

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—SOCIAL SCIENCE AS A STUDY FOR MINISTERS.

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THE "ologies" are certainly becoming numerous. Once theology seemed to comprehend whatever should be so classed. Now each year seems to add a new one. What does it mean? Is it a good or bad sign? It means simply this, that as the field of human knowledge is surveyed, specialization becomes necessary in order to thoroughness. And this is a good thing. For superficiality and half knowledge have been the fruitful parents of error in the past. Hence we have cause for joy that there is a *sociology* as well as a geology or biology. It is not my purpose in this paper to defend its claims as a science nor to discuss the problems with which it deals. It is enough that it exists, that social science has won for itself the hearty respect of all thinking and reading men who are concerned about human advancement. The aim proposed is a different and humbler one. It is to show how and why the Christian ministry should make the study of social science a part of their work. I cannot help thinking that such study should be begun in our theological seminaries. It would be quite as valuable considered as mental discipline to know something of what social science has done and proposes to do in remedying great social evils as to know something of old heresies dead and buried; to know what prison reform means, as to know all about Entychianism. The furnishing for the Christian ministry would be better beyond a doubt. Indeed, some of our theological institutions have entered upon this work. Reference to the catalogue of one\* shows that provision has been made for a course of lectures on "the relations of Christianity to civilization and *social science*."

Leaving out of view all that has been done on the continent of Europe, especially in Germany and France, toward the scientific study of social problems, the growth of interest in such study here and in England is one of the signs of the times which the Christian ministry cannot afford to ignore. In England the National Association for the Promotion of Social Science was formed in the autumn of 1857. It grew out of a suggestion to "Lord Brougham that he should take the

\*Princeton.

lead in founding an association for affording to those engaged in the various efforts now happily begun for the improvement of the people by an opportunity of studying social economics as a great whole." On its first assembling at Birmingham, October 12, 1857, a sermon was preached by the Rev. Sydney Turner, Inspector of Reformatories, and the inaugural address was made by Lord Brougham, first President of the association. Both the sermon and the address took the highest ground as to the necessity for such investigations as were aimed at. Five departments of inquiry were singled out, those which especially form the practical portions of social science.

1. Jurisprudence and Amendment of the law.
2. Education.
3. Punishment and Reformation.
4. Public Health.
5. Social Economy.

From year to year that association has met, until now its published volumes of "Transactions" form, in themselves, a very considerable literature on the subject. The same may be said of a similar association in this country. It has enlisted the efforts of many of our ablest and most philanthropic citizens. Its journal has furnished timely and thorough contributions to the deeply-needed knowledge of the subject taken up. It will not be difficult to give reasons why the Christian ministry should study this great subject, and, so far as possible, themselves take a hand in advancing sociology by contributions to it. For the humblest parish will give opportunity for investigations which may throw light on some of the numerous problems involved. First, then, it should be considered that the study of social science reveals the extent of social evils, and the imperative need for many social reforms. Not until some thorough means has been devised for investigation could this disclosure have been secured. A vague sense that things were wrong in the on-going of society, a partial and superficial knowledge of certain evils, these were easily enough comprehended: A desire to remedy abuses, to carry on wise reform, these, too, were at hand. But not until, in the spirit of modern science, a thorough knowledge of all the facts in the case was secured, and an equally thorough consideration of how reforms could be best applied, as well as of what reforms were needed, was had, was there any hope of coping with the problems involved. I quote, to illustrate the point, from the first volume of the "Transactions of the English Social Science Association," the following subjects from the table of contents, showing what came under discussion the first year of its operation: "Adulteration of Food," "Crime and Density of Population," "Restoration of the Criminal," "Early Closing," "Drainage of Towns," "Industrial Employment of Women," "The Application of Eminent Charities," "Short Imprisonment," "Prison Dietary," "Prostitution," Reforma-

tion for Convicted Girls," "Adult Evening Schools," "Public Vaccination," etc., etc. The list might be indefinitely extended. But a glance at the subjects named, or, better still, a glance at the subjects discussed at any recent meeting of a social science congress, will, I venture to say, be to some a revelation of the extent of ground to be covered by social reform, not easily grasped. Many of these evils are the growth of years. Some appear in the changing phases of the modern civilization. Now the point made is this, that this is a subject on which, as a class, the Christian ministry ought to be specially well informed. They cannot get the knowledge by reading newspapers or reviews, or the novels of Charles Reade and Walter Besant attacking some of these evils. The requisite knowledge can be had in only one way, that is by study of social science. It is found in the investigations and discussions conducted by social science associations, or set on foot by them, and it exists nowhere else. That in such social reforms the Christian church should take a leading part cannot surely be questioned. Many of these touch deeply the interests of public morals. Some of them concern the purity and perpetuity of institutions like the family. Others certainly affect deeply the physical welfare of those classes society is bound to look after. The church cannot play the priest or the Levite's part in such matters. In fact, the problems involved grow more pressing as the modern civilization increases in its complexity, rendering the bare struggle for life more strenuous and desperate. To thoughtful minds matters wear a serious look. We may dismiss the theories of Mr. George as vagaries at war with sound political economy, with sound political ethics. We may grow hot with indignation over the diabolical schemes of anarchists, and fulminate against socialistic and communistic theories of social adjustment. But that some social reforms are needed, that our social system is out of joint, cannot be denied. Nor should we, nor need we, say with Hamlet—

"O cursed spite  
That ever [we were] born to set it right."

The Christian church should be a teacher in wise and just social reforms. And let the American church not forget our great and sad lesson in its recent history. The praise of having been the first to lead off in and the most resolute to persist in the anti-slavery reform does not belong to the Christian church. History will have to record that here she was not faithful to her high commission; that she halted when others advanced; that she was timid and bowed to money-power or political expediences, and that the real heroes of that great movement were men who, in some instances, went out of the church rather than be a party to her dilatory and vacillating policy. Let the lesson never be forgotten. Let the church of Christ be spared a second such disgrace.

We cannot forget that to-day social science numbers among its friends many of the most earnest Christians; that in England church congresses have taken up for discussion many of these social problems. We have wondered sometimes whether our ecclesiastical bodies would not find it a refreshing change to lay aside oiling and varnishing church machinery, and grapple in high debate with some of the vital social questions staring us in the face. Nor, on the other hand, can we forget that if any persons were to be named as specially in earnest on these questions, it is the school of Herbert Spencer. He, by his work on social statics and the study of sociality, has educated many to serious thoughts and strenuous purposes. All praise to him and to them for their living interest in the great issues. But if the church of Christ is to assume its true position, and lead rather than follow; if our Christianity is to make itself felt as a regenerating force; if it is to bring the solution for some of the problems now seeming to baffle the best effort, the Christian ministry must take the initiative. They must lead. I could easily name laymen at home and abroad whose hearts are in the work, and who have done yeoman's service in it. But the ministry cannot hand over the responsibility to them. They cannot divorce the pulpit from its relations to society. No parish boundaries can lie in any pastor's sphere of responsibility. The field is the world. But the parishes are very few where, in some form, the problems treated by social science do not exist. If the pulpit had only the first and great commandment to teach, it might perhaps hold aloof. But the second, which is like unto it, lays its, "Thou shalt love thy neighbor as thyself" upon every preacher's heart and conscience, and it never needed exposition more than now.

Surely this point needs no further comment. Its corollary does, however, demand our sharp attention. For the ministry to deal with social science in any thorough-going way involves study of the subject; *study*, not smattering knowledge picked up in occasional reviews or newspaper articles, and then retailed at second-hand in sermons. Random talk does little good on this or any other subject. It is sad to see in any sphere a good subject belittled by a superficial treatment. What is needed is large and thorough acquaintance with facts, and with the accepted generalizations from the facts, and on the basis of this fruitful study of the subject, then some rousing of the public mind to face and consider the old question, "Am I my brother's keeper?" Take such a subject—one of several that might be named—as the criminal classes, and what is to be done with them before they get to prison, and after they get out, if they ever do. Such a subject surely needs handling. It touches vital interests of morality and of public safety. Such a subject needs study, if any pulpit is to speak worthily upon it. But it is such study as any minister might be glad to give. And, beyond the sphere of pulpits, the Christian ministry should so master

some department of social science that, in the Social Science Congress, the voice of that ministry should be an influential one—one befitting the church of Christ, whose mouthpiece they are, by their ordination vows. What nobler chapter is there in the history of Thomas Chalmers than that which records his profound laborious studies of the social problems? It was the influence of Thomas Chalmers which, more than anything else, kindled the zeal of the late President Wayland in this great subject. This land held in it no busier minister than he, but he found time for profound study of sociology, and his labors show the noblest type for devotion to its problem. If any further reason must be urged for such study of social science by the ministry, it may be found in the fact that there are specific themes in the Old Testament and the New, which cannot be adequately treated without such study. Take that wonderful system of social legislation found in the Pentateuch. I fear Dr. Wines' treatise on it is too little studied nowadays. The Mosaic economy studied in the light of modern social science, how full of themes for timely pulpit discussion? Or turn to the Gospels, and read the close of the twenty-fifth chapter of St. Matthew. Who would not like to hear a sermon on the words, "I was in prison," when the preacher had qualified himself to preach it for some fitting study of the great subject involved? And those texts in Romans like this, "Destroy not him with thy meat for whom Christ died," do they not seem to have been written so that we must look at sociology as much as theology; and hear sometimes sermons as full of the one as of the other. For it is just this Christian sociology that we wish; not a sociology founded on positivism, nor a sociology founded on agnosticism, but one which is vitalized by and formulated in the living Christianity of a living Christ.

But, it will be asked, have the ministry any opportunities for the study of social science? Does this not belong to specialists, to men who have leisure and gifts and openings for such study? It is this, it may be answered, that many of our clergymen living in large cities or towns have done, at least the many poor peasantry. Some of its branches Dr. Chalmers made a study for the Glasgow and Edinburgh press, as Gilbert White studied the natural history of Selborn. He made his own opportunity. So far as appears, the great "social evil" goes on in the cities and towns, and anything like a successful study of its cause and prevention is severely let alone by the clergy. They sustain Midnight and Florence missions. But the subject needs investigation. Does false delicacy restrain them? That were an unfounded charge. But it is difficult to see why that should not elicit the study, the investigation of our Christian ministry, as well as the evil of intemperance, on which all the clerical thought seems to be concentrated. In any town where there is a jail, where epidemics have raged, where the poor are ill-housed, where the tramp abounds—

there is a field for observation. Besides all this, the literature of the subject has grown immensely. The English and American associations, in their annual transactions, have a cyclopedia of information. Besides all this, there are special treatises, many of them of great value, which belong in the clergyman's library as truly as commentaries or histories of doctrines. A leading religious newspaper recently published the following comment on the present status of the criminal community in the State of New York :

"There are at the present time over two thousand convicts in the State-prisons of this State, living in the condition of absolute idleness, and locked up in their cells, simply because the officers of these prisons can, under existing laws, give them nothing to do. This is demoralizing to the prisoners, injurious to their bodily health, and, at the same time, burdensome to the people in the way of taxation for their support. These prisons, under the contract system, abolished by the Legislature a few years since, gave full employment to the convicts, were self-supporting by the products of their industry, and had begun to yield a surplus revenue to the State. That was an evil hour when the contract system was abolished to please the so-called labor-reformers; and ever since things have been going from bad to worse up to the present time. The Legislature has simply played the dodge game with the question solely for partisan reasons, and doing nothing effective in the way of a remedy. Both political parties in this State are grossly at fault on this subject. Each has shamefully tried to steal the march on the other with the ignorant labor vote, and neither has been governed by any enlightened principle of good public policy. The Republicans have a large majority in both Houses of the next Legislature, and upon them will devolve the responsibility of dealing with this question in sober earnest. The time has come for something more than mere makeshifts to answer a temporary political purpose. There is no good reason why our State prisons should not furnish adequate employment to the convicts and be self-supporting. Let this foolery with the labor vote come to an end."

I trust my ministerial brethren will acquit me of all affectation of superior insight into ministerial responsibility when I utter the conviction that the pulpits of the land ought, after study of this subject, to preach on it so as to rouse the slumbering conscience of the public. And if our clergy can do no more, then let them read such books as Herbert Spencer's "Sociology" or his "Social States," so as to know what positivists think and plan on the very sober questions discussed by modern social science. This, at least, the Christian ministry can do. The opportunity cannot be wanting.

The advantages of such a study to the ministry are certainly great. Every clergyman should have, outside his regular professional studies, some one to which he may give considerable attention. Ruts are bad things. Moral, mental, professional ruts are common enough. It is easy to get into them and hard to get out. Is there not good reason to think that the intellectual life of not a few ministers is spent in a mere round of sermon-making? It begins on Tuesday, and from then till Saturday night there is little mental exercise but the thought

that plans and illustrates the practical applications of the discourse in hand. To this may be added a course of desultory reading, mostly of books of the day. The loss is two-fold. First, the mind, transgressing its own laws, which require variety of mental work for its fresh and elastic energy, becomes vacuous and dull. Secondly, the positive loss of mastery gained in some field outside sermon-making. The pulpit power is in fact enhanced by some such outside study. The sermon feels it, as the writer sits down to his desk, with faculties sharpened by the excursions into fields outside the region of commentaries and lexicons. Now the study whose claims we have been urging in this article has special advantages. It goes over a field of moral and mental observation regarding classes in society which appeals directly to the heart as well as the intellect of the true minister. It is, in some of its branches, a study of human nature, not, perhaps, the style of human nature the preacher finds in the pews of his church, but a style of human nature which will repay the thoughtful study of the ministry. Not every clergyman may be fitted for it. There are other special studies there for him. But the cases would be very few with live men in the pulpit, men who want to keep up with the times and to keep the Church of Christ there also, who cannot with profit take up the study of sociology. Let them select some one field, each according to his opportunity and predilections, and master what social science has done in that branch. I can safely predict that his interest in such a study will grow into enthusiasm. In fact, and to be properly plain, I do not see how the pulpit is to hold its own in this era, unless it gives attention to the subject. It comes too closely upon the domain of the pulpit for it to be safely ignored. It was said in ridicule of the German rationalist pulpit that, having reasoned away all the material for preaching, they preached on such themes as "the best way of making vinegar" and "the danger of going about the house with lighted candles." Not certainly for want of evangelical themes, and not in any too frequent discussion of the great branches of social science, is the claim for preaching on subjects which might seem akin to those named above, to be pressed. But I can certainly conceive that it would be a very legitimate subject for some country, not to say city, parishes to discuss, viz.: the subject of bad drainage. The subject has its moral bearings. But preaching on it and rousing attention to it might in some cases save the life of a valued deacon whose well was too near his pig-stye, or that of some mother in Israel whose kitchen slops found their way into a death-trap. If scriptural authority is demanded for such preaching it may be found in Deuteronomy xxiii: 9-14.

Of one thing we may be sure. The subject of social science is not likely to lose its interest for years to come, and until some great evils have been done away with and some great social nuisances abated.

Men of force have taken hold of it who, unhappily, have lost their faith in Christianity. They mean to keep it to the fore, till it has had its due consideration from legislation and municipal government and capitalists, and, in short, from society itself. The press is all ready to help them, to give them a God-speed in their benevolent work. Shall the pulpit let it go or leave it to chance and sporadic occasions, or take it up, master it, and take its high part in furthering the reforms a true social science may urge? In the name of Him whose Spirit is the spirit of all true philanthropists we hope that the American pulpit will stand in this sphere, where it stands in so many others, as leader of every wise humane movement covered by a true sociology.

## II.—BODY AND MIND IN CHRISTIAN LIFE.

BY GEORGE M. STONE, D.D., HARTFORD, CONN.

[NO. IV.—SPIRITUAL HEALTH.]

CHRISTIANITY begins its restorative work in our behalf, buoyant with the prestige of a definite ideal. Its divine Founder not only knew what was in man, but He was equally clear as to what man could become under His molding and discipline. Every teacher who is instructed unto the kingdom may be lifted out of the hesitation and incertitude which are inseparable from human theories of redemption. Whatever difficulties may attach to the carrying out of Christ's plan for us, there is nothing nebulous or indefinite as to the plan itself. This proposes nothing less than the completion of human nature, by the recognition of the rights of every part of that nature. The Master has omitted nothing. He has forgotten nothing which was necessary in order to the harmonizing and perfecting of our powers. No exigencies can arise in the case which will surprise Him, or for a moment bring confusion into His divinely-clear purpose. The goal He seeks for us is *spiritual health*. The old Saxon flavor in the word *health* carries the import of wholeness, soundness, the state of being whole in body and mind and spirit. It is clear, then, that any just reasoning with reference to spiritual health must recognize the reciprocal relations of the three integral factors. No single virtue can be cultivated in isolation from all others. We cannot take a finger of the hand and seek its health without at the same time helping all the others. There is a solidarity of the human organism. This word solidarity, it has been said, "we owe to the French Communists; it signifies a community in gain and loss, in honor and dishonor." One-sided culture is scarcely better than dismemberment, a fact which is coming to be accepted by all true educators. The Christian ideal is not satisfied with the old legend, "a sound mind in a sound body." It would build a throne within both for a healthful spirit, even as an apostle prays in behalf of those to whom he writes in these comprehensive terms :



“And the God of peace Himself sanctify you wholly ; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, who will also do it.”

Notice the reach, compass and accuracy of these words, the *pneuma*, the *psuche*, the *soma*, spirit, soul and body ; these constitute the man.

“The soul is the seat of the human affections ; the spirit of the religious affections ” ; the body is the elaborate material vesture of both. The unforgetting love of the gospel fails not to name each, and thereby to insist upon the glorious franchises of each, under the charter of Christ's redemption. How far does this ideal outreach the Greek standards of culture !

In the *Charmides*, Plato makes Socrates say of a Grecian youth whose beautiful face had been admired, “You would think nothing of his face if you could but see his naked form ; he is absolutely perfect.” Critias afterwards adds, “He is as fair and good within as he is without,” but his idea of “fairness” differs by a whole diameter from that of Christ. Socrates did not indeed stop at the qualities of body and soul. He dimly saw the spirit's receptivity, but only as through a mirror, obscurely. Not yet had HE come, who at once touched the hidden spring of man's capacity for God, and when that capacity was revealed in its deepest abysses and loftiest heights, flooded it with the gift of eternal life. And He, the Master of all masters, will remain absolutely unique, in the fact that He spoke to the highest part of man's nature. His summons to the supreme thing in us, namely, our receptivity for God, carries hope like the genial breath of spring. Weary, sick, and sore-broken, the “majestic sweetness” which “sits enthroned” upon His face as He asks the question, “Wilt thou be made whole?” vanquishes our despair, and thrills us with the eagerness of a new quest for satisfaction.

Coming now to Christ's specific methods of bringing us to spiritual health, we note, *first*, His *gift of forgiveness*. The incubus of *sin as guilt* must needs be lifted from the spirit. One of the most profound of modern German theologians says, “If we inquire what is the characteristic of Christianity as contrasted with the historic religions, it is clear that it claims to be the religion of atonement and redemption ; this extends to the whole man, and therefore to his whole self-consciousness, his inward assurance and certainty.” Out of the atoning provision of Christ we get the solid basis of forgiveness. It is the fulcrum by which the lever of prayer is supported and upon which it turns.

Lacking forgiveness, we cannot be well spiritually. The power to utter forgiveness in the absolute way which Christ does, is the great miracle of His first approach to us. It is retro-active, going back to our remote past, and cancelling what had gone beyond our reach.

Only One who is Ruler over time can accomplish this, and it was not possible for Him without shedding of blood. Hence we get our first idea of the cost of spiritual health, in the mystery of Christ's shedding of blood.

*A second condition of spiritual health*, which Christ makes intensely personal, and grandly real, is the remoulding of the desires. He moves upon the desires from the background of mental impression, and lays His authority upon our thinking. The wicked will not forsake his way until the unrighteous abandons his thoughts. Much as we may deprecate the errors of what is called "Christian science"; much as the scholar may condemn its piebald structure as a system, in which theosophy, theurgy, idealism, and pantheism blend,

" For Hot, Cold, Moist, and Dry, four champions fierce,  
Strive here for mastery, and to battle bring  
Their embryon atoms ";

nevertheless, its advocates have seized upon, and in some cases utilized with surprising results, the sanitary efficacy of changed mental processes. They have wrought upon the sources of fear, in some cases with notable success. But it still remains to be said, that what is true in the system is not new, and may we not add, what is new is not true?

When in the Court of Pharaoh, the magicians of Egypt cast down every man his rod, and they became serpents, Aaron cast down his and it swallowed up their rods.

Our royal Master, Christ, whose Person the so-called "Christian" scientist dishonors, while he uses His sacred name, meets the caprice, the vagaries, and "thick-coming fancies" of the human mind with clear, penetrating, regenerating Divine thought. He is Himself the Eternal Logos, the embodied thought of God. Having Him, we have His holy, reconstructing ideas, reinforced with infinite energy. It is better to have His seamless robe than any fragment of His vesture. The highest "mental healing" comes from habitual, happy fellowship with Him, who after He had spoken the storm-tossed lake of Galilee into calm, said to His disciples, "Why are you fearful: have ye not yet faith?"

Third, *soundness of spirit is possible only as the Divine order of rank and subordination in our threefold nature is practically accepted.* It is Browning who says, "I report, as a man may, of God's work. All's love, yet all's law." Love formulates itself in the ordained law of relationship, as between the physical organism, and soul and spirit. And God works downward and outward from the spirit renewed by Himself, into all that exists in mind and body for it. Unto Gaius, the Apostle John writes in his third Epistle, "Beloved, I pray that in all things thou mayest prosper and be in health even as thy soul prospereth." We too easily forget that forgiveness, regeneration and Divine favor send into mind and body their joy-bearing

influence. "They that wait upon the Lord renew their strength" of mind and body, for the joy of the Lord is the strength even of these. Envy, malice, loss of a sense of approval of the conscience, in more cases than we think, affect harmfully physical conditions, and check the natural tendency of healing agencies. "More needs she the Divine than the physician," is Shakespeare's comment upon Lady Macbeth's state after the murder of Duncan. There is a true materialism in our gospel. It utters its protest against such dicta as the following, made with the assumption of superior spiritual illumination; "God never created matter, for there is nothing in spirit out of which to make matter; but God made all that was made: hence, matter never was made, and is a belief, a chimera, an error." Estimating all this as false science and worse philosophy, we affirm the sacredness of the body itself. Whether snow-white with leprosy or quivering from the gashes of highwaymen on the Jericho road, it was never common clay to the Master.

The man who does not reverence the law of its structure, who ignores its sacred rights, will sooner or later know and feel that Time and Providence are its unerring vindicators. The consummate sign of spiritual health is spiritual liberty. And this implies the use of each capacity according to its law. Our Lord gives the obedient man little by little back to himself. But we recover and keep ourselves, only through knowledge and obedience to law. Gradually we find there is liberty in this course, and with "the judicious Hooker," we say of law, "there can be no less acknowledged than that her seat is the bosom of God, her harmony the voice of the world." Atonement is the initial deed, and that is without us. Redemption follows, and that is a work both within and without us. This brings health in all the import that word can carry for the nature we possess. The ideal may seem high and remote, but our true position is furnished by the Great Apostle, who said:

"Not that I have already obtained, or am already made perfect: but I press on, if so be that I may apprehend that for which also I was apprehended by Christ Jesus."

Matthew Arnold says of Goethe:

"He took the suffering human race,  
He read each wound, each weakness clear;  
And struck his finger on the place,  
And said *Thou ailst here and here.*"

But Goethe's remedy for men's ailments was inadequate. "The bed was shorter than a man could stretch himself on it; and the covering narrower than that a man could wrap himself in it." The message, "Art still has truth, take refuge there," could not bring health to the diseased Spirit. The sore was not healed.

If the ideal of our Christ is lofty, if it will accept no truce with evil, it is also true that it comes to us with power to bring us into health.

It is the testimony of the consciousness of the obedient disciple that he is in a state of convalescence. The bad symptoms are disappearing; the signs of vigor are making themselves known. It is the glory of our gospel that it is pre-eminently *remedial*. It gives little thought to the origin of evil. It halts not over the mysterious problems which invest the dark birth-time of human sin. To the question proposed to the Master by His disciples respecting the connection between sin and the blindness of the man about to receive sight, the answer was: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him."

The supreme thing was not how did sin come, but how can healing efficacy be brought to bear upon it. The emphasis of the New Testament is upon the remedy. This is unfolded in every mighty aspect of it, and commended with all sincerity and confidence. May this power of "saving health" be made known to all souls!

### III.—THE MOHAMMEDAN UNIVERSITY AND THE HOWLING DERVISHES OF CAIRO.

BY REV. D. SCHLEY SCHAFF, NEW YORK.

THE old university of Cairo is the most celebrated and frequented school of learning in the Mohammedan world. In its methods of teaching and the kind of knowledge it imparts, it presents a world-wide contrast to our Western seats of learning. Europe once took lessons from the Arabs in philosophy, physics, medicine and mathematics when the schools of Cordova and Bagdad were famous, and seventy public libraries were counted in the Moorish kingdom in Spain. But there has been no advance among them in the departments of science and of letters. The Magi are no longer to be found in the East. The training in Oriental schools is so severely one of the memory in the traditions of the past that all inventive genius of the mind is smothered before it has opportunity to employ itself in new speculation. Their sphere is entirely beyond the atmosphere of modern culture and literary impulse, and while the mediæval universities of Paris, Bologna and Oxford have cultivated and encouraged new investigations, the College of Cairo, their contemporary in birth, indifferent to all progress, continues to live in the habits of thought and types of erudition which were in vogue in the institutions of Islam 600 years ago.

The university in Cairo gets its name from the *Gamah el Azhar*, or splendid mosque, in which it is held, and which was founded in 970 by Gowher, the founder of the city. Five years later the Fatimite Khalif, el Aziz, converted the mosque into a school. The original structure has disappeared. The present group of buildings, crowned by six minarets, owes its existence to different patrons, the last being

Said Pasha, in 1855. In stating the methods and the matter of instruction imparted, I will describe the school as I saw it last autumn.

As is the case with the great mosque in Damascus and other mosques, the Gamah el Azhar is almost entirely hidden behind the bazaars and other buildings which crowd up against its walls. The principal entrance, the Gate of the Barbers, *Bab el Muzeiyineen*, is reached by the narrow street of the bookbinders and booksellers, lined with shops full of volumes of all sizes, written or printed on yellow paper and bound in red covers. A special permit from the chief of police is necessary to admission. At the gateway you put on over your shoes the yellow sheepskin slippers provided for tourists at Eastern shrines. The fitness of the name of the gateway becomes apparent on passing into the sacred enclosure, where we saw a number of students in the hands of barbers, having their heads shaved in whole or in part. There is a spacious open court in the centre, paved with marble slabs and furnished with several cisterns. At the eastern end is the sanctuary proper, a great hall faced by a portico and colonnade. The other three sides are occupied with chambers, used for class and study rooms. A second story is cut up into lodging apartments.

Stepping upon the portico, we found a class of thirty boys of six or seven years of age, sitting together promiscuously on the floor around a venerable pedagogue with white beard and turban. Some of them were writing in Arabic on tin slates; some swaying to and fro memorizing what their teacher had no doubt dictated. One little fellow was reciting and singing out in a loud tone the writing on his slate. The old teacher seemed to be drowsy, but roused himself at times to make corrections. The flies literally covered the faces of some of the children, but they had already learned the doctrine of Islam so well as apparently to be indifferent to them, and were so much engrossed in their tasks as not even to look up at the group of strangers from afar. It seemed to be a case of complete absorption, to which we were in doubt whether to give our admiration or our pity. The large room is traversed by nine rows of columns—380 in all—of different styles of architecture and material, and taken largely from ancient temples and churches. Against the wall, looking towards Mecca, are four prayer niches for the four Mohammedan sects, the Shafaites, Malakites, Hanafites and Hambalites, represented in the training of the university. There is no furniture in the room, no desks or seats of any kind. But at all times of the day it is full of students, sitting in groups studying from books or reciting to professors. There is no discipline or system. All study aloud and the atmosphere is thick with the hubbub of voices. The students sway the body backwards and forwards as they study. In the mosques of Constantinople, where the devotees in studying the Koran sway from side to side, I was told the motion was kept up to ward off sleep.

A chamber leading into this large hall, and set apart for blind students is in a wretched condition, without pavement, the roof torn away in part, and vilified by pigeons. At one time, it is said, there were three hundred blind students, and they were the most fanatical of all. I did not see any of this class. The apartment was deserted. Some of the other chambers were wretchedly lighted, affording scant light to the Soudanese students who occupy them.

The students, called *Mugawireen*, range from six to fifty years of age, and come from all parts of the Mohammedan world, from Turkey in Europe, Syria, Arabia, India, the Soudan and Central Africa, as well as from Upper and Lower Egypt. They spend from five to fifteen years committing the Koran and taking their degrees. Their self-denial exceeds any habits of self-denial practiced by our indigent students. Many bring with them from long distances the scanty fare upon which they subsist, while they observe the strictest temperance in their drink. They sleep and study and recite in the same enclosure, and unencumbered with beds or wardrobe, are contented with a few feet of space. According to the statement of one of the professors to me, the number of students was counted the year before Arabi Pasha's disgrace (1882) and found to be 45,000. If the Western mind feels inclined to make some allowances for the imagination of the Oriental, there is ample testimony that the annual attendance is 10,000. According to Dor Bey, a Swiss, and formerly Minister of Instruction in Egypt, the number of students in 1872 was 9,668, and of professors 314. According to Ebers, the total for 1875 was 11,100.

The faculties are divided into four classes, according to the four chief sects of Mohammedanism mentioned above. The professors receive no regular stipends or fees from students, and depend for support upon the gifts of rich pupils, private instruction and the copying of books. When a student has completed a given course of instruction, the sheikh or head of the department certifies to the same in the student's text-book, giving him the *Igaze* or permission to teach the given branch.

According to Dor Bey, in his work, *Instruction publique en Egypt*, published in 1872, the university comprises four departments, first, grammar, second, syntax, third, the science of the unity of God (His essential attributes), fourth, law. Mathematics and rhetoric are also taught. Astronomy, as also chemistry (the early pursuit of which some writers attribute to the Arabs), is neglected. The study of theology, or the nature of God and His dealings with men, and of law, or the precepts of the Koran concerning fasting, purification, alms-giving and our dealings toward men, chiefly occupy the attention. The Koran forms the foundation and the chief text-book of all the higher Arabic education. Tradition and the commentaries upon the Koran complete the authorities for a liberal intellectual training. All

innovations are scrupulously guarded against, and gross ignorance prevails of Western learning and science.

The El Azhar is a hot-bed of Mohammedan fanaticism. We were warned on entering its precincts to be strictly on our guard against giving offense by word, look or motion. Some of the students cast a hostile and malignant glance at us as we passed by; the professors continued their instruction, often sipping coffee or smoking the *narghileh*, indifferent to our presence. The bitterly intolerant spirit of Mohammed is perpetuated, one of whose dying petitions was that the Lord might destroy the Jews and the Christians. In speaking to one of the professors, a Turk of perhaps forty years of age, I asked the dragoman to put to him the question, "Do you want the Christians to become Moslems and do you pray that it may be so?" It would have been interesting to have secured a reply from a devotee whose religion inculcates the precept of cursing enemies. But the dragoman refused to put the question, on the ground that it would be dangerous and might arouse fanaticism and lead to unpleasant experiences. From this institution go forth hundreds every year, saturated with the spirit and furnished with the dialectics of Islam to perpetuate its noxious influence in the earth.

