIL 8-14. — SOME THOUGHTS OF GOD.—1 Tim. i. 17.

The Revised Version is much more accurate, "Now unto the King eternal, incorruptible, invisible, the only God,

be honor and glory forever and ever. Amen."

This is the first thought of God Paul's praises discloses—God is *eternal*. And yet this word eternal here does not mean precisely what eternal means in other places in the Scripture where the word is used to express an attribute of God. By the eternity of God is meant, usually, that God's nature is without beginning and without end; that with God there is no succession of time—God sees all things at once, as in an eternal now, and not in succession, as we finite creatures must, now this thing and then that thing.

But the meaning of eternal in our Scripture means rather, "*the King of the Ages*." As another has well told the meaning, "God is presented to our view as supreme Lord and Director of the successive cycles or stages of development through which this world or the creation at large was destined to pass, the sovereign Epoch-Maker, who arranges everything pertaining to them beforehand, according to the counsel of His own will, and controls whatever takes place, so as to subordinate it to His design." Such is the splendid and heart-cheering conception of God in our Scripture as eternal—the King of the Ages. And as you turn over the pages of history and behold facts and crises and vast tidal human movements, taking their appropriate places and conducing to some evident and uplifting result for humanity, how irresistible the feeling that the hand of the King of the Ages is really on the helm of the ages. It is our own historian, Mr. Bancroft, who says: "It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo, God is here, and we knew it not.'"

"That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves"

But a second thought of God, disclosed by this praise of Paul, is that

God is *incorruptible*. God is beyond the empire of decay. Man passes, but God stays.

But a third thought of God, disclosed by this praise of Paul, is that God is *invisible*. But do not think that though God is invisible He is inactive. As a devout scientist says: "I glory in believing that all these forces are manifestations of the conscious, present, working will of the God, in whom I live and move and have my being. F-o-r-c-e spells will."

A fourth thought of God, disclosed in this praise of Paul, is that He is the *only* God.

And so surely to Him we should render "*honor*" and "*glory*."

(a) Let us render Him honor and glory by giving Him *praise*. Let us remember how God has told us, "Whoso offereth praise glorifieth Me."

(b) Let us render Him honor and glory by giving Him *trust*. "Luther was once in earnest prayer over some matter of great moment, desiring to know the mind of God in it; and it seemed as though he heard God say to him, 'I am not to be traced.' And some one commenting on this adds, 'If God is not to be traced, He is to be trusted.'"

(c) Let us render Him honor and glory by being toward God *patient*. Bengel says: "As to a rich man a thousand pounds are as a penny, so to God a thousand years are as a day."

(d) Let us render Him honor and glory by *cherishing large thoughts of God*. So great a God cannot do mean and petty things toward you.

(e) Let us render Him honor and glory by seeing that we do *the* work He would have us do (John vi. 29).

And what a wonderful and blessed thing it is that this great God condescends to us in Jesus Christ. "The apparent Christ reveals the unapparent God."

APRIL 15-21.—THE TONGUE.—Matt. xii. 37.

The tongue, as one of the principal

instruments of speech, has come to stand for speech, for words.

Have you thought of the wonder of a word? Says Milton, "His words, like so many nimble and airy servitors, trip about him at command." The soul tells itself by a word. What a gift—this gift of the tongue—this power of words!

Consider some of the *sorts of words* the tongue speaks.

(a) Sometimes some tongues speak *profane* words. Singular, the grip of this habit of profanity. Men do get so that they swear unconsciously. You may say such men did not intend profanity, they were so in the habit of it. That is the terror of it, that men should allow themselves to so get under the sway of profanity as not to know they are profane!

And there is a profanity which, while it may not take the form of oaths, does take the form of a careless jesting about sacred things. Says Goethe, "That thing by which a man becomes truly manly is reverence."

(b) Sometimes some tongues speak *impure* words. They damage the one speaking them and those hearing them. Never speak a word you would not have your mother, your wife, your sister hear.

(c) Sometimes our tongues speak *cutting* words. In his drama of "Titus Andronicus," Shakespeare makes Titus say of some words another is speaking to him, "These words are razors to my wounded heart."

(d) Sometimes our tongues speak *slandering* words. "There is a machine in the museum at Venice, by which some forgotten Italian tyrant used to shoot poisoned needles at the objects of his hatred." Our tongues are sometimes such machines.

"Finding low motive unto noble deeds,
Fixing all doubt upon the darker side.

(e) Sometimes our tongues speak *untrue* words. Truth is correspondence with things. Not always do our words hold such correspondence. "Excuse develops into subterfuge; subterfuge

degenerates into equivocation ; equivocation ends in lies."

Consider now what words the tongue speaks *remain*

(a) In their effects on others.

(b) In their effects on ourselves.

And so, in a most real sense, the words are the man.

Therefore on our words shall the judgment pass.

There is a terrible side to the phonograph—it confronts a man with his words. It is a real symbol and illustration of the judgment. There we shall be confronted by our words.

"When thou comest to die think of the passion of Christ," said Michael Angelo. How the fact that one is to have judgment passed upon the words his tongue has uttered ought to press him to the swift acceptance of Christ's atonement! Who of us does not need forgiveness for the words his tongue has said?

APRIL 22-28. — THE GOSPEL OF GLORY.—1 Tim. ii. 11.

Read the context ; verses 8-12.

Gospel means glad tidings ; joyful news. The glorious Gospel of our Scripture is more literally the gospel of glory. Glory means a shining forth, a burst of radiance, as when the sun breaks forth from clouds. And the gospel of glory is the gospel of glory because it is the joyful news of God's light and love and forgiving mercy breaking through, and shedding moral radiance upon man's darkness, and sin, and hurt, and various sorrow.

The gospel of glory of the *blessed God*. The blessed God—that is even a quite startling phrase. It means literally the happy God.

The tendency of a great deal of our modern speech is to blur God, to cover Him up and to hide Him away, and to put Him out of relation with our human lives by vague and foggy speech about Him. Here is a cloudy epithet for God—"a stream of tendency," Herbert Spencer talks much of the

"Unknowable," "the inscrutable power behind the phenomena around us." Another way of talking about God when you wish to be very philosophical and wise, is that God is the "impassive and unthinkable essence." In startling contrast with all this the apostle designates Him as the happy God. See how the personality of God comes out in this epithet, for only a person can be happy. See how the notion that God is a kind of vast impassiveness is shattered ; that there are no tides of emotion infinite in God, that somehow God does not quiver with feeling, that He cannot be pleased. Nay, fathomless and infinite oceans of peace and delight are constantly welling up in and flowing forth from God. He is the blessed, happy God. The sea of glass before His throne is but the mirror of the unvexed and peaceful happiness within His heart. He is the blissful God.

Our Scripture suggests certain reasons why this Gospel, this good news from the blissful God is a gospel of glory.

First. Because this Gospel puts *a man in right relation with the law of God*. Nothing is more certain than that law is. What is law? Take the great Blackstone's definition, "Law is a rule of action." Apply that definition a little. There is a rule of action in the realm *material*. There is a rule of action in the realm *mental*. Also there is a rule of action in the realm *moral*. The word for this vast moral realm is that word awful and infinitely ponderous—*ought*. Confining attention to the moral law, notice one use of it the apostle suggests. The moral law, or rule of action for moral beings is for purposes of *restraint*. This is the law's thunderous utterance concerning this or that sort of action opposed to it, *thou shalt not!* And in this use the moral law is good ; its purpose is to restrain from evil (see verses 8-10).

But this is not the best and highest use of the law. Thus one is in the relation of slavery to it. There is a high-

er far and nobler use of the moral law suggested by the apostle, "For the law is not made for a righteous man." There is a relation to the moral law of *loving* and *heartly submission* to it, so that the law takes up its throne *within* the man and becomes an inner force and impulse, prompting to spontaneous action conformable to itself; so that the man himself becomes the embodied law, and does easily the right because he pleases to do the right.

Now in this sense, in this highest sense and holiest, the law is not made for a righteous—that is to say, for a justified, a Christian man, because he has come so sweetly and spontaneously under its empire that he lovingly pleases to do what the law commands.

And the gospel of glory of the blissful God is such gospel because it brings justification to a man, and thus brings him into the most right, the highest and holiest relation to the moral law. For Christ comes, and by His atonement forgives, and so frees from penalty; and by His Spirit regenerates and puts into a man's heart a new love for the law and the things the law commands.

(a) Take the law against *profanity*. When a man becomes a Christian he so loves God he *cannot* be profane.

(b) Take the law about prayer. Prayer becomes the *delight* of the Christian soul.

(c) Take the law about the study of God's Word. The real Christian is not driven to study it, he loves to study it, etc.

The man is in a new relation to the law altogether. He is under it and at the same time he is over it. He has come into a delightful state of moral freedom toward it. He has been forgiven his offences against it. A love for the law has been put into him. Ah, when a man gets even dimly conscious of such a relation to the moral law as this, through God's Gospel, that Gospel is verily the gospel of glory for him.

Second. One other reason why the gospel of glory of the happy, blissful God is a gospel of glory—*because the*

bliss of God streams through it upon the man accepting it. Why is God happy—blissful? Because God is the Right; and through this Gospel the man gets right, and so even a little hint, at least of the bliss of God is his.

Notice now, something our Scripture tells us about this gospel of glory—it is a *trust*.

(a) A trust to be by yourself accepted.

(b) A trust for your dissemination.

APRIL 29, 30; MAY 1-5.—THE GOOD OF NOT GETTING.—Phil. iv. 19.

Notice, first, the distinction between a want and a need. A want is that which we desire for any reason; a need is that without which it is impossible that we get on. The gratification of the want is not an indispensable necessity; nay, sometimes, in our ignorance and narrow vision and childish passionateness, to meet our want with answer might do us utmost injury; but a need is that which must somehow find its filling. I may want cake. I need bread.

Notice, second, the test by which wants and needs are divinely discriminated. "But my God shall supply all your need *according to His riches in glory.*" (See 2 Cor. xi. 24, 28; iv. 16-18)

God's riches in glory means our ultimate and shining salvation. Now, the Divine test by which discrimination is made between a want and a need is, that riches in glory, many things we want which would hinder us from that. Every need through the filling of which we shall be fitted for that transcendent issue shall be supplied.

