

THE HOMILETIC REVIEW.

VOL. XXVI.—NOVEMBER, 1893.—NO. 5.

REVIEW SECTION.

I.—NEW TESTAMENT TEACHING OF HELL.

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THERE has been no universal opinion among men in respect to the final fate of the wicked. The Buddhists believe that the wicked, brought at last to submission and obedience to eternal law, shall, with the righteous, attain Nirvana—that is, unconsciousness or nothingness. The Persians believed that the wicked will ultimately be purified by fire and so saved. The ancient Egyptians believed that the incorrigibly wicked would ultimately be annihilated. The early Christian fathers taught that eternal life is the gift of God in Jesus Christ. The prevailing opinion of Christian teachers, since the days of Augustine, has been that the wicked would suffer eternal, conscious punishment. Some Christian teachers, through all the ages, have believed that all men would finally be saved from sin and enjoy eternal life. It is evident that if there is to be certainty of conviction and universality of agreement in respect to the ultimate destiny of wicked men, that conviction and that opinion must be based upon a revelation from God. Man's desires may show that for which he has an aptitude; his hopes may be a prophecy of that unto which he may attain, and his fears may be a forecast of a possible fate; but the certainty of the final outcome of choice and conduct and character can be known now only by revelation. The revival of the study of biblical theology will tend to lead to more common and more certain conviction of the ultimate destiny of men who believe not God and obey not the truth, but take pleasure in unrighteousness.

I shall therefore proceed to inquire what the New Testament says, what its words naturally mean, and what its symbolism and its direct declarations teach concerning the final fate of sinful men.

The received version of the New Testament has somewhat obscured its teachings by the translation of two Greek words of different meanings by

the same English word. The two Greek words Hades and Gehenna, the first meaning the place or abode of all the dead, irrespective of character, and the second meaning a place in which the wicked only are cast, have both been translated by the English word hell. The English word hell etymologically signifies, as does the Greek word Hades, an invisible and concealed place, and was fittingly applied to the abode of the dead. But the English word hell came, long ago, to denote a place of punishment, and to be, therefore, a mistranslation of Hades, and, more correctly, a translation of Gehenna.

Hades occurs ten times in the New Testament and Gehenna twelve times. In the eleventh chapter of Matthew and the tenth chapter of Luke Jesus says: "Capernaum shall be brought down to Hades."

In the sixteenth chapter of Matthew, Jesus says: "The gates of Hades shall not prevail against the Church."

In the second chapter of the Acts, a quotation is made from the sixteenth psalm, which says: "Thou wilt not leave my soul in Hades;" and this is declared to have been fulfilled in the case of Christ, whose soul was not left in Hades, and whose flesh saw no corruption."

In the first chapter of the Book of Revelation, Jesus, "who liveth and was dead," declares that He has the keys of Hades and of death.

In the sixth chapter of Revelation, Hades is said to follow after him who sat upon a pale horse, and whose name was Death.

In the twentieth chapter of Revelation it is said that "Death and Hades delivered up the dead which were in them," and that "Death and Hades were cast into the lake of fire." It is evident that in all these passages Hades signifies rather the place of the dead than the specific place of punishment. There is, however, one passage in which a place of punishment is included in Hades. In the parable of Dives and Lazarus, in the sixteenth chapter of Luke, it is said that in Hades the rich man lifted up his eyes, being in torments. But Lazarus, whom he saw, was also in Hades, though in Abraham's bosom. It is quite evident, therefore, that it was not sufficient to say that the rich man was in Hades to indicate his punishment, but that the punishment must be specified by special terms. In addition to these ten passages, in which Hades occurs, some manuscripts use the word in the fifteenth chapter of First Corinthians in the passage, "O death, where is thy sting? O grave [*Hades*], where is thy victory?" But the weight of authority is in favor of a repetition of the word *thanatos* (death) in the second question. As Paul is treating of death and the resurrection, it is natural that he should ask where is the victory as well as where is the sting of death.