In strong contrast to the Moslem university are the Protestant educational institutions of Cairo under the care of the United Presbyterian Mission of America and of Miss Whately. The schools of the Copts, the ancient Christians of Egypt, numbering 500,000, are spindling ill-fated institutions, like the Copts themselves. They are held for the most part in the open air in the dusky courts and dismal passage-ways in the Coptic quarter, as if crouching away in obscurity to avoid the public gaze. I approached a group of boys gathered about a young teacher in one of these courts. They had copies of the Coptic scriptures and an English spelling-book. Very different are the schools which have been founded and fostered by the West, and which represent the hope of the future and give the promise of a new civilization in the land of the Nile. The school established in 1861, by the late Miss Mary L. Whately, daughter of the deceased Archbishop Whately, of Dublin, and now under the care of her sister, occupies a two-storied building in the best quarter of the city, and is attended by 400 boys from the age of 18 down, and 150 girls. My visit occurred several months before Miss Whately's death, and I had the pleasure of being conducted through the school-rooms by her and her assistant, Mrs. Shakoore, of Syria. The benches were packed. I listened to classes reading from the Arabic and English bibles. French and English are both taught. A class of girls sang sweetly in English and from memory, "There's a land that is fairer than day." One-half of the pupils come from Mohammedan households. This school, which is unsectarian, but per-

vaded by a Christian spirit, deserves, as it has received, generous support. Its annual expenditure is £2,000.

The schools of the American Mission are in a vigorous condition. Their graduates may be found in government positions throughout Egypt, from Alexandria to Assouam. I attended the largest of them in the Esbekeeyeh quarter, near Shepheard's Hotel. The regular attendance at that time was 350 boys and 120 girls, one-fourth of them from Mohammedan families (some of them the first in Cairo) and a much larger proportion from the Coptic population. In one of the classes, taught by an American lady, I saw sitting side by side, a Soudanese, a French and an Egyptian girl. The number of scholars in the American Mission schools of Cairo is 1,400. The instruction is thorough and wholesome and English officials in Egypt who do not sympathize with the religious objects of Christian missions unite with all others in praising the educational work done by the United Presbyterians in the land. It is only proper that America should be represented by educational institutions, for in Cairo, among other signs over drinking saloons I noticed more than once the placard, "American Bar." The English occupation is doing much to relax the rigidity of Mohammedan custom and to open the door of Mohammedan households to the civilizing influences of the Christian schools from the West. All through Egypt the natives welcome schools under the management of English or American agencies, and in proportion as these can be heeded will the land be filled with a sound and useful scholarship in contrast to "all the wisdom of the Egyptians," as represented in the great El Azhar University of Cairo.

The monasteries of the Dancing and Howling Dervishes in Cairo are as notorious centres of Moslem fanaticism as the *Gamah el Azhar*. I will describe the Howling Dervishes at the *Kasr el Ain* mosque, where they perform every Friday between 2 and 3 in the afternoon. As an expression of religious devotion the performance is a curious study, and as a gymnastic exercise it would be difficult to find itsurpassed for vigor and intensity and rhythm of movement. If the dervishes could only be transferred across the sea and would continue to put as much vim into their movements in the West as they do on the Nile, they would be a more taking sensation than a Roman chariot race or a dance by Zulu warriors.

The *Kasr el Ain* is a plain room paved with marble slabs, partially covered with mats. A few texts from the Koran in frames, a green flag bordered with red, and some spears and axes adorn the white walls. The light comes from windows in the cupola, through which women are privileged to look down upon the ritual within. The day of my visit there were 18 performers, ranging from 70 years of age to 30, and one boy of eight who wore a rose bud in his button hole. The spectators from abroad occupied chairs. The dervishes gather in a semi-cir-



cle around the leader, who stands in front of the Kibleh or Mecca niche. The men are of different heights and in garments of different colors and style. A young and good-looking young man in green robe and white turban is the sheikh. Another wore a capacious cinnamon-colored gown. The most were coarse and wild in their appearance, looking like veritable Indian fakirs. You would not like to cross their path alone after nightfall. Some wore turbans, some were bare headed. All were in their stockings or bare feet. Some had long hair falling in disheveled masses over the shoulders. There was an orchestra of a flute, two cymbals and seven drums.

The exercises began with the utterance of the Arabic name of God, *Allah*, and the profession of the unity of God, *la ilaha il Allah* (there is no god but God). Then followed four *zikrs* or devotional movements, which certainly would commend the performers to the False Prophet, if physical intensity were the sole condition of his favor. Only a short breathing spell was allowed between the movements during which each retained his place. In *zikr* No. 1 the body was thrown backwards and forwards till the hands touched the knees, some making a grunting and barking sound during the movement. In *zikr* No. 2, the body was held erect, and by a slight movement at the knees and waist depressed and raised, utter silence being maintained. In *zikr* No 3, the body and arms were inclined abruptly forward till the fingers touched the floor. The fellow in the cinnamon-colored gown and white fez stepped into the center and with eyes half closed and arms outstretched, the open palms being turned upwards, girated slowly around and around for eight or ten minutes. All the musical instruments were brought into requisition, and as the orchestration rose to *fortissimo* the motion increased in violence. It was perfect bedlam. You felt somewhat as a person does who stands over the rushing waters of Niagara, you want to jump in and go with the current. At the end of ten minutes, the music stopped and the movement stopped, but an old man in flowing black gown continued on his own hook. "He's got religion sure," "he's got it bad," were the involuntary expressions. He kept on bowing and bending as if he had been wound up never to stop. Two of his fellow devotees in due time stepped forward and taking hold of him in a business-like way tried to cool him down gradually. But moderate measures proving unsuccessful, they resorted to main force. The old gentleman being stiffened up and proper order being restored *zikr* No. 4 was enacted. Each devotee turned on his heels first to the right then to the left, inclining the head slightly at each movement. The movements grew more and more rapid to the wild music till the turning of the bodies seemed as quick as the flashing of a scimitar in a skilled grasp. The fifth *zikr* did not differ from the second, except that the man in the cinnamon-colored gown chasséed into the middle of the group and performed again

his trance-like gyration. The exercises were brought to a close by the utterance in a loud voice of *Hoo* (He). As we passed out each paid the frugal fee of a piastre and a half (8 cents). Our friend in the cinnamon-colored gown had gotten into the yard before us, and with his legs crossed under him was calmly regaling himself with a cigarette as we went on our way.

The dervishes are not the only ones who have performed bodily exercises as a religious act. We recall that at one time in the Middle Ages there was within the church a strong inclination to bodily exercise which threatened to become a wide-spread mania. We have only to be reminded of the Dancers and the Flagellants of the fourteenth century, who went about in large companies from city to city, going through queer gymnastics in the cemeteries, throwing themselves on the ground and scourging their backs. In the history of our own land we can hardly help thinking of the bodily demonstrations in the great Kentucky revival, which differ, however, very widely, in that they were the involuntary attendants of religious emotions. The dances of the Shakers may also be compared with the Eastern *zikrs*. By some of the Moslems the dervishes are regarded as particularly saintly. To us they looked like men who might be capable of exciting the mob into a frenzy of passion. With the spread of true religion, which exalts purity of heart, let us hope their performances will be placed just where they belong, in the department of a healthy gymnastic exercise, performed under the impulse of a misguided religious instinct.

#### IV.—EGYPTOLOGY, No. II.—THE RIDDLE OF THE SPHINX.

BY REV. CAMDEN COBERN, PH.D., DETROIT, MICH.

"The beetle is a beauty in the eyes of its mother."

—Arab Proverb (Burckhardt).

FEW who look up into the ugly, wrinkled face of that grave old sentinel on the edge of the desert at Ghizeh ever imagine what a wag he has been in his day. He never showed age nor wrinkles until within the last century; up to that time he was a smiling, handsome cavalier, and a most nimble-witted joker. Ages before the Theban Sphinx was born he stood there, silently propounding unanswerable riddles to all who entered the land, and smiling quizzically at their attempted solutions.

It may be a mistake, however, to affirm that he remained silent always; for we have no less an authority than Pharaoh Thothmes himself for declaring that during a hunting expedition, as he rested in the shade of this god at midday, he heard the divine Sphinx speaking to him with his own mouth "as a father speaks to his son." In some respects this Prince Thothmes was an illustrious predecessor of all the Egyptologists who, previous to the scientific discoveries of this century, attempted to interpret the ancient

language of Egypt; for these scholars listened with their ears close to the lips of the Sphinx until they began to dream, and then they, too, imagined that they saw the stony lips move, and heard a whisper which made easily intelligible this hardest riddle of the ages.

There is this difference, however, between them and Prince Thothes, as the results have proved; in the case of his young relative the Sphinx spoke seriously, for once, while in the case of all others he has made himself merry at the expense of his foreign devotees.

The Sphinx, of course, we are regarding here as a representative or emblem of all the wisdom and mystery of Egypt. This is a proper use of the term. It was with this thought, no doubt, that the Emperor Augustus chose the Sphinx as his signet, and so Cicero could twit Hortentius with the fact that he had a Sphinx at home, and therefore ought not to hesitate to give an answer to all questions.

It is not very far-fetched either to call the ancient language of Egypt one of the riddles of the Sphinx, for the Greek and Roman authors are practically unanimous in regarding the hieroglyphics as a puzzle or a conundrum to be guessed at. When Clement of Alexandria wrote that the Egyptians had "veiled the first principles of things, and declared the truth in enigmas and symbols and allegories and metaphors," he only expressed the general opinion of the scholarship of his day, both with regard to the mystical significance of the hieroglyphics, and the religious and philosophical notions which were hidden beneath them.

It is safe to say that almost all the attempts to read the hieroglyphics from Herodotus' day forward, for two thousand years and more, began with the preliminary understanding that these were occult, or perhaps even magical, characters, which concealed the secret learning of the Egyptians.

That this joke of the Sphinx, concerning the magical nature of this old language, is yet sometimes taken seriously is proved by certain slabs in Egypt and elsewhere, on which the inscriptions are almost worn away through the energetic devotion of those who by touching these cabalistic ciphers have expected to be cured of rheumatism, ophthalmia and various other aches and pains. It has even been stated that not many generations distant from us, the highest ecclesiastic of Rome actually had an obelisk exorcised because of his fear of the Satanic characters which covered it. Is it any wonder that contemporaries of that Pope mention the smile on the face of this now solemn, not to say melancholy-looking humorist of Egypt?

That, however, which would have produced the broadest smile upon the faces of those kings whom the Sphinx knew in his youth, if some "*Hir-seshta*" of the future had revealed it to them, would have

been the ease with which learned men were persuaded to believe that they had just made the brilliant discovery which unlocked this ancient literature.

For example, no High Priest of the XIXth Dynasty ever walked with more confidence among the monuments of his ancestors than did that celebrated Jesuit, Athanasius Kircher, who in the seventeenth century by his ponderous and, to us moderns, his rather painfully erudite works, had the honor of awakening the first general interest in hieroglyphic interpretation in Europe. By the aid of the twenty languages at his command he claimed to be able to open up the most secret things of the old priest mysteries. He could read every obscure meaning hidden in the "finger" and four-sided base of the obelisk; he could show the exact relation existing between the Egyptian character ("Zoographus") and the Greek letter; he could disclose, in fact, all the "dogmata Ægyptiorum," discussing in the light of the hieroglyphs the mathematics, mechanics, medicine, alchemy, magic, philosophy and theology of ancient times. He not only felt himself able to give the Egyptian chronology from the flood down, but even ventured to discuss the political status of Egypt before the flood!

Father Kircher was not the first, however, to get an insight into the secrets of antiquity. However strikingly his originality may have been shown in his "Interpretatio Hieroglyphica" and "Sphinx Mystagogica," he was anticipated in his confidence and his claims by many centuries. About a thousand years before his day Ahmed bin Abubekr bin Washib announced to the world that after a study of twenty-one years he had at last discovered "the mysterious key to the treasures of secrets of ancient and modern knowledge." He professed to be able to give not only the ordinary alphabet in which the Pharaohs "wrote their liturgies in clay" and the magical alphabet which the magicians of Pharaoh used, but the Celestial alphabet in which the books were written that Seth received from heaven, and that of Enoch revealed to him by the angel Gabriel, and even the Old Syrian alphabet taught by God to Adam.

Yet, though so many of his secrets were uncovered, the Sphinx smiled on and still stood as the *Aboul-hol*, "the father of terrors," to most thinkers.

As we come nearer to our own times there is no very perceptible gain in knowledge, or rather no gain in the acknowledged ignorance of investigators along this line. Even when scholars denied the premises or the conclusions of such dreamers as Kircher and others, they almost universally denied too much. The denial was as dogmatic as the affirmation.

Some, like Dr. Woodward in his paper read in 1775 before one of the learned societies of London, ridiculed the idea that the Egyptians ever had any "wisdom" to reveal.

The monuments could not be read, but if they could they would not be worth the reading. The famous obelisk of Ramses contained nothing whatever but some animal figures, and "about fifty owls and almost double that number of serpents." These were not letters certainly, for the Egyptians never so much as knew their A B C's till the Greeks came among them. They could not therefore record their national annals; their so-called "history" was nothing but loose tradition. The pictures on the walls of their temples and tombs were no more "symbolic representations" than the paintings of Raphael and Angelo. They were simply religious processions and pictures of the sacred animals, "with here and there a rude scrawl, according to the fancy of the designer, to fill up a vacancy."

Most students of the subject, however, retained their faith that the hieroglyphics were mysterious hiding-places of the antediluvian learning, and even within the first quarter of the present century there were many who claimed to be able to open the rusty lock of that treasury.

The profoundest secrets of Astronomy, Free Masonry, or the Black Art were all found with equal ease upon the same monuments. One scholar saw the original of many of Homer's battles inscribed on the temple walls, while another could read there an account of the fall and the name of the first man, Adam, and still another even found the 100th Psalm graven as with an iron pen in the rock forever. One student made the startling discovery that many of the papyri were only Chinese translations of the Psalms of David written in Egyptian characters, while many supposed themselves to have achieved such mastery of the language as to be able to trace its origin to the Sanscrit, the Basque, the Phrygian, the Chaldee, or the Hebrew, according to the preference of the philological speculator.

Does not the above furnish sufficient proof of man's inclination to dream, or the Sphinx' ability to joke, even in modern times?

But the Sphinx has seemed to be in low spirits ever since the opening of the present century. He does not smile now as he used to do. A circumstance occurred in the month of August, 1799, which seemed to destroy his good humor and give him the dumps. It seemed but a small thing, the discovery by a party of French soldiers, digging among the ruins of Fort St. Julien, near Rosetta, of a fragment of black basalt, inscribed with some priestly compliments to Ptolemy Epiphanes. But, happily, these compliments were repeated in three languages—in the hieroglyphic, in the Egyptian shorthand, or rather *easy-hand* (called afterwards the Demotic or Cursive), and in the Greek.

Almost immediately the value of this inscription was recognized. The precious tablet was conveyed, carefully wrapped in soft cloths and

matting, to the house of Gen. Menou in Alexandria, and the French *savants* rejoiced in the most important scientific exploit of their campaign. Soon, however, to the disgust of these academicians, the city of Alexandria fell into the hands of the British, and, according to the 16th Article of the Capitulation, all the curiosities collected by the French Institute and others were to be delivered up to the victors. Gen. Menou, notwithstanding this, held on to the Rosetta stone—as it was afterward called—to the very last, claiming this as his particular private property. As was to have been expected, Gen. Turner, on behalf of the English, would not allow his claim, and finally, after much dispute, “amid the sarcasms of the French officers,” the English general was permitted to carry away this “proud trophy of the arms of Britain.”

The English made good use of their rich spoil. Even before it was removed from Egypt they permitted the French archæologists to take a cast, and in March, 1802, the Society of Antiquaries of London received a letter from Granville Penn, Esq., informing them that he had forwarded the stone, together with other antiquities, for their inspection before it should be removed to the British Museum.

The society did well the work intrusted to it. Fac-similes of the Greek inscription were prepared and sent to many libraries and learned societies, and four casts were at once ordered for the universities of Oxford, Cambridge, Edinburgh and Dublin.

Soon critical translations of the Greek text began to arrive from many educational centers, and much of the learned world was guessing and studying the connection between this text and the Egyptian texts above it, hoping soon to be able to open out the secrets which had been hidden for so many ages. It was a difficult task. The problem seemed much the same as if the organism and history of some paleontological ichthyasaurus had to be determined by an examination of a bit of its fossil tail, lying by the side of a modern lizard.

How this riddle of the Sphinx was read will be narrated in the next paper. Enough to say now, that though one less wise than he might have laughed at the idea of a body of men attempting to reconstruct a dead language by the aid merely of a fractured slab, yet it is a remarkable coincidence that just about this time the Sphinx lost the “graceful smile” for which it had been distinguished, and ever since then has looked worn and glum.

Whether this is to be accounted for from the fact that he was frightened out of countenance by the roar of Napoleon’s batteries; or whether the Mameluke artillerymen had previously been battering his face with their heavy shot; or whether he injured himself in imitation of his Theban namesake because his *Œdipus* had appeared, each observer must decide for himself.

## V.—THE LAWFUL LIMITATIONS OF CHARITY.

BY REV. NEWELL WOOLSEY WELLS, BROOKLYN, N. Y.

We use the word "charity" in its adopted popular sense, and not in that which might be considered the more true by virtue of the etymology of the term. We are to understand by it not love in its essence, but love in its manifestations; including under it forgiveness as extended to the doer of wrong, mercy as shown to the miserable, and beneficence as bestowed upon the needy. By such restriction our subject takes us out of the realm of the theoretical and becomes for us suggestive of considerations eminently practical.

The obligations of love are universal. Rightly to love is to fulfill the whole law which is comprehended in one word, even in this, Thou shalt love thy neighbor as thyself. As a grace of the spirit love has no limitations. It comprehends God and man as the objects of its exercises, and that, in its relations to man, without respect of character. It is under obligations to the unjust, the degraded, the ignorant and the wretched as truly as to the righteous, the honorable, the wise, and the happy. But to say this is a very different thing from saying that it is to reveal itself in the same way to all, irrespective of character. There are limitations to the exhibition of love which are exemplified in God's treatment of his human children, and which are emphasized as obligatory upon them in their treatment of one another. They are called upon to be imitators of God (Eph. v : 1); to walk in love as Christ has loved them (Eph. v : 2); to forgive one another *even as* God for Christ's sake has forgiven them (Eph. iv : 32); to be merciful as their Father in heaven is merciful (Luke vi : 36). It is to be enough for the disciple that he be *as* his Master, the servant *as* his Lord. There is a large suggestiveness in that little word "as" in the passages alluded to above. It indicates not simply the reason for, but also the manner of love's manifestations. The study of the life of Christ will make very clear the rule for our own life. "As He was, so are—or ought to be—we in this world."

Jesus Christ came into the world as the expression of God's love for the world. He was God, who is love, made manifest in the flesh. The key-note of his life, his sufferings, and his death was compassion. He came to seek and to save that which was lost, because he loved it. He proved himself willing and mighty to save all that were willing to come unto God by him. The length and breadth, the depth and height, of his love pass human comprehension. It is as long as eternity, as broad as human experience, as deep as hell, as high as heaven. The love of Christ is undeniably universal and eternal. But while such was the character of the love that possessed him, rendering him capable of a suffering surpassing that of all humanity taken together, it is equally undeniable that in its exhibitions He was necessarily under limitations. In the varying words of his lips and acts of his life this is clearly rec-

ognizable. Again and again we hear sentences falling from him as tender as the softest words of mother to the babe upon her breast ; as gentle as the echoless whispers of the zephyrs of mid-summer. Again and again we see Him laying his compassionate hand upon the sightless eyeballs of the blind, the voiceless lips of the dumb, the palsied members of the paralytic, the unclean persons of the leprous, the motionless forms of the dead, and bestowing the boon of a divinely infinite grace and power. But again and again we also hear words falling from His lips that are like the wrathful cries of warriors amid the clamor and the clangor of the battle-field ; like the harsh blasts of mid-winter. Again and again we see the same hand that bestowed abounding charities raised in terrible anger to inflict sharp blows upon the desecrators of his Father's house. Can they be the same lips that yesterday said to the woman taken in adultery, "I do not condemn thee ; go and sin no more," that to-day say to the superlatively pious Pharisees, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" ? Can it be the same heart that yesterday inspired the loving act that restored his lost sight to the beggared son of Timæus, that to-day impels to the wrathful use of the whip of small cords ? Yes ! the same, in very surety ; and between the words and deeds of grace and the words and deeds of wrath, there is not the slightest inconsistency.

But concerning these outbreaks of wrath one thing is to be noticed, that they are self-invited by those against whom they are directed. God's tender mercies, as manifested in Jesus Christ, are over all his works, and if there are human souls—as there are—to whom his mercy is an unexperienced thing it is their own choice that shuts it out from their experience. The sun floods the earth with its light. It shuts it out from no human being. Yet this is not to say that there are none from whom it is shut out. Many there are who draw the curtains close, and turn what might be the cheery brightness of their homes into dismal gloom. The responsibility for the darkness rests not with the sun, but with themselves. The light will come in if they will not shut it out. So the love of God is offered every soul ; but it comes not into every soul, because there are those to whom sin is preferable, at least for the time being. God's light beats against many unraised curtains ; and many are the miseries where mercies might be.

It is ever to be kept in mind that when the Creator uttered his first prohibition to our progenitor, "Of the tree of the knowledge of good and evil thou shalt not eat of it," he did not add a threat of retaliation in the event of disobedience, saying, "In the day thou eatest thereof I will slay thee," but simply made a declaration of what would be the fact if the first Adam proved disobedient, "In the day thou eatest thereof thou shalt surely die." By his act of disobedience man committed spiritual suicide ; for sin holds misery and death in it as



does the seed its harvest. Sin is separation from life as it is separation from holiness, for the reason that it is separation from God who is the fountain of life as of holiness. So it is that the exclusion of mercy from life is the wanton act of the soul, not the willful act of God. His willing desire is that all should come to repentance. His cry is "Why will ye die?" The limitations put upon his exercise of loving compassion and saving mercy are put thereon by men. His invitation is to "whosoever will." His charge against those who will none of His mercy is that of Jesus against Jerusalem, "I would," but "ye would not." The door between God's mercy and man's misery may be shut and bolted, but the bolt is on the manward side; and if that door is ever to be opened it must be opened from the manward side. Love speaks in the words of Jesus, "Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in."

There is one eternal characteristic of true love, divine and human. It is that it "works no ill." To do a wanton injury is as impossible for love as to commit sin is impossible for holiness. God, who is love, cannot be the author of evil. And, *therefore*, he cannot show mercy in forgiveness where the love of sin continues. To hide sin behind his back for which no tear of penitence had fallen, would be to encourage that which is the greatest enemy of the soul and of his own holy throne. To forgive sin unrepented-of would be for God to dethrone himself. Because God loves sinners He must demand of them sorrow for sin and refuse to show them favor until they come as suppliants for favor.

And so we come face to face with the truth that man's love for his fellow must have as an essential feature of it that which suggests limitation in its expression, namely, that it shall "work no ill"; for the command is that we love one another *as* God has loved us. We are to be charitable only so far as charity consists with the weal of our neighbor. We are to please our neighbor not in proportion to the pleasures given ourselves in so doing, but only in proportion to the good we can do him; please him "unto edification." We shall find as we pursue our study that the Holy Spirit has put a very high fence about human charity which it will be well for ourselves as well as others that we do not try to climb over.

Let us look, for example, at the exercise of charity in the forgiveness of those who have wronged us. The rule for Christian action in this particular is, "Be ye kind one to another; tender hearted, forgiving one another even as God for Christ's sake hath forgiven you." "Even as." Whatever conditions, therefore, God demands of us before extending to us his forgiveness, we are to demand of one another. As God is kind even to the unthankful, as he causes his sun to rise on the evil and on the good, and sends rain on the just and on the unjust, that by his goodness he may lead men to repentance; so we, by

every means in our power, are to endeavor to secure from those who have dealt unjustly with us some manifestation of sorrow for the wrong done. We are not absolved from the obligation of loving them at all times; but as God withhold forgiveness from those who resist all the influences of his loving spirit and remain uncontrite, while he still continues his love for them, so we, having done what we could to evoke some expression of penitence, but vainly, are justified in withholding our forgiveness until it is sought. By our Lord's own command, he who thus stands stubbornly to the wrong he has done us is to be henceforward as a stranger to us. To treat those who have injured us as though they had done us good, would be to do them as well as ourselves a mighty injustice; to violate the principle of love concerning which we are studying. *Readiness* to forgive is to be manifested without cessation, though the number of our injuries be seventy times seven; but forgiveness itself is to be extended to the offender only upon the condition sanctioned by our Lord, "If he repent."

This leads us naturally to consider the obligations of a Christian commonwealth to its criminal classes. By Christian commonwealth we mean one which, like our own, is founded upon Christian principles.

Count Tolstoi, whose peculiar doctrines are arousing so much interest throughout the civilized world, founded, as they professedly are, upon the teachings of Scripture and incarnated, as they undoubtedly are, in a life of singular devotion, maintains that there is a direct violation of the divine command in the institution and maintenance of civil tribunals; that the condemnation of criminals is directly opposed to the injunction "Judge not"; and the punishment of criminals to the injunction "Resist not evil." He would "overcome evil with good." But he gives a significance to "good" which is wider in its latitude than that which God has given. This is "the head and front of his offending." His charity may be said to be supra-divine, and, therefore, false. The obligation to love even the most abandoned of men is undeniably binding upon us all. That our Lord loved Judas, and for three years sought his reclamation can hardly be disputed. That we are to seek in every right way their uplifting and salvation is as certain as that the gospel is to be preached to all. But it is never to be forgotten that justice is an essential principle of love. The imposition of restraint upon offenders against the common weal is an act of mercy to them as well as to the law-abiding. They forfeit the right of liberty who, when free, will not respect the rights of others. He forfeits the right to live who will not respect another's right to life. The civil authorities do but execute the sentence which the criminal passes upon himself. His crime is his *crima*, the conclusion of his *crisis*. And that is an altogether false conception of charity which would mitigate the sentence or avert its execution. It was

mercy that sent the leper of old beyond the possibility of contact with his fellows. It is mercy that quarantines the afflicted vessel, house, community, to-day. It is mercy that shuts out the culprit from association with those whom he has wronged. Bring every influence, uplifting and helpful, to bear upon those who are thus shut out, this love demands. But love also demands that a permanent check shall be given to all those uncharitably charitable, sillily philanthropic, men and women who are ever found ready to turn the criminal's self-chosen bed of thorns into a bed of roses. It is the unanimous testimony of those best qualified to bear witness upon this subject that the invariable consequence of such ill-advised efforts is evil and only evil. They are, therefore, directly contrary to that principle of love concerning which we are studying, that it "worketh no ill to the neighbor." They tend rather to destruction than to edification.

Another exemplification of this law is to be found in the relation of society to its indigent classes. If there is one obligation which is especially emphasized in the Holy Scriptures it is that of kindly ministrations to those in need. In Old Testament and in New alike it is enjoined, and its observance commended. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble" (Ps. xli: 1). "He that hath mercy on the poor, happy is he" (Prov. xiv: 21). "Whoso stoppeth his ear at the cry of the poor, he also shall cry himself but shall not be heard" (Prov. xxi: 13). Our Lord once and again gave command concerning this duty. "Give to him that asketh thee and from him that would borrow of thee turn not thou away" (Matt. v: 42). "Give alms of such things as ye have" (Luke xi: 41). The Apostles also laid special stress upon it. Consecrated men were selected in the early churches, a large part of whose service consisted in ministrations to the needy; and the office of deacon continues to this day as that of men ordained in part, to be the almoners of Christian bounty to the indigent. The opportunity of exercising this grace of charity will not be wanting to the church to the end of time, for the promise of the Master is, "The poor ye always have with you."

Certain it is that this is an opportunity not denied to the church of the present day. Those of us who reside in large cities know only too well that, with the growing tendency of populations to seek their residence and employment in these centers, the sum of want and wretchedness is increasing. There are many applicants for every opening in industrial occupations. The natural result of this competition is the insufficient wage, with its concomitants of increasing need and misery, and with these, what are ever attendant upon them, increasing vice and crime. The calls that are made upon the beneficence of those well-to-do are well-nigh numberless.

Now the first impulse of any man possessed of a grain of charity at the sight of want is to put his hand in his pocket and give what he can

for its relief. Certainly this would be the easiest thing for him to do. But the first impulse of charity is not always the true or the right; and the easiest thing is by no means always the best. The law of limitation comes in here. True charity cannot be that which works ill to neighbor; and an indiscriminate charity is almost invariably in error. Experience has proved that in the vast majority of cases applications for aid come not from those who are deserving of it. Despite the fact that certain very charitably disposed persons decry the distinction between worthy and unworthy poverty, such distinction exists. There is a poverty that is such deservedly. It is that which results from self-chosen idleness and vice. And there is a poverty which is such in spite of honest, persistent and painful effort to change it. Those who know it are sensitive as to its publicity, and will come to the very verge of starvation before they will consent to seek charitable assistance. These must be sought out in order to be helped; and when found are entitled to all the assistance that a loving heart and a liberal hand can offer. Such aid will prove "unto edification." But those who represent that poverty which is self-induced and self-perpetuated by willful idleness and indulgence while the objects of compassion are not to be the objects of beneficence. He who can work and will not work must be made to work before he is permitted to eat. The law of God for the human race was laid down to the first father of the race: "In the sweat of thy brow shalt thou eat bread." That law was underscored by the great apostle when he wrote: "He that will not work neither shall he eat." The words of Christ have a new application in the developments of modern society. "It is not meet to take the children's bread and cast it to the dogs"; and it is the Holy Spirit of infinite love who applies this term to all who consume all that they receive upon their own lusts. "It is not meet," because it simply serves to perpetuate evil. "It is charity and not cruelty to say to any man who has the ability to labor but is unwilling to exercise it when the opportunity is afforded, Starve." It is cruelty and not charity to give him his desire. Charles Lamb, in closing his essay on "The Decay of Beggars," wrote: "Shut not thy purse-strings always against painted distress. Act a charity sometimes. When a poor creature (outwardly and visibly such) comes before thee do not stay to inquire whether the 'seven small children,' in whose name he implores thy assistance, have a veritable existence. Rake not into the bowels of unwelcome truth to save a half-penny. It is good to believe him. If he be not all that he pretendeth, *give*, and under a personate father of a family, think (if thou pleasest) that thou hast relieved an indigent bachelor." We realize the force of the objection that a too particular inquiry into circumstances, a too minute investigation of the pitiable tales of those who come seeking assistance might result in the loss of opportunities of good. At the same time the gift of thought

and of effort is more truly charitable than the mere gift of money. As Arthur Helps well says, "Thoughtless benevolence may for awhile create some show of good ; but it begins to fade away at the retiring footsteps of the so-called benefactor. Charity will generally prove foolish which lacks thought and continuity of purpose." That must be foolish which fosters the evil it purposes to relieve. It is a safe rule to follow, and as wise as safe, "As we have opportunity *let us do good* to all men, especially unto them who are of the household of faith." To do good involves caution as the recognition of the opportunity involves discrimination.

Such are some of the limitations suggested by the apostolic declaration that love which "thinketh no evil" also "worketh no ill." It combines the wisdom of the serpent with the harmlessness of the dove. In its offerings it blesseth him that gives, and him that takes ; and in its denials it has respect alone to the well-being of him from whom it withholds what it more gladly would bestow. And he that dwelleth in it dwelleth in God ; for God is love.

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#### VI.—A CLUSTER OF CURIOSITIES.

BY A. T. PIERSON, D.D., PHILADELPHIA.

*The Egyptian Emblem of Charity.*—A boy, naked, his heart in his hand, giving honey to a bee that has lost its wings. How beautiful and how suggestive !

*Dr. Vaughan* admirably classes the four foes of faith as "Unreality, Indolence, Irreverence and Inconsistency."