Notice, third, in the light of these things *the sometimes certain good of not getting.*

(a) Do not allow yourself in wrong thoughts of God. I have known Christians who seemed to think that whatever they specially delighted in God grudged them. Nothing can be more false. God wishes us richly to enjoy. God would only hinder you from what would harm, from what would prevent the transcendent destiny He intends for

you. And so, when you are baffled from this and that, think lovingly of God, and be sure there is often highest good in not getting.

(b) See the reason of denied prayers. Yet a denied prayer is an answered one. Denial is answer. And denial is never made to need; only to want, when the

answering of the want would harm and hurt.

(c) Amid our necessary disappointments, amid our frequent mistakings of wants for needs, the comfort and solace for us is *Jesus Christ*. "But my God shall supply all your need according to His riches in glory by *Christ Jesus*."

EXEGETICAL AND EXPOSITORY SECTION.

Notes on Eph. ii. 10.

By REV. JAMES E. W. COCK, NEW LONDON, O.

For we are His workmanship.

IN the context the apostle to the Gentiles speaks of the former condition of the Ephesian converts to Christianity, in contrast with their present condition as followers of the Lord Jesus Christ.

The picture he portrays loses none of its vivid effects of light and shade, whether we believe that this epistle was a circular letter to the churches, an apostolic *encyclical*, with the address left out, or that it was directed to Ephesus in particular. What the apostle says equally applies to the converts of the city, country, and to the converts in other cities. He says their past, when they worshipped the great Diana, was dark and dreary in spite of all the gilded glory of a popular and powerful mythology; but their present position in Christ Jesus is one of hope and promise.

He assures them that they "are saved" through "faith," not by the ritual of a dominant priesthood, nor by the ceremonial observances and frequent sacrificial offerings of a superstitious people, but through "faith;" and that, through the Eternal God, "rich in mercy," whose "great love" and "the exceeding riches" of whose "grace" prompted the gift of His Son.

"We" (*i. e.*, all believers, whether Jews or Gentiles) "are His workmanship;" and "good works" are the nat-

ural outflow of this new creation in Christ Jesus; the result of our salvation, not its cause; the object God had in view when He "quickeneth" us; the appointed path, "afore prepared," by Him, in which we are to walk as the followers of our risen Lord.

It will not be necessary here, within the limits of this short paper, to enter more fully into the teaching of the context. The readers of THE HOMILETIC REVIEW have only to turn to the earlier numbers of this year's issue to find erudite and interesting information on this chapter.*

But I would call attention simply to the figure contained in that word "workmanship"—*ποίημα*—which if not concealed from the Greek student, is at least unobserved by the English reader.

Perhaps, too, it has not been emphasized more generally because it lies in the shadow of that more fully developed analogy of the spiritual temple at the close of the chapter.

Bengel says, "This word rarely occurs in this sense, and its force is increased by the *κτισθέντες*, created." Indeed, the phrase in which it occurs is remarkably emphatic. This is seen in the expressed antithesis between "we" and "His;" "workmanship" and "created;" while, as Winer points out, "the genitive of the personal pronoun

* THE HOMILETIC REVIEW: January and February, "Exegetical Notes on Eph. ii. 1-7." By the Rev. A. Welch, Glasgow, Scotland. *Ibid.*: March and April, "The Church of Mankind," an exegetical study of Eph. ii. 11-22. By George Dana Boardman, D.D., Philadelphia.

is *designedly* put before the substantive" for the sake of emphasis: *αὐτοῦ γὰρ ἔσμεν ποίημα* being much more forceful than *ἔσμεν γὰρ ποίημα αὐτοῦ* would have been.

ποίημα was first used by Herodotus, but he limited the word to works in metal only. That is its first meaning, *a work, piece of workmanship, anything made or done*. The second and special meaning of *ποίημα* is a *poetical work*, or *poem*; and was so used by Plato, Lysias, and others. The word for *poet*, used by Paul in Acts xvii. 28, is a kindred word—*ποιητής* ("as certain even of your own poets have said")—[that also occurs first in Herodotus. A poet was called *ᾄδός* (singer, minstrel) until after the time of Pindar, when distinctions began to be made between music and strict poetry; for melody and words, music and song, were wedded in the beginning.

In Rom. i. 20 we have another form of the same root word—*τοῖς ποιήμασι*—"For the invisible things of Him since the creation of the world are clearly seen, being perceived through *the things that are made*."

ποιήσις is also frequently found in classic Greek in the sense of the poetic faculty or art.

All these words come from the verb *ποιέω*, which means to make, create, produce, to do, etc., with the special meaning also of making poetry; and this was preserved in the old English word *maker*, which was applied to the writer of verse.

The relation of *ποίημα*, therefore, to our English words *poem*, *poetry*, *poesy*, and *poet*, with their cognate terms, is easily seen; although this is the only place in which the word occurs in Scripture. Jamieson, Fausset, and Brown, in their commentary, render the word "workmanship" *lit.* "a thing of His making." A poem is nothing if not a creation; and the ancients conceived of creation in that sense. But, it seems to me, we should be within the limits of correct translation in accepting the special meaning of the word,

and the verse would have for most minds even more force and beauty if we translated the phrase "for we are His *poem*."

God is the great Poet of the Universe. Plato and the ancient philosophers knew that. He "uttered the planets in His energy, and they went singing around Him, perfect." The harmony, the music of the spheres, was more than a mere idea. A truth lay beneath the philosophy. David realized it when he sang, "The heavens declare the glory of God." The old Greeks had a glimpse of it far back in the hoary past, when was born the fable of Orpheus's lute leading mountain and grove in stately and measured dance.

God gives a rhythm to the ocean-waves as they beat and break on the sandy beach. He gives to the running brook a pulsation in its flow. Rhyme lies at the bottom of all nature. In the flap of the swallow's wing, in the sinuous course of the garden worm, in the swaying trees of the forest, in our rising and falling lungs as we breathe, in our pulsating blood, even in our walk, may be traced the subtle law of movement—the rhythm of motion. God has not only made "everything beautiful in its time;" He has made everything rhythmical too. He is not only "not a God of confusion, but of peace;" He is the God of poetry also. The stars across the evening sky spell His name; the flowers that deck the meadows are His autograph; and all His works praise Him from the very spirit of poetry He has infused into them.

"Look how the floor of heaven
Is thick inlaid with patines of bright gold;
There's not the smallest orb which thou behold'st
But in his motion like an angel sings,
Still quiring to the young ey'd cherubins;
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it."*

A redeemed man is God's greatest poem. He is not merely a piece of

* Shakespeare, "Merchant of Venice," Act 5, sc. 1.

work from His hand—a vessel moulded by the Divine Potter from base clay—a thing made by an Infinite Artisan. More than mere manual labor is bestowed on him; he is the recipient of mental labor, and of mental labor incited by love. He is not merely God's "workmanship," but a work of beauty, a poem; a work of His genius, the child of His thought and feeling and love. God has put into him something of His own mental and psychical life. He has bestowed on him His best—the best form for the purposes of His plan, and the best graces for its accomplishment. How this truth softens the thought of our relationship to our Author, and makes it instinct with grateful life! And does it not invest with a new meaning a hundred passages from the Old and New Testaments, as "Bless the Lord, O my soul;" "Come before His presence with singing;" "And I will praise Thy name forever and ever;" "In everything give thanks;" "And the voices which I heard was as

the voice of harpers harping with their harps; and they sing as it were a new song before the throne."

God is the Poet of the Universe: man is His greatest poem, when through Christ Jesus he has been quickened and filled with God's spirit, and restored to the Divine likeness; and for this reason, too, his praise is most acceptable to the Author of Praise. "All Thy works praise Thee, O Lord; and Thy saints shall bless Thee."

The uses of such a human poem are threefold:

(a) He adds to the Divine glory by increasing and extending the knowledge of His beauty and goodness.

(β) He contributes to the sum of his own happiness, and to the stock of the world's pleasure.

(γ) He awakens love of the Poet in those who read him.

Our life should be a psalm; our every-day deeds a pæan of praise to the Divine Poet in whose image and imagination we have been formed anew.

SOCIOLOGY AND COMPARATIVE RELIGION.

Mohammedanism in Africa.

ITS MISSIONARY CHARACTER.

By ANSON P. ATTERBURY, D.D., NEW YORK CITY.

MOHAMMEDANISM is one of the great missionary religions of the world, though its motives and methods are largely low. Its career throughout has been one of proselytism through conquest. In this it contrasts markedly with Christianity, for the religion of Jesus Christ has made a career rather of conquest through proselytism; but Christianity and Mohammedanism are the two great missionary religions of the world. Buddhism for a while went forth conquering and to conquer, but its missionary spirit has largely exhausted itself and is not an essential characteristic of the religion. It has been

well remarked, "When a religion loses its missionary spirit, it dies." It is still more true of a religion without the missionary spirit—it cannot have extent and permanency. It is because Mohammedanism is so essentially a missionary religion that it has so magnificently conquered; and it is because that missionary spirit has been revived, and is fervent in Africa during this century that we have to meet the great problems contained in our subject. In Africa, during this century, has been one of the greatest outbreaks of missionary zeal that human history presents—but on the part of Mohammedanism rather than Christianity.

There are certain fundamental principles of Islam which necessitate this missionary effort and make success comparatively easy. Thus it is ingrained in the very constitution of the

true believer that he is to go out to the infidel, not to wait for the infidel to come to him. The claims of Mohammed were emphatic; his follower was under obligation to force them upon the world around, and the infidel was under obligation to recognize and believe. If the unbeliever should refuse, then came the forced choice, "Believe, pay tribute, or die." As with resistless enthusiasm the early followers of the prophet swept like "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day" over the world, as they held the drawn scimeter over the necks of prostrate nations, we can hardly wonder that large masses of men accepted the first of these possibilities, and consented to believe. There was a business shrewdness, amounting almost to genius, in the proposal of the second of these choices, pay tribute; for, after all that may be said, we must acknowledge that with mankind religious principle is more precious than gold; and many there were of those times, as of these times, who would pay tribute rather than believe or die.