Gehenna occurs twelve times in the New Testament. Gehenna is used eleven times by Jesus, and it is used once in the Epistle of James in the passage which declares that the tongue is set on fire of Gehenna.

In the fifth chapter of Matthew, Jesus says that the man who calls his brother a fool shall be in danger of the Gehenna of fire. In the same chapter

Jesus says it is better to pluck out the right eye or to cut off the right hand than that the whole body should be cast into Gehenna.

In the eighteenth chapter of Matthew the same expression is repeated.

In the ninth chapter of Mark it is said that "it is better to cut off the right hand, or to cut off the right foot, or to pluck out the right eye rather than to cast into Gehenna, into the unquenchable fire, where their worm dieth not, and the fire is not quenched."

In the tenth chapter of Matthew and also in the twelfth chapter of Luke men are warned not to fear them who kill the body but who are not able to kill the soul, but to fear Him who is able to destroy both soul and body in Gehenna.

In the twenty-third chapter of Matthew the Pharisees are accused of making their proselyte twofold more a son of Gehenna than themselves. And in the same chapter the question is asked, "How can ye escape the judgment of Gehenna?"

These passages mean that a proselyte to Pharisaic hypocrisy is doubly condemned to hell, and that hypocritical Pharisees cannot escape being condemned to it. Gehenna, therefore, is the place in which men are punished or destroyed.

In addition to the passages already quoted, in 2 Pet. ii. 4 there is a verb—*tartaroō*—translated cast down to hell, and applied to the punishment of angels.

With this understanding of the difference and the meaning of Hades and Gehenna, we are prepared to proceed to a study of the passages of the New Testament which refer to the final fate of the wicked.

In the third chapter of Matthew, John the Baptist calls men to repentance, for the kingdom of heaven is at hand. He says: "And even now is the axe laid unto the root of the trees; every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire."

"The presents (is laid, is cut, is cast)," says Alford, "imply the law or habit which now and henceforward, in the kingdom of heaven, prevails." Winer, in his "New Testament Grammar," says: "From the fact of the axe's being already applied, it may be inferred what fate awaits the bad trees."

"Already, however," says Meyer, "is the decision near at hand, according to which the unworthy are excluded from Messiah's kingdom and are consigned to Gehenna."

John the Baptist says that the Messiah, who baptizes with the Holy Ghost, baptizes also with fire, and He "will gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

John's conception of the divine kingdom is a vital one, in harmony with the teaching of the prophets who preceded him. In the first psalm the wicked are said to be like chaff, fit only to be driven away. In the tenth chapter of Isaiah it is said that "the light of Israel shall be for a fire, and His Holy One for a flame; and it shall burn and devour his thorns and

briars in one day." And in Malachi it is said: "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." The last of the Old Testament prophets is in harmony with those who preceded him.

The unfruitful and the worthless are fit only for burning. "The chaff," says Lange, "is the whole refuse of God's husbandry." "All that is not wheat," says Alford, "will be burned." Unquenchable fire does not denote inconsumable fuel, but fire which, like the uncontrollable blaze of a straw fire, cannot be quenched, and which consumes that upon which it feeds.

Such is the significant imagery by which John the Baptist teaches the final fate of the wicked.

In the seventh chapter of the Gospel by Matthew, Jesus says there are two ways open to human choice. The one is entered by a wide gate, the other by a straight gate; one is a broad way, the other is a narrow way; one leads unto life, *zōē*, and the other unto destruction, *apoleian*. This word *apoleian*, according to the Greek lexicons of Liddell and Scott and Robinson, means "destruction, perdition, and of persons, death." In the tenth chapter of Matthew and in the twelfth of Luke, Jesus bids men not to fear them who kill the body but who cannot kill the soul, but to fear him who is able to destroy (*apolesai*) both soul and body in Gehenna. And the primary meaning of *apolesai* is "to put to death, to kill, to destroy utterly." There seems to be significance also in the contrast between what men can do and what God can do. Men are able to kill, *apokteinai*, the body, but God is able to destroy, *apolesai*, both soul and body. In the fifth chapter of Matthew, and also in the ninth chapter of Mark, Jesus teaches that it is better for a man to pluck out the right eye or to cut off the right hand or foot, if that organ is a cause of offence or sin, rather than to be cast in entirety into Gehenna, where the worm dieth not and the fire is unquenched.