*Ludicrous Effect of Fear.*—In 1712 Mr. Whitson, having calculated the return of a comet for the 24th of October, at five minutes past five in the morning, gave notice to the public accordingly ; also that a dissolution of the world by fire would take place on the Friday following. Mr. Whitson's repute both as a divine and philosopher left little doubt with the populace as to his prediction. Several ludicrous events now took place. A number of persons about London seized all the barges and boats on the River Thames, concluding that when the conflagration took place there would be the most safety on the water. A gentleman who had neglected family prayers for five years informed his wife of his intention to resume them the same evening ; but his wife, having a ball on hand at her house, persuaded him to put it off till they saw whether the comet appeared or not. The South Sea stock immediately fell to five per cent., and the India to one ; and a captain of a Dutch ship threw all his powder into the river, that the ship might not be endangered. The next morning the comet appeared according to prediction, and before noon the belief was universal that the day of judgment was at hand. One hundred and twenty-five clergymen were ferried over to Lambeth, it is said, to petition that a short prayer might be ordered, there being none in the service for such an occasion. Three maids of honor burnt their collection of novels and plays, and sent to the booksellers to buy each of them a Bible and a copy of Taylor's "Holy Living and Dying." The run upon the bank was so prodigious that all hands were employed in discounting notes and handing out specie. On Thursday consid-

erably more than 7,000 who kept mistresses were legally married, and to crown all, Sir Gilbert Heathcote, at that time head collector of the bank, issued orders to all the fire officers in London, requiring them to keep a good look out, and have a particular eye upon the Bank of England.

*Curious Bible Facts.*—In the Bible the word Lord is found 1,853 times; the word Jehovah 6,855 times, and the word reverend but once, Psa. cxi : 9. The middle verse of the Bible is Psa. cxvii : 8; the longest verse, Esther viii : 9; the shortest, John xi : 35. In Psa. cvii four verses are alike, the 8th, 15th, 21st and 31st; each verse in Psa. cxxxvi ends alike. Isaiah xxxvii and 2 Kings xix are alike. The word girl occurs but once, Joel iii : 3. There are 3,586,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books. Acts xxvi is the finest chapter to read. The most beautiful is Psa. xxxiv. The five most inspiring promises are John xiv : 2, xiv : 23, John vi : 37, Matthew xi : 28 and Psa. xxxvii : 4. Isaiah lx : 1 is the verse for the new convert. All who boast of their perfectness should learn Matthew vi. All humanity should learn Luke vi from the 20th verse to the close.

*Apostle Spoons.*—Among old English spoons some are called Apostle spoons, of various forms, the handles terminating in sculptured figures of the twelve Apostles. Sets of thirteen were sometimes made, but only very few containing the "Master" spoon are known to exist, one of them being in possession of Corpus Christi College, Cambridge, England. The figure of each spoon is recognized by some emblem, and the list of these may be of interest to those who have a taste for these old treasures :

1. James the Less, with a fuller's bat.
2. Bartholomew, with a butcher's knife.
3. Peter, with a key, or sometimes with a fish.
4. Jude, with a cross, a club, or a carpenter's square.
5. James the Greater, with a pilgrim's staff and a gourd, bottle, or scrip, and sometimes a hat and escallop shell.
6. Philip, with a long staff, sometimes with a cross in the T, in other cases with a double cross or a small cross in his hand, or with a basket of fish.
7. The Saviour or Master, with an orb and cross.
8. John, with a cup (the cup of sorrow).
9. Thomas, with a spear; sometimes he bears a builder's rule.
10. Matthew, with a wallet, sometimes an axe and spear.
11. Matthias, with an axe or halberd.
12. Simon Zelotes, with a long saw.
13. Andrew, with a saltier cross.

*The Devil's Code.*—In the Royal Library at Stockholm is a literary curiosity called the "Devil's Code," said to be the largest manuscript in the world, yet each letter as beautifully formed as the most minute care could make it. The story of its origin is as follows : A poor monk, condemned to death, was told that his sentence would be commuted if he could copy the whole of the code in a single night. His judges, knowing the impossibility of the task, furnished him with the requisite materials and left him in his prison. He began his impossible task, but he quickly saw that he could not save his life by his own exertions, and, afraid of the cruel and certain death and doubtful of a better life hereafter, he invoked the aid of the Prince of Pandemonium, who appeared at the summons, and promised to help the affrighted man *if he would surrender his soul*. The bond was made, and in the morning the task was completed; hence the Devil's Code,

## DON'T BELIEVE IN A DEVIL.

BY ALFRED J. HOUGH.

MEN don't believe in a devil now, as their fathers used to do ;  
They've forced the door of the broadest creed to let his majesty through.  
There isn't a print of his cloven foot, or a fiery dart from his bow,  
To be found in earth or air to-day ; for the world has voted it so.

But who is mixing the fatal draught that palsies heart and brain,  
And loads the bier of each passing year with ten hundred thousand slain?  
Who blights the bloom of the land to-day with the fiery breath of hell?  
If the devil isn't, and never was, won't somebody rise and tell?

Who dogs the step of the toiling saint, and digs the pits for his feet?  
Who sows the tares on the fields of time wherever God sows his wheat?  
The devil is voted not to be, and of course the thing is true ;  
But who is doing the kind of work that the devil alone should do?

We are told that he does not go about as a roaring lion now ;  
But whom shall we hold responsible for the everlasting row  
To be heard in Home, in Church and State to the earth's remotest bound,  
If the devil, by a unanimous vote, is nowhere to be found?

Won't somebody step to the front forthwith, and make his bow, and show  
How the frauds and crimes of a single day spring up ? We want to know.  
The devil was fairly voted out, and of course the devil's gone ;  
But simple people would like to know who carries his business on.

*Dialogue of Jefferson's Practical Rules.—*

1. Never put off till to-morrow what can be done to-day.
2. Never trouble others to do what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs as much as hunger, thirst and cold.
6. We never repent of eating too little.
7. Nothing is troublesome that we do willingly.
8. How much pain those evils cost us that never happen.
9. Take things by their smooth handle.
10. When angry always count ten before you speak.

*A Remarkable Plant.*—In South Africa there is a curious plant, known as hook-thorn or grapple-plant, said to bear some resemblance to the cuttlefish. The large flowers are of a lovely purple hue, and spread themselves over the ground, or hang in masses from the trees and shrubs. The long branches have sharp, barbed thorns, set in pairs throughout their length. When the petals fall off and the seed-vessels are developed and fully ripe, the two sides separate widely from each other, and form an array of sharp curved hooks. Woe be to the traveler who ventures near at such a time ! The English soldiers in the last Kaffir wars suffered terribly from this plant. While the Kaffir, unclothed and oily, escaped harmless, the European was certain to be made and held prisoner. Imagine one hooked thorn catching a coat sleeve. The first movement at escape bends the long slender branches, and hook after hook fixes its point into the clothing. Struggling on trebles the number of thorned enemies, and there is no way of escape except to stand still, cut off the clinging seed-vessels, and remove them one by one. What an illustration of habit !

## SERMONIC SECTION.

**MAN'S DEBT TO MAN, AND HOW HE SHALL PAY IT.**

BY J. E. RANKIN, D.D. [CONGREGATIONAL], ORANGE, N. J.

*I am debtor both to the Greeks and the Barbarians; both to the wise and to the unwise.*—Romans i: 14.

THERE is no honest man but wants to pay his debts; yes, but wants to find out what he owes. If he owes anything and neglects to pay it, the money burns in his pocket like a coal of fire. It is very difficult to reconcile with Christian character the habit of neglecting to pay another man's honest dues. It is only a more respectable way of stealing. The Savior wrought a miracle to pay his taxes. "Owe no man anything" is just as much a commandment of God as "Thou shalt not steal." And when you look at such a magnificent mind as that of Daniel Webster and think how utterly careless he was of pecuniary obligations; how he went into lavish expenditures, depending upon the generosity of Boston merchants and bankers to keep his craft from sinking, and float it out into the current again, it takes away somewhat from your disposition to pay him entire reverence. Genius, even of the highest order, is no excuse for immorality; and cold-blooded dishonesty is immorality. Indifference to a man's debts implies a disregard of the claims of other men. For other men live on the payment of what is their due.

But moral obligations are just as much debts as pecuniary. It is only transferring what we owe to another, and in one sense, a higher sphere, when we come to speak of them. The prophet Elisha wrought a miracle not merely to support the widow of a prophet, but to pay his debts when dead. Her sons were to be taken and sold into bondage to liquidate them, so sacred was held a debt in those days. But that one vessel of oil was

not exhausted of its contents until enough had been provided to give her sons release, and save her husband's memory from dishonor.

And really no pecuniary obligation is merely that. When I pay my honest debts I do what human law requires me to do; I pay a money equivalent for what I have received from another. But I keep also the golden rule, the legislation of heaven, which is: "All things ye would that men should do to you, do ye even so to them." And the keeping of this golden rule is pleasing to God; affects my own character within; my likeness to the Savior; my hope of heaven. For the citizens of the new Jerusalem must be honest, or they can have no claim to citizenship there. There is no bankrupt legislation that covers them, except that fundamental law; that repentance and faith in the Lord Jesus Christ washes away all sin. For it is the dying thief to whom the Saviour makes the promise: "To-day shalt thou be with me in Paradise!"

Man's debt to Man, and How shall he pay it? This is the subject I shall discuss in this discourse.

I. Whatever the progress of the race, man never gets beyond the ultimate principle of the gospel. And, as between man and man, there is nothing which more thoroughly settles all questions of human valuation and conduct than "Thou shalt love thy neighbor as thyself." Applied to questions of social order, applied to questions of property, applied to the relations between employer and employee, it furnishes the simple and sufficient solution of all differences. Put yourself in his place and then act. And one of the remarkable things about this principle is that it originated with a man of Hebrew birth, from a nation the most exclusive of all the nations of the earth;



and that the most eminent illustration of it was the Being who originated it; and next to him was another man of Hebrew birth, who was his disciple, the author of the text. The same Divine being also answers the question, "And who is my neighbor?" by giving us the parable or narrative of "the good Samaritan." The man nearest us, the man most our neighbor, is the man who *needs us most*. We can recognize him by this sign. The man on the Jericho road, who has fallen among thieves and been left half dead; he is our neighbor, because he needs us, and we are his neighbor, because we have found him, and known of his need. The golden rule, as Confucius taught it, is purely negative. It relates to what we are to refrain from. In the way of injury, we are to try to omit toward others what we would have them omit toward us. It would have covered the case of the thieves among whom this traveler fell, and prevented them from beating him, and robbing him, and leaving him half dead. And the priest and the Levite who came and looked on him, and passed by on the other side, lived up to the principle of Confucius. They did nothing to injure the unfortunate man. There is nothing new in the teachings of Jesus of Nazareth! This is new: He taught that all things we would that men should do to us, we should do to them. The good Samaritan acted on this principle. It is this principle which brought the Lord Jesus from heaven; and when He found Himself here in fashion as a man, when He saw our condition, and the only way to deliver us, He hesitated not to lay down His life for us. He did just as He would like to be done by. And He set us an example that we should walk in His steps.

The Lord Jesus Christ was of Jewish origin, and yet he so sank the nation in the race, that no man thinks of Him as a Jew. It is remarkable

how the people of different nationality have been sundered; how alien they seem to each other. It was much more so before the Saviour came. The apostle says: "I am debtor both to the Greeks and Barbarians." The Greeks regarded all who were not Greeks as Barbarians. The Jews regarded all who were not Jews as Gentiles. And with these Samaritans, who were secessionists, Jews who had revolted under Jeroboam, who had their own Samaritan Pentateuch and place of worship, they had no dealings. There is a proper pride of nationality, a proper appreciation of ancestry; of the history that is behind us, and the grand possibilities that are before us. I would rather be born an American than of any other nationality on the face of the earth. I would rather be a descendant of the Pilgrim Fathers than to have sprung from the loins of kings. But then that does not separate me from other nations. I am proud of the American idea, because it recognizes the oneness of blood belonging to all men upon the face of the earth; recognizes the universal brotherhood. It is so far forth Christian. The Hebrew was proud of his descent from Abraham and Isaac and Jacob; men whom God recognized as the founders of the nation; with whom He talked as a man talks with his friends. He was proud of the sacred oracles and the memorials of God's wonderful interpositions. There were historic events, which were celebrated every year, which linked each following generation to the past. If there were no deliverance from Egypt, why the celebration of the Passover? The time may come when the early history of this country will be regarded as mythical; as the result of the play of imagination; a disposition to exaggerate. But so long as we celebrate the Fourth of July men can hardly doubt there was a Declaration of Independence; a day when the colonies determined to

set up for themselves, and to see what this great continent had in store for a free republic. The Hebrew was proud of that which made him distinct from the people of all other nations. Even after his apostleship began, it took a miracle from heaven to convert the Apostle Peter to the conception of a universal brotherhood; to bleach the Jewish dye out of him. After this miracle he was willing to hold a preaching-service in the house of the Roman captain, Cornelius, and was not shocked to see the Holy Ghost descending upon the Gentiles also, though these same Romans regarded the Jews as the most despicable of all races; returning the compliment with emphasis.

II. The debt which man owes to man is a debt which springs from man's relation to God, as Creator, and to Jesus Christ as their Elder Brother and Saviour.

The *national* tie is a very honorable one; a very strong one. I suppose that people from New York City, or Orange, should they meet on Mount Blanc, or in the crater of Vesuvius, would hesitate a little while for an introduction. But most Americans, and especially those west of the Alleghanies, if they met each other, in whatever foreign land, would feel their hearts beating in unison, as they thought of the glorious nation toward the sunset which claimed them as citizens. Three thousand miles of ocean between a man and America often serves to make him think that there is something common between himself and some other American, whom he may encounter among a people whose language and institutions are foreign to him. But you notice the change which Christianity makes in the Apostle Paul. He has been perfectly mad in his attempt to carry the narrow ideas of Judaism everywhere; to arrest people, men, women and children, whom he regarded perverts from Judaism, and even put them to

death; to insist that men must come to God only in the Jewish way. But whether it came to him with the lightning-flash which arrested him near Damascus, or whether after his long reflections in Arabia, Christianity takes all the national conceit out of him; and he comes to see that it is not the Jerusalem on Mount Moriah, but the Jerusalem which is from above, that is the mother of us all; that citizenship is not of the outward man alone, but of the inward also.

There is no other great teacher than Jesus of Nazareth, who was perfectly free from national prejudice. The Apostle Paul sat at the feet of great Jewish teachers, such as Gamaliel, and we have seen how bigoted he was. The differences between the surgeons of the late Frederick William of Germany illustrate something of the same spirit: the ethnic spirit in science. Even though two great royal families have intermarried, the blood of English and German professional skill will not mingle. All the heathen nations of the world have their own peculiar religion, but the gospel is for every creature! God is Father over all, blessed forever! Socrates' name has come down to us as one of the wisest of philosophers. But he recommended men to worship the deities of the nation where they sojourned; to do in Rome as the Romans did. The Apostle Paul, on the other hand, regarded all expressions of ethnic worship as the longings of the soul for the true God: "Whom therefore ye ignorantly worship, Him declare I unto you."

The distinction between men as belonging to different nations in their language, institutions, mode of dress, dwellings, social customs; all relates to that which is terrestrial, which we leave at the tomb. When we speak of God's Fatherhood of man we do not think of man as Caucasian, as Malay, as Indian or African; as white, copper-colored, red or

black. Nor do we think of him as wearing any particular style of dress, dwelling in any particular kind of house, or speaking any particular language. We have sublimated him above all this. The petition, "Our Father who art in heaven," is appropriate for men of all ages, races, tribes, kindreds, upon the face of the earth. And that word taught us by our Elder Brother, that word "Our Father," links us all to each other as it links us all to God.

What makes man man, is that God is his Father; what unites men of all periods and climes in a single brotherhood is that God is their Father. It is not inconsistent with sonship of God that His Son should be born in a stable, be cradled in a manger, have not where to lay His head at night, at death sleep in a borrowed tomb. The sonship is within, under whatever skies, climate, covering, skin. Caste-distinction cannot reach *the inner man* who bears the image of God. Men of all ages will read the pages of the peasant-poet, Robert Burns, who would not have spoken to him in his lifetime. As he himself said:

"The rank is but the guinea's stamp,  
The man's the gowd for a' that."

And from this Jesus of Nazareth, at whose feet for two thousand years some of the greatest and best of the race have been sitting; who is wiser than all of the teachers of earth; the men of His own generation hid their faces. He came unto His own, and His own received Him not.

III. The more a man has from God, the more he owes to his brother man. This is true materially, intellectually, morally, spiritually. I met a man from Illinois at Saratoga last summer who said God had granted him two leases of life and he was then living upon the third. I thought he might mean he had outlived several serious diseases. But no! This was his idea: Some ten or fifteen years ago he had prayed the

Lord to spare his life till he had laid up \$500 for the American Board. That was accomplished. Then he prayed for the Lord to spare his life till he had laid up \$500 for the Home Missionary Society. That was accomplished. And, in the third place, he prayed the Lord to spare his life until he had laid aside \$500 to endow the little church of which he was a member, and where they found it hard work to support their pastor. This he was accomplishing. These were the three leases of life which the Lord had granted him. He was an old man, about three score years and ten; and yet he was living for the purpose of doing *something more* for his Master before he died. A man with such a heart as that in him who asks for years of life, not for himself, but for others, never can feel that he his growing old or living in vain.

The ordinary effect of accumulation is to make it harder than ever to give. There are some very generous givers among the wealthy. But usually they formed the habit when they were poor, and they have kept it up with equal pace as they have grown rich, so that now it is their second nature. But in and of itself to own property does not make a man generous. It is just so of other acquisitions. You hear, once in a while, of a man who is a specialist in science, who likes to give free lectures to the people; who wants to carry others along with him in his enjoyment of what God has done in creation, or what man has done in art. But most men who know, know mainly for their own satisfaction; light their candle to put it under their own bushel. There was Charles Kingsley, preacher, poet, novelist, lecturer; not so with him. Everywhere he went he wanted to be doing something outside for the young people. At Old Chester he had his botany class, which finally resulted in the Chester Natural History Society,

with its six hundred members, its monthly meetings, its summer excursions, winter course of lectures and a museum. Of such a man you can readily believe this anecdote: "I well recollect on one occasion, amongst the Welsh mountains," says an intimate ministerial friend who was much with him the last seven years of his life, "the eagerness with which he knelt down by the side of a tinkling waterfall and said, in a whisper of delight, 'Listen to the fairy bells!' And I recall again, with tender sorrow, an incident which occurred in one of the last walks he ever took on those dark winter days which preceded his own illness, and when a great overwhelming sorrow was hanging over him. We were passing along one of the Eversley lanes. Suddenly we came on a large tree, newly cut down, lying by the roadside. He stopped, looked at it for a moment, and then, bursting into tears, exclaimed, 'I have known that tree ever since I came into the parish!'"

Take such a magnificent nature as that of the Apostle Paul, so varied in its gifts, so grand in its proportions; a nature in which the sense of obligation was sure to be measured by the standard of God's good gifts; let it be liberated from the narrowness of the Hebrew idea that religion was for a single nation, the Jewish, and that God was for a single people, the Jewish; give that nature the commission to go into all the world and preach a salvation level to every man's wants, capable of making all nations privileged nations, and you can well believe what he says, "Neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify of the grace of God." The more such a man has, the more he wants to give out—the more he wants others to have.

The British people have just

erected a monument to General Gordon in Trafalgar Square, London. What a singular, what an unprecedented career this man had! Going among wild, half-civilized men, sometimes as a peace-maker, sometimes as a military leader, always as a man putting other people under obligation to him, often as a man standing where no other living man would be willing to stand, leading a forlorn hope; and with the motto, "If I fail it is God's will; if I succeed it is God's work," as though under perpetual obligation to his brother man; this was the law of his life.

IV. I remark that a man's sense of obligation to his brother-man will be always in proportion to his intelligence as to the conditions and wants of that brother-man. And intelligence, therefore, is his first duty.

The priest and Levite, in the parable of the Good Samaritan, came and looked on the unfortunate victim of abuse and neglect, and passed by on the other side. Was this that their sensibilities might not be touched? There is a way of going through the world blindfold to the wants of other men, as though it might wag its own way; what do we care? Then there is a way of looking at the events of our own period in a purely historic spirit; or as you would watch, in the interests of science, a panting mouse under a receiver from which the air is being exhausted. I remember receiving a letter from an eminent professor in a theological seminary, just before the opening of the Civil War, who saw nothing in the coming events which were then casting their shadows before, but the usual excitement incident to America's quadrennial struggle, when men get very much excited as to who shall be President, and then suddenly cool off when the struggle is over. In the seclusion of his study this man looked out

of his window upon the men of his own generation, just as he looked at the men of the middle ages or the men of the English or American revolutions, as though he had only the historian's concern in their deeds and achievements. He could not hear the tramp of gathering armies, which were to meet in battle-shock until the continent should be shaken, to settle the question whether even in our goodly America all men have a right to themselves. And when the thunder of battle came, although doubtless not a few of his boys left him, he kept on lecturing, as though his own generation were not making history as important as any he could review.

I had another friend at this time who was a foreign missionary in Turkey. He loved his native land with the love of a Christian patriot, and had studied the movements that had been taking place there. And he saw so much significance in what was transpiring that he secured temporary leave of absence from his post, that he might act for three months as chaplain of one of the western regiments. He wanted his prayers to be a factor in the conflict.

Intelligence is a man's first duty. Many men act on their ignorance, and afterward they regret what they have done or have neglected. There is a kind of hot-bed way of treating one's self, as though the main thing were to get a good atmosphere to breathe; just the right exposure; just so much moisture; ourselves to live under glass, to come to bloom and fragrance there, whatever the weather outside. But that is not Christian. That would have kept the Son of God within the walls of the city of God. That was a good motto, "I know that I shall pass along this way but once. Therefore I shall do all the good I can, and say as little as possible about it." All the good I can! How can a man know how

much good he can do, unless he will acquaint himself with the wants of his fellow-man, unless he will make it his business to do this? The Emperor of Germany, standing at Pompeii, sees a dwelling uncovered which has been hidden from the light of the sun for two thousand years. It is more interesting to him than any other incident in all his trip. Why? Because in that dwelling once lived the people of another period. But people just as much belonging to humanity, are living and dying right around us to-day. The citizens of Pompeii had no different problem to solve from the citizens in Orange or New York. If you and I will look around us, we can find people who need our sympathies, our gifts, our prayers; have a crying need for them. There are Christian women who always know all that is going on right about their homes; who is in affliction; who is sick; who is suffering. They make it a part of their concern to know this. It is said of the Saviour: "By his knowledge shall my righteous servant justify many."

Those who at the last day have a seat on the left hand of the Judge are there from this fact: that they were ignorant, when they might have ministered to the Judge Himself. And their answer is: "When saw we thee sick or in prison, and did not minister unto thee?" There are some people who say they are not interested in foreign missions. Why, foreign missions are only an effort to plant the churches of our Lord Jesus Christ where such churches do not exist. Get them well planted, and they will take care of themselves—will raise up their own pastors and support them as they do here. What needs to be done could be done in a generation. I love my own country, and I do not mean that love for any other country shall supersede that love. I love the *American* idea in civil affairs,

even though I know that it brings great perils and is liable to great abuse. It makes a man of every creature of God. And the American idea in religious matters leads me to set a great value upon every creature made in God's image, and for whom the Son of God died. I am in this world for this generation, when the ends of the earth are brought very near together; when a man on this side of the globe can make himself felt on the other. And I cannot play the part of the priest and the Levite. I cannot say I was ignorant of the conditions of the other great populations of the world, nor can I say that I was ignorant of the way to reach them. I must meet my responsibility as belonging to this favored period in the world's history.

Macready, the actor, lived to a great age. On one occasion, after his powers had so much failed him that he was no longer able to read or even to hold a book, he said he had been reading "Hamlet." Upon someone expressing surprise, he touched his forehead and said "Here!" And when asked if he could recollect the whole play, he replied: "Yes, every word, every pause, and the very pauses have eloquence!" We are going to live over in eternity all the memories of life, and what a joy it will be to know that something we have done or said or given has made it easier for some other lost man to behold the Lamb of God, to reach a throne in the kingdom of God! Then even the punctuation of the record will have eloquence.

#### THE CHRISTIAN LIFE OF THE MAN IN THE WORLD.

BY CHARLES F. THWING, D. D. [CONGREGATIONAL], MINNEAPOLIS, MINN.  
*I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil.*—John. xvii : 15.

THE pious life and the secular are

supposed to be foes. The monastic idea still lives. The pulpit, it is fancied, ought to be holier than the pew. High piety is thought to be a moral extravagance in which only a few may indulge. The world is conceived of as being so evil that every pure man or woman must get himself to a nunnery or monastery of devotion. If you don't get out of the world, the world will get into you, is often felt. In the prevalence of such views, it is well to know what the Bible says, what Christ thinks, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." The problem, therefore, is to keep the noblest Christian faith and daily work in healthful relation. The problem is not to keep up an intellectual assent to a creed compatible with your profession; at the same time to maintain an ordinary pace in the Christian race-course, and an ordinary pace in commercial steeplechases. The problem is to be a Christian, earnest and aggressive, and a business man also, and earnest and aggressive, at once to keep a high plane of spirituality and a high plane of commercial success, to be a spiritual-minded man and a successful lawyer, merchant, doctor, banker; to be not slothful in business, but always serving the Lord; to be in the world, yet not to be of the world. This is our problem, an important one, of which we think much, and over which we pray more. What is its solution?

It cannot be solved by doing business in a half-hearted, slipshod way. Business does not become more holy through commercial languor. Laziness is neither good business nor good piety. We must not infer that the road to the gates of pearl lies through the county poor farm. Do not think because you are poor that you are pious, or that because you are rich you are worldly. A friend of mine is a dealer in religious books.

He bears the air of a man, who, because he sells Bibles, is excused from push and energy. Because you can have only a crust at home, do not infer that you are feeding on the bread of life. Do not assume an apologetic attitude toward your business. Do not say that no earnest, Christian man can make money these days. Do not feel because you are not fit for the world as it is, that you must be fit for it as it ought to be.

This problem of the adjustment of a high type of piety to the conditions of life is not solved by a change of business. I say this, of course, under the impression that your business is honorable and done in an honorable way. If it is not honorable and not so done, of course it must be changed at once. I am not supposed to be speaking to any one who is thus engaged. If he should be here to-day, he needs plain ethics and good morals, rather than Christianity. The change, if it be needed at all, is not in your business, but in yourself. "It is not in our stars, but in ourselves, that we are underlings." One is liable to slip on the pulpit stairs as well as on the steps of the Chamber of Commerce. The trouble is less with the stairs or steps than with our own feet. The study has its temptations as well as the counting-room, the closet no less than the bank-vault.

Nor can we gain the desired ends by letting down the standards of holiness or our purpose to maintain those standards. We are not to make the adjustment between high piety and common life by depressing piety. If we cannot lift up business to the level of holiness, we should not sink our holiness to the level of business. We should not try to make ourselves Christians by spelling the word with a small c.

We are to adjust our worldly interests to high piety by transfiguring those interests through the power of

a great love for Christ. We are to transfigure business and domestic humdrum into Christian callings, through Christian enthusiasm or idealism. We are so to love Christ, that whatever may be stepping-stones to his throne we shall also love. A doctor may look upon his profession in one of three ways. He may regard it as merely a money-making affair. In this case, it has ethical value of sawing wood or shoveling dirt. He may regard it from a scientific point of view. In this case, it has the ethical value of applied science. He may regard it as a means of saving men, men so worth saving that Christ died to save them. In the first case, his profession may have a financial enthusiasm, in the second case a scientific enthusiasm, in the third case a Christian enthusiasm. The first is of money, the second of scholarship, the third of the Saviour. The doctor who, in the love of Christ, goes to the bed-side of the sick man, finds no difference between professional humdrum and Christian service. Professional drudgery becomes service for Christ. His love for Christ transfigures his simple, petty, at times disgusting tasks, into great, sublime, magnificent Christian duties. His work becomes not petty, microscopic detail, ending in itself, but it becomes telescopic, bringing the flaming stars and worlds of God into man's sight. Every calling may be thus transfigured. What does the stone-cutter see in a new variety of stone? So many cubic feet of hardness to be cut and hammered and polished. What does Hugh Miller see in it? A revelation of the footsteps of the Creator as he once walked the earth. What does the Gloucester fishermen see in a new variety of fish, which his hook has brought to the surface? A new article of food for him to sell. What does Agassiz find in it? Proof of the laws of Nature, which are also the laws of God. To the stone-cutter, splitting

rocks is hard work; to the geologist it is glorious learning. To the fisherman, fishing on the banks is a perilous and hard work, to be done only for bread. To the zoologist, the finding of a new specimen is an endeavor to spell out God's alphabet for human understanding. Love Christ, and the tasks he puts before you become visions. Love Christ, and worldly interests become heavenly. Love Christ, and our common duties, our daily drudgery and commonplace occupations become the root or stalk, bearing white flowers of Christian faith and peace.

We are likewise to bear in mind that a high type of piety promotes the doing of the common duties. This high type of piety converts honesty into honor, faith into faithfulness, truth into trueness. This high type of piety dignifies all toil, and heightens every aim. This high type of piety fastens the wagon to the stars, and the wagon goes as fast as the star. Socialism and anarchy are inclined to think work mean and menial, because they are themselves mean and menial. With high Christian ideas of life and labor, life and labor become sublime.

Great and noble men look upon common duties as great and noble. The Hessians fought because they were hired to fight, and war was murder. Our forefathers fought for native land, home and freedom, and war was the sword of the Lord, which these Gideonites used. Common tasks, yea, common, but tasks which would never have been achieved but for the Christian faith and Christian zeal. Why did "Chinese" Gordon go to the Soudan? Why did he stay and die? Did his warm piety and deep trust in God lessen his faithfulness as a military commander? Rather did not the zeal of his ardor and the depth of his trust make him the Havelock of our time. The better Christian, the better man. The better man, the better father, mother,

husband, wife, teacher, mechanic, lawyer, doctor. As George Herbert says: "The man that looks on glass, on it may stay his eye, or if he please, may through it pass, and then the heavens spy. All may of thee partake. Nothing can be so mean, which with this tincture, for thy sake, will not grow bright and clean. This is the famous stone, which turneth all to gold," for that which God doth touch and own, cannot for less be told.

I say again—and my saying is the complement of the remark I have just made—that the doing of common duties gives substance to piety and a steadiness to its progress. The merely pious life, not chained to common duties, is liable to be freaky, sentimental, nervous, hysterical. It is prone to be light, thin, with paroxysms of goodness. It is a series of high peaks of vision and dark valleys of self-centered gloom. When piety becomes a vocation it becomes pietism, and the pietist is first cousin to the hypocrite. The professional pietist is quite as much a Christian as the professional workingman is a laborer. The ship must have a mast and sail; it must also have ballast. Common duties are the ballast which give equipoise to the ship of character. These duties sometimes seem an opposing wind, beating back the one advancing. They should be as the wind which the bird converts into a bridge over, which he flies. A boy on the hilltop is to fly his kite. He tosses it into the air, and the breeze seizes it in its teeth and bears it up. The cord unwinds as it mounts higher, the ball unrolls, and after a few minutes of skillful guidance, the kite hangs as it were midway between the earth and sky; it is a mere speck of white against the blue. How it pulls! The attractions of the upper air are strong to bear it upward. It hangs there with every foot of string played out, trembling with the joyous excitement of the upper atmosphere. Yet for one instant cut that slender



cord that holds it to the earth, and in an instant also the forces of the heavens have lost their power over it. It sways hither and thither and falls to earth a broken and torn thing. Fastened it must be to the earth to maintain itself strong and steady above the earth. The earnest Christian man must have many duties and common linking to this life in order that the powers of heaven may take fast and firm hold of him. He must have cords binding him to this world, in order that the influences from the upper world may give steadiness to his skyey soarings.