Thus the Mohammedan went forth; but we must notice what an astonishingly simple creed he presented for belief. Simply say, "There is but one God, and Mohammed is His prophet," simply perform a few necessary acts, and you are a Mohammedan, safe here and hereafter. That this statement is not exaggerated is amply proved on every side. Mr. Richardson in his travels through the most fanatical Moslem tribes of the Desert was constantly enjoined to confess himself as of Islam simply by the recognition of Mohammed as the prophet of God. Security was assured to him if he would do this. Some few other travellers, notably Calle, purchased security at the price of this profanation. It is easy to confess with the lips that Mohammed is the prophet of God, it is hard to pay tribute, it is bitterness extreme, even for a negro, to die; can we wonder at the choice often made?

One other consideration explains the ease with which Islam has proselytized, especially in Africa—the recognition of equal manhood in all believers, which Mohammed earnestly impressed upon his followers. Apparently there is no religion, Christianity not excepted, which gives such practical illustration of the essential equality of all fellow-believers, whether white or black, bond or free. Theoretically Christianity presents even a higher basis of equality, in that all true believers are sons of God; and in time the essential equality of all Christians will be recognized by Christianity. But as things are at present, undoubtedly Mohammedanism, wherever its early enthusiasm still has sway, more completely obliterates false distinctions between man and man and uncovers the essential equality of believers. This principle is of especial avail in connection with the advance of Islam in Africa; but most of the nations of the Dark Continent seem peculiarly susceptible to the impression made by a stronger man or nation upon themselves. The white man is readily recognized as superior, at least throughout a large part of Africa. The Arab with his rifle, his fighting slaves, his cruelty, is feared by the natives as one above themselves. Now when the superior being receives the native into something like equality, simply on the basis of Mohammedan belief, it makes the pagan more strongly in favor of that religion. Mohammedanism tends to break down tribal and caste distinctions. It imbues the negro believer with a sense of dignity. It has been remarked that "the negro who accepts Mohammedanism acquires at once a sense of the dignity of human nature." Once a believer, there is nothing in his color or race to debar him from the highest privileges, social or political, to which any other Moslem can attain. Said Mohammed to his followers, "I admonish you to fear God and yield obedience to my successor, although he may be a black slave."

Here is a combination of mighty in-

fluences at work to facilitate the conversion of Africa to Mohammedanism. The impelling need, felt by the true believer, to force his religion upon the infidel; the simple nature of the creed presented; the preference of many to believe rather than to pay tribute or to die, especially when belief raises one into assured equality; and with this potent fact in addition, that the tribe accepting Islam is no longer subject to slave-raids. But this opens before us a question on which there has been much misapprehension. Thus it is said, "The slave who becomes a Mohammedan is free." On the contrary, the testimony throughout Africa is that surely there are slaves that are Mohammedans, whether or not converted in slavery; and apparently Mohammedans do make actual Mohammedans slaves. Mr. Richardson in his travels in the Desert speaks of the slaves in the town of Ghadames as "mostly devout if not fanatic Mussulmans." But we are warranted in asserting that there is at least a spirit of fraternity throughout Islam that gives it tremendous advantage in Africa. Mohammedanism "does not abolish slavery, but it does take away its sting," so far as Mohammedans are concerned. "Equality of all men before God was a principle which Mohammed everywhere maintained; and which, taking as it did all caste feeling from slavery, took away also its chief sin." Certainly Islam rises far above that narrow prejudice against the negro which characterizes too largely the white Christians, as illustrated by Dr. E. A. Freeman's statement, "The law may declare the negro to be the equal of the white man, but it cannot make him his equal." Or in Mr. Thomas Carlyle's assertion that "God has put a whip in the hand of every white man to flog the negro." On the contrary, Mohammedan history abounds with examples of distinguished negroes. Bilal, a slave, a black man, a favorite of Mohammed, the first Muezzin or caller to prayer, was once addressed by the great prophet somewhat in this way,

"What shoes were those you wore last night? Verily, as I journeyed into Paradise and was mounting the stairs of God, I heard your footsteps before me, though I could not see."

Into three phrases we may condense the description and explanation of Mohammedan missionary advance in Africa—indigenous agents, simple methods, intolerant zeal.

It is largely through native agency that Islam has been propagated, for the Arabs that penetrate the interior, whether for good or ill, may now be called natives of the country. They are recognized by the negro as "in it, if not fully of it." In the wide inclusiveness of the races of Africa the Arabs are certainly of the native population. Even the invaders of Zanzibar, a century ago, have made Africa their home and have identified themselves, though disastrously, with the native races. The difference between the white man and the Arab, in native estimation, shows clearly that the Arab is to be counted as an indigenous agent.

But Mohammedanism makes use of other agents, more closely allied to the negro, in securing its advance. Let us refer again to the Hausas and the Fulahs as perhaps the most conspicuous agents in the great advance of Mohammedanism throughout Central and Western Soudan. These magnificent tribes, one purely negro and the other mixed, but now essentially native, have carried Mohammedanism through the forests from the desert to the ocean in one direction, and to the lakes in the other.

Much has been said of late concerning the great University of Cairo as a training school for native agents of Mohammedanism in Africa. Dr. Blyden quotes the following description of this great institution at Cairo, the educational pride and glory of Islam: "This university is nine hundred years old" (older than Oxford), "and still flourishes with as much vigor as in the palmy days of the Arabian conquest. There I saw collected ten thousand students. As one expressed it, 'there

were two acres of turbans' assembled in a vast enclosure, with no floor but a pavement and with a roof over it supported by four hundred columns, and at the foot of every column a teacher surrounded by his pupils. These students are from all parts of Africa. When their studies are ended, those who are to be missionaries mount their camels, and joining a caravan cross the desert, are lost in the far interior of Africa." On the other hand, take the report of General Haig, sent out by the Church Missionary Society about the year 1887. He makes an intelligent statement to the effect that he had never heard of missionaries being sent out from the college to spread the faith anywhere, and did not believe that there was any organization for Central Africa. According to his statement, the number of students in the Ashar varies according to political events. Just before a great conscription the number is enlarged with a view of avoiding the enlistment. Sometimes the number reaches eight thousand. Weighing testimony, taking into consideration the statements of various travellers and writers, we are forced to the conclusion that Dr. Blyden's assertions concerning this monumental institution in Cairo are greatly exaggerated, particularly with regard to the missionary work of its graduates in Africa. A careful study of available facts will, we are persuaded, lead to the conclusion that Mohammedan advance is not due to missionary propaganda such as we are accustomed to think of in connection with Christian work, and such as has been attributed on a large scale to the Cairo University. Undoubtedly many native Africans attend that school of the faith. Certainly Mohammedan educational effort, as we shall see, is made elsewhere in Africa. There seems to be clear testimony to the effect that Mohammedan teachers, of a certain sort, roam through the land; and doubtless they have some influence as missionaries. But the indigenous agency on which Mohammedanism principally de-

pends is the power of the native Mohammedan state, exerted mightily to conquer and thereby convert.

Accepting, however, the assertions that individuals go forth throughout many of the pagan tribes and regions of Africa teaching Mohammedanism—though largely for purposes of personal gain—it is interesting to notice the simple methods which are pursued in making this advance. Dr. Blyden's description of these Mohammedan missionaries is almost pathetic. "In going from town to town, and village to village, they go simply as the bearers of God's truth. They take their mats or their skins, and their manuscripts, and are followed by their pupils, who in every new pagan town form the nucleus of a school and congregation. These preachers are the receivers, not the dispensers of charity." "The Arab missionaries whom we have met in the interior go about without 'purse or scrip,' and disseminate their religion by quietly teaching the Koran. The native missionaries—Mandingoes and Fulahs—unite with the propagation of their faith active trading. Wherever they go they produce the impression that they are not preachers only, but traders; but, on the other hand, that they are not traders merely, but preachers. And, in this way, silently and almost unobtrusively, they are causing princes to become obedient disciples and zealous propagators of Islam. Their converts as a general thing become Muslims from choice and conviction, and bring all the manliness of their former condition to the maintenance and support of their new creed." "Local institutions were not destroyed when Arab influences were introduced. They only assumed new forms and adapted themselves to the new teachings. In all thriving Mohammedan communities in West and Central Africa it may be noticed that the Arab superstructure has been superimposed on a permanent indigenous substructure, so that what really took place, when the Arab met the negro in his own home, was a

healthy amalgamation and not an absorption or an undue repression." "After the first conquests of the Moslems in North Africa, their religion advanced southward into the continent, not by armies, but by schools and books and mosques, by trade and intermarriage." And Mr. Bosworth Smith asserts concerning Mohammedanism in Africa that "it has spread, not by the sword, but by earnest and simple-minded Arab missionaries."

We have already ventured to dissent from some of these statements, so positively made concerning Mohammedanism and its advance in Africa; in conflict of testimony the weightier should prevail. Bishop Crowther says, "The real vocation of these so-called quiet apostles of the Koran is that of fetich peddlers;" and in view of many exaggerations of statement that we are compelled to acknowledge as made by Dr. Blyden, Canon Taylor, and those who reassert their conclusions, we can only say that the authority of Bishop Crowther is to be trusted in any contradiction. It seems evident that the picture of Mohammedan missionaries just quoted is largely poetic imagination.

After making all due allowance we are left with these simple facts, that indigenous agents have been at work, particularly throughout Western and Central Soudan, hardly in the beautiful and self-denying way described, rather as men seeking self support by means more or less honorable; but carrying with them as they go hints of Mohammedanism and the Koran. They familiarize the pagan tribes with Islam. Doubtless they win some converts. When compulsion comes, when the dreadful alternative is presented, "Mohammedanism or slavery," the choice is made the more easy. Another tribe ranges itself nominally, and perhaps actually, under the name of the prophet of God.

In this missionary advance the sword and preaching, the soldier and the missionary, the State and the individual supplement each other. An intolerant

zeal is shown. To some extent it is true that "in Africa is the most fanatical and proselyting portion of the Mussulman world, in its negro converts."