Gehenna is the Greek form of *Gah Hinnom*, the valley of *Hinnom*. This was primarily and literally the deep, narrow valley skirting Jerusalem on the south. In that valley, after the introduction of the worship of false gods, the idolatrous Israelites burned their children in fire to Molech (2 Kings iii. 10; 2 Chron. xxviii. 3 and xxxiii. 6). The valley came to be called "the valley of slaughter" (Jer. vii. 32). And the prophet said that in that valley the dead bodies of the people should be meat for the fowls of heaven and for the beasts of the earth (Jer. xix. 7).

The valley became in later years the common lay-stall of the city, where the dead bodies of criminals, the carcasses of animals, and every other kind of filth was cast to waste away by natural decay, or, according to late and, perhaps, somewhat questionable authorities, to be consumed by fire. Decay, however, is slow combustion, the decomposition and destruction

of a material body. The Jews employed this place as a symbol and its name as a designation of the nature and place of the punishment of the wicked. It is even claimed by some that in the conception of the Jews, prior to Christ, the Messianic crisis or judgment was to take place near Jerusalem, the hill on which the temple stood was to be the citadel of reward to the pious, and the punishment of the wicked, which was to take place in sight, would be in the valley of Hinnom below.

Without pressing Jewish conceptions into the teaching of Jesus, however, it must yet be noted that the valley of Hinnom, both in its actual use and in its symbolic character as used by Christ, is a place of decomposition and not of pain—a place where worthless and corrupt and dead things are destroyed, not a place where living things are tormented. The language of Jesus in the use of Gehenna is, therefore, in keeping with the vital conception of the Baptist, and, as in the imagery of the chaff and flame, so in the imagery of Gehenna it must, in all truthfulness, be admitted that the undying worm and the unquenchable fire designate the fact that they consume that on which they feed. If the fuel is inconsumable and if the wicked live forever, the proof of it must be found elsewhere than in the imagery of Gehenna.

In the thirteenth chapter of Matthew occurs the parable of the tares, in which Jesus says: "As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire." "The furnace of fire," says Lange, "is not Sheol or Hades, but Gehenna or hell, the place of punishment of those who are subject to the second death." "No doubt," says Meyer, "the tares are consumed by fire; still the point of comparison does not lie in their being consumed, but in the fact of their being set on fire." Symbolic language, however, must be interpreted according to the symbols. The effect of fire is determined by the character of that which is cast into it. Fire cleanses gold; fire consumes tares. Jesus says: "The children of the wicked one are tares."

In the sixteenth chapter of Matthew, Jesus, who is facing the cross and death, asks the significant question: "What shall a man be profited if he shall gain the whole world and forfeit his life?" The loss here is not of some possession or some part of a man, but of life itself.

In the eighteenth chapter of Matthew, Jesus repeats an exhortation previously made, and says, "It is better to enter into life halt or maimed rather than to be cast into eternal fire" (*to pur, to aionion*).

Jude seventh, which says that Sodom and Gomorrah are set forth as an example, suffering the punishment of eternal fire, cast some light upon the scriptural meaning of eternal fire.

The parable of the vineyard and the wicked husbandmen in the twenty-first chapter of Matthew, and the parable of the marriage of the king's son and the

rejection of the invitation on the part of those first bidden to the marriage supper in the twenty-second chapter of Matthew, apply to the relation of the Jewish nation to Christ and His kingdom at its inception, and except in the way of illustrating principles of judgment and of punishment in the divine kingdom, and in the exclusion of the man without a wedding garment from the marriage supper, they cannot be said to teach anything in respect of the final state of the wicked, and so may be passed by.