We may also, I say again, keep our high ideals and our daily work in healthful relations, by knowing that God's regard for our work is measured by the Christian character of our work, rather than by its material or physical importance. Character, not greatness, is God's measuring line. Men saw in Moses a disappointed pioneer. God saw in Moses the deliverer of His people. Men saw in Tyndale and Huss and Cranmer misguided enthusiasts. God saw in Tyndale and Huss and Cranmer the foundation of His church. Men saw in Newell, Hall, Nott and Judson blind enthusiasts. God saw in them the calm, mighty piety that crosses the globe to save a soul. Seen from the stars, the palace and the hut are equally splendid and equally humble. Seen from heaven's battlements, the shining pile of gold, the result of strife and labor, may seem as dull and trivial piles of stone. The judgment day is to reverse many decisions of the lower courts. Therefore, look upon life as God looks upon it; as an opportunity of Christian influence, in the formation of your own character and aid in forming other men's character. Let not, therefore, the applause of the multitudes nor their hisses move you. Let not obscurity give despair, nor eminence elation. Measure things not by the yard-stick,

but by celestial diameters. Weigh things not in scales, but in Divine balances.

"Perish policy and cunning,

Perish all that fears the light,  
Whether winning, whether losing,  
Trust in God and do the right.

Some will hate thee, some will love thee,  
Some will flatter, some will slight,  
Cease from man and look above thee,  
Trust in God and do the right."

I have only one word more. It sums up all I have tried to say. When you feel keenly the difference between your daily work and the Sabbath worship, when you see your aspirations soaring and your attainments trailing in the dust, look to Jesus Christ. He made the ideal real. He transfigured the work of the carpenter into a school for Himself, the world's Saviour. He lifted common duties by the might of divine motives. He made heavenly callings real and steady by common duties. He looked upon life and work as God looks upon them. Love Him, serve Him, be one with Him. Hide your life in His life as a baby hides his face in his mother's bosom. Stay in this world, into which He came, in which He stayed, as long as God wills. Pray not to go, pray to stay, pray to be a faithful son, pray to be kept from the evil, pray not to be kept from the world. *Into* the world go, as Christ went. Stand so close to the world that the buffets and blows of the world shall not hurt you. *Under* the world go, as Christ went, to lift it. *Above* the world go, as Christ went, to draw it up.

#### CHRISTIAN FIDELITY.

BY REV. JOSEPH W. DALLY [METHODIST], ENGLEWOOD, N. J.

*As waters that fail.*—Jer. xv.: 18.

HERE is a figure of disappointment. The prophet is expostulating with the Lord, and asks if God will be altogether unto him as "waters that fail?" He had seen so many times the promises to Jerusalem made void

by the wickedness of the city, that in a moment of forgetfulness he feels inclined to charge falsehood upon Him who is ever true. The Lord responds to this despondent prophet by assuring him that if the people will but fulfill their obligations to Jehovah, the promises will find a speedy fulfillment.

So many men think God is unkind and tardy, when the fault is all with themselves. The covenant which is binding upon both parties is neglected on theirs, and yet they murmur because God's part is not kept to the letter. If the favor of the Lord were promised, and the man had diligently adhered to his part of the covenant, and yet God had failed to do as He had said, that would be another thing. But that is the thing that never happens. It is noteworthy that man's part of the contract is the broken part, and human promises are like "waters that fail."

Near Hillsdale is a spring that is quite noted in that section of Bergen County. For generations it supplied an unfailing abundance to the people of the neighborhood. The owner was justly proud of it; but many years ago he thought to make a shade near the spot and planted a tree near the spring. The tree grew and its shadow fell far and wide, so that he who came on a summer noon to take a draught from the sweet waters was sheltered from the fierce heat. But, alas, the roots penetrated to the fountain and the whole was tainted, so that the spring is now neglected and its waters forsaken. Many another person has spoiled His blessing by trying to improve it. When an individual tries to subtract from or add to the sweetness of the Word of God, he makes a mistake which grows into bitter mischief. It is like the man who seeks to give the world the impression that God is all merciful, and so quotes the numberless instances of his loving-kindness from the Scriptures. In thus trying to render the fountain

fuller of comfort than the case warrants, he sets the grateful shade a-growing that may afford a satisfaction to many, but when the heresy is full-grown the roots have penetrated into the spring and tainted the whole. Justice is tempered with mercy, but mercy without justice is simply weakness without goodness. If wrong were never published, goodness would never be shielded. God's truth can never be made sweeter by planting human philosophy on its margin. It has saved and comforted thousands just as it stands; and any fancied improvements may look well for a time, but revenge comes when the error is matured. This is a case where the waters fail, not because they lack volume, but because they have become bitter by tampering with the sources. The church is a place where the exhaustless flow of the waters of life should pour forth upon the plains, and descend from the hills, without stint, without money and without price.

Some years ago I saw a church edifice falling to decay. It was melancholy sight. It was in a sparsely settled neighborhood; and it was evident that the people who had formerly sustained Divine worship there had moved away, or had long since gone home to heaven. "As waters that fail." No longer was the reverend head bowed in the deserted sanctuary, and the songs of praise were heard no more in it. But looking around upon the abandoned room, one could almost imagine he heard the songs from voices that would sing again on earth no more. But a sadder scene than this old building that has served its day is the heart that was once the temple of the Holy Ghost, and is now without a song of praise and without a prayer. Sometimes the memory of a hymn will float in through some open window of the soul, but there is no longer the life there, and the altar over which hovered the Spirit

of the Lord like a dove is strewn with the idle toys of a life devoted to the base and earthly things that please for so short a time and then vanish quickly away. "As waters that fail."

Affection that is solely human is going to pass with other human things into the realm of forgetfulness. It must be dipped into the love of God and gleam with divinity, or it will not last. It is like the scarlet leaf of October—it will cling fondly for a time; but rude winds will blow and nipping frost will come—the scarlet leaf will fade, the beauty will depart, and the glory of that brief happiness will wither in the dust. All human things flutter to the ground. All things that be of God take wing for heaven. A bag of gold, to a man who expects to live, is a boon and a delight; but to the dying man whose hour is on the stroke of twelve, it is a mockery. For the latter, it will not purchase aught that is worth anything to him. Nor is there anything in all the range of human need that wealth can produce for the departing soul. What once was the object of his pursuit to the exclusion of everything else, is now as utterly useless and comfortless as the dead leaf that dangles from the twig in the pitiless winter wind. When a man is dying, houses and lands and money are to him like some old faded pictures we have seen. We can hardly make out the lines, they are so dim. So to his eyes the things that filled his vision for threescore years are pushed far in the background. They are naught but hazy recollections, dimly seen through the narrow portal from which he takes his backward glance. It is as when one looks over the land in a blinding snow-storm—familiar things are shrouded in mystery. Every joy he ever had in these things is as "waters that fail."

When I was a boy, there rambled out to sea, not far from my father's

house, a crooked stream. It picked its way among the reeds and rushes; and nigh a rustic bridge it spread into a broad flow. Myself and comrades sought its banks on Saturdays for sport; and I was as familiar with its restless tides as with the moods of a bosom friend. Long years passed away. One day I said to myself, "I will seek again the banks of the stream where I spent so many happy hours." I went down the self-same road as I had been wont to do; and behold, arrived at the bridge, the stream was gone! Something like a little ditch, in whose wrinkles the grass was a little greener, was all that remained of the frolicsome brook, the companion of my younger days. "As waters that fail."

On inquiry, I found that the brooks and streams in that part of New Jersey were changing so rapidly that where large vessels once sailed at high tide, was only now a sandy beach. What an emblem of disappointment is this figure of the prophet! How many times we go back to the joys of our childhood, review its ambitions, con the dreams of success and the visions of triumph—and find them as empty of what we expected as this brook was to me! Some one sings: "There's nothing true but heaven." When we become unchanging in righteousness, which means when we become like our Lord, the outward changes will not trouble us. Disappointments will not vex us, for we can no longer be disappointed.

It was one day in November that I took a long walk beside the meadow road below Rutherford, where so many of the old Dutch houses stand forlorn, where once the good old families dwelt. The memory alone is lingering around the ancient homesteads. I confess to a liking for old Bergen. From the rocky fields in the extreme north, to the queer little locomotive that decorates the Lodi railroad, everything about it is

pleasant to me. As I was passing through Rutherford, I saw a group of little girls who were evidently engaged in a childish quarrel over some small matter; and as I drew near, one of them spoke up and said: "Well, now, Laura, you say I don't love you. Now, indeed, I do love you; but then—" and here the little girl paused, pouted, unable to express herself, while the others stood by in silence and apparently mystified as to the real state of her feelings. It was a speech that ran dry for the want of language to make the meaning intelligible. But that pause was truly eloquent. It probably meant more than if the truant words had come responsive to the call.

Such a statement of love is disappointing. So many of us love in that way—it is a pity. We have so little time to be affectionate. Night is coming on so fast. But truest affection is born in heaven. "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." That kind shines on, when all the stars go under.

It was on that same little pilgrimage below Rutherford that I was attracted to a field in which were reclining several intelligent-looking cows. I stopped to watch them a moment, and they all rose up and walked slowly toward the fence where I was standing. I think there were four of them, and I must admit that such earnest and fixed attention I had never seen upon the faces of any human audience. They waited patiently for any remark that I might choose to make. I forget what remarks I *did* make, but I suppose they were couched in the usual style in addressing such animals; that which won my notice, however, was the fact that all the attention they gave me was at short range. If I had let down the bars, they would have understood that they had permission to get out of the field and

might take themselves to the highway without molestation. If I had put out a handful of grain or an ear of corn, they would have understood it, for it would have been an appeal to their sense of hunger. But to speak to them concerning the improvement of their intellect would have been a waste of time and breath. Why? Because they were not possessed of a single faculty by which they could comprehend my meaning. Now, it does seem sometimes as though the attention of human beings is foreshortened in some such way. They listen with the keenest attention to the presentation of the truth; but the truth does not get in. If you talk of letting down the bars for a more extended license and liberty in doubtful directions, or in directions that are undoubtedly wrong, they can understand it; but pure and undefiled religion—well, they pay the same attention that cattle do—a dull, stupid gaze that has some little resemblance to wisdom because it is simply watching for what will come next. It is attention at short range. It is attention that cannot see beyond the fence that pens it in; it is the present little surrounding circumstance. It does not see God, nor does it comprehend His large meanings. It is attention that runs out and runs dry in a struggle with higher thought and study and duty. Words are sounds, and not meanings. The Word of God is incomprehensible. All drinking in that does not satisfy is short of the intention, and, like waters that fail, full of grievous disappointment. The things of this world are failures for human needs both as it respects quality and quantity. They are not good enough to afford a perfect gratification, and poor as they are they do not last long enough. The pleasures of sin are always in scant measure, and their intoxication has terrible reaction. No man can afford to be pleased

with what will kill him. The psalmist tells us of the joys of righteousness, and shows that at God's right hand, where the just shall stand in shining groups in the judgment day, there are pleasures forevermore. Pleasures that last forever are not born of feverish human weakness, but of strong faith in the Lord. We do not wake, after a day of peace with God, to find the joy departed like waters that fail. It is not a stream in the desert that sinks away in the barren sands.

"And I saw a pure river of water of life, clear as crystal, proceeding out the throne of God." That is the picture of the waters that never fail. Let a man strive to satisfy himself altogether with the things that are exterior, and how completely wretched is the experiment! The inner man must eat and drink; must hear and see; if not, the spiritual, that which is innermost in every one of us, will languish, and when that languishes the faculty of comprehending the Spirit of God is dwarfed, and attention to the truth is gained with difficulty, and the Bible is practically a sealed book. The Scriptures are incomprehensible to those who have deliberately shut them away from themselves by sin. "He that hath ears to hear let him hear," said Christ, for all men have not the ears to hear these things. They hear other things, but their attention is foreshortened in the direction of the gospel, and they behold everything out of shape and out of line. The pleasures of life stand out before them as the important objects of existence, while the claims of Christ are very dimly seen in the background or ignored altogether. Then days and years fly away. The attention to the truth is less and less exerted, and the pleasures of the world have had their day—the weary soul turns from them with a sense of loathing. They are to him the waters that fail. They no longer sat-

isfy. Life becomes to him a sandy tract with no clear streams, but hot and desolate—a dreary stretch that he will henceforth take no joy in traversing, and yet will approach the end with fear and trembling. He can see no hope in Christ, because his eyes and ears have been closed so long to the truth that he is out of range. He has no means of approving any spiritual truth, because he is unspiritual. "Spiritual things are spiritually discerned."

But when has God ever failed the trusting man? Who has the record of such a circumstance? I do not ask you to go to some cranky Christian for proofs of God's unfailing mercy. Do not go to the man whose hair is always in a twist over some imaginary trouble—who talks only through his nose about the dreadful state of things in general, and has the liver complaint perpetually, so that every blessing looks yellow through his jaundiced eyes. But go to that man who has knowledge of the goodness of the Lord as seen in the glory of his thanksgiving. No matter how frowning your circumstances may be, the power of the Lord will come rushing through that way on time, to bring you some freight of joy, or messenger of mercy.

Right back of Hackensack is a long railroad cut. In the dim twilight, when evening is far advanced, the cut is dark and gloomy. I was thinking of that one evening and I stopped to look into the entrance. I said to myself: "No one would ever imagine, just to glance in there without knowledge, that anything good could come by a way so forbidding." While I was still talking thus to myself, I felt the ground tremble, I saw the darkness light up with a sudden crimson ray, I heard a roar of ever-increasing loudness, and the black entrance of the cut was filled with a shower of sparks and a mixed plume of black and white; a ball of round fire blinded my eyes, a sound of thun-

der startled my ears. the earth shook up and down as though set upon springs, and then it was gone—the train had rushed by—nothing to be seen in the gloom but the little red lamp on the rear of the cars that rapidly diminished its luster, blinked once or twice and went out. Long after it was out of sight I heard the sound of the distant going; and I realized that this unsightly cut had let some human happiness safely through. Some of our choicest mercies come in by way of some frowning trouble. The station where we receive them is a little further on, to be sure; but it is well to remember that if the dark way had not been traversed nothing so rich and good would have arrived.

When you see good things going by you, don't be troubled. If God wants you to have them—and He will if they will do you any good—you shall have them in the right time. So long as God cannot fail you, be assured that nothing else can. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." If God should have so freely given us His Son as a ransom from perdition, how shall He not with Him "freely give us all things"? Who shall give us the boundaries of our inheritance? Where is its north and south? Man, by God's help, can do thousands of things that are perfectly marvelous; but there are some things where his invention and knowledge step back abashed. The pulse beats low and fond eyes are closing; no skill on earth can hold the life that is departing. Human efforts are like waters that fail. But faith in Christ defeats death.

I have stood in a vast mill at night in the midst of which, with deafening roar, the big wheel, whose circumference grazed the lofty roof, went round with a peculiar buzzing

sound, carrying its enormous belting, doing the work of more horses than could be crowded into the huge building. I have seen the dusky figures of the workmen moving hurriedly in the smoky half-light, have heard the hissing of steam pipes, the frightful gush of superheated furnaces; I have seen the 600-pound mass of iron, heated to whiteness, lifted under the crushers; a mad writhing, a bellowing sound, as of agony, accompanied by a spouting of fire that would light the black interior like a thousand candles, while the sooty rafters, the rusty rods, the skeleton derricks, are lined with vivid red. And so, I have seen the refractory iron subdued within a few minutes and reduced to the shape required. That is man's conquest over materials, by the grace of God; but a bigger work than that is to subdue the refractory heat of man himself, and bring it into shape for the glory of his Maker and his own eternal well-being. Every effort that we make to better ourselves without the aid of the Holy Spirit is a bitter disappointment. The power of God alone is the unfailling means by which the work is to be accomplished. Every man who helps to sustain his church, to put life into it, to carry forward its grand work, is one of the workmen who is doing something for his fellows that even he does not count the value of. It cannot be estimated. It is a smoky half-light in which he beholds the great work going on. Sometimes a revival, in which some soul is born into the kingdom, lights up the situation for a brief season; but the glory of it all will be seen some day when the results are brought out into the broad light of the judgment; *now* we see through a glass darkly; but then, face to face. Let no man falter at his post of duty because the way seems dark and the results appear meager. Shall any of Christ's disciples be like the waters that fail?

We are God's witnesses, pointing the path with unerring fidelity to the fountain of living waters. We may fail in other ways, but it is a sad mistake to fail in this. Jesus Christ fails in nothing. Unfailing faith in Him meets an unfailing reward. I watch the poor man at the pool, stricken impotent by the sins of his youth, waiting for the troubling of the waters that he may have his opportunity to descend into the healing tide and be made whole. Bitter disappointment! While he is moving painfully toward the brink some other anxious soul, quicker and just as eager, steps down before him; and when the poor fellow finally touches the stream the time for healing has passed. Then he withdraws, going back to his reclining place in one of the five porches of Bethesda, waiting for another opportunity. But, alas! the multitude are there, and the opportunities are not frequent. He is practically helpless. He never can be quick enough to get down to the waters in time, and there is no man to help him. Thirty-eight years of hope that God would heal him in some way! It seemed a long, long time! But these waters of Bethesda, his last hope, were like waters that fail. Life was hurrying on, and would soon be gone, and he no nearer the object of his struggles than when he began. Still he persisted in his search for the health of body he had not known for so many weary years.

It was an April day, in the year of our Lord 27, and Jesus was near the shore of sweet Galilee, while this poor, struggling man was eighty miles to the south. Did Jesus know? At any rate something drew him down to Bethesda; and I am inclined to think it was for this poor man for whom no one seemed to have a thought. It is doubtful whether the unfortunate fellow had a relative who cared for him. Anyhow, nobody gave him a helping hand. Poor,

forlorn cripple! You do not know that your Saviour is coming down from the smooth waters of Galilee to do for you what no other being in this world will do, and, indeed, what no other is able to do!

Oh, Bethesda! You may disappoint this trusting soul; but the Master will not fail him! So, two weeks have not gone by, when lo, a travel-stained man bends over the sorrowful and disappointed sufferer and asks with pity written upon his divine face:

"Wilt thou be made whole?"

A languid gaze, as of one who has hoped and been denied so often that nothing is to be expected; and then, with a broken voice he makes answer: "Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

But the very kindness of this stranger is strengthening in itself. How many a weary day it is since any one has cared enough for him to speak so tenderly. Now, maybe this kind man will be by when the waters are troubled, and give him a helping hand.

Oh, thou afflicted one, in this pool of Bethesda are waters that fail; but this sympathetic heart beside thee is willing to pour into thy withered body His own heart's blood to see thee well. Not one of us knows how much Christ will do for him until we let Him try.

Our Lord looked at the man, lying helplessly in the porch; the man looked up into the eyes that spoke so eloquently of help and blessing. The two understood each other. There were volumes spoken in one brief moment without a word. And then Christ said quietly:

"Rise, take up thy bed and walk."

The man arose, a wonder to himself. The Master disappeared. Famous Bethesda was outdone. Nothing like this, so sudden and complete, had ever occurred there,

Christ will find us if we want Him.

And if thou shalt believe with all thine heart in this same Jesus, thine eyes may be fast asleep in death, and He will come to wake thee and lead thee to thy Father's house.

He who houses the commonest worm in the sweet rooms of the white walnut, that this small creature may share in the glory of the coming springtime, will keep the soul of His child alive through the night of death in the halls of Paradise, until He shall lead him forth into the splendors of that realm through whose magnificence flows the river of the water of life from the unfailing sources of the throne of God. "Ho, every one that thirsteth. Come ye to the waters."

When all your tables are groaning with the bounties of the year, and the chimes of Christmas mingle with the gladness of the hearts that love you, when the last ray of the descending sun points upward in the west into the chilly sky like a finger admonitory of all warmth departed, your thoughts go thronging to Bethlehem as birds go South in winter. Your roaring fire in December, your exquisite mirth over the gifts that prying eyes are seeking to discover, your contented smile when all your household fairies are about you, your wholesome laugh at little things that chase away the heavy lines of care, the evening song when all the world is white without, the snow below, the moon o'erhead, the frost upon the window-pane, you know these joys have come to you through the never-failing goodness that came among us when Christ was born in Bethlehem of Judea in the days of Herod the King. Many things do fail on earth, but the friendship of Jesus is unceasing, and this Church of Jesus Christ is His faithful representative.

I mind me of the bleak April day when I came among you, nearly six years ago, a stranger and a wanderer, as most of my brethren are—for the

Methodist preachers have no abiding-place. You shared your joys with me and mine, and I, alas that it should be! found some of you in sorrow and tried to share that with you. You did not shun me when I failed altogether. I was like the wounded king they tell of in Welsh legends, who, when he could not fight and could not even stand, was lifted upon the broad shoulders of his fellow-knights, and was carried beyond the reach of the enemy's lances.

And now, when I think of Englewood Methodism, it is like some rare dreams of my childhood, when I woke with regret, and wished to sleep again that I might dream on. You spoiled me, my friends; but in a world whereso much is hard to bear, it is sweet to be spoiled, if only for a little season. But your kindnesses to me have not been like waters that fail. Very pleasant have they been to me, and have cheered many a lonely hour. And thoughts of you are mixed with every woodland path I tread. I think I shall often meet you in my walks when I am clean forgotten; for I shall recall your faces and talk to you, in that way, of the days that, alas! will soon be far in the past.

Take fresh courage for the work that is before you. Be true to your church, no matter who may prove false. Do not falter in the way—it is not long. Love one another with a true heart fervently, and the saintly friendship will continue when all things else decay.

#### THE SPIRITUAL HOUSEHOLDER.

By MARVIN R. VINCENT, D.D. [PRESBYTERIAN], NEW YORK CITY.

*Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.—*

*Matt. xiii: 52.*

At the conclusion of the seven parables recorded in this chapter, our



Lord put the query, "Have ye understood all these things?" They promptly answer "Yea." How characteristic! Christ knew that they were mistaken, but He did not expose their ignorance. He knew that they would find it out. In this colloquy there are two attitudes toward divine truth considered. First, that of the disciples who received the truth in the form given them, as complete and final. Jesus had expounded two parables and they fancied that they understood all. Another attitude is seen in His reply, "Every scribe," etc. Truth is germinal. It is more than what appears at first. The disciples thought that they had taken it all in at the first hearing, but these were only seed-truths which were afterward to unfold into new forms of life. "Every scribe that hath been made a disciple"—not "instructed" as the old version has it—will be an honest student. He will bring forth things new and old.

1. Look at the form of the idea. It is a process, not a result. The believer is "made a disciple," a learner under instruction, not instructed, graduated. There are no "graduates" in the school of Christ. Even the teachers are themselves learners. We are to go into all the world "to make disciples" of the nations. No one can comprehend all truth. The relation of disciple grows out of the vastness of truth, which is infinite like its Author. Heaven will enlarge our powers, but not exhaust the truth we study. Sir Isaac Newton felt like a child gathering shells on the ocean edge, while its vast depths were still unexplored. Much more is this true when that ocean itself is GOD!

The wisdom of God is also called by the apostle manifold, or variegated, many colored, as well as vast. There are parts and stages, lower and higher. The seed, the blade, the stalk, the full corn in the ear, furnish an analogy to the progress of study, as

in arithmetic from the simplest use of numbers to the highest branches of mathematics, from the multiplication table to the Calculus. We must have rudamental experience. What we live we know. This experience is distributed over the whole of life. Fruitage often comes late. Discipleship is perpetual. The disciple never leaves school. Indeed the nearer he comes to heaven the more will the believer show the spirit of a little child.

2. Look at this figure of the householder. There are two aspects, the domestic and administrative. We are to be at home in the Kingdom. It should be familiar ground to us, just as the apartments and possessions of your home are to you. We are to know where things are. Strangers to truth cannot feel at home in this Kingdom, any more than are the dwellers elsewhere familiar with our domestic surroundings. If we are sons and daughters of God, we shall of course feel at home in His house, for He says to each of us, "Thou art ever with me, and all that I have is yours."

Still there are some things hidden. Both ideas are consistent. We are to take the facts of ignorance and concealment, as accepted facts, and not to be fretted because our Father does not give us the key to all the chambers. We pass many a closed door. We are not yet to touch the latch. Truth is larger than we. We are to expect mysteries. In fact the minister is called a "Steward of mysteries." Opportunities vary. Here is a boy who has but a half dozen books in his father's meager home, who visits the well-appointed house and rich library of his associate, who is at ease among abundant literary treasures. He takes down the lexicons and encyclopedias with boldness and familiarity. Nor does his father reprove him, rejoicing rather that he is at home with these works of profound learning. So there are

many deep truths with which we should be familiar, at least as practical and precious experiences which may be known to others. Prayer is a profound truth. The providence of God is a riddle to perplex the man of the world, but something sweet and comforting to the true believer. The motives that sway his actions are incomprehensible to him who knows not the love of Christ or the alluring power of things unseen. Then there are some wayward children that love the street better than the home. Few of us, indeed, are familiar enough with God's word, as an everyday affair, weaving its experiences into the very fabric of our daily life, as a thread of gold is wrought into a royal robe, or holy garment. Men may go to a library and read up on a single point, but our knowledge should be comprehensive, and our study continuous.

Notice now the administrative features of the figure used by our Lord. The house-holder has privileges, but also responsibilities. He has a home, food and shelter and raiment, but he has children to educate. The relationships of one who is made a disciple entail obligations. He is holder of a trust. The interests of the family, of society, of Christ's kingdom and the advancement of truth in the world lie on his heart. "Ye are the salt of the earth, the light of the world." The house holder is first to store up. The poor man lives from hand to mouth, as we say. The wealthy have resources provided against the time of need. None of these pecuniary distinctions obtain in the kingdom of God. Every Christian may be, should be, rich in these durable riches. He not only gathers up but distributes, *ekballo*, "pours out" both old and new. He should be a royal, opulent giver. God does not dole out. Nor should we. Fruits of grace should hang in rich clusters from our lives. The well should be deep and the water sweet. In a

spiritual sense we have the poor with us alway. We must meet their soul's needs. Not only have we to meet a godless critical world and its unreasonable demands, but the necessities of the weak and faint among the flock. Perhaps your personal steadfastness may keep one from drifting away into peril; your spiritual stores may preserve him from starvation. You must have large treasures to meet so constant and so clamorous demands. You are not superhuman, yet God's gracious touch will enrich your humanity. How many of us are prepared to give out, to overflow in giving thought, feeling, love, life? Men talk eloquently on what absorbs their attention. God news travels fast. Men love to repeat them. O, for more of the pressure of Christian fullness in the church to-day! The expression, "the love of Christ shed abroad in your hearts," indicates an overflowing fullness. A fountain is more than a well. Our life should be plenary and redundant.

3. The Spiritual House-holder deals in both the old and the new. Study a well-appointed mansion. Here are heirlooms, old furniture, books, pictures, chairs, cups and other valuable treasures that have been in the family a century, perhaps. The old forms a center about which the new grows; a substratum which gives character to what is added from time to time. A new book or picture is added and the power of continuing tastes is shown in the purchase. So in spiritual enlargement. It is apt to be on old lines. The old, fundamental truths are adapted to our newer needs and we cannot cast them away. If we parted with all of the old what would be left? God, sin, repentance, holiness, heaven—these are old, foundation facts. The tree the same, though new leaves and in blossoms come each year. We in the nineteenth century have formulated

Christian thought differently from that of the sixteenth, and have perhaps dropped or added some things, but the essentials stand, such as the Gospels and the Sermon on the Mount. Whatever "new views" are offered to us that cannot show their credentials and prove a family likeness we may well stamp as a fraud and a delusion. We are thankful to all modern research and scholarship which brings Christ into newer prominence and which emphasizes faith, obedience and consecration. Thus are we to meet the conditions of our new age. The basis of our disciple life is here in the old, rich, fascinating revelations of Scriptural truth which point us onward by the way of the cross and in the path of loyalty to the Redeemer.

We leave the rudimental as the blade leaves the seed, and reach up to higher altitudes. We do not forsake old truths but develop them. A good man out of the good treasures of his heart brings forth good things and so by the same law the evil man. Do not accumulate lumber—to be burned up—but the durable riches which endure unto eternal life. Let your character be pure, rich and strong; "steadfast" in holding the truth and "always abounding." Fixed yet facile, knowing the truth and by the truth made free.

#### WATCHING JESUS.

BY RICHARD S. STORRS, D.D. [CONGREGATIONALIST], BROOKLYN, N. Y.  
*Sitting down, they watched Him there.*—Matt. xxvii : 36.

THE act here noted need not imply any peculiar brutality on the part of the soldiers to whom were assigned by the Roman Government Duties connected with the crucifixion of Jesus. They were there in the execution of this work intrusted to them. They were accustomed to death and insensitive to it, although indulging a curiosity which had been excited, doubtless, by current rumors

in Jerusalem which had reached their ears; excited also by the crowds present on the occasion, and the emotion which was shown by them and by those also who were not the disciples of Christ. They were also affected, without question, by the personal dignity of Christ, a royalty of mien which their mockery could neither disturb nor disguise.

There were three crucified, yet the text reads, "Sitting down, they watched HIM." He was the one object. His death was a spectacle—nothing more. It was seen without rage, anger or pity. It was also beheld with no appreciation of its intrinsic importance, or of its relation to them. Let us not blame them too severely for their utter insensibility to the significance of this appalling event, for many since their day, multitudes now and here, are equally oblivious to the meaning and personal bearings of this great sacrifice, of which, in every way, they are constantly reminded. They see the cross ever before them, shining on the church spire, wrought into its walls or foundation stones; fashioned as an ornament in gold or diamonds to be worn on the person, or to embellish the covers of books; the theme of poem, song and sermon; prominent in the New Testament record, in the Epistles and in the Apocalypse. Not all the evangelists give accounts of the transfiguration and ascension, but all do tell of the cross and put it centrally and conspicuously before the reader's eyes. So, too, in the commemorative acts of the church the cross is continually presented. Now and then we celebrate the birth or the resurrection of our Lord, but His death is not annually but frequently commemorated, as now in this our Holy Eucharist. But the sublime event thus continually kept before the eyes of men is, to the bulk of them, a mere spectacle as it was to the soldiers who sat down and watched Jesus on the

cross. Millions are unthoughtful as to any personal relations they may have to the death of Christ, or as to any bearings that event may have upon the daily actualities of life. We do not refer to skeptics as such, or to opposers of religion, but to those who accept Christianity in a general way and admit the beneficent character of its influence on society. The sacrifice of the cross is to them but an incident—at most a catastrophe, and not a sublime consummation of a divine purpose of mercy and grace. They see the brutality of man, but not the love that passeth knowledge. They listen to parable, story and miracle, but turn away from the death of our Lord as something incomprehensible, which has to them no real meaning or relationship—no bearing on their present life or future destiny. It is a "scene" and nothing more. Wonder, but not love, is awakened.

Again, there is a wider exhibition of this practical skepticism of heart seen in the feeling that the Cross is a marvelous exhibition of divine patience and love, and yet is an event which is isolated from the ordinary affairs of life in which we move. The death of our Lord is fitly observed in song, sacrament, in sermon, in our hours of worship and when death draws near, but not an influential fact or motive in our daily duties. Such may be ready to say, "Hold Thou Thy cross before my closing eye," but see not its place and pertinency in the manifold and kaleidoscopic scenes of our ordinary life. But the great and exigent occasions are comparatively infrequent. It is in the ordinary events that interspace them that we need the intelligent and appreciative vision of the Crucified. No one more than the Christian pastor realizes the changeful character, the manifold nature of ordinary life. He may the same day pass from the bridal to the burial, from the enjoyment of elegant hos-

pitality and leisure to the chamber of want, despair and anguish; from the military parade and civic pageant to the shadowed Via Dolorosa. Indeed, through contrasts so signal and simultaneous that he seems to be looking on a panorama touched with fire and famine, brightness and gloom, and attended in its movement with shout and sigh, with sob and wail. In all these scenes is there not need of the Cross of Jesus as an object of intelligent contemplation? And why?