Mr. Richardson, throughout the Sahara Desert, not only saw but felt the fierce fanaticism of the Mohammedanism of that region. Said a Touarick to him, "You are a Christian; the people of Timbuctoo will kill you unless you confess Mohammed to be the prophet of God." "To have said a word, or even to have breathed a syllable of disrespect about Mohammedanism would have exposed me to have been torn in pieces by the Mohammedans. It is next to impossible to induce the Sahara Mohammedans to think favorably of Christianity." Mr. Anderson, a negro of Liberia, made a journey to Musardu, the capital city of the Western Mandingoes. In his description of this fine race of negroes, hinting at their missionary activity, he says, "Their zeal for Islam has caused the name of Mohammed to be pronounced in this part of Africa, where it otherwise would never have been mentioned."

It is made evident by a consensus of testimony that in North Africa Mohammedanism is furiously fanatic, extending to violent hatred of all who are not Mohammedans. In approaching Central Africa we find this zeal gradually less intolerant, though burning fiercely enough to make the Mohammedan tribes and rulers desirous of impressing their religion upon neighboring tribes. Even in Central Africa the Mohammedan law threatens with death both "the proselytized and proselytizer;" but this seems to be directed simply against renegades. The zeal which animates the "earnest and simple-minded missionaries of Mohammedanism" is sufficiently mixed with selfishness to make them more tolerant than the furies of early Mohammedan history, and than the fanatics of the desert of the present day. But, wherever it goes, there are the elements, whether or not there is the exhibition, of that terrible intolerance of zeal, which, when logically de-

veloped, points the sword at the throat of every one everywhere who ventures to deny that Mohammed is the great prophet of God.

For this intolerance is an essential element in Mohammedanism; "there is no precept in the Koran enjoining love to enemies." The following is said to be a literal translation of a missionary prayer which is offered every evening in the great University at Cairo, "O Lord of all creatures, O Allah! destroy the infidels and polytheists, Thine enemies, the enemies of the religion. O Allah! make their children orphans and defile their abodes! Cause their feet to slip; give them and their families, their households and their women,

their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems. O Lord of all creatures! fight Thou against them, till strife be at an end, and the religion be all of it God's. Fight Thou against them until they pay tribute by right of subjection, and they be reduced low." Intolerance; elemental in all Mohammedanism, potential in the Mohammedanism of Africa, considerably modified as exhibited in Central Africa.

Such is the zeal, such are the methods, such are the agents—all of which indicate the missionary character of Mohammedanism in Africa.

MISCELLANEOUS SECTION.

How to Conduct a Revival.

BY REV. HENRY M. WHARTON.*

[REV. HENRY M. WHARTON, who has been prominently connected with the great revival in Brooklyn during January, is a Virginian by birth, and is forty-six years of age. He was educated for the ministry at the Southern Baptist Theological Seminary, Greenville, S. C., was ordained in 1875, his first regular pastorate being at Luray, Va. Later he became pastor of the Lee Street Baptist Church, Baltimore. While there he decided to engage in evangelistic work, in which he has been very successful. In connection with his revival work he built the Brantly Tabernacle in Baltimore, a handsome stone structure which is one of the architectural features of the city. During the past few years he has travelled from New York to Florida and in the West, holding revival meetings, and has been very successful.]

Revivals come from God; and the prayer of the old prophet, "O Lord, revive Thy work," should be the peti-

tion of every Christian. After a revival has been started I would suggest that the pastor should announce the coming meetings, and ask the Christian people to pray in their homes for the outpouring of the Spirit upon them. Get them to carry the burden on their heart day by day. It is a good plan also to have them make out a list of the persons in whom they are personally interested and whom they would like to see brought under spiritual influences, and to pray for such persons.

I believe in the mission of the evangelist. No pastor ought to hold his own revival meetings. The work is too much for any one man. Our Saviour sent the preachers out two and two together, so that they could bear each other's burdens. Lord Coke once remarked that any man who acted as his own lawyer had a fool for a client. As a rule, I would say, being a pastor myself, that any clergyman who would undertake to hold his own revival meetings stands very much in his own light. It is too much work for a pastor in charge of a church. Aside from that, a strange voice, a new messenger, like a new "babbler" in Athens, will al-

* An interview.

ways attract attention and make an impression, from a merely human point of view.

I have held revival meetings in Brooklyn more or less often during the last ten years. I regard the present revival (January, 1894) as the greatest I have ever seen here. The special features in regard to it are, first, the union of the different congregations and the hearty co-operation of the pastors. Second, the absence of undue excitement; intense interest, but not excitement; enthusiasm, but not fanaticism. Another feature is the immediate addition to the church of so many members. It is often the case that, when evangelistic meetings are held, the results of the work are not seen so soon. This is not the case in Brooklyn. Dr. Gregg, for example, had fifty additions to his church last Sunday (January 21st). Besides, all classes and conditions of people are being interested. I have seen the woman with her sealskin coat and sparkling diamonds side by side with the veriest outcast. I have seen the wealthy citizen standing up for prayer beside the ragged tramp of the slums.

The hard times have something to do with the revival. The fact that a great many people are unemployed has helped to turn their attention to God. We always think of God when we get into trouble.

I am reminded that there is less emotion in revivals now than formerly. This is true, and I think it is due to the fact of the larger cultivation on the part of preachers and people. The emotion is there, but is subdued. It is getting so now that it is considered indelicate to laugh heartily in the circle of the *elite*. After awhile I presume the state of our society will be such that a shout will not be heard this side of heaven. For my own part I believe in emotion, and I do not see why a happy heart should not shout its praises to the Almighty.

There is too little emotion in our revival meetings at the present time. I

would call attention to the day of Pentecost, when the hearers were touched to the heart; when they cried out, saying, "Men and brethren, what must we do?" There was emotion there when Paul and Silas were in the prison at Philippi, and the jailer rushed in and said, "Sirs, what must I do to be saved?"—there was emotion there. There wasn't much emotion when the Pharisee said: "God, I thank Thee that I am not as other men." But there was emotion when the publican, sniting himself upon the breast, said: "God be merciful to me a sinner."

You will generally find that where there is very little spirituality there is very little emotion. That is the result of my experience and observation in this age. Of course, I do not mean to refer to any particular denominations, but take churches as they come, and you will find that to be the case.

I am asked if there is not a greater spiritual atmosphere about some assemblages than others. I think, if the spirituality is deep, a person coming into the meeting will find himself affected by it; just as if you should put a cold bullet into a vessel of molten lead, instead of cooling the lead it would itself become melted. The spiritual atmosphere of a meeting can be raised by godly people or depressed by scoffers and unbelievers.

In conducting a revival I think a special feature should be the music, the good singing of hymns. The preaching should be brief, simple, and to the point. It should be Gospel preaching, telling the simple story of the Word; I find that is what those who come to these meetings want.

The services should not be prolonged; in the evening, if they begin at half-past seven, say until nine o'clock, or an hour and a half. Then give the congregation an opportunity to go before announcing that you will hold an after-meeting, say for twenty minutes; and be sure that you are as good as your word. When the twenty minutes expire (if the interest demands a continu-

ance of the meeting), allow any members of the congregation to go if they wish to, while those will remain who so desire.

The prayers should be short. I believe that long prayers ought to be made in private. Our public prayers should be brief.

I think that when one man has the ear of the people he should do the talking. Occasionally he might call for a few words of testimony, but each speaker in the audience should be limited to one or two minutes.

I question whether there should be more than one speaker on the platform. During my work with Mr. Moody, in Chicago, at the World's Fair, I frequently divided time with him, and sometimes others spoke also. This might have done there, and did work very well with an ever-changing crowd, but where you have only one congregation, as a rule, I should say let one man do the talking.

Afternoon meetings are usually attended only by Christians. I rather prefer morning meetings. You can reach outsiders, non-church-goers, mostly at the evening meetings. It is well to have a noonday meeting in some busy section of the city. The meetings held in Association Hall, Brooklyn (Y. M. C. A.), have been very largely attended, and have been productive of a great deal of good.

The Highland Minister.

BY REV. D. SUTHERLAND, CHARLOTTE-TOWN, P. E. I.

THE Highland minister represents a type of clergyman different from his fellows in mood of thought, habit of work, and singular influence over his people. No other Protestant preacher comes as near being a pope in his own parish as he. He reigns with unquestioned authority over things ecclesiastical, and his word on social matters is often accepted as a law from which there can be no appeal. His isolation from the centres of thought and life ac-

counts to some extent for the conservatism which characterizes his thinking and methods of work. Usually his lot is cast "far from the madding crowd" on some vast moorland expanse, or in the midst of a scattered mountain hamlet. The mail which comes twice a week, an occasional visitor from the south country, and a few tourists in summer are the only links which bind him to the busy world, echoes of whose restless activity seldom penetrate the silence that broods over the lonely hills. He goes his own way and does his own work, content to be the faithful shepherd of a faithful flock.

When Samuel Johnson visited the Western Highlands he was greatly impressed with the dignified bearing, refined manners, and extensive learning of the Highland ministers of that time. They were nature's own gentlemen, carrying into speech and action a courtliness learned not in the drawing-rooms of society, but taught by whispering breeze and moaning wave, and by communion with books and lofty thoughts. The famous lexicographer testifies: "I saw not one in the Islands whom I had reason to think either deficient in learning or irregular in life." The same thing may be said of Highland ministers of to-day. As a body they are pure in life, refined in manner, and versed in theological lore and the masters of literature. The long winter evenings are spent to good purpose in reading books which enrich thought and knowledge.