The twenty-fifth chapter of Matthew contains two parables and a prophecy. The parable of the virgins who went forth to meet the bridegroom represents waiting, and the parable of the talents represents working during the progress of the Lord's kingdom. At the coming of the Lord the punishment of the foolish virgins is exclusion from the kingdom. The door is shut, and they are left without. The punishment of the slothful and unprofitable servant is deprivation and degradation. The talent is taken from him, and he is cast into outer darkness.

The prophecy of judgment, in which all nations appear before the Son of man, who commends all who led a life of love and gave bread and water, hospitality and raiment, medicine and ministry, and condemns all who led a life of selfishness and withheld gifts and service, closes with the declaration that these last shall go away "into eternal fire" (which has already been considered) and into eternal punishment (*eis kolasin aionion*), and this eternal *kolasin* signifies properly an everlasting pruning or cutting off. The wicked are cut off forever from the source and sustenance of life, and condemned to a fate which is the opposite of that of the righteous, whose reward is eternal life.

The other two synoptic gospels add nothing to what is already taught except the parable of Dives and Lazarus, which is recorded in the fifteenth chapter of Luke. "The rich man," says Trench, "is in hell, or, rather, in Hades; for, as Abraham's bosom is not heaven, though it will issue in heaven, so neither is Hades hell, though to issue in it when death and Hades shall be cast into the lake of fire which is the proper hell. * It is the place of painful restraint, where the souls of the wicked are reserved to the judgment of the great day." This parable, therefore, which represents the state of a bad man after death, teaches judgment and punishment of sin after this life; but it teaches nothing as to the final fate of the wicked.

The Gospel according to John is a record of the teachings of Jesus Christ. It is a book of life. The motive which sent the Son into the world is love; the mission of His coming is that whosoever believeth in Him should not perish; the message of His Gospel is that "he that believeth on the Son hath everlasting life."

Of the Word who came into the world it is said, "in Him was life." Unto Nicodemus Jesus taught the necessity of a birth from above as the condition of salvation.

Jesus condemns the Jews of Jerusalem because they searched the Scriptures to find in them the way of life, and would not come unto Him of

whom those Scriptures testified that they might have life. To the Samaritan woman at Jacob's well Jesus revealed Himself as the giver of living water. To the Galileans who came to Him in the synagogue of Capernaum, after He had fed five thousand beyond the sea, Jesus declared Himself to be "the bread of God," "the true bread from heaven," "the bread of life," "the bread of which if any man eat he shall live forever."

Again Jesus claims to be the light of the world, which, if any man follows, he shall not walk in darkness, but shall have the light of life.

Again, He is the Good Shepherd, whose sheep shall never perish.

To Martha, who has expressed the hope that her brother Lazarus shall rise at the last day, Jesus says: "I am the resurrection and the life; he that believeth on Me, though he die, yet shall he live. And whosoever liveth and believeth on Me shall never die"—*i. e.*, shall not die eternally, *eis ton aiona*. "That is," says Alford, "I, and no other, am the resurrection and the life itself. Faith in Me is the source of life, both here and hereafter; and those who have it have life, so that they shall never die; physical death being overlooked and disregarded in comparison with that which is really and only death."

Again Jesus says to His disciples: "I am the true vine. He that abideth in Me, the same bringeth forth much fruit. He that abideth not in Me is cast forth as a withered and worthless branch, fit only to be burned." In fact, the revelation of grace is to the end that men may know the true God and Jesus Christ, whom He has sent, and so have eternal life.

And consequently such men as will not receive this revelation of grace fail of the eternal life. Such is the teaching of this gospel. They who are not born from above are flesh; they are not spiritual, but carnal; they do not belong to the eternal, but to the transient order of the universe. "He that believeth not hath been judged already" (John iii. 18); "He shall not see life, but the wrath of God abideth in him" (iii. 36).

His resurrection can be only to judgment (verse 23). He who will not take the living water nor receive the living bread, who will not eat the flesh nor drink the blood of the Son of Man, can have no life in him. If the sheep who hear and know the voice of Jesus receive eternal life and never perish, obviously they who neither hear nor know His voice receive not the eternal life, but perish.