We see here the justice of the love of God resplendent in the sacrifice of Calvary. We are brought to feel how near to His thought is this little spinning earth of ours, and near, as well, to the sympathy of holy angels who find in the cross a band to bind earth to heaven.

We also have a glimpse of the native nobility of the soul of man, its grand, natural possibilities when united to God in the serene and princely nobleness of Jesus, a greatness beyond the eulogy of poet or admiring praise of philosopher; a heroic endurance of anguish unspeakable. We get a glimpse of the Great White Throne on which He, as Judge, is to sit; of Heaven opened by Christ, whose pierced hands will invite to its celestial gate. The guarantee of entrance is found in His blood. In fact, what part of life is not illuminated? Not merely the crises of our earthly history, the exceptional occasions, but all its business and pleasures, its toil and rest. The early disciples did well to put the cross before their eyes in their places of labor as well as where they worshiped. They wrought more earnestly as they thought of Him who was on the cross and now is on the throne. The light from this illustrious sacrifice will enrich all pleasures that are pure and sweet, all social enjoyments that are noble and refreshing. Thoughts of the Redeemer will refine, and anticipations

awakened of the heavenly life will quicken the heart as we are looking lovingly on Him. There is no shadow on our lives where His cross is planted. Enjoyment is rather heightened. We hang the face of William of Orange, or of Washington at Monmouth, or some other historic portrait in a room, and as we gaze the room itself takes on a dignity and beauty from its presence. Life is beautiful by the contemplation of the Crucified of Calvary. The benediction of the Cross rests on childhood, for the hands there pierced rested in blessings on the little ones. There is no festival so grand, no enterprise so vast as not to need this illuminating light. It may signalize a century past or anticipate a century to come, but in the commemoration of the past or in the initial steps of what is to be projected into the future, we do well to lift up the cross and take in its plenary and commanding significance, both in its past historic relations and in the splendor of hope related to the future, when all the kingdoms of this world shall be the Lord's.

We, therefore, are to be watching Jesus. Not idly and unintelligently, not as a remote and merely historic personage, but as One whose relations to us, individually, are direct, personal, momentous. Sinners, yet destined by grace for immortality, we are to put this object of contemplation into all our thoughts and plans, our business and pleasure, our joy and grief. We are to esteem especially the privilege of this Memorial Supper and tarry before the cross of our Lord humbly and adoringly, remembering Him who bore the ruffian's blow, the scorner's hiss, the traitor's kiss for us. A holier chrism will follow our lives, and a more sacred light will be shed on us each day. We are not among those who breathed the terrific invocation, "His blood be upon us and our children," but those who love and

trust the Son of God. We are not merely gazing at a spectacle, but are these who feel the sublime import of an event which exerts its continuing inspiration on all noble and holy endeavor here, and which opens to our expectant thought the glory yet to be revealed. There shall we be lost in the delight and ecstasy of the celestial vision! In the rapturous verse of Xavier we now may say :

"O why Thou blessed Jesus Christ  
Should I not love Thee well?  
Not for the hope of winning heaven,  
Nor of escaping hell;  
Not with the hope of gaining aught,  
Nor seeking a reward,  
But as Thyself hath loved me,  
O ever-loving Lord!  
Even so I love Thee and will love,  
And in Thy praise will sing,  
Solely because Thou art my God  
And my Eternal King!"

#### PUTTING ON CHRIST.

BY EDWARD B. COE, D. D. [REFORMED], NEW YORK CITY.

*Put ye on the Lord Jesus Christ.*—  
Rom. xiii : 14.

A PHRASE so startling deserves attention. It is twice used by Paul, and is not infrequent in classic authors. Job spoke of putting on righteousness; Isaiah, of clothing oneself with strength; Ezekiel, of princes clothed with trembling, and Christ spoke of our being clothed with power. Paul spoke of our putting on the armor of light, and the whole armor of God. These martial allusions of the apostle show how his thought and imagery were affected by the scenes in which he wrote. He also urges us to put on virtues as a garment, and tells us at length this mortal itself shall put on immortality. All these are plain.

But we feel that he is putting on language a strain almost more than it can bear when he tells us of being clothed with "our house from heaven," or of "putting off the old man and putting on the new," as if one could change his nature as he changes clothes. The climax, how-

ever, is reached in the text, where in terse and forcible terms he urges that the soul of the believer be wrapped in Christ as in a garment; that he put on, not the separate graces of a Christly character merely, but Christ himself. What is the significance of the phrase? We never speak of putting on Plato, or putting on Emerson. If it were possible the phrase would not include as much as is found in the text. It will be my aim to—

1. Unfold the meaning of the exhortation.

2. To enforce the duty.

Referring to baptism, Paul elsewhere says that believers had put on Christ. Notice, therefore, the distinction. This rite was the convert's initiation into a new society. This is the human side of the act. But there was a new life as well. It involved new conceptions of being, duty and destiny. These new views of mind brought, necessarily, a new environment, so that the Christian was, as it were, in a new world. The converted Hindoo or Moslem is obliged now to make a radical change in his whole social as well as spiritual relations when he forsakes the religion of his fathers. By baptism in goes down into a grave into which is buried his old life. He rises into wholly new relations.

In the days of Paul, a Greek or Roman when converted took Christ's word as God's law to him, relied on His promise, put his soul into His keeping and made His spirit the habit of his life. The very name Christian was taken as the badge of a voluntary and honorable service. He put on Christ's righteousness, as distinct from that of the Mosaic, ceremonial law, which the Jew followed, or the mere voice of conscience or dictates of the gods which guided the pagan. The Christian put on the spotless mantle of Jesus as an unsullied robe of purity. This was done at baptism. Divested of

old ideas, renouncing old conceptions, he died to them and put on the mind, the will, the righteousness of Jesus Christ.

Now no such striking change is realized with us as was seen in converts from paganism. Christianity is wrought into the life of our land, into its written and unwritten law, into the very blood of modern civilization. We are all more Christian than we are ready to admit. Moreover, we were baptized in the faith of our parents, who had received Christ before our birth. We have not to put off what the early confessors were obliged to put off. Nevertheless, if we truly have become the followers of Christ we must have put on Christ, whatever we may not have put off. In becoming His obedient disciples, we did not blindly give up our mind, our reason, but we do yield our thought to Christ; we take His ideas of truth, of duty and of life as eternal truth; the fact of His incarnate Deity and His law of heavenly living, rather than the maxims of society about us, though it be leavened with Christianity. We also put off our self-righteousness and put on His, hiding there our sin. We are justified, not because of our good works, but because our life is hid in God with Christ, and so we do the things which are well-pleasing in His sight.

So then, let me urge you to empty yourselves of all foolish pride and pledge yourselves anew to Him. The world should hold no authority over us. We put on the yoke of Christ, never to lay it aside. We each owe to the Lord Jesus the same complete, unqualified devotion that the soldier does to his leader or the slave to his master. We cannot dispute His word or distrust His promise, for Christ is all in all, Alpha and Omega. Some, indeed, who bear the name of Christian are only Christian in the sense that they are not pagans, but outwardly con-

form to the law and life of Christianity. Only those are truly believers who have put on Christ; only such have any right to hope for life eternal. We are dupes and slaves, if, while not accepting Christ as Master, we fancy that we are Christians. How dare one meet the all-seeing eye of God in any other name than that of Jesus Christ?

But, you say, "There are many who call themselves followers of Him who have no more put on Christ than we. It is true. It is the scandal of the church that so many wear the name who know not the grace of Christ; but "except ye repent, ye also must perish." We see why Paul is so urgent to have us put on the character, as well as wear the name of Christ. You may, for purposes of trade, go to a foreign land, take up your residence there and even become, in form, a citizen, yet remain at heart a foreigner, having no real loyalty to the authority you accept. You may have your name on the church roll, pay your pew rent and attend the services, yet have no share in the real work and life of the church. It is possible, even, that one may be really converted, have a comfortable hope of heaven, yet live a comparatively low, earthly life. Such a person, however, is an obstacle in the way of the church. He says with one of olden time, "Pardon thy servant in this thing," and goes on tampering with evil. But our duty and privilege is to have a complete investiture of Christ. We are to be, like him, spiritually minded and realize more vividly the nearness of the spiritual realm as a motive and an impulse. We are to be pure as He was who was separate from sinners, yet their best Friend. We are to be meek, charitable in judgment, loyal to God, self-sacrificing in our service for humanity. In a word, we are to put on, not the individual characteristics of the Master alone, but Himself in His unity

and entirety. How else can we presume to call ourselves His? So fast and so far as this is realized will the church of God move on in the conquest of the world. Let us not be content with a meager life, but rise and put on the Lord Jesus, making no provision for the flesh to fulfill its desires. Two results are certain.

1. The world will believe, Society will be stirred as was Capernaum of old when Christ dwelt there. It will feel the power and authoritativeness of such a high and holy life.

2. Heaven will be really begun, at least so far as we are concerned. The question of supreme moment to us is, not where we are, but what we are. If the heavenly image is ours, we are, in a sense, in heaven. "Now are we the sons of God." The putting on of the Lord Jesus here is a pledge and prophecy of the fullness of the glory we shall wear when we shall see him face to face!

#### THE GLORY OF CHRIST SEEN IN THE FIRST MIRACLE.

BY REV. GEO. E. HERR, JR. [BAPTIST], BOSTON, MASS.

*This beginning of miracles did Jesus in Cana of Galilee and manifested forth His glory.—John ii: 11.*

IN the prologue to his gospel John says of Jesus: "We beheld his glory, the glory as of the only begotten of the Father" (John i: 14). In this gospel John aims to show the moral glory of Jesus, and that Jesus cannot be understood except by recognizing His divinity. He declares that Christ's moral glory flashed through His first miracle; that when our Lord changed the water into wine at Cana the sun streamed through the clouds. How does this miracle reveal Christ's glory?

I. In the first place, this miracle "manifested forth His glory," because it revealed His power. He who changed water into wine was the Lord of nature. The argument

against miracles from the uniformity of nature overlooks the fact that there must be a uniformity of nature in order to have a miracle. And in the fact that that uniformity is contravened we are brought face to face with the power which ordained it. If Christ wrought miracles His power, which He claimed to be inherent in Himself, is identified with the power of God. And the glory connected with the sovereign power of God is revealed as Christ's in the miracle.

II. Again this miracle "manifests forth" our Lord's glory, because it reveals the breadth and delicacy of His sympathy. When He was told that His host was in an embarrassing position through a lack of the means of entertainment, He sympathized with that perplexity. He knew that matters of courtesy are not trivial. He wrought His first miracle, not to save men dying of starvation, but to provide for a social requirement; to relieve an embarrassment. We miss the full meaning of this miracle when we look at it simply as a marvelous change of the chemical constituents of water; we are apt to miss it when we think that if we could have applied our scientific tests to that water and that the miracle would do for us all that it could. A scientific test of the miracle would, perhaps, to our thinking, place the miracle as a revelation of Christ's power upon a stronger basis than it has simply in John's gospel. But no scientific test can add one whit to John's record of the miracle as a revelation of Christ's broad and delicate sympathy with human life. There is nothing surprising in the fact that Christ should work a miracle to restore Lazarus to life. Of course He would do that if He could. The death of the man he loved, the sorrow of the sisters, knocked loudly at Jesus' heart, but at Cana He responded to the call of no great want. It was only a social inconvenience and the mortification

of His host for which He exercised His power. If the raising of Lazarus is a more signal illustration of Christ's power than the miracle at Cana, the latter is a more conclusive evidence of the compass and delicacy of our Lord's sympathy. This miracle revealed the moral glory of sympathy with humanity in humanity's common cover and trials.

III. Finally, This miracle "manifests forth" the glory of Christ's self renouncing ministry to others. A little before He had resisted the suggestion, as a temptation of Satan, that He should make stones bread to satisfy His hunger after a fast of forty days. Now He makes water wine to meet, not the deep need, but the embarrassment of another. He had everything for others, nothing for Himself. He was not poor. In the chapter of Matthew's gospel which records His own declaration, "The Son of Man hath not where to lay His head," five miracles are reported. He who had no home was absolute Lord of nature, the richest man who ever lived. He was homeless because He gave Himself not only upon the cross, but throughout His life absolutely for others. Through the miracles—no one of which was wrought for Himself—there runs a line of light up to the sacrifice of Himself upon the world's altar of Pilate's cross. It is not strange that John should have seen that in the miracle of Cana our Lord "manifested forth" His true moral glory. Our Lord's miracles have many other things to teach us. They embrace human life in all its aspects, from the wedding at which they began to the sepulchre at which they closed. Through them all flashes the glory of Jesus. But, no one of them, perhaps, surpasses the miracle at Cana in its manifestation of the glory of Christ's power and sympathy and unselfishness. The more fully our hearts respond to the Godlikeness of these things the more



does this miracle "manifest forth" to us the divine glory of Christ.

**GOD'S PROVISIONS FOR MAN'S SUCCESS.**

*And there went with him a band of men whose hearts God had touched.*—1 Sam. x: 26.

THE children of Israel had sought a king. Notwithstanding that it was displeasing to Him, God had granted their request. Having done so, He gave also all the means necessary for success.

1. Outwardly. By anointing a man acceptable according to the prevailing standard of kingship.

2. Inwardly.

(a) By turning the heart of Saul himself.

(b) By providing helpers whose hearts were touched by His Spirit.

Reasons for the failure of the trial :

1. Saul did not keep his own heart true to God.

2. He sought the support and company of other associates than those God appointed.

Lessons. 1. Mistakes are seldom irretrievable.

2. God always provides a way out of error into truth.

3. Success will follow according as His way is kept.

(a) In one's own heart.

(b) By keeping the association with His people. B.

**THEMES AND TEXTS OF RECENT SERMONS.**

1. "Spare the rod and spoil the child." "His (Adonijah's) father (David) had not made him sorry all his days, saying, Why hast thou done so?"—1 Kings i: 6. J. M. Ludlow, D. D., East Orange, N. J.
2. The Best Method of Overcoming Evil. (Dethrone the Evil by Enthroning the Good.) "And Adonijah feared because of Solomon, and arose and went and caught hold of the horns of the altar."—1 Kings i: 50. Wayland Hoyt, D.D., Philadelphia, Pa.
3. How It was Done. "So built we the wall."—Neh. iv: 6. T. D. Witherspoon, D. D., Louisville, Ky.
4. God is Mighty. "Behold God is mighty, and despiseth not any."—Job xxxvi: 5. Rev. Jackson Wray, Whitefield's Tabernacle, London.
5. The Bible Tried and Proved. "The words of the Lord are pure words as,

silver tried in a furnace of earth, purified seven times."—Ps. xii: 6. Rev. C. H. Spurgeon, London.

6. The Valley of Dry Bones. — Ezekiel xxxvii: 1-14. Rev. John McNeill, Regent Square Presbyterian Church, London.
7. The Eternal Life a Present Possibility. "Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life."—John v: 24. C. H. Parkhurst, D.D., New York.
8. Eternity set in Men's Hearts. "He hath set eternity in their heart. [Margin.]—Eccles. iii: 2. A. T. Pierson, D. D., Philadelphia.
9. Blind Obedience. "He went *therefore*."—John ix: 7. J. L. Withrow, D.D., Chicago, Ill.
10. The Praying Christ, the Giving Father, and the Abiding Spirit. "And I will pray the Father, and He shall give you another comforter, that He may abide with you for ever; even the spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you."—John xiv: 16-17. Alex. Maclaren, D. D., Manchester, England.
11. The New Knowledge of Christ and Man. "Wherefore we henceforth know no man after the flesh; even though we have known Christ after the flesh, yet now we know him no more."—2 Cor. v: 6. R. W. Dale, D.D., London.
12. Gambling.—A Sermon to Oxford Undergraduates. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light."—Rom. xiii: 12. Archbishop of York, London.
13. The Reconstructive Power of the Gospel. "A new heart will I give you, and a new spirit will I put within you."—Ezek. xxxvi: 26. "If any man be in Christ he is a new creature."—2 Cor. v: 17. P. H. Swift, Ph.D., Rockford, Ill.
14. Self-Development. "Neglect not the gift that is in thee."—1 Tim. iv: 14. J. T. Wills, D.D., Aurora, N. Y.
15. Christ's Faithfulness. "If we believe not, yet he abideth faithful; he cannot deny himself."—2 Tim. ii: 13. Howard Crosby, D.D., New York.
16. Opportunity. "Behold I have set before thee an open door, and no man can shut it."—Rev. iii: 8. R. S. Storrs, D.D., Brooklyn, N. Y.
17. What and How Much it Means to be a Disciple of Christ. "And the nations of them which are saved shall walk in the light of it."—Rev. xxi: 24. J. T. Duryea, D. D., Omaha, Neb.
18. Remorse and Repentance. A Contrast of the Cases of Judas and Peter. Chas. F. Deems, D.D., New York.

**SUGGESTIVE THEMES FOR PULPIT TREATMENT.**

1. The Abuse of the Imagination. "God saw that the wickedness of man was in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi: 5.)

2. Godly Fidelity Rewarded by Temporal Prosperity. ("Ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee."—Ex. xxiii: 25.)
3. The Holiness of Material Things. ("All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."—Lev. xxvii: 30.)
4. The Unfailing Fulfillment of All God's Good Things. ("Ye know, in all your hearts, and in all your souls, that not one thing hath failed, of all the good things which the Lord your God spake concerning you, etc."—Josh. xxiii: 14.)
5. The Quest of God. ("Oh! that I knew where I might find Him! that I might come even to his seat!"—Job xxiii: 3.)
6. Appreciation of Past Blessings. ("Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, etc."—Job xxix: 2, 3.)
7. Sympathy for Others. ("Did I not weep for him that was in trouble? Was not my soul grieved for the poor?"—Job xxx: 25.)
8. The Infidelity of the Heart. ("The fool hath said in his heart, There is no God."—Ps. xiv: 1.)
9. The Divine Gentleness in Developing Character. ("Thy gentleness hath made me great."—Ps. xviii: 35.)
10. The Burden of Souls. ("No man cared for my soul."—Ps. cxlii: 4.)
11. The Demon of Jealousy. ("Jealousy is cruel as the grave: the coals thereof are coals of fire, which have a most vehement flame."—Solomon's Song, viii: 6.)
12. The Ensign of the Church. ("And in that day there shall be a root of Jesse, which shall be for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious."—Isa. xi: 10.)
13. The Long Expected Comes at Last. ("Lo! this is our God, we have waited for him and he will save us, . . . We will rejoice and be glad in his salvation."—Isa. xxv: 9.)
14. Dodging the Issue; A Cowardly Evasion. ("Ask him; he is of age; he shall speak for himself."—John ix: 21.)
15. The Gospel a Great Disturber. ("These that have turned the world upside down are come hither also."—Acts xvii: 6.)
16. The Futility of Disputing with God? ("O man, who art thou that repliest against God?"—Rom. ix: 20.)
17. The Clay Quarreling with the Potter. ("Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Rom. ix: 20.)
18. The Spoils System Defended. ("Consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils."—Heb. vii: 4, R. V.)
19. The Devil a Prisoner. ("And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years."—Rev. xx: 2.)

### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D. D.

July 29-31; Aug. 1-3.—HOW WE MAY BE SURE.—2 Cor. 1-20.

VERY significant is the revised translation of this Scripture: "For how many soever be the promises of God, in Him is the yea; wherefore also through Him is the amen."

*In Christ Jesus is the yea.* There is a noteworthy passage in Dr. Newman Smyth's "Old Faiths in New Lights" well worth remembering: "An apostle has expressed in a single phrase a peculiarity of Jesus' self-consciousness which distinguished Him from all other men. 'In Him was yea.' (2 Cor. 1-19). The absence of self-contradiction and questioning, the continuity and wholeness of Jesus' own self-conscious life are marvelous in our eyes; for we are daily contradicting and questioning our own hear's; we find different kinds of men bound together in us from our birth—spirits of light and of darkness, of doubt and of faith, of evil

and good; angels of God, and demons of the flesh, struggling within us through life for the mastery. But Jesus never seems to have been an enigma, a question, to Himself, as we are often half-solved riddles of existence to ourselves. He knew whence He came. He knew whither He should go. This unbroken and undoubting 'yea' of Jesus' self-consciousness manifests itself throughout His teaching. His doctrine is never a question and a weary doubt; it is an uninterrupted affirmation. In order to appreciate the wonderful range of His answers, and this distinct positiveness of His teaching, pass quickly from one to the other of the verities which He points out to His disciples. Is there another than this earthly existence for us mortals? Yes: I am the resurrection and the life. Are there other spheres of being? Yes: In my Father's house are many mansions.

But can man know the Father? Yes: If ye had known me, ye should have known my Father also; and from henceforth ye know Him and have seen Him. Is God thoughtful of His creatures? Yes: Your Father knoweth what things ye have need of. Does the great Creator care for me? Yes: The very hairs of your head are all numbered. Is prayer a power with God? Yes: Ask and ye shall receive. Will justice ever be done—justice now mocked and trodden under foot of men? Yes: Many that are first shall be last, and the last shall be first. But can we be forgiven for our sins? Yes: Son, thy sins be forgiven thee."

I have only fragmentarily quoted this really great passage, but enough to show its scope and meaning. Because in Jesus is the "yea"—in this questioning, perplexing, dim world—we may be sure.

"Whereby are given unto us exceeding great and precious promises." (2 Peter i: 4.) And we may be sure that every promise is a true promise, because He in whom is the "yea" underwrites them all.

(a) He does this by His *life*. He is the sinless one. That He is sinless is the confession of the ages. That the sinless one should speak untruly to us is an absurdity.

(b) He certifies to the truth of the great and precious promises by His *death*. That they might be true for us He gave Himself in sacrifice.

(c) He scatters every thinnest mist of questioning concerning the validity of the promises by His *resurrection*. On the resurrection He staked the whole truth of His mission. And He did rise from the dead. And that rising is inextinguishable proof of the truth of all He promised.

Consider the *granitic foundations* of our faith. Rejoice in the great gift of God to us in this doubtful world—*One Teacher* unquivering true and trustworthy.

Aug. 5-10.—WHEN GOD HELPS.—  
Joshua iii: 15.

The crossing of the flooding Jordan by the Israelites is most suggestive as to when and how we may expect the help of God.

(a) The Israelites were to GO FORTH. They were not to wait—*thinking* of it; they were not to simply *promise* that at *some time* they would venture; they were not to *hesitate*, calculating the depth of the waters; they were not to determine to *understand* beforehand *just how* God was going to help them over. They *were* to break their camp on the eastern side of Jordan; they were to *veritably commit* themselves to the crossing over; they were to *actually march* toward it, though the flood raged.

(b) The Israelites were to go forth ACCORDING TO DIRECTIONS. (Vs. 2, 3.) They were not to go pell-mell and according to *their* notion; but accurately according to *God's order*.

(c) They were to go forth IN FAITH IN THE DIVINE PROMISE. (V. 13.) This was to be the reason of their going forth—that *God had promised*—though they could not understand how. Laying grip to God's promise, they were to believe that God *would* help. They were to so believe that promise that they were willing to *actually risk* upon it.

And so these Israelites did go forth. Beyond raged and rioted the Jordan. They marched on. Still swept on the river, freshet-filled to its utmost brim. They marched on. I wonder if they did not question with each other? Perhaps they said to each other, "There is no sign; those raging waves are just as terrible; they would sweep away and drown us all, our wives and our little children, if once we were caught in their wild mass. I wonder, if the waters are going to subside, why they do not begin subsiding? But they do not; this is getting terrible; this is a great strain for faith." I think it not unlikely they talked

thus to each other, because it was a strain for faith. They were men and women like ourselves. But still they do keep marching on toward the raging Jordan!

But now the priests bearing Jehovah's ark have reached the margin. See, still they go on unfalteringly. See again, the wild waters lave their feet as they touch the river's brink. And now, as that water touches *their feet* only, how strange and wonderful the sight! God's hand has surely caught those raging floods. They stop. They pile themselves on one side in a massive, watery wall, and the water still in the channel of the river hastens onward, to lose itself in the salt waves of the Dead Sea. The channel is disclosed. It is bare, utterly. It is safe crossing. Now the priests bearing Jehovah's ark move onward to take their stand in the middle of the channel. For the whole host the crossing is easy now. On either side the ark they stream onward and they stream over. In a few hours they have safely crossed. They are all in Canaan.

When, then, does God help us? When we, actually going forth in duty as He has told us, according to the directions he has given, laying hold by faith upon His promise, come to the limit of our strength—when thus our feet are dipped in the brim of the waters of our Jordan, His great help does come.

(a) Such Divine help comes in *difficult duty*. Though duty be difficult, when we go forth toward it, as God has ordered, and in faith in His promise we may be certain somehow His help will meet us.

(b) Such Divine help comes scattered *foreboded inability*, e. g., the women going to the sepulchre, asking, anxiously, Who shall roll away the stone? but *going on and finding it rolled away*. Mark 16: 1-4.

(c) Such Divine help will come in *death*. See what Mr. Greatheart says of Mr. Fearing in the second

part of "Pilgrim's Progress." The whole passage is most exquisite.

(d) Such Divine help will also come in *conversion*. There is that Jordan of belief in Jesus—of the absolute commitment of the self to Him which we must pass before we can enter the Canaan of forgiveness, and God's favor, and the noble life. Now go on toward it. Cross it. But you have no feeling, you say; that is not to the matter. But you do not know such feeling as other people say they have; that is not to the matter. But you do not understand how it can be; you need not; that is not to the matter. But you are not fit to make the crossing; you never will be fitter; that is not to the matter. This is enough. God tells you to go forth. "Except a man be born again he cannot see the kingdom of God." God tells you the way: "Him that cometh unto me." God gives you His promise: "I will not cast out." Go forth, then, along His way in faith of His promise; and when your feet but touch the brim of a perfect self-surrender, you are His, you are Christian. His forgiveness falls, you have passed into the Canaan of the new life.\*

August 12-17.—LESSONS FROM THE MARTYRDOM OF STEPHEN.—Acts vii: 24-60.

*First. The alert interest of the Lord Jesus in us.* Very beautiful the representation here—the angry Sanhedrim; the calm Stephen. And the so calm and courageous Stephen because he sees a sight most wonderful. He sees that very Messiah, that very Son of Man, who lately had been crucified, in whose name and for whose sake he has been so manfully witnessing before the raging Sanhedrim—*standing* on the Right Hand of God. This attitude is most significant. In other Scripture, when the Risen Lord is spoken

\*I have here condensed a longer study of this scene from a little book of mine, "Along the Pilgrimage."

of, He is represented as sitting rather than as standing at God's Right Hand. Col. iii : 1; Heb. 1:3. But amid these opened Heavens into which Stephen looked, the Son of Man is *standing* as though stirred with interest in behalf of Stephen, as though alert with sympathy for him, as though waiting to bid him welcome into His own presence.

*Standing*—that is the attitude of interest in one and activity for one.

And, lest we should think all this some wild figment of Stephen's brain, lest we should be led to say: "O, it is only a picture which his imagination painted, stirred into high daring by the excitement of the time;" we are expressly told that Stephen was *full of the Holy Ghost*, as he looked up steadfastly into Heaven. The Spirit of Truth was in him, therefore he saw the truth.

This means, I am sure, what Chrysostom, long ago, saw it meant, that the glorified Son of Man had risen from His throne to succor His persecuted servant and to receive him to Himself. It means that at the very point of the stony crisis which was closing round the brave and faithful witnesser, though he was lonely from every human help, and the helpless center of the fiery scorn of all those raging Jews, there was One Heart that beat for him, there was One Hand stretched out for him,—and that, the Hand and Heart of Him who upholds all things by the word of His power; Whom, if one have upon his side, he can well afford to be—even in the minority of one—against the world.

(a) Such a revelation is that which the heart most cryingly calls for.

(b) Such a revelation is the strength of the noblest deeds the world has seen.

(c) It is only from the Bible and from the answering instincts of the heart that you can get this revelation. You cannot get it from nature. This is what we need—this cer-

*tainty* that there is no cold carelessness of us there at the Throne of God, but an alert interest for us and a loving sympathy. And there is for us this *certainly*.

*Second. There is immediate entrance for us into the presence of our Lord.* The materialist says, After death a dreary sleep. The Romanist says, After death a hard and fiery purgatory. The Scripture tells us, in such scenes as this, of an *immediate* entrance into our Lord's presence. The stones crash Stephen into death, but they only *immediately* open the gates of Heaven for him.

*Third. Therefore the duty and the ability of a courageous witnessing.* Martyrs, like Stephen, in God's good providence we need never be. The true and triumphant faith has drawn the teeth of persecution in our day and land. But *men* like Stephen there is need that we now be, and such we ought to be—men of convictions; men of the courage of convictions.

Still there are Sanhedrims of unbelief; of evil ways in business, of jeering companions; sometimes even of one's own family hindering him in the practice of the truth. The Lord has still need of men of Stephen's courageous witnessing; and the Lord is still alert in help and sympathy for such; and for such the Lord will make the "gates of pearl swing inward" with bright welcome at the last.

Aug. 19-24.—TRUTHS FOR STRUGGLERS.—John vi : 17, 21.

*First. A most cheering fact.* Smiten by the wonder of the miracle, the people sought to take Christ by force and make Him King. But Christ refusing to be thus made a King worldly and temporal, sends the multitude away, and tells the disciples to get into the boat and pull along the shore toward Bethsaida Julias, where He would meet them and then they would together go on and back to Capernaum. So the disciples get

into the boat and begin to steer their course, as *Jesus had commanded them*, toward Capernaum, by the way of Bethsaida. So the disciples were in the way of obedience to the command of Christ, both in being on the lake and in putting their boat upon the course they did. "And it was now dark and Jesus had not come to them."

This lake of Galilee was subject to very sudden and even terrific storms. And now, while these disciples were thus pulling toward Bethsaida that there they might take Jesus in, and go from thence to Capernaum, one of these sudden storms swoops down. Holding their boat thus on the course commanded toward Bethsaida, the storm blows right in their teeth. It is dead ahead. They strain at their oars. The wind is too strong for them. They are toiling to go to Jesus that they may take Him aboard at the appointed place near Bethsaida, but the wind is too much for them. They can do nothing. They are blown back. Mark tells us: "He saw them toiling in rowing, for the wind was contrary to them."

And now, about the fourth watch in the night—three in the morning, just between dark and dawn, when men are weariest who have been up and toiling all the night—they see Jesus walking on the sea, and drawing nigh unto the ship. And right here comes out our most cheerful fact for strugglers. It is this: *Christ comes to those who are toiling to go to Him*. What a cheering fact.

(a) For *lonely* strugglers, *e. g.*, a homeless young man in a great city, who, notwithstanding, *will* be true.

(b) For *fortempered* strugglers, *e. g.*, some men who *will* be right in business, though such determination looks like loss.

(c) For *sorrowing* strugglers, *e. g.*, some one in a great grief who yet *will* trust and keep at the duty set against him.

(d) For *darkened* strugglers, *e. g.*,

those who seem to themselves to have lost God's smile, or who, really searching for Christ, do not seem to be able to find Him, but yet who *will* go on bravely in the search.

"Every inmost aspiration  
Is God's angel undefiled;  
And in every 'O my Father,'  
Slumbers deep a 'here, my child.'"