The Highland minister's week-day labors follow a routine which is far from monotonous. Patriarchal in its simplicity, it is also patriarchal in its command of every detail of family life. He is the guide, philosopher, and friend of his people. They consult him about everything, unburdening their troubles and telling their joys with a frankness that keeps nothing back. Twice a year he goes from house to house in his parish, calling parents and children round his knee, examining them in the Bible and the Shorter Catechism, that admira-

ble compendium of theology, and instructing them in religious doctrine and practice. Until these exercises are over the range of his talk is limited. For a minister of the Gospel to talk on any other subject than God, salvation, and eternity until certain preliminaries are past, is to slide into worldly conversation, but after these he is free to drop into a kind of dignified gossip, and even tell funny stories. The social element follows close upon the heels of the religious. Over a cup of tea or a glass of Highland whiskey—for total abstinence has not made much impression as yet in the glens of the far North—he relaxes into conversation which is often merry.

It is on the Sabbath-day that the Highland minister is to be seen in his glory. He steps out from his manse a few minutes before the hour of worship. His coming is the signal for some vigorous peals of the bell in the steeple, which hasten the people walking slowly down the road, and draw into their pews the crowd wandering aimlessly among the grave-stones of the church-yard. The bell stops, a hush falls on the congregation, and from the vestry with grave mien and measured pace the minister moves toward the pulpit. An old elder used to say that he and his fellow-worshippers had three sermons before the regular sermon began—the minister's way of entering the church, his manner of reading the psalms and chapter, and the way in which he engaged in prayer. To this day the people can tell accurately the kind of sermon with which they are to be favored before it is preached. If the minister's face is clouded or overcast, they expect a discourse in which some stern or gloomy aspect of the truth will be presented; if it is bright or beaming, they know they will have a joyful exposition of the Gospel. The Highland minister is nothing if he be not doctrinal. He manages to put his whole system of theology into nearly every sermon, emphasizing such doctrines as the total corruption of human nature, irresistible

grace, election and perseverance to the end, which constitute the soul and substance of Highland theology. We fear he makes too much of the law and too little of the Gospel in his pulpit exhortations. The sovereignty rather than the love of God is for him the central truth of revelation.

A few lessons in elocution would do no harm to the average Highland minister. The way in which he presses lungs and arms and legs into service is somewhat alarming to a nervous hearer, for the unwritten canons of pulpit eloquence require that he should occasionally shout at the pitch of his voice, saw the air with his long arms, and seal an argument with an emphatic stamp on the floor. It is on record that one Highland elder proved the remarkable pulpit power of his minister by asserting that he had knocked two pulpit Bibles into pieces in one year; but that may be the creation of an imaginative tourist. The fact remains that fervor of speech and gesticulation are considered indispensable to efficient preaching by the ordinary Highland congregation.

Many readers have formed their conception of the Highland minister from the picture of him drawn by Buckle in his great book. There he is represented as grossly perverting the character of God, clothing Him with fury, filling Him with hatred of men, and ascribing to Him a malignant delight in the torments which the greater part of the human race were destined from eternity to endure forevermore. This representation is not less false than it is vulgar. Highland preachers do not pervert the character of God, although, as already admitted, they are apt to lose the harmony of Divine truth by dwelling more on the sovereignty than on the love of God. The kind of life produced by the teaching is a tribute to its excellence and scriptural quality. Nowhere on the face of the globe is religion a more real force in daily life or more reverentially obeyed than in the hamlets of the Highlands. In almost every house family worship is regularly ob-

served morning and evening, the people read their Bibles carefully and attend church with unflinching constancy. The very insistence upon the sovereignty of God, which many think the weak point of Highland religion, builds up character granite-like in strength, resolute to will and to do. Life is full of solemnity. Its duties are accepted

as tasks from the great Task-master, in presence of whose all-seeing eye work is to be done, and at whose bar an account must be rendered for the stewardship of human activity. This seriousness of mood and endeavor characterizes every typical Highlander, and is largely the fruit of the religious training he receives from his minister.

PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

"He that is Born of God, Sinneth Not."

OUR version has, no doubt, what the apostle wrote. He touched here one of the deepest of psychological studies, of which I have only time and your space to define the outline.

This same apostle, summing up, as it were, the purport of the Bible, says: "This is the record. God hath given us eternal life, and this life is in His Son." If these words mean anything, they declare that as we are we have not eternal life, and that therefore the race will not live eternally, that the purpose of the incarnation was to bestow upon us "eternal life."

That as the Lord Himself averred, He came to give us "life," and that, as it now is, "life and immortality were brought to light by His Gospel."

The whole story of the Bible is concerned with the history of this "eternal life." How we may get it, how we may retain it, how it will behave itself if we have it, and what will be the final effort of its nature—all this would require a whole issue of THE HOMILETIC REVIEW to deal with. But just as there is no such thing as spontaneous generation, that as our planet earth would have been lifeless unless the Author of all life had imparted life to the world, so the human race would be without immortality unless "the Second Man from heaven, the life-giving spirit," had produced for us and imparted to us this higher kind of life,

"eternal life." I say "produced" for us, for the work of our Lord Jesus Christ was in reality the modification of the Divine nature, so that it might transact its undertaking through "a body of this flesh."

We say He shed His blood for us. We are constantly told that "blood is the life," that the blood of the Lord Jesus contained "the life" which had descended from Adam, and by the operation of that blood "a body had been prepared Him." At Calvary He parted with the Adam blood, the Adam life, but by virtue of His Divinity He lived through the catastrophe of human death, and rose again, the last Adam, from whom issues a current of another kind of life hitherto unknown to the universe. Now this life, this Christ-life, this "eternal life," is not another phase of existence, but it is a distinct and veritable "life." It is to be had by assent of the will. "If any man wills, let him take of this life." "Ye will not to come unto Me that ye may have life." "If any man open unto us we will come unto him," etc. "And he that hath the Son, hath life."

These and many such expressions are not figures of speech, they are accurate and scientific statements, and moreover are capable of proof.

Just as all bodies in the natural world are divided without contradiction into organisms which have life and things which are lifeless, there is nothing nearly alive; and just as no amount of re-

finement and clarification will bring matter nearer to having life; indeed, soot is more likely to be incorporated into a living organism than the same substance in its purest state, as the diamond; so is it in the world of human life. Men are as absolutely divided into those who have and those who have not "eternal life," and no amount of education or refinement or any other human process will of itself cause a man to possess or develop this "eternal life" within himself. It is a gift, a bestowal from Him in whom is "that life which is the light of men."

When a man receives this life he is said "to be born from above." St. Paul properly calls him then "a new creation." He is something which he was not before; he is "a new man," no longer a "natural man;" he has become "a member of Christ, the child of God, and therefore an inheritor of the kingdom of heaven."

He now finds himself under a new "power," and is impelled to live "contrary to his natural nature, contrary to the flesh."

But this "life" obeys the laws of all life. It has a beginning. At its inception it is but, as it were, a germ, it is "a seed." The soil in which alone it will grow is human righteousness. Man's righteousness is to God's righteousness what the soil is to the seed. The soil is not the seed, but the seed will not grow without the soil. The Bible directs us by precept, by parable, by example, what we are to do to cherish this seed of the new life; and if we obey the directions, so that the life may reach its intention, which is the intention of every kind of life, to reproduce its original, then "Christ will be formed in us," and "we shall be like Him." So the second creation exactly repeats, but at a much higher level, the first creation, and we are made in God's "image."

The trouble with religious people is, they use the terms I have quoted not as referring to an absolutely new and distinct kind of "life," but to a higher

quality of the life with which we come into the world. But let them observe the action of "this life," and let them apply to it the ordinary scientific mode of examination and then ask, whether it be not just as distinct a "sort of life as sheep-life or lion-life." Every kind of life has its character, and this character never varies. Abel's sheep bleated with the same bleat as our sheep, and sheep nature in his day was precisely what we find sheep nature to be in our day; and wherever we find an animal exhibiting those instincts and habits and appearances which we observe in sheep, without any hesitation whatever we at once pronounce the animal under observation a sheep.

Now look at the Christ-life in the same way. Let a Chinaman, or a South Sea Islander, or a Zulu, or a Hottentot, or a Hindu, or a Frenchman, or an American become a Christian, and immediately one and all begin to exhibit the instincts of the same nature. Read John Paton's experiences on Aniwa, and how can you account for an island of savage cannibals becoming in eight years not only civilized, but fully developed Christians. Go where you will, and whatever habits of life or thought have been ingrained into the convert, they at once are changed, and "the life they begin to live in the flesh" is that which the faith of Jesus Christ caused Him to live. This extraordinary biological observation has never received the attention it deserves.

I only allude to it, in support of my assertion that the gift of God, "eternal life," is a distinct and another sort of life; it is implanted in the willing soul as a "seed"—"a seed of God." The man who receives it now finds that he is two—the old man and the new man. There is in him the realization of the first promise God ever gave to man, "the enmity," "I will put enmity between the seed of the woman and thy seed." Read the seventh and eighth chapters of the Romans, where the work of this enmity is dissected. The conclusion the apostle renders is, "So

then with the mind I myself serve the law of God ; but with the flesh the law of sin."

That "*I myself*" was the regenerate Paul, that was the personality which had been vivified with the "eternal life," this was the man who had been in the third heaven and had seen and known Jesus Christ. This "*I myself*" was locked in deadly struggle with the flesh animated with "the life" of Adam ; "crucified," but by no means dead, and the terrible struggle would continue until death ; for it is only "he that is dead is freed from sin." If your correspondent (*HOMILETIC REVIEW*, January, 1894, p. 88) will consider why it was that the slayer of blood left the city of his refuge at the death of the high-priest, a flood of light will be thrown on this wonderful subject, the place of death in the scheme of redemption. It was this "*I myself*" of St. Paul to which St. John alludes when he writes, "He that is born of God sinneth not, for his seed (the Christ-life) remaineth in him, and he (the immortal person) cannot sin, for he is born of God," which is a strictly true and indeed a scientific statement. It is tantamount to saying that a lamb cannot kill prey and live on flesh. Such is not the character of sheep-life ; and the character of the Divine life, "God's seed," is holiness ; it is impossible for the "regenerate man" to sin.

Sin is poison to the Divine life, and if the "new man" doth not renounce sin, declare it is foreign to his nature, hateful to his disposition, and agonizing to him by its near contact "in his flesh," sin will kill the "Divine life" imparted to him, and he will at some time or other, go out of existence.

But he that is "born of God" and manages in the battle of life to "hold that which he has," then no man will take his "crown of righteousness," and when he dies he will leave behind him "the flesh" through which sin attacked him, and he will by virtue of the "life" he has obtained through the operation of the Holy Ghost, "the life-giver,"

enter that spiritual state where all the environment will conspire to aid the Christ-life to carry out the object of its effort—that is, to "form Christ," and so "he will be like Him, for he will see Him as He is."

H. MARTYN HART,

Dean of St. John's Cathedral.

DENVER, COL.

"Plagiarism."

F. W. I.'s article in the January number of *THE REVIEW* is, you think, an evidence of his "sensitiveness of conscience." But how any one can be so conscientious that he will not use the words in which another person has expressed a thought, but will use the thought itself is a conscientiousness I cannot understand. Surely "the body is more than the raiment," the thought more than the words in which it is expressed. If it is stealing to take the raiment, it certainly must be stealing to appropriate the body. If a person should steal a horse and then disguise it so much that it would be scarcely recognizable, and because he had done this claim that taking the horse for his own use was not theft, what would we think of his "sensitiveness of conscience" ?

When any one takes another person's thought and deliberately and intentionally works it over in his own words for the purpose of making it appear, or giving the impression that he has originated it, or "that it is his own production," he is guilty, as I see it, of the worst kind of plagiarism.

In your editorial comment on the article I have referred to, you show by a beautiful illustration what plagiarism is not, but when you add, "He is no plagiarist who makes use of the thought of others in language of his own coining," you, it seems to me, might as well assert he is no thief who takes another person's jewel providing he does not take the casket, but places it in a casket of his own making.

Plagiarism is defined by Worcester in these words : "The act of appropriat-

ing the ideas or the words of another and passing them for one's own." According to this definition, F. W. I. was certainly guilty of plagiarism when he appropriated "the ideas" of "a renowned orator," and passed them for his own in his Thanksgiving sermon.

In an editorial in the November issue of THE HOMILETIC REVIEW you wrote, "The unacknowledged appropriation of a sermon or a part of a sermon is no less theft than is the appropriation of money, or jewels, or property in any form;" and F. W. I. in his article speaks of "a sermon-thief" and "a horse-thief," and adds, "in both cases a thief." Is not this shameful charge too severe? If not, he who appropriates another man's ideas or language, without acknowledgment, should be regarded as guilty of a criminal offence and dealt with accordingly. But we cannot steal another person's thoughts or words as we would his horse, his flowers, or his jewels. The thoughts and words of another must remain his, and may be used by him, while the property he has lost by theft may be forever beyond his reach. The preacher cannot rob any one by using his thoughts and words in his sermon to the injury of the person from whom he has plagiarized, but he can injure another preacher if he steals either his "horse" or "horse feed."

We cannot by grinding out words "make another's wheat our flour." The wheat itself in some way must become ours before the flour is ours. We may legitimately use the thoughts of others as we use garden seeds. If rich and beautiful flowers are ours we must prepare the soil, sow the seed, and carefully cultivate the plants.

C. Y. S.

Awaking Sleepers.

IN THE REVIEW for January, 1894, R. P. says: "I'm glad to say that in my church I rarely see a sleeper during service, but one Sabbath morning a good brother, who is a deacon of a nearby church, was with us, and I noticed

he was asleep. I cut my sermon short, and called out very loudly, 'Will Brother G— please lead us in prayer?' The effect on the brother was most ludicrous to witness, but it taught a lesson to my people not to sleep in church." I have read this article over and over, but I confess always with feelings of sorrow and pain mingled somewhat with indignation. Would it not in the circumstances have been altogether better to let the visitant brother sleep on? *was there not such a measure of Christian courtesy due him as a stranger and brother in Christ?* Besides it was not honoring the Word being preached to "cut it rather short," for the poor satisfaction of administering a rebuke to a brother unintentionally offending, when there may have been cause for his slumbering. Was it calculated to much benefit this brother or the congregation to have him surprised by a "loud call" out of sleep, acting ludicrously, and hence unprepared and with feelings perturbed and flushed with conscious shame, lead them in holy worship? It seems to me such solemn act, by such person, all the circumstances considered, should be the last thing desired or sought by one impressed with a due sense of God's awful dignity or the overwhelming sense of need of a congregation of sinners. It may be that the object sought in the keeping awake R. P.'s congregation during service through immolation of Brother G— may be attained, but may there not be others also which he did not look for, and may have an occasion to deplore if not fear? "I desire mercy not sacrifice," is a Divine and always safe rule to follow.

JOHN McNABB.

KING GEORGE C. H., VA.

Flexibility of the Church.

IN the February number of the REVIEW Mr. Grant gives us some very decided opinions regarding the true idea of the Church, and the mischievous tendency of other organizations for Christian work.

May I be kindly permitted to suggest that most people do not find it necessary to think of those subordinate organizations as being anything apart from the Church, outside of the Church, or opposed to the Church, but rather as part of the Church. Those who oppose such organizations seem to base their opinion on the idea that the Church is a crystallization, so that, however much it may increase in size, it can never change its form. Those who favor those organizations believe the Church to be not a dead crystal, but a living organism, so that, though it cannot change in its essential nature, it may expand and take on new growths in harmony with its own nature and purposes. It is, indeed, true that Christ established a visible kingdom in this world, and it is equally true that He did not complete the organization. The Church had no system of theology, no officers of any sort, until long after the ascension of Christ. It was the apostles, especially Paul, who developed the theology of the Church, appointed its officers, and established its polity. Furthermore, it cannot be proved that there is a church on earth to-day that is organized exactly after the New Testament model. The diaconate as now interpreted was not known in the apostolic age. The ordination of ministers, either by a bishop or an ordaining council, is a modern invention, as well as many other things that the various denominations claim to be of scriptural origin. I fail to find in the New Testament any such ironclad notion of the Church as our brother lays down with such decisive authority. In the same chapter from which he quotes (Eph. iv.), as well as in the twelfth chapter of first Corinthians, Paul certainly makes ample provision for a division of labor, showing how God had given, not only apostles, prophets, and miracle-workers, but also teachers, help, governments, etc. Just what those helps were no one knows, but if a Sunday-school or a Christian Endeavor society, a Ladies'

Aid or a mission circle can help, then by all means let it be organized, just as Paul, when he felt the need of help, appointed deacons to look after the poor. I cannot see how the unity of the Church is affected by these societies any more than the unity of a school is affected because it is divided into classes and departments.

Again, how can the local church perform the work of education and foreign evangelization? Are not our Christian colleges and academies the property of the churches? Are not our great missionary societies and our boards of education parts and parcels of the churches? And yet our brother, if he is logical, puts them all under the ban together with the Sunday-school and all reformatory organizations. Mr. Campbell truly says in his article on "The Mission of the Church," that its mission is threefold — evangelistic, educational, and sociological. Therefore it follows that the Church must organize boards of education and missionary societies, as well as hold revival meetings. The Church must go into society, into politics, into everything that concerns human welfare; and it is the glory of the Church that it is flexible enough to do all these things without losing its unity or its divinely constituted form. As the vine has a perfect right to grow, and in growing to add new branches and run over the wall and bear grapes on the other side, where the poor and needy and suffering ones may gather them, so has the Church a right to grow, and in growing become more complex and carry blessings through multiplied channels to a dying world. And all this because the Church is not a dead machine, but a living organism.

PRESTON K. SHELDON.

WATKINS, N. Y.

"English Undeified."

WHILE I cannot but admire the zeal of our good Canadian Brother Fenwick for the purity of our common mother-tongue, I very much fear that the task

of reforming it which he has undertaken will prove a burden so heavy that, "under the circumstances" which it constitutes, he will conclude to relieve himself of it by laying it down and getting from under it with the best grace possible. In view of our confirmed habits he will, I think, find that his efforts to have us view things as "in the circumstances" which surround them, instead of "under" them, are not attended with the success that he seems to anticipate. And why should we not be permitted to use the preposition "under" in connection with circumstances generally, as well as in speaking of them in detail, as when we say that a public officer is "under bonds," or a body of troops were "under fire" from the enemy by whom they were surrounded? We should bear in mind, too, that it is generally, if not always, the circumstances of the case we are dealing with, and not ourselves, that we have in mind when we make use of the expression to which exception is taken.

And this leads me to consider again what I have often had occasion to observe, the persistency with which some persons will contend for a fixed use of certain words and phrases, insisting that their original meaning must be preserved and adhered to, to the exclusion of any other, especially that their etymological signification must be followed, regardless of the necessities of the case, or the demands for greater freedom in their use. I am glad, however, that the best lexicographers recognize the fact that the meaning of a word is just that which good common usage gives to it, regardless of its etymology or its former meaning, or that of the word from which it may have been derived. If this were not so, many of our words in common use would have to be abandoned—at least as now employed. Our land, it is true, would then be free from "villains," as it has never yet been, and every "dunce" among us would be changed, nominally at least, into a philosopher, and all

"monotony," except as relating to audible sounds, would be removed, but then THE HOMILETIC REVIEW would no longer be a "magazine" and our "familiarity" with it would cease, and we could never have another "symposium" in its columns or those of any other periodical, and nothing would again "transpire" through the daily papers, and all "ventilation" of both public and private matter would be at an end, and we should no longer be permitted to "saunter" out on the street or in the fields for a little innocent recreation, after our reading and other indoor work are over, and verbal or philological demoralization generally, I fear, would follow the loss of so many of the old familiar words that have become so dear to us by long usage, and that we should have, practically, to abandon.

In this connection I am pleased to note in the new Standard Dictionary, after the adjective "lesser," which is such a trial to Brother Fenwick, and which he says is a "double comparative" as its definition, "Less; archaic or poetic, except in the sense of smaller, inferior, or minor, often preceded by the definite article, as 'the lesser lights,' 'the lesser prophets.'" And Webster says of it, "This word cannot properly be called a corruption of *less*, but is rather a return to the Anglo-Saxon form *lasra*, *lasre*."