*Second. An assuring message.* The fear of the disciples; to their exclamation, a ghost, Christ answers: "*It is I,*" *i. e.*, *I am*. So fears are slain. Fears indeed there are. Life is like the disciples tossing in the dark upon that stormy sea.

(a) Fears from sense of sin.

(b) Fears from strangeness of Divine providence.

(c) Fears that the right is not always safest.

(d) Fears concerning death.

But what a message is this for us: *I am*.

To fearful sinners, *I am* thy peace. To those caught in strange providences. Lo, *I am* with you alway. To those fearing the right will miss its crown, *I am* thy exceeding great reward. To those fearing death, *I am* He that liveth and was dead; and behold I am alive forever more; and have the keys of death and Hades.

*Third. An easy conquering.* "Then they willingly received him into the ship; and *immediately*, the ship was at the land whither they went." It is not needful to suppose a miracle. "The words appear to contrast the ease and rapidity with which the second half of the voyage was accomplished in His presence, before which the winds and the waves were hushed into a calm and their fears and doubts passed into courage and hope; with the first half when the sea kept rising and a strong wind kept blowing, beating them back." *They took Christ in*, so they conquered easily. True for spiritual struggling also are these sweet words: "He maketh the storm a calm, so that the waves

thereof are still. Then are they glad because they be quiet. So He brought them unto their desired haven."

Aug. 26-31.—HOW CHRIST'S RESURRECTION DRIVES OUT DESPAIRING TEARS.—John xx: 15, 16.

*First.* Because Christ's resurrection is the perfect proof of the life beyond. Consider how complete apparently the triumph of death is. No triumph can be more complete to all appearance—stilled hearts; visionless eyeballs; helpless lids; an utter dropping out from all accustomed haunts, from home, from streets, from familiar places; and the body changed so soon to dust and ashes; there never was victory won so thoroughly as this rout of life by death in every human destiny.

Yet I have wandered through the catacombs of Rome, where, amid the fierce blazings of persecution, multitudes of the early Christians were lain away for their last sleep. I have read the inscriptions, rudely sculptured, so full of a joyful faith. I have seen the emblems, so constantly recurring, of the anchor, meaning hope, and of the palm-branch, meaning triumph. In the thoughts of those early Christians surely death had come to be thought but *apparent* conqueror. They had certainly received revelation of some mightier victory, overcoming even the victory of death.

And then I have marked this other thing, that the *language* of men about death began to strangely change. They began to pour new meanings in the words they used about it. They began to call the places where they laid their dead *cemeteries*—that is, *sleeping-places*; *only* sleeping-places; places to be waked from. Men were somehow learning thus to defy death in his own domain; to give even to his most devastating kingdom the name, not of despair and decay, but of hope and life.

What was the reason for all this?

Why were men able to do it? What great new revelation about death had flashed before their eyes? Why *the resurrection*? Out of the dearest death, out of burial in the tomb, *Christ had come forth*. And the fact that He had passed through death and the tomb, death's kingdom, and had come out and into life on the other side, at once was perfect pledge and perfect proof that death does not end all, that there is *life beyond*. So we can no longer weep despairingly.

*Second.* Christ's resurrection may dry away our despairing tears because *His resurrection is the pledge of His companionship with us in our own death*. For, in order to His resurrection, it was needful that there be the death before it. And the fact that He passed through death into the resurrection is proof and certainty that the living Christ will have thought for and sympathy with us in our dying. "Do we not know how any soul that has passed through a great experience holds the keys of that experience, so that as he sees another coming up to it, just as ignorantly and fearfully as he came, he can run up to this new-comer, and open the door for him, show him on what side this experience is best entered, lead him through the dark passages of it, where he could not easily find his way alone, and at last bring him out into the splendor of the light beyond."

Now, in just this way our Lord Jesus "holds the keys of" the great experience of death. He died; and in the resurrection He passed out of death. And our Lord, standing there in the splendor of His resurrection, has not forgotten His experience of death. He knows just what it is to go down into the darkness. He knows just what it is to feel the wrap of the cold waters rising, whelming. He has not forgotten about it. He remembers it all.

And now, standing there in that light and victory beyond death, He

sees you and me coming along the road, steadily, certainly, up to death. But He comes with His presence, with His keen and remembered experience of it all. And in such presence our despairing tears at death may well be dried away.

*Third.* Christ's resurrection may dry away our despairing tears because *His resurrection is the pledge of intimate knowledge and of personal association beyond death.* See how our Scripture shows what we call the

"loss" of death, repaired and triumphed over. Though He were risen He was not disassociated from Mary. He *knew* her. She knew Him. Only now she knew Him as the great triumpher. So shall it be at last. Beyond death we shall stand with every loss repaired in the radiance of a perfect victory, in sweet knowledge of and association with our Lord and those we love.

So let Christ's resurrection dry away our despairing tears.

## EXEGETICAL AND EXPOSITORY SECTION.

### Studies in the Psalter.

BY TALBOT W. CHAMBERS, D. D.  
No. VIII. The Fifty-first Psalm.  
*The Psalm of Repentance.*

A TRADITION as old as Origen gives to a cluster of psalms (vi, xxxii, xxxvii, li, cii, cxxx and cxliii) the title of Penitential, as being peculiarly expressive of sorrow for sin. But one of these far excels the rest in fullness and depth and intensity. It is the theme of the famous *Miserere*, which, as sung during Passion Week in the Sistine Chapel at Rome, is said to be a strain of the most powerful, heart-moving pathos ever heard by mortal ear. It is the cry of a broken spirit, a bleeding heart, prostrate under a sense of the dreadful evil of sin, and every line bears the token of genuine, unaffected emotion, the exact transcript of a living experience. Nowhere else in the Old Testament or the New is there so complete an exhibition of the nature, grounds, extent and results of the evangelical grace of repentance. The penitent confesses his sin (vv. 1-3), states its enormity (vv. 4-6), entreats forgiveness (vv. 7-9), seeks a renewed nature (vv. 10-12), expresses it in holy resolutions (vv. 13-17), and intercedes for the whole church (vv. 18, 19).

#### I. The Confession (vv. 1-3).

Be gracious unto me, O God, according to Thy loving kindness;

According to the abundance of Thy mercies blot out my transgressions.

Wash me thoroughly from mine iniquity;

Yea, cleanse me from my sin.

For I know my transgressions,

And my sin is ever before me.

The fervent appeal to the Divine grace, mercy and compassion involves a confession of His guilt. It is so great that nothing but infinite mercy can forgive it or erase the black list of his crimes. So stained and disfigured is he by his offenses that only a repeated and thorough washing can make him clean. The force of the "For" at the beginning of the third verse is usually explained to be that, although penitential sorrow is not a merit that earns grace, yet it is the condition without which no bestowal of grace is possible, and therefore is here mentioned as a reason for pardon (Delitzsch and Alexander). But it rather expresses David's reason for asking it, viz., his present vivid consciousness of his condition. Before he was ignorant. How long a time elapsed before Nathan came to David? During all this period the King's conscience was asleep. But the prophet's parable aroused him, and now he could say, "I know my transgressions" (cf. Is. li: 12), and that knowledge would never depart from him. While life lasted he would carry with him the memory of the grievous despite he had done to God's grace. And now it prompted his passionate outcry for a full and free pardon. The revised version in



this verse follows the authorized, and reads "acknowledge," but inserts in the margin, "Heb. *know*." The margin should be put in the text. It gives the exact sense of the original, and besides, as has been seen, agrees far better with the connection and the circumstances.

### II. The Enormity of his Sin (vv. 4-6).

Against Thee, Thee only, have I sinned,  
And done that which is evil in Thy sight;  
That Thou mayest be just when thou speak-  
est

And be clear when Thou judgest.  
Behold, in iniquity was I born,  
And in sin did my mother conceive me.  
Behold, Thou desirest truth in the inward  
parts,  
And deep within Thou wilt teach me wis-  
dom.

The heinous character of his wrongdoing is shown by the nature of Him against whom it was committed and by the source from which it sprang. In his utterance concerning the first the singer does not mean to deny that he had done wrong to his fellows (Bathsheba and Uriah), but he emphasizes the important truth that all sin is against God, and that injury to one's neighbor has its chief enormity in that it violates the Divine law. Under this conviction David loses sight of mere men, and thinks only of the Holy One whom he has outraged. And this is the experience of every true penitent. It is further asserted that this sin was permitted to the intent that there might be a display of the Divine righteousness. Man's sin is overruled for the glory of God, who reveals His essential and eternal justice in the way He deals with it. And nowhere is His rectitude more conspicuously displayed than in the temporal consequences which he made to follow the sin of the man after his own heart. But the Psalmist adds another feature of his criminality, tracing it to its origin, "Behold, in iniquity," etc. Some have ventured to explain this as meaning that the speaker was born out of wedlock, and was con-

fessing his mother's sin and not his own. But there is not the least reason for this profane and monstrous assumption. The words express only what every true penitent feels and must feel. He is not content with looking at his occasional acts, no matter how gross, but goes back to the *fons malorum* within. The root of all actual transgressions lies in the state of his heart. He has a tainted nature, and this, so far from excusing, aggravates his individual errors, for these are manifestations of that total alienation of heart with which he was born. This truth is emphasized by what follows, which begins with the same word calling attention. The correlation is thus given by Perowne: "Lo, on one hand, I have seen sin as I never saw it before; on the other, lo, I have learnt that truth is what thou desirest in the secret heart." *Thou wilt teach me*, although in form it is an expression of confidence, really involves a prayer. It needs a touch of the Divine Spirit to clear away mists and subterfuges and bring the soul face to face with absolute realities, so that it shall see things just as they are. As the words of another psalm (xxxvi:9) show, "In thy light shall we see light," hence the prayer.

### III. The Entreaty for Forgiveness (vv. 7-9).

Purify me with hyssop, and I shall be clean;  
Wash me, and I shall be whiter than snow.  
Make me to hear joy and gladness,  
That the bones which thou hast crushed may  
rejoice.  
Hide thy face from my sins,  
And blot out all my iniquities.

The verbs in the first two verses are future in form (in Hebrew), but by most critics are viewed as expressions of strong confidence in which an intense desire is implied, and hence are rendered as imperatives in accordance with v. 9, where the form is a direct imperative. "Hyssop" is explained by reference to its use in the lustration of the leper, (Lev. xiv: 4), and of persons defiled

by contact with a dead body (Numb. xix: 6, 18), the hyssop being dipped in one case into the blood of the slain bird, in the other into the water of separation (made by putting into it the ashes of a sin-offering), and then used to sprinkle the person to be cleansed. "Wash" refers to the frequent ablutions of the person and the clothes which the ritual required after the sprinkling had been performed. These terms necessarily suggest the idea of a cleansing based upon atonement. The purifying and the washing are both implored directly from God Himself, and David must have seen and felt that the outward lustration required by the Mosaic ritual was only a sign of a better cleansing. For this he longs and prays. Its results would give him all that he needs. *Whiter than snow* is a natural hyperbole for perfect purity, and as such is imitated by Isaiah (i: 18). Nature has no greater contrast than the blood-red guilt of sin and the glistening white of innocence. The next couplet renews the petition in another form with an added expression of the need for it in the suppliant's sense of aggravated and unexpiated guilt. It is hardly an exaggeration to compare the distress of such a consciousness to that of a man every bone of whose body is crushed to a jelly. Then follows the direct request that God would hide his face from his sins so that they would no longer call for punishment; that he would expunge them from the record so that they should no longer bear witness against Him. Having in this last clause turned back to the beginning (v. 1), he now passes to a new request:

#### IV. The Prayer for Renewal (vv. 10-12).

Create for me a pure heart, O God;  
 And renew a steadfast spirit within me.  
 Cast me not away from Thy presence;  
 And take not Thy Holy Spirit from me.  
 Restore unto me the joy of Thy salvation;  
 And uphold me with a willing spirit.

The marked feature here is that

David does not ask for this or that particular grace, but for a renovated nature. No longer trusting to any resolutions of his own, he applies to the one supreme source of all good.

A pure heart is a familiar Scriptural figure for affections free from the taint of sin. It was a necessary condition of communion with God, as we are taught in Ps. xxiv: 4 (cf. Matth. v. 8; Acts xv: 9). The word rendered *create* always means the production of a new effect, and here plainly implies the need of an almighty intervention (cf. the new creature or creation, 2 Cor. v. 17). The same creative power is asked to renew (*i. e.*, to restore), not simply a right spirit, but one that is settled and firm, as opposed to fickleness and cowardice, and so not driven hither and thither by temptation or violence. The next couplet is a very profound utterance, and though it could not mean to David all that it means to us, it certainly exalts our conceptions of Old Testament piety. Conscious communion with God and an active influence of the Divine Spirit were to him indispensable, and even full forgiveness for all the past would avail little without a renovation of his own spiritual life. Hence he asks such a sense of gladness in salvation that he will be upheld in spontaneous conformity to God's revealed will. The sense of duty is a strong and sufficient motive for holy living; but a penitent believer longs for such a quickening of the affections, such a conscious joy in God, as will send him forward with an elastic bound in the service to which he is called.

#### V. Holy Resolutions (vv. 13-17).

Then will I teach transgressors Thy ways,  
 And sinners shall return unto Thee.  
 Deliver me from blood-guiltiness, O God,  
 Thou God of my salvation,  
 That my tongue may celebrate Thy righteousness.

O Lord, open Thou my lips,  
 And my mouth shall declare Thy praise.

For thou desirest not sacrifice; else would I give it;

Thou hast no pleasure in burnt offering.

The sacrifices of God are a broken spirit;  
A heart broken and crushed, O God, Thou wilt not despise.

The Psalmist will not confine the benefits he seeks to himself, but desires his experience to be a blessing to others. Many suppose Ps. xxxii. to be a fruit of this resolution. The prophecy in the second line has been amply fulfilled in the church's history. But that this may be accomplished David's conscience must be freed from the guilt of blood shed in violence, and hence the reiterated request addressed to the only Being who can grant it. This done, his tongue will ring out the praises of God's righteousness (cf. 1 John, i: 9) in forgiving the penitent in accordance with his promise. The renewed prayer for the opening of the lips refers to the power of guilt to condemn one to silence. The reason why he will offer this spiritual service is that God has no pleasure in sacrifices, that is, apart from the penitent and grateful spirit of which they are the required expression. Mere material offerings, no matter how many or costly, are of no avail. On the contrary, the sacrifices he desires are a profound and submissive sorrow for sin, which, however, is neither in theory nor experience inconsistent with a joyful sense of God's mercy. The curious notion of some that these words are an express repudiation of the whole ritual system needs no reply. Such a position would involve the whole teaching of Scripture in a tissue of contradiction.

VI. The Closing Intercession (vv. 18, 19).

Do good, in Thy pleasure, unto Zion;

Build Thou the walls of Jerusalem.

Then shalt Thou delight in sacrifices of righteousness.

In burnt offering and in whole burnt offering,  
Then shall they offer bullocks upon Thine altar.

From his own personal necessities the poet here passes to those of the whole church which, of course, must

have suffered from the misconduct of its visible head. He asks that favor may be shown to Zion, poetically stating this as a building of the walls, the second member of v. 18 being the counterpart of the first. The result of this will be an abundance of sacrifices, choice in species and size, but all sacrifices of *righteousness, i. e.*, not only correct in external form, but also in the aims and feelings of those who offer them. Many affirm that these closing verses are inconsistent with what precedes, and either were added to the original psalm at the time of the exile, or else show that the whole lyric was composed at the later period. But the presumption against either of these suppositions is violent, and it is submitted that the explanation given above is sufficient to account for the apparent contradiction. It is certain that God commanded the Mosaic ritual, and it is equally certain that he denounced it when coupled with iniquity or offered as of intrinsic efficacy, or made a substitute for godliness. These coordinate truths enable us to reconcile all the seemingly incompatible statements on the subject throughout the Old Testament.

That David was the author of this psalm is stated in the title, and has been the constant faith of the church. The whole tone of the composition, its style, its thought, its characteristic features, correspond to well-known facts in David's life. It has been objected that the king mourned over only two great crimes, but here the reference is to many, and especially to the corruption of the singer's whole nature. But this is just what occurs and always has occurred in every case of genuine repentance. The man who once sees sin in its true light is compelled to trace it back to its hidden source in the alienation of his heart from God and the consequent corruption of his entire life. But it is contended again that

this subtle conception of sin, this profound view of depravity and its clinging taint is something not to be expected so early as the time of David. But this is arbitrary and absurd. There is really no other writer of the Old Testament from whom one would so naturally look for just such an utterance. Who stood so high in the Divine favor? Who fell so deplorably? Who by temperament and character was so well fitted to sound the depths of human experience and comprehend the inmost truths of spiritual religion? Besides, this view of sinful deeds as springing from a sinful nature is not a result of keen intellectual analysis or of the progress of religious thought during the culture of the ages, but a characteristic feature of all genuine penitence, an inevitable result as soon as the sinfulness of sin is discerned.

#### A Thought on 2 Samuel VII: 2.

BY HOWARD CROSBY, D.D.

WHEN David proposed to build a splendid house for Jehovah, his argument was that Jehovah ought to have a grander house than David had. "See," he said to Nathan, "I dwell in a house of cedar, but the ark of God dwelleth within curtains" (*i. e.*, in a tent). It was a very natural sentiment, but intensely human. It was really treating God as man. It would have been very proper to put a more distinguished man in a more elegant palace, and so he reasoned that God should have a grander edifice to live in than that in which David lived. But he forgot that the whole universe was God's habitation, and that the tabernacle was only a typic habitation of God. He forgot also that God had Himself prescribed the character of house in which He should dwell in the midst of Israel. There was, therefore, both ignorance and presumption in the proposal to build God a suitable house.

Nathan at first chimed in with the king's plan, but after the word of the

Lord had come to him that night he brought that word to David, and it ran thus: "Shalt thou build me a house for me to dwell in? Whereas I have not dwelt in a house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and in a tabernacle. In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes of Israel whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?"

Could any rebuke have been more direct than this? It was the Lord who had ordered the tabernacle. If He had desired a grand house He would have ordered it.

In reference to this incident and its sequel the protomartyr Stephen said: "David, who found favor with God and desired to find a tabernacle for the God of Jacob, but Solomon built him a house; howbeit the Most High dwelleth not in temples made with hands, as saith the prophet, Heaven is my throne and earth is my footstool: what house will ye build me? saith the Lord." This inspired commentary contains a reflection on David and Solomon for designing and building the temple.

The fact that God permitted the building is parallel with His permission of the kingdom, although the constituting the kingdom was directly against God's will. God yields to man's presumption often to show him his folly by the results. So, again, the fact that God gave Solomon the directions regarding the temple and afterward filled it with His glory is parallel with His selecting the king and making him in David a type of the Messiah. God uses man's errors for His own holy ends. David's design to build a temple for God in place of the tabernacle was an error. No temple that man could build would be worthy of God. It was a low, human view of God, a

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pagan view, that would suppose otherwise.

And what was the result? The magnificence of the temple made religion a show. The people and king became immediately corrupt. Solomon set up heathen temples all around the temple of Jehovah on the heights about Jerusalem. The gorgeous temple was a trap for souls. Simplicity in worship is what God desires. It is man who seeks to substitute for this a superb ceremonial and a glittering pageantry. The prophet declared that the people should be carried into captivity and spend seventy years in thralldom, that the land could enjoy its Sabbath-years that had been neglected. (Comp. Jer. xxv: 11 and 2 Chron. xxxvi: 21.) Now, if we calculate the seventy Sabbatical years from the end of the captivity (*i. e.*, 490 years), we reach Solomon's reign as the beginning of the neglect of the Sabbatical years. This is one of the marks of the religious corruption that began with the building of the temple.

Temples and cathedrals have never been marks of spiritual life, but the contrary.

#### Interpretation of Prophecy.

BY TRYON EDWARDS, D. D.

"Knowing this first, that no prophecy of the Scripture is of any private interpretation."—2 Peter i: 20.

So says the authorized version, and the revised version is the same, except that it omits the word "any." What is the real meaning of the passage?

Our common, and so the revised

version, both give the idea, and so probably most readers understand the meaning to be, that no individual, especially no uninspired individual, has either the ability or right to interpret the meaning of prophecy. Alford, following the idea of Huther, understands the sense to be, that prophecy springs not out of human understanding or foresight, *i. e.*, it is not a foreshowing or foretelling uttered by a man who knows what he means when he utters it.

But does it not remove all difficulty and render needless the many discussions as to the meaning of the passage, to translate *idouas* literally, as it is properly translated seventy-eight times in the New Testament (*his own*, or *their own*), "No scripture prophecy is of *its own* interpretation," *i. e.*, it does not explain itself, but, as is implied, must wait for time to show, by its fulfillment, just what it does mean. And is not this shown to be the true meaning by the context, by the reason the apostle gives for his language: "FOR prophecy came not by *man's will*" (implying man's intelligence, *i. e.*, as if the prophet so stated it as in his very words to give us the means of knowing what and when would be its fulfillment), but it came "by *God's will*—by the Holy Ghost,"—God only knowing its full meaning, which, in due time, He would make plain by its fulfillment.

This was the view of Dr. James W. Alexander, and he quotes the Vulgate, "*propria interpretatione*," as giving the same understanding of the meaning.

### EUROPEAN DEPARTMENT.

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

#### Faith in Scripture.

SINCE Christianity rests upon the Bible, the trustworthiness of Scripture is of fundamental importance in religious questions. Shake this trustworthiness, and you unsettle the faith of the Church itself. The primary importance of Scripture ex-

plains the fact that religious and theological conflicts have for ages been concentrated in attacks and defense of the Bible. Biblical criticism has absorbed the attention of theologians as never before. Separate books have been attacked and numerous efforts have been made to undermine the

authority of the whole canon. Controversies once confined to a few scholars have become topics of general interest, and occupy the attention of the laity as well as of the ministry. In many minds there is harassing doubt and painful anxiety, and in wide circles such uncertainty prevails that men do not know what to believe. The critical questions are of such a character that their thorough investigation requires rare scholarship and life-long devotion to a specialty. As a consequence most theological professors and preachers, to say nothing of the laity, are dependent for their views on the inquiries of specialists. But biblical criticism is a department in which subjectivism is peculiarly prominent and exerts a powerful influence in constructing what are termed objective systems. Particularly is this the case in judging of internal evidence. It is not unusual to hear one scholar affirm as absolutely certain what another pronounces from the nature of the case absolutely impossible. It is no wonder, then, that many are bewildered. Numerous theories of Scripture are presented from verbal inspiration to the denial of all inspiration and revelation—some persons contending that the very words are divine all through Scripture, others holding that the contents only are divine and the words human, some making distinctions between different books and different parts of the same book, so that they do not regard the Bible as the word of God, but say that it contains the word of God. Some place the Old and New Testaments on the same level in point of inspiration, while others give prominence to the New. Others claim that the Bible is human just as all other books, and must be treated accordingly. There is perhaps no subject on which believers are more at variance than on the inspired character of Scripture; few have a definite view which they adhere to

consistently. Taking the Christian world at large, we are safe in saying that a mathematically defined orthodox dogma of the inspiration of Scripture is not extant. What is regarded orthodox by one would be pronounced heterodox by another. Different churches, lands, and individuals, hold different views on this subject. I have heard one of the leaders of orthodoxy in Germany declare that the doctrine of the inspiration of Scripture is still a problem of the future.

Under these circumstances all that throws light on this weighty subject is of peculiar interest and value to the preacher and to every Christian. Of most significance are the results of Christian specialists. In the hope of helping inquirers in this department, I here give some of the most weighty considerations urged by Prof. R. Knebel of Tuebingen, in a recent pamphlet on "The Essence and the Mission of a Theology which believes in Scripture." The author is positively biblical, is a pupil of Beck, and belongs to what may be called the Bengel school. He has written numerous works and articles which bear on the authority of Scripture. Standing in the midst of the critical movements of the age, and occupying an important chair in the home of the Tuebingen school, we have reason to expect from him valuable hints on the authority of Scripture.

There is a worship of the letter which the author rejects. He holds it unworthy of serious discussion because it is wholly untenable and is virtually abandoned by all parties. He also rejects that spiritual view which regards the Scripture as containing a divine system of truth, which system the theologian need but reproduce to have a perfect theology. This view was advocated by Beck. Even the most insignificant details were regarded as somehow bearing on this system. The human

element in Scripture is so minimized that all becomes virtually divine. In distinction from this theory the author emphasizes the fact that the Bible had an historical origin and must be historically interpreted. The human element must therefore be fully recognized. To speak of a finished system in Scripture is also confusing, particularly if development in the process of revelation is admitted. A system is only made possible by taking the scattered doctrines and forming them into a united whole.

But how is this to be done? He who would master a subject must be in it. The Bible is peculiar, and no one can understand it who does not catch its peculiar spirit. Whoever remains foreign to this spirit will also give a foreign interpretation. Biblical science in the true sense requires biblical faith. One must live himself into Scripture in order to understand its teachings; here the way to knowledge is through faith. This of course does not mean that everything is accepted whether understood or not; it simply means that the spirit found in Scripture must also animate the interpreter.

This is only the general law; with it different persons may come to different conclusions. Where the spirit of Christ prevails there is liberty; and this liberty is not to be interfered with in the interpretation of Scripture. Absolute unanimity would be possible only with the legalism and slavery of the Roman Catholic Church.

The believer who has been won by the contents of Scripture, who has so experienced the power of its truth that he is convinced that it is peculiar, not approached by any other teachings, and therefore it must be divine in character, has both occasion and room for criticism. Faith in the doctrines of Scripture is not dependent on any theory of inspiration or criticism; it is formed, as a rule, before any theory on the sub-

ject is adopted. Scripture itself, independent of such a theory, has a convincing power; the receptive heart, the spiritual seeker, finds it invincible. The power thus experienced is that of particular doctrines, those, namely, which pertain to Christ. Other doctrines are at first not at all considered, and no estimate of their value is formed, perhaps they are not even understood. As the Christian grows in knowledge and experience, he enlarges his circle of biblical faith. What was at first obscure becomes clear, and much that seemed doubtful becomes certain. Many things in Scriptures may, of course, remain wholly outside of a believer's investigations. Faith in Scripture does not therefore imply that all the contents of Scripture are mastered and have become objects of faith.

Each is apt to regard as essential in Scripture what has struck him as of most significance. Hence the danger of subjectivism. But the Christian consciousness is not to be made the standard of objective truth; but the objective truth is to be the law for Christian consciousness. The aim should therefore be to pass from individual opinions to biblical doctrine. In order to do this, Scripture must be its own interpreter; Scripture must be explained by Scripture. This is demanded by the rule that Scripture is the Supreme authority; hence, if a council, a church, or a philosophy makes itself instead of Scripture the last appeal, it must be rejected as a perversion of the rule.

The value of different parts of Scripture must be determined by Christian scholarship, by means of candid and thorough inquiry. Even the ordinary believer does not place the different books on the same level. All possible learned means are to be used to determine the character of the different parts. But it must not be forgotten that spiritual things

must be spiritually discerned. Thus the origin of a book may be in doubt, and yet its spirit and contents may be such as to give it a divine stamp and to prove it a member in the organism of divine revelation. The spirit and faith of the Christian being his guide in judgment on this subject, it is evident that no exact law can determine the results of his investigations. Scripture itself has abundant room for variety in this matter, and insists on Christian freedom. It is well-known that Luther estimated the books of Scripture according as they reveal Christ and emphasize the doctrine of justification by faith. But even those who agree with him in this may not agree with his estimate of the various books, as, for instance, his low opinion of the Epistle of James. The value of the parts of Scripture according to their relation to cardinal doctrines is natural and justifiable.

The author lays especial stress on the testimony of Christ and his apostles respecting the books of the Old Testament. Yet even here the letter is not to be made a law. Certain it is that the Lord and his apostles regarded the Old Testament as divine in its origin, and the divine character of that book must be accepted. To treat monotheism and the whole religion of Israel as a purely human evolution, the author emphatically rejects. At the same time the utterances in the New respecting the Old Testament must be subjected to critical inquiry. Thus when a psalm is cited as David's, or Isaiah 40-66 is quoted as Isaiah, does that decide the authorship? Such citations evidently have no such aim, questions of authorship not being at all considered. The books are cited according to the prevalent views; and these books are so indicated that all can understand to what portions of Scripture reference is made. This view is not in the least derogatory of the authority of Christ and

His apostles; their testimony is simply taken as it is meant. They did not mean to settle the authorship of the Pentateuch, the Psalms, or Isaiah. But while questions of biblical criticism are freely left to criticism, the author insists that it should be reverent, and should make the spirit of Scripture a more decisive factor than is done by the destructive criticism of the day. Not merely are words to be considered, but also the analogy of faith.

Scripture itself, the Christian spirit and faith, must be regarded as the law for biblical criticism and interpretation. The biblical student is thus bound, and yet he is free. The spirit and doctrines of Scripture are most essential; yet these are given in the letter, which cannot be ignored. Scripture is both divine and human, and it must be treated as a union of both elements. When we become Christians we do not cease to be critical; when the Bible satisfies our hearts it does not banish our scientific demands. The author thinks we stultify ourselves if we gloss over the difficulties of Scripture, and he declares that a lack of honest, candid speech respecting these difficulties has been of the greatest detriment. He frankly admits that on some Scriptural questions he still has doubts and apprehensions, and that he cannot give definite answers. "There are open questions for every honest inquirer." He affirms that there is no truly scientific theologian who, in respect to biblical problems, has overcome all difficulties, doubts and anxieties, and who is not obliged constantly to engage in new conflicts. Here no authoritative declaration can determine the results of investigation or insure unity. Truth alone is the absolute demand, and that must be the guide in all inquiries.

The author is so thoroughly biblical that he rejects the presuppositions of biblical theologians who



come to Scripture with the theory that inspiration and miracles are impossible. These are points not to be settled beforehand, but by Scripture itself. And because he lives so wholly in Scripture the author can give all that criticism justly claims, and can still adhere with unswerving firmness to the evangelical doctrines. Where the spirit and the contents of Scripture have been mastered and accepted, the critical questions are found to pertain to the circumference rather than to the center. The evidence of Scripture is then found in Scripture itself, and not in problems about Scripture. And this evidence the author regards as perfectly satisfactory, even without resorting to the means used by men like Hengstenberg and Keil to remove all the supposed difficulties. He says: "We admit freely all the difficulties, discrepancies, contradictions, etc., etc., which have not yet been removed; we admit in fact all the human weaknesses of the word of the Bible." But while the Christian scholar admits this, he will behold the glory in the midst of the weakness; and this glory will be manifest to one in proportion as he is free and mature, and penetrates Scripture.

Only a general outline of Prof. Kuebel's views can here be given. The attempt has been made to present a summary rather than his own words. He does not expect to meet the approval of those on the extreme right who are hostile to criticism, nor of those on the left who want criticism without faith. But earnest inquirers whose faith is their life, and who likewise demand the most thorough research, may find his views helpful. Freedom and authority, faith and science, radical criticism and devout piety, cannot be permanently antagonistic. We may not be able to harmonize them yet; but every honest effort to do so must be welcome, even if the results of the effort are not accepted. Who

will censure the author for insisting that in spiritual inquiries the Scripture itself demands the spirit of freedom?

#### **The Influence of German Theology in America and England.**

THE extent of this influence cannot be determined; that it is very great and is likely to increase no one seems to question. In biblical criticism, in exegetical, dogmatical, ethical and historical theology Germany undoubtedly takes the lead. The German theological works translated into English are not a fair test of this influence. Many read the original, and numerous theological students from America and England come to German universities, and afterward, as professors, preachers, and authors, disseminate the teachings of German theology. Many books in English are permeated with German thought, or are based on the results of German investigation. This is so universally admitted that proof is not required. We are more concerned with the manner in which this prevalence of German theology is viewed in America and England.