And as to our "do," would not its omission as an auxiliary to the verb "have" by one of us, in some cases arouse the suspicion that he is a foreigner not yet fully master of the English language? Mr. Fenwick declares that the word may be used with "have" to give more force to an entreaty, as, "Do have a little more patience with him." Why, then, may it not be used to give more force, and also clearness, to an interrogation or an affirmation, as, "But do you have enough patience with him? Yes, I *do* have a *great deal* of patience with him." Suppose that, as is very common now, in these hard times a man applies to me

for assistance. I ask him if he is entirely without means of his own, and he replies, "Yes, sir; I did have a little money, but I haven't a cent now." Does not the "did" in that case serve to emphasize to me his present destitute condition, and give force to his appeal for help?

Why not, then, leave us to "do" as we choose with this little word, and to make use of it as our own judgment shall point to its fitness, in each individual case? And the same with reference to "lesser" and many other words, about the liberal use of which the ultra-conservatives quarrel with us so much?

There are some more things in this connection that I should like to say, now that I have the STANDARD to support me, but *under the circumstances*, as I can claim to belong only to the *lesser* forces in this controversy, and as I wish to avoid the forfeiture of what standing I do have as a contributor to the HOMILETIC, I will bring this screed to a close, and wait for some other opportunity to continue the discussion.

I will simply add that I rejoice to see the STANDARD recognize as it does the flexibility and expansiveness of the English language, and I am sure it will for this as well as for many other reasons prove a great help to us poor scribblers, the poverty of whose vocabulary places us in need of all the aid we can get in this connection, and renders welcome to us all the liberty we can secure.

JAMES WOODWORTH.

SAN FRANCISCO, CAL.

National Pride.

I READ THE HOMILETIC REVIEW devoutly and profit by it exceedingly, but there are certain sermons appear in it occasionally which are a little hard upon me, a poor unfortunate Britisher. In the January number the Rev. K. B. Tupper, D.D., preaches a national sermon, the very text of which savors somewhat of self-glorification. Now I question whether it is modest, to say

the least of it, to indulge in such panegyric when there are other civilized countries actually existing in the world; for the whole tone of the sermon in question would suggest that the other nations were all in the deepest darkness, and I do not think that such fulsome flattery can be healthy as a steady diet even for the greatest nation under the sun. Let me point out in the mildest way and with no desire to rouse an international dispute, or to ead Mr. Cleveland to give the British Ambassador leave to return home, that it is scarcely fair to contrast the present *golden age* in the United States with England under Elizabeth or Bloody Mary. I grant it has rhetorical advantages, but I think it would have been somewhat more satisfactory to some of your readers, if the comparison between the countries were made from the present condition of Great Britain, under the blessed Queen Victoria, and the freest and purest and most enlightened, etc., government in the world. Why, it is only necessary, in order to show the inconsistency of the eloquent orator, to contrast the introduction of his sermon with the actual facts as to the giant evils which mark the American golden age, to which he candidly alludes in the body of his discourse. If the United States is the model nation of the world we are in a very bad way, and may look for the final conflagration very soon. Do not mistake me: I am an honest admirer of all that is good and great in American institutions, but I find it exceedingly tiresome to hear continually, "We are the people, and wisdom will die with us." May I hint very modestly that there is a young nation to the north of Denver that has some advantages which are lacking in your great country? First, a law-abiding, homogeneous people who, though of different races, have been welded into a new national type. Second, a God-fearing people who respect the Sabbath, and, in fact, the whole of the ten commandments, not even leaving out the seventh. Third, a people who

honor the marriage-tie, and as yet have no divorce law. Fourth, a people who are self-governing and who enjoy true liberty. Fifth, a country in which the law is righteously administered, so that Americans of the criminal class give us a wide birth. Sixth, a country in which the wealth is more equally distributed than anywhere else in the world, so that there is a blessed freedom from these two great scourges, millionaires and tramps. Seventh, a country which has proved itself better equipped for a time of adversity than its great neighbor, having passed through the late crisis without a bank failure, and with fewer commercial failures than in previous prosperous years.

Now, though I venture on this statement as a plea for more modesty in your national sermons, I feel that it is a poor ambition to implant in any people a boasting spirit, and it is fatal to true and lasting progress. Let us be done with the Nebuchadnezzar pride, "Is not this great Babylon that I have builded?" and rather urge upon our people to remember, "It is not by might nor by power, but by My spirit, saith the Lord." Did you ever hear of the boy who was flattered by foolish parents and presented to the world as a prodigy amounting to much? Have any of the greatest men been puffed with self-conceit? Then the greatest nation is surely that which has least self-consciousness and least bluster, and which rather hides than displays the greatness of its resources.

P. MCF. MACLEOD.

VICTORIA, B. C.

P.S.—Dr. Tupper has underestimated the students in British universities by some thousands, but we slow Britishers are more anxious about quality than quantity, and the number of divines from Canada and the mother country adorning your pulpits is no bad testimony to the educational advantages to be enjoyed outside of the modern Garden of Eden.

On H.arseneers.

ON the subject of freshness of voice, let me say that on Sabbaths I attend early prayer-meeting and take part, preach morning and evening to a large congregation, take large Bible class in the afternoon, and during the summer preach to considerably over a thousand persons in the open air after evening service, sing most of the hymns, yet my voice is all right at the end of the day. My simple plan is this: Speak from the stomach, articulate clearly, open the mouth, keep the head erect, not down or back, eat plain food, drink nothing intoxicating, and avoid wrapping up the throat summer or winter. I have tried this plan successfully for twenty years. X.

CANADA.

AT page 540 of THE HOMILETIC REVIEW for December, under the heading "Illustrations of Bible Truths from Science and History," there is quoted the statement of the Psalmist, "He telleth the number of the stars" (Ps. clxvii. 4); and this saying, viewed by the light of modern astronomy, which has revealed to us that the heavenly host represents "a great multitude which no man can number," is very properly referred to as a proof of the greatness and majesty of Him "who has set His glory above the heavens;" but this is only one side of the Psalmist's thought as set forth in the Psalm, the verse which comes immediately before the words, "He telleth the number of the stars," taken in connection with it, opens up to us a still more wonderful view of the greatness of God. "He healeth the broken in heart and bindeth up their wounds;" then follows, "He telleth the number of the stars." Greatness consists in the union of opposites, in the power of dealing with immensities, and descending to the administration of the most minute details. There is scarcely a more beautiful and striking example of this union than we meet with in the two verses of

the one hundred and forty-seventh Psalm. The same loving hand "that healeth the broken in heart and bindeth up their wounds telleth the number of the stars." The Psalmist did not know as we do the marvels of "the glorious firmament on high," but he did know God as the great spiritual healer. It was his vision of the starry throne in combination with his experience of the Lord's power to pour the oil and wine of his consolations into the wounded and broken heart which led the Psalmist to the sublime conclusion contained in the fifth verse, "Great is the Lord and of great power; His understanding is infinite." J. G. Y.

"Tired?"

A wise and witty but hardly fair critic in the January HOMILETIC finds fault with the discussion on "How to be Physically Fresh in the Pulpit." He thinks a preacher *ought* to get tired, and that if *he* does not his people surely will; and there is much force in what the brother says. A preacher should get tired. That is so.

But the question is not whether the preacher should get tired or not, but whether he may not get more tired than he should. There are different states as well as different degrees of weariness. There is a weariness of work and there is a weariness of exhaustion. The one is healthy, and to be expected, and rejoiced over; the other is unwholesome, and to be deplored, and guarded against. It is this latter state of which we have been speaking—a physical state, known to

many preachers, if not to the wise and witty critic as yet (he may live to know it if he has not yet experienced it), in which the out-go of physical nerve force is abnormally and excessively great, a waste on the system heralding premature break-down. A locomotive is, of course, made for use, and ought to be used. It is expected that it shall "wear," and after a while be worn out; but that it may not wear out too fast the skilful engineer gives it the best of care that it be not "cut" or "burned out."

And, moreover, while it is sometimes true, as the brother says, that "if the preacher does not get tired his people will," yet it is not always true. It does not necessarily follow that the preacher and his auditors go by contraries, so that if the preacher be fresh the people must be tired, and if the preacher be tired the people must be fresh. A preacher may be tired and his people be more tired still, as the following will show: "An old Fife gentleman had been to church at Elie, and listening to a young and perhaps bombastic preacher, who happened to be officiating for the Rev. Dr. Milligan, then in the church. After service, meeting the doctor in the passage, he introduced the young clergyman, who on being asked by the old man how he did, elevated his shirt-collar and complained of fatigue, and being very 'tired.' 'Tired, did ye say, my man,' said the old satirist, who was slightly deaf, 'Lord, man, if ye're *half* as tired as I am, I pity ye.'" ("Anecdotes of Scotch Preachers.") H. M. K.

EASTON, PA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Churches on Wheels.

THERE is a vigorous missionary bishop, somewhere "out West," who has a church which can be coupled to a rail-

way train, and which moves with railway speed. It is a practical form of church building and somewhat in advance even of that marvellous rapidity with which churches are now removed

from place to place in large centres of population, especially in New York City. Statistics show that there has been a vast amount of church building which has been hasty and unwisely conceived. In New York City there are several churches which have, during the last thirty years, been substantially and elegantly built, and yet their congregations have removed to different sites, the vacated buildings becoming Jewish synagogues or theatres or places of business.

In some cases these edifices were erected at great cost by liberal contributions from the laity, and frequently as memorials of departed friends, or given specially with reference to some endeared associations connected with the sites occupied by the churches, and yet within the recollection of a generation these buildings have been sold, quite regardless of the feelings which prompted their erection in the first instance. It may, therefore, be a question whether the Western bishop with his "church on wheels" has not solved the problem, and for the present necessity will it not be wiser to have our houses of worship so constructed that they can be moved at the whim or caprice of a congregation? If, for example, an edifice should be erected on Avenue A, and the congregation should be unfortunate enough to have called a minister who has the popular gift to attract the wealthy and to repress the poor, it would then be an easy matter to transport this church on wheels to some vacant lot in some fashionable avenue where churches flourish and live in the sunshine of prosperity.

In London the "iron church" has long been used for the accommodation of temporary congregations, and some

of these structures are exceedingly comely, not to say handsome edifices. They are so constructed that in the event of a demand being made for a stone church the new structure can be erected over the temporary iron church. Buildings of this kind are not permitted in New York and other large cities in this country, but as they have not the objections attached to them which apply to wooden buildings there would seem to be no reason why special acts of legislation should not be passed so as to permit the use of iron churches.

The wonder is that the people have not grown tired of contributing thousands of dollars for substantial stone walls, handsome stained-glass windows, marble memorials, and other expensive adjuncts to places of worship, which in all probability within the short space of thirty years will be sold for secular uses and add grace, dignity, and even solemnity to an express office, a Jewish synagogue, or even a theatre.

It is said the masses very rarely take to a theatre which had been once a Christian place of worship. Herein surely "the children of this generation are wiser than the children of light," for where ministers, deacons, trustees, and vestrymen see no impropriety in secularizing their places of worship, the worldly public having some sense of the fitness of things feel otherwise.

In a rapidly developing community, such as we have in America, the question must sooner or later be raised, whether too much money is not spent in building churches of which there was not the least evidence that they would be permanent and enduring structures to the glory of God for generations to come.

EDITORIAL NOTES.

Some Helpful Books.

AMONG the many volumes recently appearing there are several which it is a pleasure to bring to the attention of

our readers as eminently helpful. A. C. Armstrong & Son have brought "The Expositor's Bible" nearer completion by the addition of a volume on the Epistles of St. Peter, from the pen of Pro-

fessor J. Rawson Lumby, D.D., of Cambridge University. We have already given expression to our appreciation of this "Bible" as containing the reverent and ripe scholarship of some of the most careful biblical students of modern times. The latest volume well sustains the reputation of the entire series. From the same house comes the final volume of "The Sermon Bible," containing outline sermons of many of the passages in the Epistles of Peter and the books that follow. These outlines are exceedingly suggestive, and properly used cannot fail to help their readers. The same publishers send us Dr. Alexander Maclaren's Bible Class Expositions of the Gospel of St. Matthew, in two volumes. Dr. Maclaren's name is the guarantee of thorough work, as the readers of THE HOMILETIC REVIEW must by this time be well aware.

Whatever the attitude of our readers to the Parliament of Religions itself, the two volumes giving the story of that Parliament, edited by Dr. John H. Barrows, and published by the Parliament Publishing Company, of Chicago, cannot fail to be of great practical value. They give in compact form a most interesting presentation of the distinctive traits of the various religions of the world from the view-points of their most intelligent exponents. For those well grounded in the truths of Christianity it will be an instructive study to test their claims by the facts of history, and to note the infinite superiority to them of the religion of the Bible in its ethical features and in its spiritual results.

A Request.

A COMMUNICATION comes to us from a Michigan correspondent, in which he asks for the best way of preserving the most helpful articles of the REVIEW without going to the expense of binding the numbers. Perhaps our readers will assist us in answering by stating what their methods may be. Some time since one of our correspondents

wrote that it was his custom to cut out articles deemed especially suggestive and insert them in the pages of his cyclopædia in their proper places. It seems to us, however, that the preferable way is to file the numbers, even though left unbound, and note, along the margin either of Bible or of cyclopædia, the titles and locations of such articles as bear upon given texts or themes. Economy of labor, of space, and of time is the great desideratum in any system.

The last number of the REVIEW was especially rich in material concerning the resurrection of our Lord. If preachers desired to keep this fact in mind in their future preparation of Easter sermons, they could readily do so by noting on the margin of their Bible opposite the resurrection story, "H. R., xxvii., 226 seq.," which would immediately refer them to THE HOMILETIC REVIEW, Volume xxvii., pages 226 and following. This method is equally applicable in the preservation of the fruits of all one's reading. A single letter, or a combination of letters, might stand as the symbol of any volume, as Hy for Henry, Hg for Hodge, Ht for Hurst, etc.

Other methods, however, may be preferable, and we invite our readers to answer the question of our correspondent as they may deem best.

A Few More Hints for Preachers.

AIM at being a teaching power in the pulpit. "Give attendance to reading, to exhortation, to doctrine," is St. Paul's exhortation to young Timothy. The "doctrine" of this passage being public teaching, *διδασκαλία* must be the work of the *διδασκαλος*; for the preacher combines in himself the office of prophet, scribe, and evangelist. A vast number of people never get any religious teaching but that which they receive from the pulpit.

Make your sermons scriptural. To be "mighty in the Scriptures" should be the aim of every minister to souls.

It has been observed that the weak side of John Chrysostom's sermons is the want of scriptural instruction in them. Like many less gifted men, he had the fatal gift of fluency. Stier, the author of "The Words of the Lord Jesus," says the Bible is the living foundation of Christian teaching, and a deep acquaintance with it must be the first qualification for a preacher. Observe the Great Teacher, "as His custom was," went into the synagogue and read the Scriptures and then taught.

Always seize the main point of the text, and press it home. Martin Luther likens those who wander from their text to a maid going to market, who wastes her time in talking with this one and that one on the road, and then arrives too late. Digressions often weaken the impression of a good sermon.

"Just put a little common sense into your sermons," said an old Oxford professor to a "clever" young preacher. The common people heard Christ gladly because He was always understood by the people, although there are a great many "uncommon" people who are pleased with learned or eloquent sermons which they do not comprehend. We have all heard of the old woman who went to church because she was so charmed with that beautiful word Mesopotamia, but it did not do her much good.

Always know when to stop. This is the sixth of Luther's nine qualities of a good preacher. Boyle has an excellent essay on "Patience under Long Preaching." The advice is good, but the definition is difficult. What is a long sermon? Nowadays ministers of the Protestant Episcopal Church, especially those designated "High Churchmen," usually keep within twenty minutes; but it is often difficult to preach a really good sermon within such limits. George Herbert, in his "Country Parson," advocates the use of a short sermon. He says: "The parson exceeds not an hour in preaching, because allages have taught that a competency." Mr. Jay, of Bath, who was a popular

Congregational preacher in his day, says: "I saw one excellency with in my reach, and it was brevity; and I determined to obtain it. I never exceeded three quarters of an hour at most." But both George Herbert and William Jay belonged to generations which are gone.

Never expound a text without consulting the original Greek or Hebrew, with the assistance of some exegetical commentary. For example, in preaching from a text in which the word "mind" occurs, it is well for the preacher to discover that there are seven Greek words translated "mind" in the New Testament; and if the text selected for a sermon be Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus," it will be instructive to trace in what sense the word is used in the twenty-one places in which the Greek word occurs, and where, of necessity, it is not always translated by the word mind.

The Editor's Letter-Box.

Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.

J. A. J.—Did Hiram send the stones as well as the lumber for the building of Solomon's temple?

A. The Scriptures make no such statement. It is interesting to note that the account in Chronicles has nothing whatever to say of any stones save the "precious" ones with which the temple was "garnished" or covered.

I. Q.—Who discovered the key to the mysteries of cuneiform writing?

A. Friedrich Grotefend, of Hanover, early in the present century.

STUDENT, Princeton.—What was the original Jewish mitre?

A. The mitre, bonnet, hood, and diadem of the Old Testament are but varieties of the head-dress known in Asia as the turban, and has nothing in com-

mon with the Episcopal mitre. See Canon Cook's remarks in the "Speaker's Commentary" on Ex. xxviii. 4-37, on the Hebrew word *Mitznepheth* or "mitre," which he says was "a twisted band of linen coiled into a cap like the modern turban."

BAPTIST, Concord, Me.—I find there is some difference of opinion among Episcopalians as to Passion Week, some regarding it as the week before Easter, and others as the week following the fifth Sunday in Lent. Can you give some authority on the subject?

A. Dean Hook, in his "Church Dictionary," says, "Passion Week is that immediately preceding the festival of Easter, because in that week our Saviour's passion and death happened," and he adds that "the custom of calling the week of which Passion Sunday is the first day Passion Week" is "a piece of pedantry founded on a mistake."

R. AVERY.—Did Robert Robinson, the voluminous writer, and the author of "A Plea for the Divinity of our Lord Jesus Christ," 1776, become a Unitarian?

A. The assertion was made by Dr. Joseph Priestley, but we find in the work of Andrew Fuller, Philadelphia, 1845, ii., pp. 221-23, a distinct statement made by Robinson to his friend Feary only a month before his death, in which he said, "My views of Divine truth are precisely what they were when I wrote my plea for the Divinity of Jesus Christ."

LESLIE, N. J.—Is Dr. John Stroughton, the eminent Congregationalist minister, still alive?

A. Yes. He retired from his pastorate in 1875 and from his professorship in New College quite recently; but he is still an active old man of seventy-seven years of age. He is now living in retirement at Ealing, near London.

BLUE MONDAY.

"The Broken Covenant."

THERE was once a preacher who so sorely afflicted his hearers with sermons on the same subject, "The Broken Covenant," that they appointed a deputation to wait upon him and respectfully suggest a change. He consented, and next Sunday the congregation were overjoyed to find that he selected as his text the incident of the cup being found in Benjamin's sack. They felt that at last they were to have something new. The first two or three sentences of the sermon were fresh, but suddenly the preacher said, "Brethren, just as Benjamin's sack was cut open, searched, and the cup found in it, so at the great day will your sacks be cut open, and the first thing found in them will be the broken covenant." Having thus got back to his old theme he returned to the old sermon while the congregation went to sleep.

Rylands's Three Don'ts.

JOHN RYLANDS, who was president of the Baptist College, Bristol, England, was a quaint old man, and when his students left him for the ministry he used to give them "three don'ts." Don't buy too many books—that will hurt your pocket. Don't study late at night—that will hurt your health. Don't fall in love—that will hurt your mind.

Blocks.

WHEN Sidney Smith was rector of a parish in Yorkshire, England, he found his vestry were discussing the propriety or otherwise of paving a certain approach to the church with wooden blocks. Having decided to undertake it the question arose as to the manner how. "Gentlemen," said the witty rector, "I think if you will all put your heads together, as the saying is, the thing can be accomplished without much difficulty."