Not a few regard this prevalence with serious apprehension. They fear that its tendency will be to undermine the faith of believers. So great prominence has been given to the destructive German criticism that some seem to regard it as the embodiment of the whole of German theology, or at least as its essence. With an air of devoutness popular journals sometimes sneer at German speculation and criticism. At times a hostility is revealed which is based on pitiable ignorance, and can only injure the cause it is intended to promote. If it could be met by a sneer, this theology would not likely have secured the influence it has gained.

Others are ardent advocates of German theology, hailing it as the best promoter of religious prog-

ress. The loudest of these advocates are often found among the opponents of evangelical Christianity. It is clear that by German theology they mean chiefly the negative results which have made so much stir in Germany, results which they unhesitatingly accept as final.

It is useless to argue that the limited influence which one has experienced is not at all a fair test of what German theology is. Both friends and foes should consider that all views, from the most orthodox to the most liberal, are found in Germany, and that all find expression in theology. The views pronounced godless in America and England are nowhere opposed more vigorously than in Germany; and it is an inexcusable misnomer to call German theology what constitutes but a fraction of it. Frequently the best antidote to the poison can be found on the very soil in which the poison itself grows. It is not wise to discredit German thought; the thinking of the best German scholars may yet be needed across the channel and the Atlantic to meet modern infidelity. Germany has produced skeptical but also Christian philosophers; it has scattered the seeds of infidelity, but it has produced some of the best works on apologetics. Those who speak contemptuously of German speculation would probably find more Christian thought in the systems from Leibnitz to Lotze than in those from Locke to Spencer, if they would take the trouble to investigate the matter. And as for theology, if during this century Germany has produced more negative results than any other land, the theologians from Schleiermacher to Weiss have also produced more profound apologetic works than those of any other country. Sweeping condemnation and unconditional praise are equally out of place. If we discriminate, we shall find much that is admirable in German thought, and much that is to be

deprecatd. In view of this fact, what is the true attitude respecting German theology?

Lament the fact as we may, this theology has thrust problems on the public mind which demand solution. If these problems are kept out of some churches, they cannot be kept out of others. Preachers must investigate them, theological seminaries must discuss them. If kept out of the church, they will be agitated in the world; if kept from the religious press, they will be discussed in theological and philosophical journals, in dailies and in novels. The problems are here, and they are to remain until solved. Biblical theology, dogmatics and ethics literally teem with such problems. They are agitating the thinking world; they trouble the hearts of believers. They spring from the Bible itself, from history, from philosophy, from science, and from what is called "modern thought." These problems demand the freest and the most thorough inquiry. They must be mastered, and, if possible, solved. What this means the honest thinker knows. The demand is overwhelming, perhaps, in its greatness; the very contemplation of the problems pressing for solution may have a paralyzing effect. But the Christian thinker dare not shrink from the task thrust upon him. Not so much in what it has finally settled or unsettled do we see the significance of German theology, but in the problems it has forced to the front and in the preparations it has made for the settlement. His theology is largely tentative. Its very agitations are an evidence of the interest in the deepest theological questions.

My advice to students agitated by doubt is: Go deeper. Usually they do not master doubts and thus overcome them. Mere opposition to German theology or thoughtless acceptance of some of its conclusions is evidently not the work needed. It

must be mastered. So far as false it must be undermined; it must be comprehended in order to be corrected and surpassed. It is not the end of thought. German theologians can no more do our thinking than our believing for us. They can help us greatly by furnishing materials of thought; and they can give valuable thought, but it is still subject to investigation. As a stimulant and ferment this theology may be of untold value. But in that case it must promote independence of thought. If it is to think for us, which part of German theology shall be the substitute of our reason?

That the influence of German theology is making new demands on theological training in America and England is freely admitted by many Christian scholars. And if a new advance in thorough theological education is the result, there will be no ground for deprecating the influence of German thought. In many cases this advance has already begun and is bearing blessed fruit.

#### **The Effect of the Sermon.**

THIS is the title of an excellent pamphlet by Prof. Lemme of Bonn. A selection from its more important points is here given because of the intrinsic value of the discussion itself and because light is thrown on the German view of the subject. The author thinks that false expectations are often cherished respecting the result of the sermon. Preachers are human and their sacred office does not free them from selfish motives. Sometimes popularity is the aim, or the good-will of the people, or a word of praise, or a full church. All this may be attained without really accomplishing the purpose of preaching. The hearers are to be brought to repentance and to salvation; they are to be instructed, but still more to be edified. Often preachers expect too much from the fleeting utterance in the pulpit. A

careful inquiry led the author to the conclusion that the direct effect of preaching is often overestimated. What the pulpit presents usually requires time to bear fruit; it begins what is later to be completed. The mere use of a text or the quotation of Scripture, however liberally, is not enough to make the sermon biblical. The spirit and faith of Scripture must be embodied by the preacher and expressed in his sermon. It is the Bible become personal which makes the sermon biblical and effective. And the word which has become personal in the pulpit must be followed by personal effort in pastoral visitation. A sermon may lead to a decision after the hearer has been prepared for grace by various processes. Thus its effect marks the culmination of the work going on for some time. But the author declares that he has never heard of any persons who traced their conversion directly to a single sermon as the cause. He does not deny the possibility of so sudden a change; but he thinks that Germany is not the country in which people can give the exact hour and circumstances of their conversion. This immediateness, therefore, must not be made the test of the sermon's efficiency. It may be very effective, and yet its results require long time to mature.

Preachers are apt to blame their hearers for failures which are due to themselves. They are to be blamed if they resort to other means than such as are perfectly honest, as when they quote what they do not really appreciate and thus give words which have no heart in them, or when they depend on the experiences of others for what they ought themselves to have felt. One may live ninety years and observe much without having real experiences. The preacher must be fully alive to divine truth and to spiritual things, for only what is living can beget life.

Eloquence is desirable, the truth should be presented in the best form. Even the diamond must be ground. But rhetoric is the help of living and experienced truth, not its substitute.

Great emphasis is placed upon the thorough training of theological students and on continuous study while in the ministry, as well as on the specific preparation of sermons. Many fail because they neglect exegesis, dogmatics, ethics, and church history in the ministry. They finish their studies at the universities, while their academic course ought to have given them the spirit of the student for the whole life. Like so many others he finds serious fault with the lack of earnestness in their pursuit on the part of theological students. What wonder, then, that when once in the ministry they are cursed with intellectual poverty. A few sermons exhaust their resources and they are embarrassed. Schleiermacher declared that laziness is the most general sin, and preachers are often peculiarly guilty of this sin. The sermons, as a consequence, lack substance; the excellencies they contain are borrowed; the thoughts are not logical, there is no development, no progress, and people wonder what the preacher is driving at. The hearers tire of the vain repetitions; they have listened so often to the same scolding and to the same exhortations that they are no more affected by them than a miller by the noise of the mill. When the church has been preached empty in this way, the few who come are subjected to tirades of abuse because the absent ones are not present. The indolent ones sometimes resort to the lectures heard at the university for material, and thus Dorner and Ritschl are brought into the pulpit. Theft has become common. "The times cannot be numbered when the ministers make the sermon or sermons of others the basis of their own. I

should like to have the statistics of the number of times on every Sunday in the year Gerok, Ahlfeld, Hofacker or others are preached." Some prepare sermons for a few years and then continually repeat them. By and by the people know just about what they may expect at different times, and they think it not worth while to attend church to hear again what they have so often heard before.

Theological education in Germany is based upon exegesis; and if anything is done thoroughly by the theological student it is expected that it will be in the exegesis. But our author says: "I hardly go too far in affirming that nine-tenths of the candidates for the ministry who leave the university have no exegetical method." Many preachers consequently do not know how to get the meaning of a text in the original; they resort to Lange's commentary, read its remarks on the text, and make their sermons a diluted reproduction of its exegetical and homiletical hints.

Lamentable is the heartless perfunctory work of many ministers. Not from love do they preach, but only because it is obligatory on them to do so. They take no pleasure in preparing their sermons. They begin them with a sigh of regret and end them with a sigh of relief. It is astounding that under such circumstances spiritual results can be expected; just as it is amazing that any one should look for great results when he has put no great effort in his sermon.

A few more of his hints may be serviceable. "I do not believe that in Germany many conversions occur under the pulpit. Real conversions are mostly the result of personal relations to believing personalities." A sermon is a demonstration of the Spirit and power; and whatever else a preacher may have he must be a personality generated by

the Spirit of God. "Not in universities, but on one's knees the kingdom of God is to be obtained." Significant is the advice given to a candidate for the ministry whose faith was by no means firmly settled. An aged servant of the Lord told him to preach confidently, but to regard it as his sacred duty never to preach anything of which he was not fully convinced. Truthfulness and honesty are absolutely necessary in the pulpit. It has been said that never before were there as many preachers as now who are professedly orthodox. While this is no doubt true, very many are outwardly so rather than possessors of living faith.

#### Thoughts of the Times.

*The Problem of the Age.* Body or soul, matter or spirit—that is the question. It is the fundamental problem in the discussion between science and religion. Is matter or spirit first? Is one of these the essence of being and the other but its manifestation? If monism is postulated, must we conceive it as spiritual or as material? Can we, perhaps, get behind both matter and spirit to a substance which is neither the one nor the other, and yet has the power of producing both? Establish spirit as supreme, and not only is the materialism of the age overthrown, but the essential condition for religion given.

At the basis of the ethical, as well as religious struggles of the day, is the question of the supremacy of the body or the soul. All pleasure must decide in favor of the one or the other. The problem is whether the law of the mind or of the flesh shall prevail. All the tendencies of society may be classed under these two heads. So that the Hercules of modern times, socialism, is laboring to solve the great question as to whether the body or the soul shall be supreme. Now, it is the advocate of the body; but more spiritual factors are also

asserting their rights, and may yet leaven the material lump.

And Catholicism? The same fundamental problem. Protestantism says: The spirit supreme, the body its minister. Catholicism, however, deifies the body in the form of an external, visible church, an earthly representative of Christ, a hierarchy, a perpetual sacrifice, a real transformation in the eucharist. It makes of the words that are spirit and life mere body.

*A Word of Warning from Prof. Christlieb.* "For years I have taken pains to study in detail the mistakes and the omissions in state churches which have led to serious separations. I find that they have always been essentially the same. The churches have not understood the day of their visitation. In times of deep inner degeneracy God in mercy has always sent voices urging to repentance, calling away from the perverted course to the old and only source of salvation for the church, namely, the gospel. The leaders of the church refused to hear and to understand. Therefore they have been obliged to learn wisdom through severe losses. At a time when millions are estranged from our church, let us not make the same mistake. . . . Let us not dispute much, but let us act, counsel, and help."

*The State Church.* As a sign of the times we note the fact that a journal in Berlin, edited by a court-preacher, enters the most emphatic protest against the union of church and state. "The state church is in itself an undesirable form of the church. It places under a false point of view the most important activities of the church, the appointment of the leading personalities, the training of the pastors, the legislative power and the government." Not only theoretically, but also in practice, the most weighty ecclesiastical affairs are decided according to political expediency, without even

considering the wishes or best interests of the church. Where the church itself should be independent in determining the course to be pursued, the whole matter may be left to the decision of the cultus minister; and a state-reason may be made to outweigh real spiritual interests. The results are disastrous. Especially in our day, when freedom has become so fascinating, should the church be free to manage its own affairs. "In the present the spiritual powers strive to secure a form corresponding with their nature in order that they may unfold what is peculiar to them." Instead of being free to do this, "the church, more than any other institution, is dependent on the State, which is altogether different in character. . . . It is our conviction that the source of most of the difficulties of our church is to be found in amalgamating politics and religion."

Another religious journal says: "Our relation to the state has become intolerable, particularly so far as Rome is concerned." Many similar utterances are found; and the frequent reference to the call of Prof. Harnock to Berlin in spite of protests from the authorities of the church, give evidence that this is the occasion of the earnest demands of many that the church should either be more independent of the state or else wholly severed from its control.

*The Origin of Religion.* Among the shallowest views that have found currency in our day are the theories which attempt to account for religion solely from man's environment, or from human elements that have nothing in common with religion. Religion is thus treated as really foreign to man, and for that reason is thought only fit to be ignored or rejected. It ought to be self-evident that religion can grow only from a religious germ; that man cannot be religious unless he has a religious nature; that consequently the char-

acter of his environment can serve only as the condition for the development of something existing in himself; and that if religion were foreign to man, both its origin and continuance would be absolutely unaccountable. No argument should be needed to prove that nothing can be developed in man unless the capacity for such development is found in him. Nothing is better established than the fact that there must be in man a psychological basis for religion; and that therefore religion is an essential element in his nature. Whatever form may have been taken by religion in the process of human development, every form is proof of the original endowment of man with a religious nature.

In the origin and development of religion the environment is, therefore, not creative, but promotive. This has, of course, been recognized by the deeper thinkers, who were not so foolish as to imagine that what is foreign to man can be a product of man. On the Continent greater prominence is now given to this view in works on the philosophy and history of religion. Thus Ramoehoff, a Dutch writer, emphasizes the fact that religion could not possibly develop from anything not distinctively religious. However religion in our day may differ from the primitive religion, in *kind* the psychological religious element must originally have been the same as now. This is also the view of Prof. Otto Pfeleiderer. He says, in a recent article: "The deduction of the laws and customs of society from merely utilitarian principles is exactly the same positivistic error as the deduction of religion from merely sensuous needs. In both cases the cardinal truth is ignored that man originally possessed an ideal factor impelling him beyond selfish interests. That Godlike germ in his original constitution is the condition for the development of all true humanity. It is

a serious error, even the deepest misfortune, that our age, intent on isolated phenomena, does not appreciate or recognize this bond of union between the spirits, this holy element."

What is true of religion is true also of morality; conscience and duty are not imported into man, but are the product of an original endowment of his nature.

#### Fruit and Seed.

THE powers which work in the human personality are as real as the forces which work in nature. The spiritual processes in man must have a spiritual cause. Those who fail to find God in matter may find his similitude in man. There is deep meaning in the words of the scientist Fechner respecting religious objects: "It would be absurd to suppose that nature has so made men that they are necessarily and so universally impelled to believe in an object for whose existence there are no real grounds." Are not all our deeper instincts a school-master unto God?

NATURE, with its mathematical exactness and undeviating regularity, has been made the law and the limit of reason. The nature of the thinker is overlooked, and the mind is lost in matter. On some who have regarded themselves as mere tools to work in nature's quarries is beginning to dawn that the thinker is greater than his thought, and that the mind is superior to the external forces which it interprets and systematizes.

THAT personality which is coming to the front includes all the elements of humanity. It has reason as well as sense, heart as well as reason; and it follows to their source and to their goal the deep inner needs and impulses as eagerly as it pursues the logic of the understanding. It appreciates poetry as well as prose; and while it builds on

facts, it also has acumen enough to behold in theories and speculations the nature of the mind which theorizes and speculates. When the mind conscious of things, likewise becomes conscious of self, it will find among its treasures conscience, soul, and spirit; and in these it will recognize the human basis and evidence of ethics and religion.

FEUERBACH and Strauss teach that God is the creation of the human brain, and this brain like the rest of man, they regard as only matter. Therefore God is the product of matter. Since like always produces like, this matter must itself be divine. The very existence of the idea of God leads the mind below the bottom of materialism.

A GERMAN anatomist has dissected many a human body, and declares that he has never found the soul. Astonishing! If there is a soul he surely would have discovered it. Did he find any life in the dead body? No. Of course; then there was none before the body died. Did he find any mind, any thought, any affection? No. Therefore there are no mind, no thought, no affection. The following reply has been given to the anatomist. A cat listened with admiration to the song of a nightingale. Ambitious to learn the secret of such charms and to acquire them himself, he caught the sweet singer, tore it to pieces, and found to his astonishment no music. He devoured the nightingale, and even then instead of making the night vocal his mian was the same as before.

MATERIALISTIC realism is the fashion; idealism is unfashionable. But fashions change; their season may be very brief. Not idealism is a failure, but the taking of idealism for realism. Shakespeare is not worthless because his dramas are not histories. Idealism as a revelation of the spirit of man has fundamental truth and an

abiding significance. In its ideals the spirit mirrors itself.

WE search in nature for analogies of mind, and of religion, but are apt to forget that the mind and religion may have much to which nature furnishes no analogy. Jesus resorts to nature for parables, but does not limit himself to nature. He resorts to human life and thought for truths which nature cannot teach. The parables of the Good Samaritan and of the Prodigal Son cannot be transposed into terms of nature. Even the lost sheep requires a shepherd to give it a spiritual meaning.

LIVING thought is the urgent demand; thought with present actuality and with present adaptability. But the thought that lives now strikes its roots in the past. Thought with vital energy is the flower of the thinking of the ages and the fruit of the totality of historical development. The present is the seed of the future, growing on the root of the past.

THE isolation of subjects has had its day. Specialization is possible only because there is a general organism from which the member can be separated. Nothing can be fully understood by itself, but only as a member of the organism and in its place in that organism. Philosophy and theology permeate each other; the science of an age crops out in its literature; all the problems of life inspire poetry and fiction; much of the suffering, of the brutality, and of the aspiration of humanity culminates in socialism; and all that is truly human and divine is concentrated into religion. Isolation is death; even the heart cannot beat if taken from its place in the system.

THE age of individualism is but a transition period. It is necessary, in order to prove the dignity of the personality and the supremacy of the individual, to prove that the church and state are mere abstrac-

tions except so far as they are constituted by concrete persons. There is no mass unless formed by its constituent particles. Not alone, but in social relations, receiving life from society and contributing to its life, as a part of the totality, the individual receives his proper place. No one who truly lives, lives unto himself.

AN individualism that is socialism, and a socialism that is individualism, furnish a solution to some of the weightiest problems of the day. A century of individualism is followed by an age of socialism; and it may require more than a century to prove that the individual must be social. An age of specialization must culminate in a period in which the total results of the specializations will be reaped in general principles and in an all-comprehending system. Specialization is not an end, but means to an end. So the end of individualism is solidarity. The individual lives, but in the whole of society. And in the all which he helps to constitute he lives as an individual, a distinct personality, a self-determining will, but not a mere wave on the sea, and yet as an integral part of the whole.

WHOEVER fathoms what is deepest in the human heart, knows the meaning of its agitations, and then leads it to rest and peace in what is highest, is the master of the age.

THERE was a time when the main question was: *What* shall we believe? The question is now supplemented by others: *Why* shall we believe? *How* shall we believe?

RELIGION formerly began with God, and from the sublime heights of Divinity preached down to men. Now it begins with man, his religious nature, his spiritual needs, his aspirations, and ascends from man to God. Man was formerly treated as made for religion; now religion is also viewed as made for man. For-



merly religion was revered as divine; now it is gloried in as also perfectly human. Christ is no less its human than its divine ideal.

Its principles constitute the weakness of Catholicism; its compact unity gives it strength. Its principles constitute the strength of Protestantism; its divisions make it weak. From its origin till the present the wisdom and strength of Jesuitism have been most strikingly manifest in using the weakness of Protestantism to promote Catholicism.

It is said of Richard Rothe that he

learned early to construct everything for himself, not being content with the appropriation of what others had thought. Kant's constant advice to his students was to think for themselves. What significant hints at a time when men are said to "think in crowds," and to be willing to let "the spirit of the age" do the thinking for them. Bluntschli was no doubt right when he affirmed that most persons have fashions but no principles, and that they have not really been educated, but are simply controlled by custom.

### MISCELLANEOUS SECTION.

#### The House as Used in Bible Illustration.

By JAMES M. LUDLOW, D.D.

#### No. III.—Doors.

NOTE some incidental uses of the door in Bible imagery:

*Eccles. xii : 4 : "The doors shall be shut in the streets."*

Literally, "double doors." This occurs in the description of the decrepitude of an old man: "The keepers of the house (the arms) shall tremble, and the strong men (the legs) shall bow themselves, and the grinders (the teeth) cease, because they are few, and those that look out of the windows (our natural interest in the world) be darkened, and the double doors shall be shut in the street." By "double doors" is meant those bodily functions which have double organs—eyes, ears, nostrils, lips, the openings of sense and communication with the world. It is a great thing to have the house of the soul stored with good, with true thoughts, bright hopes, sweet loves, comfortable conscience, the various food of Divine promises, and best of all is to have God, the source of all good, inside with us when the double doors no longer open. I once heard a man cursing with screeching rage his coming blindness, and a paralytic swearing at his fate with half-

palsied tongue, struggling impotently like a convict resisting the shutting of the doors of his cell. But, on the other hand, some of the sweetest tempered persons are blind or deaf. Beethoven was full of music though deaf; the music was stored there in his knowledge of harmony through previous study. Milton's mind was full of light, though he was blind; the vast stores of knowledge were laid in before the doors were closed. Old Sir Edward Dyer wrote a sentiment as wise as it is sweet:

"My mind to me a kingdom is,  
Such present joys therein I find,  
That it excels all other bliss  
That earth affords, or grows by kind."

*Proverbs xxvi : 14 : "As the door turneth upon its hinges, so doth the sluggard upon his bed."*

The door is going much of the time, but it gets nowhere beyond its hinges. It may creak and grind never so much as it swings forward and backward, but it makes no progress. So a lazy man is not inactive. The soul can never keep still. As the body gets tired lying motionless on a bed, and turns from one side to the other, though too lethargic to get up, so is it with the mind. It thinks, it plans, it wants, it frets, is most vexatiously active when we

are trying to do nothing. Rest, there is none. The only choice we have is in our kind of restlessness; in being restless for some good purpose, in some cheering occupation, or restless in unsatisfactory, dismal selfishness; the restlessness of a bird soaring or of a bird flopping.

*Psalms cxli : 3 : "Set a watch, O Lord, before my mouth; keep the door of my lips."*

Oriental watchmen put their beds down just outside the door of the shops. A thief might conceal himself in the day-time in the bazaar, but he could not get away with the goods.

Thus every bad utterance is something stolen out of the soul. A foul word lugs away the gems of purity; a false word steals the gold of honesty; a harsh word takes the tapestries of love; a proud word runs away with the carpets of humility; an infidel word steals the lamps of faith.

But a bad word unspoken is a virtue saved. Most of us need one of the Lord's private watchmen to catch these slippery rogues of utterance.

2 Corinthians, ii : 12 : "*When I came to Troas for the gospel of Christ, and when a door was opened unto me in the Lord,*" etc.; and, 1 Corinthians, xvi : 9 : "*A great door and effectual is opened to me*" (at *Ephesus*).

The door is here used as a figure of opportunity. Life is like a house with a long hallway. There is not much in the hallway. We use it only to pass through as we enter the rooms of service. Stragglers may walk in it, but they get no good of the house thereby. The only satisfaction of life is in the chambers of definite duty. Some never amount to more than hall stragglers through life. They are seen abundantly in public society, but few miss them any more than they miss their shadows when they slip out the back door of death.

But what a palace is life as the Lord arranges it! How many rooms of contentment and blessing! The doors line the corridors. They swing wide open at the touch of a devoted purpose, a willing mind. Opportunities to be as useful as angels are all around us. Yet some people, rich enough to help thousands, educated enough to command positions of influence, shrewd enough to make almost any enterprise they take hold of succeed, go gaping stolidly through the world, wondering what life is for. An opportunity to do good is the Lord's door standing ajar; how many of us slam these doors in our own faces because we do not want to serve? How many of us are afraid of some shadow that lies on the door sill, and magnify all objections to entering upon duty? Paul had no such disposition. At Troas a door of service was opened, *i. e.*, a good chance to preach the gospel; but Titus, who was to work with him, had not come, and he had to go off and seek him. The zealous apostle could hardly bear the disappointment, and said: "I had no relief for my spirit." This loitering in the hallway he could not stand. Neither did opposition ever daunt him. If a door of duty opened, he would enter though devils crowded the threshold. Indeed, the more obstacles the more enthusiastic he was, if he could only see the Lord's light within. Thus when he said at Ephesus, "A great door and effectual is opened unto me," he gloried in adding, "and there are many adversaries."

Notice that Paul called an opportunity to do a good thing "*a door in the Lord*"; something more than one of the Lord's doors; a door leading into where the Lord himself was. Christ is always to be found in the chamber of usefulness. In there we come into companionship with the all-working Spirit. We always find Christ where service awaits us; in the garret where poverty is to be re-

lieved, in the cell where we bring the news of the soul's great liberation, in the sick room, and wherever by word or deed we go in His name.

Observe some things that the Bible associates with the door:

Gen. iv : 7 : "*Sin lieth at the door.*" Like a wild beast beside the tent ready to devour; like a detective watching the house, or a jailer on guard over a prisoner. Each of these figures suggests a very solemn truth.

Wild beasts are attracted to the neighborhood of lonely dwellings by the refuse thrown out, or by the scent of viands within. The devil goes about as a roaring lion, but he crouches and lies in wait where he scents the prey. Sin thus attracts temptation. You may say: "I shall escape the consequences of this sin. No one knows it. I do not believe in God's watching to punish." But there is a law of your nature which you cannot escape, viz., that by one sin you become the prey of other sins. Men know this danger without the Bible telling them. George Eliot ("*Romola*," p. 213) accounts for the commission of horrid crimes by "that inexorable law of souls, that we prepare ourselves for sudden deeds by the reiterated choice of good and evil which gradually determines character." Emerson ("*Compensation*") says that this sort of "punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it." Rousseau ("*Confessions*") says from his experience: "Inclinations that might be easily overcome drag us on without resistance . . . insensibly we fall into perilous situations against which we could easily have shielded ourselves, but from which we can afterward only make a way out by heroic efforts that stupefy us, and so we sink into the abyss, crying aloud to God, 'Why has thou made me so weak?' God answers, 'I made thee too weak to come out of the pit, because I made thee strong enough to avoid falling

into it.'" Having committed sin, the soul becomes cowardly, like one who hears the wild beast growling at the door. It distrusts self. It cannot believe in God's keeping. Rabshekah thus taunted the Jews (2 Kings xviii : 23) when he told Hezekiah that he dared not trust in his own God, because he knew the people had not obeyed him.

And sin lies at the door like an officer of justice to arrest the soul. Whenever the thoughts go out from the chamber of selfish littleness, and we think of our relation to other souls and to the great Soul over us, we are grabbed by the conviction of sin. That is the reason some of us do not think much of moral subjects: we are afraid to; we know the consequences. And there is no use waiting for the sense of sin to die out, for God's detective to go away. He only sleeps by the doorstep, and the slightest moving of our soul awakens him. Longfellow notes this, as he says, (on Satan's sifting Peter—Luke xxii : 31):

"Wounds of the soul, though healed, will ache:  
The reddening scars remain, and make  
Confession.  
Lost innocence returns no more.  
We are not what we were before  
Transgression."

The apostle uses the figure of the door similarly—James v : 9 : "*Behold, the Judge standeth before the door.*" This explains why conscience is always gloomy after sin: it is because He who is the eternal righteousness casts His shadow across the threshold of the soul. In some Eastern houses there are no windows, the doorway serving for lighting as well as for passage. A party of us lurching by invitation in a Druze house in the Lebanon had to drive away the curious villagers who looked in at us through the door, the only opening, because they made it so dark that we could not see the food. God fills the whole light-way of the soul when He looks in at us, and unless He shines on us with the light

of His countenance, His stern righteousness makes the soul all dark within.

Turn for relief to other Bible scenes at the doorway.

Exodus xiii: 22: *The blood of the passover Lamb was smeared on the lintel and the two side posts of the door.* The avenging angel did not stop at that door, but passed over; and with him every shadow of evil withdrew. This symbol the intervention of divine grace, through the sacrifice of an atoner. "Sin lieth at the door," but pardon also waits there, if the soul reverently accepts it. The blood was put on the door post with a brush of hyssop weed. So the psalmist prayed, "Purge me with hyssop, and I shall be clean." It is a momentous question, Are the gates of life so marked with the blood of the great Lamb of God which this symbolized?

Rev. iii: 20: "*Behold, I stand at the door.*" We saw that not only sin in its natural consequences, but also in the person of the judge, was at the door. How complete this contrasting picture of grace! Not only is there salvation, but a living Saviour is at the door. In all the outgoings of life we come face to face with that sublime personality, God. Do we meet Him as our Judge, or as our Saviour? Meet Him we must; we have no choice about that; but we have choice as to the character in which we meet Him; what He shall be to us; what destiny He has in store for us.

But observe that as the friend, God comes closer to us than He does as Judge. "The judge is at the door;" but the Saviour says, "*I knock; if any man hear my voice, and open the door, I will come in and will sup with him, and he with me.*" We miss the meaning of salvation if we imagine it to be only lack of condemnation, lack of fear, lack of perdition. It is God's full blessing within the soul, for it is God Himself within the

soul. But one may be within your doors, and you have little benefit of his society; it all depends upon what you talk to him about. You can keep within the formalities, or on the level of the common-place with a great scholar, artist, or traveler, and thus miss the blessing of his presence. Therefore it is a wise thing in introducing a new acquaintance to tell something about him; otherwise two who might have helped each other more than anybody else on earth could have helped either may part, having given each other only what anybody else might have given. So also we miss the blessing of God in us because we do not use Him as our guest, in which capacity He comes to us. How He would teach us if only we would drop the babble of our little thoughts and hear Him! How He would inspire us to purity, to love, to hope, if we would only open every chamber of our hearts to His spirit! Christ within the doors of our confidence! Ah! that is the summation of every blessing.

#### Rev. Charles H. Spurgeon: His Ministerial Enterprises and Personal Habits.

BY REV. C. SPURGEON.\*

THE Preachers' College adjoins my father's church in Newington (a part of London), and has been in existence for twenty-five years. It was established for the purpose of better qualifying young men who are already preaching for the ministry. The college is not intended to make ministers, but makes men that are ministers better ministers. The candidates for admission have to be preaching at least two years before they enter the college, and so give satisfactory evidence of their qualifications to become preachers. These young men have been gathered from the workshop, the office and the country fields, and have taken up the work of preaching. They have not

\* An interview for THE HOMILETIC REVIEW with the son of Rev. Charles H. Spurgeon.

been ordained, for in the Baptist denomination there is no form of ordination.

The institution is entirely free to them; both education and board and lodging are given gratis. The students lodge in the families of church members, and in that way get the benefit of the home influence.

In their collegiate training the students begin at the very elementary study of languages, the very grammar of Greek, Hebrew and Latin. Then there is a theological course, special discussions on doctrinal points, etc. This is the usual theological course, about the same as is pursued in the regular Baptist colleges. On Friday afternoons my father lectures to them, first generally taking some of the old Puritan authors and giving them a digest of their writings, and for the rest of the time giving them a free-and-easy talk upon some practical religious subject in connection with the ministry. His lectures to students, which have been published in three or four volumes, contain also advice in regard to the culture of the voice, action, gesture and points of that kind.

My father is President of the institution; my uncle, the Rev. James Spurgeon, my father's brother, is Vice-President, and conducts classes. Professor Gracey is Principal of the college, and leads them in Hebrew, Greek and theological subjects. Professor Fergusson teaches metaphysics, grammar and history. Professor Marchant takes them through the elementary classics. Professor Cheshire is the scientific lecturer in science, astronomy, chemistry, etc., thus providing the young men with illustrations from the realms of science for their sermons.

For all this there is no charge whatever. The college is supported by voluntary contributions, the main source being the weekly offerings on the Lord's day at the Tabernacle,

which each year equal in pounds the date of the year. For the year 1889, for instance, there will be 1,889 pounds. The sum never amounts to that exactly from the specific collection for this purpose, and at the end of the year the deficiency is made up from the general collection. I do not know the origin of this custom, but I know that it has always existed, and, being a somewhat peculiar idea, it may have its influence on some persons, and so influence them to contribute to the fund. The annual Conference supper is another source of revenue, when the friends of the institution gather together, have a supper and a pleasant time, and subscribe. This year the subscription amounted to 3,600 pounds.

About eight hundred men have passed through the institution since it was organized. Of course they are not all settled as ministers, as death and other causes have decreased the number of actual workers. They go all over the world, and there is scarcely a country that does not have its representatives. The majority of them, of course, settle in England, a great many go to the rural districts, though, you may say, every city has its Spurgeon as well. Some of the students have turned out to be excellent preachers. The Rev. Archibald G. Brown graduated from the Preachers' College, and is pastor of the London Tabernacle, the second largest Baptist church in London, my father's being the first. Quite a number of our students have been engaged in the Congo mission; two of them, Maynard and Chambers, died while engaged in that work. Several are located in the United States; there are one or two in New York City. You will find them in nearly all the English colonies; in Australia and New Zealand there are quite a number.

These preachers are very successful. Coming as they constantly do under my father's influence, it is

quite natural that they should take their manner very much from him; they cannot help but imbibe some of his spirit and style. They are evangelical ministers and preach very practical sermons. Several of them, after leaving our college, have taken degrees at Oxford and Cambridge. It has been sometimes asserted that the Preachers' College turns out very crude material; of course, the men who have gone to Oxford and Cambridge refute this statement, prove that they have capability and that they can, if necessary, take rank with the first scholars in the land. But though these young men as a class may not be cultured, they do very effective work for the church and the cause of Christ. Many of them are particularly successful in revival work or, as we term it, evangelistic work.

In this connection I might allude to the work of my mother. Some twelve years since she commenced to send theological works to the poor ministers who had graduated from the college; also other books that would be found especially useful to a clergyman. Many thousands of books have been sent to all parts of the world in this way. It is a work that is done in a very quiet manner, but it is none the less important, and is certainly highly appreciated by those who are its beneficiaries.

Another of the Spurgeon enterprises is the Orphanage, in which 500 fatherless children, boys and girls, are maintained. This institution is supported by voluntary contributions, and a distinguishing feature about it is there is no "canvassing for votes." I must explain that phrase to the American reader. Nearly every charitable institution in England supported by private enterprise receives its money from annual subscribers who give what they see fit. Each pound that they give entitles them to one vote on the admission of a candidate to the institution. When

a person wants to have some one admitted he will go among the subscribers and "canvass for votes" in order to secure enough to warrant the admission of the candidate. This is often a difficult, sometimes an impossible thing to do for persons without means or influence. A poor person may unsuccessfully apply for admission year after year. I have in mind now the case of a party who made six or seven applications year after year, only being able to secure 500 votes when 1,500 were necessary. Under this system it is not the most necessitous that gets the benefit of the institution, it is the one who has the most influence and money.

In the management of the Orphanage no such system prevails, consequently there is no tramping around to ask this or that man for votes. With us the worst case secures admission first. When an application is made for admission the usual schedule is filled out, stating the child's age, a description of the parents, their occupation, how the father met his death, number of children in a family, whether they have any friends who can and will support them. So, if there is an application from a mother, totally unprovided for, with seven children, and another application from a mother with one or two children, the one who has the seven children has her application granted because she is in greater need. The cases are considered and acted upon by a Board of Trustees. The children wear no distinguishing garb, but are dressed like ordinary children and maintain their individuality. As they do not wear a charity costume they do not feel that they are going away from home to a work-house. Several of the lads who have been at this Orphanage are now holding very responsible positions in houses of business, some have become ministers and one of them is now Secretary to the Orphanage.

In regard to the personal habits of

my father, I will say that on Saturday night after six o'clock he prepares his two sermons for the following Sunday; he has not, probably, decided on the subjects until that time. He never writes a sermon, but simply makes a few notes upon a sheet of note paper. On Monday he revises his Sunday morning sermon, which has been taken down in shorthand and transcribed. Tuesday and Wednesday he is generally away somewhere preaching, besides attending to his literary work in the day time. Thursday is service night, generally preceded by inquirers' meeting, when he talks with those about to join the church. Friday he attends the Preachers' College. Saturday morning he attends to correspondence and has a reception for visitors in the afternoon. There are two church services on Sunday, morning and evening, each of which is attended by 6,000 persons.

My father believes in extemporaneous preaching; his expression is that preachers should prepare themselves as much as possible, then lay aside the writing, and speak straight out. He does not believe in reading sermons, but in natural talking. He thinks that young preachers can cultivate this gift. Many of them, probably, have the gift and it is lying dormant; it might become almost extinct, whereas if they cultivate it it grows stronger.

It has been asked why my father does not visit the United States. It is simply because he feels he cannot leave the work he has on hand. He has a great regard for the people of this country. Whenever he goes anywhere it is simply for the purpose of absolute rest and quiet. He has lately been to the South of France, and at present (June, 1889,) is in fair health.

#### The Pastor and the Physician.

By REV. J. N. EDWARDS.

THE cure of souls and the cure of bodies are not only related but corre-

lated. The men who teach and practice them should be in close sympathy and practical co-operation.

Unfortunately, there has sometimes been needless antagonism between ecclesiastical and medical practitioners. Professor Ebers, in "Uarda," depicts the strife between bigotry and science already in full progress behind temple walls in ancient Egypt. Jewish physicians took the lead in the mental emancipation of their people after the disruption of the nation by the Romans. The Levites, healing by prayer, sacrifice and miracle, aided by absurd prescriptions, were long hostile to the trained medical class; yet to the physicians of that race the civilized world owes an immense debt. When the Christian Church got imperial sway it set up as arbiter over all branches of knowledge. Priest and monk assumed the right to heal bodies as well as souls. Former medical knowledge was almost wholly obliterated. The common treatment of disease was degraded to healing by relics, amulets, image-worship, priestly or kingly touch, and vulgar remedies equally primed with superstition. Was it strange that students of scientific medicine should be repelled from a religion so contrary to both nature and grace as that of medieval Europe? The saying which then arose, *Tres medici, duo atheisti*, may have been a monkish slander, or it may have represented a fact for which the doctors were hardly responsible.

To-day, the actual relation existing between this noble profession and the Christian Church is very different. No other secular calling presents a more friendly attitude toward Christianity. In one of our cities every regular physician, with a single exception, is a professed follower of Christ. One New York congregation contains 40 medical men, of whom 28 are members of the church. Many of the leading phy-

sicians of England and America have been shining lights of Christian character. At the International Medical Convention in Washington, Sir James Simpson, himself a Presbyterian elder, presented to every member a "Life of Christ" of his own writing. The number of commissioners to the late Central Assembly in New York who bore the title of M. D. attracted remark.

The work of Dr. W. H. Thompson, professor in the New York University Medical College, in behalf of medical students has been for many years an encouraging feature of the religious life of the city. As many as 200 students from the various medical colleges have frequently been found in his Bible-class in the Y. M. C. A. Hall. The Sunday evening meetings in Dockstader's Theater, supported by the Christian students of these colleges, are another interesting sign and a power for good.

This encouraging condition exists in face of the skeptical drift of the age and the materialistic influence of one-sided physical science. The physician of our day may not have the same capacity for belief confessed by Sir Thomas Browne in the "Religio Medici," when he says: "Methinks there be not impossibilities enough in religion for an active faith." Yet, withal, Sir Thomas was a hard-headed, keen-witted doctor in his day, a striking evidence that religious faith and the practical reason are not antagonistic but complementary. Numerous examples in the medical profession prove the same still true.

For keeping alive the spiritual side of their nature against many opposing influences, Christian physicians acknowledge their indebtedness to the church with its ministry of truth and grace.

Well indeed have they repaid the debt. The clergy gratefully acknowledge the faithful professional ser-

vices freely rendered to them and their families by their brothers of the medical profession. Pastors know also the great amount of self-sacrificing work done by them from pure charity, in attendance upon the suffering poor. Their heroism is unsurpassed. Those eleven Northern physicians who laid down their lives in the yellow-fever epidemic at Norfolk, and many others who have elsewhere made the same consummate sacrifice, should never be forgotten. Yet more numerous are the unrecorded martyrs of medical devotion. So exacting upon vital strength are the labors of this profession that it stands twenty-second on the life-rate list, according to English statistics, and still lower in our country.

The pecuniary return for this expenditure of labor, health and life is, on the average, not large. An estimate made a few years since showed over three hundred lawyers in the city of New York whose professional income was \$25,000 or more, while but fifty-two physicians touched that mark, and the rest earned a yearly average of \$1,200 against the parallel amount of \$1,500 for lawyers. The skillful guardian of life and health deserves, as a rule, all he receives. A large share of his life's work is gratuitous. In hospitals, dispensaries and homes of poverty he freely and conscientiously gives services which in many instances would cost the rich thousands of dollars. On missionary fields, alike in our great cities and in foreign lands, consecrated men and women dispense the fruits of ripest medical science, often with faithful ministry to the souls of the needy and perishing, for no earthly recompense beyond a bare support.

Our special concern, however, is with the practical inter-relation of the pastor and the physician. With such bonds of sympathy it should not be difficult to establish relations of friendship and mutual utility between these kindred callings. These



relations may be regarded from three points of view, as personal, pastoral and public.

1. *Personal.* The busy doctor and the burdened pastor will find little time for the enjoyment of congenial friendship; yet the lack is a loss to both. Each needs the other, to counteract the idealistic habit of the preacher, and the materialistic temptations of the doctor. To associate only within the lines of a profession is narrowing. The clergyman and the medical man, closely allied at some points, are in others at opposite poles of thought. Mutual intercourse will broaden one another's views, and keep both nearer to all the facts of life.

As the pastor needs the valued aid of his brother healer in matters of bodily welfare, so and much more, does the latter need pastoral influence for his own spiritual health. The physician is but a man, and, like others, a man of sins and griefs. He, too, must succumb to death, often in mid-life. In life and death, amid labors, anxieties and afflictions, he should have the faithful counsel and sympathy of the Christian pastor. No one of the flock will make better spiritual returns for work done. His very duties bring special temptations, to resist which he needs special support. If urgent calls make it easy to fall out of church-going habits, all the more reason for pastoral care and friendship.

2. *Pastoral.* In the actual contact between their spheres of work the physician may aid the pastor in many ways. The habits of city life separate them more widely than elsewhere, yet, in general, the practicing physician, especially if a Christian man, has many opportunities for cooperation which ought to be turned to good account. He may often inform the pastor of cases of sickness and need. At times he is in a position to speak a word of religious cheer and guidance which may save

a soul. The physician has avenues opened to him into the inmost life of the home and the secret thoughts of doubting or despairing minds, which are closed to the clergyman. He meets men of the world on their own level. He can give the minister many a hint for sermons or practical work worth more than anything out of books. He may save him from damaging blunders.

The pastor, also, is bound to help the physician in his work. The patient's faith in his medical attendant is a prime condition of cure. Let the pastor's influence confirm this whenever justifiable. A sagacious minister has remarked, "When you have a sensible physician and a reasonable pastor who know each other well and trust each other, they will together cure almost every curable case." But neither must interfere with the other without grave necessity. Evident malpractice indeed may be estopped by anyone, minister or layman, who is sure of it.

But the regular medical profession are right in their jealousy of empiricism. They have spent studious years and often money without stint in acquiring knowledge of the consummate results of science and experience; it is only reasonable that they should resent the amateur practice of presumptuous ministers as well as of pretentious quacks. The complaisant clergy who sign certificates of the miraculous powers of patent medicines often certify to their own credulity. The remedies they dispense must be prayers, not pills; the balm of Gilead, not the latest cholagogue.

In ministering spiritual consolation it is important to do the sick no bodily harm. Long visits, loud talking, lengthy prayers, a gloomy countenance, even undue sympathy, are all out of place. A devoted Christian physician once found a patient surrounded by weeping neighbors while her pastor was on his knees praying

in an exalted strain under the supposition that the woman was dying. The practiced medical eye saw at a glance that it was a matter of nervous collapse, but that the morbid intensity of feeling around her pressing upon the sensitive brain would soon induce a fatal end. He at once put them all forth, and succeeded in saving the endangered life.

It is sometimes necessary that all visitors shall be excluded from the sick room. This mandate will be willingly heeded by the judicious pastor. But if the physician, without good reason, forbids him to speak of religious concerns, he must assert his equal right and, with the permission of the family, fulfill his sacred duty. Such a case seldom happens. Most physicians welcome the timely visits of a pious, prudent, cheery pastor. Dr. Rush always encouraged them for the sick under his care.

The pastor will sometimes refer a morbid parishioner to the ministrations of the doctor, as more immediately needed than his own. On the theory of Petronius, *Medicus nihil aliud est quam animi consolatio*, a blue pill or its homœopathic substitute, may be just the prescription indicated for a case of spiritual blues. In certain cases regimen is as essential as prayer. Religious insanity might sometimes be forestalled by sedatives in lieu of lurid sermons. The ministry should understand the close relation of neurology to pneumatology. The doctor ought to recognize the marvelous virtue of the mental and spiritual pharmacopœia. Minister and doctor need to study both sides of physiological psychology.

3. *Public.* These two classes of educated persons devoted to the public welfare should stand together in all matters of the general good. Each in its place exercises wide influence in the community, the ministry largely by public speech, the medical fraternity often the more because it is not a talking body. Joined in the advocacy of reform and progress, their separate influence would be more than doubled.

Sociological redemption will not come till their united aid is given to solving the physico-moral problems that beset modern life. Together they should fight the legion of demons whose citadel is the saloon, but which often use the drugstore as an outpost. It is poor wisdom to wait till bad whiskey, bad air and bad reading have done their destructive work, and then struggle to the death to rescue a mere fraction of badly damaged humanity. The minister and doctor can do better than merely act as social wreckers to save the city's flotsam and jetsam. A gospel of prevention needs to be preached and practiced. That charity which breeds imprudence and dependence, whether it be the gift of money, or of medical services that save money only to be spent in drink, is a positive injury to society. None know this better than the pastor and the physician. Cleanliness will generally do more than tracts or drugs to save health, self-respect and morality, and prepare the way for the gospel. To promote this habit should be one of the first objects of workers among the poor. A free bath for dwellers in tenement houses where the facilities for private ablutions are wanting would be a valuable adjunct to any chapel. Visitors among this class ought to emphasize the necessity of cleanliness as a prevention of infection as well as a condition of moral and physical health.

In the fight with infectious disease the united efforts of physician and minister are demanded, especially among the ignorant. They should insist on private funerals for the victims of such diseases. Together they may do much to reform heathenish and injurious funeral customs.

The sins of the so-named better classes call for their conjoint warning and rebuke. The Franco-American crime of ante-natal murder will not be arrested in its baleful course till the pulpit and the medical chair combine in dead earnest to stop it.

Every sociological question is at bottom a moral question. Every moral question roots in religion. The physician and the philanthropist who recognize this basal fact work with God in redeeming mankind from the effects of the blight of sin. Thus working, they furnish gospel in the concrete of which the world cannot have too much.

## EDITORIAL SECTION.

## HINTS AT THE MEANING OF TEXTS.

## Christian Culture.

**Unconscious Loss of Spiritual Power.**

*And he wist not that the Lord was departed from him.*—Judges xvi. : 20.

SAMSON'S mighty achievements were due not chiefly to native superiority of strength, great as that was; but to supernatural and spiritual endowment. In each of his wonderful feats of power it is expressly said: "The Spirit of the Lord came upon Samson." When the Lord departed from him he was a defeated man.

I. Men who have once had spiritual power may lose it in part or entirely. Churches, ministers, Christian workers of every kind, need such power, must have it, or fail in their mission. Spiritual results can only follow from spiritual energy, wisdom, etc. This is not a permanent endowment. There are conditions of its possession, and conditions of its departure.

II. Loss of this power, sometimes instantaneous, through some great temptation yielded to. Generally it is gradual, through neglect of duty, declension in prayer, sinking into indolence, allowance of pride or self-righteousness. Imperceptible till the test comes.

III. Need of constant watchfulness against this. Be not deceived by absence of shock, and ease of conscience. Danger of giving the foes of God occasion to mock. Do not despair if in this condition. Abandon and resist the causes of the departure.

J. S. K.

**The Freedom of Law.**

*But whose looketh into the perfect law of liberty, and continueth therein, etc.*—Jas. i : 25.

LAW and liberty must be mutually coexistent. Law without liberty is despotism, and liberty without law is anarchy.

Study I. The nature of liberty in the light of law.

II. The nature of law in the light of liberty.

III. The liberty of law as conserving the law of liberty.

IV. The perfection of the law of liberty as illustrated in the Christian life. He is free born. The Creator of law who has fulfilled the law for him as a transgressor is the one who makes him free. Free as from a yoke of requirements necessary to salvation. Free as a child; glad service, spontaneous as the love which prompts it. — J. S. K.

**The Destruction and Restoration of the Altar.**

*And he repaired the altar of the Lord that was broken down.*—1 Kings xviii. : 30.

THE altar, the sacred possession of all the twelve stones which Elijah rebuilt to represent the whole of Israel. Broken down and deserted. Apply to practical desertion of worship.

I. When worldliness or any other sin absorbs the soul and prayer is abandoned. Skepticism as to reality and answer to prayer allows the fires to go out and the altar to go to decay. When even preaching usurps the place of worship, so monopolizing time and attention that worship is reduced to a minimum.

II. Restoration. Effected by calling to repentance, and vindication of the honor of God. Fire must come from heaven to rekindle, and special descent of the Holy Spirit of prayer and supplication will be the answer to diligent seeking.

III. Restoration of the family altar a special demand of our time. General decay thereof. Sad results. Blessed effects of restoring. J. S. K.

**Revival Service.****The Futility of Hiding from God.**

*And Adam and his wife hid themselves from the presence of the Lord God*

among the trees of the garden.—Gen. iii. : 8.

I. The sinner seeks to hide from God; (a) In denying or ignoring His existence. (b) In denying that He concerns Himself with us. (c) In shunning the places where He reveals Himself; the house of God, the company of the pious, the Bible, and other religious books, (d) lonely retirement. He hastens to scenes where he may more effectually forget God, and lose himself in the mass, thinking thereby to escape the All-seeing Eye.

II. The futility of this attempt. Scripture declares it in many places. "Eyes of the Lord in every place beholding, etc." "Whither shall I flee from thy presence?" "Thou God seest me." Forgetfulness of God does not affect the closeness of divine watching. "All things naked," etc.

III. The folly. It tends to presumption, while it brings no rest. Wisdom of hiding in God. J. S. K.

#### **The Obligation of a Public Confession of Christ and Promise Attached.**

*Whosoever therefore shall confess Me before men, etc.—Matt. x. : 32-3.*

I. CONFESSION of Christ, a duty to yourself. Candor, honor, self-respect, reputation and character involved in it.

II. Duty to others. That they may know the truth about you, that they may receive the benefit of your example as an inducement to go and do likewise.

III. To the church, exhibiting your love and confidence toward her, casting weight of influence and co-operation with her.

IV. To the Saviour, gratitude and loyalty demand it.

V. Promise of reciprocity on His part. "Him will I confess," etc. Stupendous honor and reward!

J. S. K.

#### **The Blessing of Being Under the Almighty Wings.**

*They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures, etc.—Ps. xxxvi. : 8-9.*

I. THE perfect satisfaction of every good aspiration. Man a bundle of wants which God alone can fill.

II. Undiminishing joy, the joy of the Lord, the river of thy pleasures.

III. Life from its fountain head. Therefore life in its purest forms, in its heavenly character. A direct communication with eternal vitality.

IV. Light to interpret all things, harmonize all things, and reveal the moral beauty and perfection of all things. Doubt, fear, sorrow, ignorance, sin, death, all scattered in God's effulgence. Not dazzling but delighting. J. S. K.

#### **Funeral Service.**

##### **The Destruction of Death.**

*The last enemy that shall be destroyed is death.—1 Cor. xv. : 26.*

I. DEATH is the king of terrors, the second mightiest power in the universe. Enemy to the body, subduing it to the dishonors of the grave, to family unity and happiness, heartless and implacable.

His destruction secured by promise of Christ, by death and resurrection of Christ. Already realized in great part through faith, the sting of death being removed, only the "shadow" remaining. He who gives us victory over all other foes through life may be depended on to give us victory over the last enemy.

III. In the final resurrection the destruction of the empire of death gloriously exhibited. J. S. K.

#### **A Summer Evening's Meditation.**

*And Isaac went out to meditate (pray) in the field at the eventide.—Gen. xxiv. : 63.*

THE wealth in present possession

and the bright prophecies of that to come did not secularize the son of Abraham. Devotion was still his delight.

I. *The place* : The open field, where, through nature's ministrations, lessons in the earth and sky, his thoughts might rise to nature's God, nature's solitude, purities, sympathies, educate the religious affections.

II. *The time* : At eventide. Fitted for such duty and enjoyment. End of the day's toil, confusor, glare—

quiet, solitude, the sinking sun, the silent stars coming out, the cool shadows of twilight falling out. All suggestive to a sensitive mind of life lessons. To Isaac a critical hour, the eve of a marriage, one directed by the Lord. Contrast with the frivolous engagements often made in summer holidays.

III. *Result*: Meeting Rebecca. A religious courtship, a happy marriage crowned with heaven's blessing.  
J. S. K.

#### LIVING ISSUES FOR PULPIT TREATMENT.

##### The Roman Catholic Church.

*The entrance of Thy words giveth light.*—Ps. cxix. : 130.

TWENTY years ago there was sent to the Evangelical ministers of the United States a letter prepared and signed by Rev. Drs. John Hall of New York, Wm. I. Budington of Brooklyn, and Daniel W. Poor of Newark, N. J., calling attention to the special need of instruction from the pulpit in regard to the essential characteristics of the Roman Catholic Church. The purpose was not any wholesale condemnation of that church, but such a clear understanding of its teachings and tendencies as should help the people to form an accurate opinion in regard to any phase in which it might appear, to discriminate between the good and bad, to help the one, and to check the other.

The need of such instruction has increased rather than decreased. The various discussions in regard to public schools, and the Jesuit movement in Canada, have aroused not a little bitter denunciation. On the other hand, the life of Father Damien, the leper priest of Molokai, the sermons of Padre Agostino, the new Savonarola of Italy, have made not a few hesitate whether a system which can produce such men is as altogether bad as some would make them believe. Other duties press, and the question is thrown aside with per-

haps a sneer at the "*odium theologium*" developed by it.

It is not our purpose to antagonize the Roman Catholic Church. With its good we have heartiest sympathy; for whatever it may have of evil, we have only the most careful judgment. What is essential is a thorough study and accurate statement of its teaching and of its acts. We have space here for only a few of the more noticeable points.

I. The strength of the Roman Catholic Church on this Continent. (a) In Canada. This is best attested by the facts. 1. Their number, over 2,000,000; 2. The recent action of the Canadian Government by which the Jesuit order has been reimbursed for estates seized by the French long before the English conquest; 3. That the school system of Quebec is practically entirely in their hands, while they are extending their power over Ontario and other provinces.

(b) In the United States. 1. As to their numbers, statistics vary. Dr. Dorchester claims for them in 1886, 7,200,000; Others give a much higher estimate. Whichever may be correct, the number is large enough to call for serious attention. 2. The persistent efforts to secure public money for the support of parochial schools, too often crowned with success, as is shown by the fact that from 1869-79 the city of New York gave to Roman Catholic institutions nearly \$7,000,-

000, while during the 19 years from 1869-88 they drew from the public Treasury nearly \$20,000,000. Looking at the amount of property held: the Roman Catholic Church controls \$4,200,000 worth of city property, for which they pay \$5 a year; the Protestant churches \$1,065,000, for which they pay \$402. In addition to the above sum, the Roman Catholic Church owns \$15,737,000 worth of property which is exempt from taxation. 3. Undoubtedly the Roman Catholic Church in the United States has not increased as would be expected from the heavy Catholic immigration, yet it is none the less clear that the hold of the church upon those who remain true to it is tightening, and a smaller company of obedient servants is more powerful than a larger number of hesitant followers. A certain writer estimates the loss to the church at 50 per cent., and bewails the weakness resulting. Without disputing his figures, we may dissent from his conclusions.

(c) In Mexico and Central America. Here the sway of the Roman Catholic Church is almost undisputed in every respect. The Protestant Missions have accomplished so far very little comparatively.

Another most important element in the strength of the Roman Catholic Church in America, and which is common to all the different sections, is the fact that they succeed so largely in holding the minor public offices. Not only is this true of large cities, where the aldermen, sheriffs, and police and judges are in a very disproportionate degree Roman Catholics, but the rule holds good even in smaller country places. Quietly, but persistently, they work their way into any and every position where an influence can be exerted in favor of the Roman Church. They also succeed in a marvelous degree in muzzling the press. Unless it be in the case of some great movement, like that in Canada, scarcely

a single daily journal will open its columns to even the briefest statement of their encroachments.

Space will not permit more now, but we shall recur to the subject again. Meanwhile we have said enough to show the necessity of examination of the facts and their tendencies. If it is right for Christian ministers to defend their own faith, it is right for them to expose attacks on that faith, not in the illiberal spirit that sees no good elsewhere but in that calm, dispassionate way which will put the public on its guard.

#### Trade Immoralities.

*A false balance is abomination to the Lord.*—Prov. xi. : 1.

A POPULAR pastor preached once on the immoralities of trade. At the close of this service two of the prominent members of his church, both successful business men, came to the platform stairs. Said the first: "Dominie, there is no use in preaching such a sermon. That sort of thing is never practiced by honorable houses or such men as compose this congregation." The other called the preacher aside and said: "Dominie, there is no use in preaching such sermons. The practices you speak of are so universal that they have ceased to merit your characterization of them. Every business house in this city does just that thing, my own among the rest. It isn't worth while to preach against it."

It was question night at a church prayer-meeting. One of the questions read: "A clerk, who in the course of his duties is expected to do what is neither just nor upright, asks at whose door the sin lies, his own, or his employer's?" One business man after another arose and answered: "Both are wrong; the employer for asking, the clerk for obeying!" As the meeting dispersed, one told a friend: "I know a business man, a member of this

church, who told his clerk that a certain piece of work must be finished by Monday. To the statement that that would necessitate working on Sunday, he replied: 'I do not wish you to work Sunday, but the work must be done.' The same man told of his experience as a boy in the employ of a man famous in church life, who used to send him to the top story of his great establishment to replace the labels of goods bought at auction with others indicating a very different sort of manufacture. So ingrained in his very being had become the distrust aroused by that experience, that he never saw the notice of an unusually dishonorable failure or defalcation but that his first thought was whether the criminal "was a prominent church member."

No one who lives in the life of a great city, is cognizant of its shadows as well as its lights, will fail to recognize that there is great advance in even common honesty. The very fact of the outcry when such flagrant violations occur shows that the public conscience is growing in sensitiveness. It is undoubted, too, that not a few seek the prestige of church membership simply for its pecuniary value. "It helps a

fellow to get on" to belong to a church, and could we trace the history of those men who have given most cause of rejoicing to the church's enemies by reason of their failures, we might very probably find that their public confession was a confession, not of their own sin and need of a Saviour, but of the high character of Christ's people, so that even worldly wisdom dictated adherence to their number. How emphatic, then, should be the warning from the pulpit against "false balances," "divers weights and measures," by which men discriminate against one or in favor of another. It is not merely the positive advantage of the Golden Rule, but the positive disgrace of dishonesty that should be set forth.

If the first critic of the pastor's sermon was right, still let the pastor preach, in order that that church may stand forth noted in its community not only for its strict integrity, but its steadfast opposition to all evil. If the second was right, then all the more let him preach; lest there be those who dare not search their own hearts to see whether their own conscience be alive or dead.

#### EDITORIAL NOTES.

##### To Europe For Three Hundred Dollars.

"WHAT can I see of Europe for \$300?" A correspondent asks us this question. We have referred it to Dr. E. P. Thwing, of Brooklyn, who has crossed the sea fourteen times, and written "Outdoor Life in Europe." He gives this concise and practical information.—[EDS.]

Thirty-four years ago, when the cost of an ocean passage was nearly double what it is now, I went to Europe and back by the Cunard Line, and was absent ten weeks, the entire cost of board and travel being less than \$300. Scotland, Ireland, Eng-

land, France, Belgium and the Rhine were visited.

In 1881 I went from Liverpool to Hull, along the coast of Norway, stopping at Stravengen, Bergen and Tronjheim, thence to Stockholm, Abo, Helsingfors and Finland to St. Petersburg; returning *via* Gota Canal, Cattogat, Copenhagen, Keil and Hamburg to Hull and Liverpool; distance, 3,678 miles. Steamer and railway fares were \$78.96. The board on the Norway coast four days was included in the ticket. Then I paid from Liverpool to Paris and return \$26.64, by the short Dover and Calais

route. On slower boats by Dieppe you have about one-half the expense.

In 1882 I made a tour of Spain, spending three weeks; first among the Pyrenees and Basque people, thence to Madrid, Escorial, Toledo, Saragossa, Barcelona and Figueras. The steamer and railway fares were \$97.31. Taking express trains and quick channel passage increased expense about \$20. This was from London out and back.

Going to Southern Italy and returning through Switzerland in 1879, I made a tour of Holland first. From London *via* Harwich, Rotterdam, Antwerp, Cologne, Heidelberg, to Balse, \$22. Thence to Geneva, Mont Cenis tunnel, Genoa, Pisa, Rome, Naples, Florence, Venice, Turin, Geneva, Lucerne, Paris and London, \$62.90. Total, \$84.90.

Other outline trips might be given, but these must suffice. If you are in England, \$100 will take you either to Russia and back, or to Pompeii and return, or to Madrid and back. From two dollars a day to four must be added for lodgings, food and incidentals, which vary with individual habits. At the Shaftesbury Hotel, Liverpool, I have found a Christian home, bed and breakfast, for four shillings. For three summers I have had rooms for six shillings a week and upward, at 128-130 Gower street, London, W. C. In Paris, at 8 Rue St. Hyacinthe, is a good hostelry, rooms two shillings and upward. At Geneva one can find a pension for a dollar a day, and dine where he chooses. The cost of ocean passage varies according to the localities of your state-rooms. Summer before last I went on the Inman line and returned on the *Umbria*, of the Cunard; went to Paris to the fetes, to Wales, and to the British Medical Association at Dublin, boarding seven weeks in London. Traveling expenses and board for the summer were \$200, including \$106 for the first-class steamer ticket.

#### Theological Training for Women.

HARTFORD THEOLOGICAL SEMINARY (Congregational) comes to the front with the announcement of a course for the theological training of women. In their circular the Faculty say that "this action is taken to meet the needs specially of women who are desirous of preparing themselves for Christian teaching, for the missionary field and for any religious work other than the pastorate." The course and regulations are in line with the present arrangements, and enrollment, promotion and degrees will be upon the same basis as those of other students.

We congratulate Hartford Seminary most heartily upon being the one to lead in what seems certain to be a great advance in Christian work. The idea that theological education belongs simply to a certain class of ordained preachers is a relic of the priesthood idea of the Jewish Church and the middle ages. All Christian workers, of whatever age, of either sex, should have as complete and as systematic an education as possible in the great truths of the Bible, and in the method of their application to the wants of the human heart.

There will doubtless be some who will look upon it as a dangerous innovation, as a stepping-stone to the pulpit and the official service of the sacraments. We do not think so, yet should that come, why should we dread it? What the world needs is the preaching of Christ. If men cannot or will not do it, and women can and will, then by all means welcome them to the foremost place in Christian service. We do not believe that the pulpit or the altar is the place where woman can do her best work, but at the bedside of the sick and dying many a woman's hand can give the bread and wine, many a woman's lips pronounce the benediction with a power of precious sympathy that few men could have.