According to the Gospel of John, which was written that men might believe that Jesus is the Christ, the Son of God, and that believing they might have life in His name (xx. 31), they who do not believe are condemned, are under punitive wrath, are left under the degrading power of sin and are doomed to death.

According to St. Paul, in the Epistle to the Romans, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" (i. 18).

"God, who will render eternal life to them who by patient continuance in well doing seek for glory and honor and immortality, or incorruption,

will also render indignation and wrath, tribulation and anguish upon every soul of man that doeth evil" (ii. 8, 9).

"As many as have sinned without law shall also perish [*apolutantai*] without law" (ii. 12).

According to Paul, in this epistle, the whole world is guilty or under the judgment of God (iii. 19). Sin reigns unto death (v. 21).

"The wages [*opsōnia*] of sin is death; but the gift [*charisma*] of God is eternal life in Christ Jesus our Lord" (vi. 23).

Men, according to this epistle, are divided into two classes, carnal and spiritual.

To be carnally minded is death, but to be spiritually minded is life and peace (viii. 6). Therefore, they who live after the flesh shall die (viii. 13).

The teaching of the Epistle of Romans accords with the teaching of the Gospel of John.

In the Epistle to the Ephesians (v. 6) and in the Epistle to the Colossians (iii. 6) Paul says: "The wrath of God cometh upon the children of disobedience." And in the Epistle to the Philippians (iii. 19) he says: "The end of those who live as enemies of the cross of Christ is perdition" (*apoleia*). In the Epistle of Second Thessalonians (i. 9) Paul says: "At the revelation of the Lord Jesus from heaven with the angels of His power, in flaming fire, rendering vengeance to them who know not God and who obey not the Gospel, the wicked shall be punished with everlasting destruction" (*olethron aiōnion*). *Olethros* means ruin, destruction, the consummation of death. Olshausen thinks that no other passage in Paul's writings is of equally decided import. The expression, "Shall suffer everlasting destruction from the presence of the Lord," has received three interpretations: (a) They shall suffer from the *time* of the Lord's appearing. (b) They shall suffer being *separated* from the Lord. (c) They shall by *virtue* of His appearance, as *causal*, suffer destruction. But it must be noted that whether the phrase, "From the presence of the Lord," means from that *time* or from that *point*, being separated from Him in whom is blessedness, or from that *cause*, if the presence of the Lord be the cause of punishment, that which the wicked suffer is *olethros*, destruction. This accords with 1 Tim. vi. 9, which says that hurtful lusts drown men in destruction (*olethros*) and perdition (*apoleian*). The use of these two words marks the completion of ruin.

James in his Epistle (i. 15) says: "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." "Sin," says Alford, "being perfected, brings forth eternal death."

"By *thanatos*," says Meyer, "is to be understood not only *temporary* death, but, as the opposite of the *zōē* which God has promised and will give to them that love Him, eternal death."

In the Epistle of 2 Pet. iii. 7 it is written as follows: "But the heavens that now are and the earth have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men."

St. John, in his epistles, emphasizes the fact that God gives eternal life, and that this life is in His son. "He that hath the Son hath the life ; he that hath not the Son of God hath not the life" (1 John v. 12).

In Revelation life and death are contrasted as in the preceding books of the New Testament.

Life is the inherent equality and possession of him who sitteth upon the throne (iv. 9, 10).

The rewards given are rewards of life. He that overcometh shall be permitted to eat of the tree of life, which is in the midst of the paradise of God ; he shall have a crown of life ; he shall not be hurt of the second death.

The vision of the last things revealed is a vision of life and death.

In the twentieth chapter it is written, "Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power." No matter what view may be taken of the time and scope of the first resurrection, the text means that there are some to whom there shall be no second death, and obviously there are some whose doom is to suffer a second death.

In the twentieth chapter it is also said that in the consummation of this world's history death and Hades were cast into the lake of fire. The past tense related to the vision of the prophet who writes the record. But the act is future. "This is the second death, even the lake of fire." "And if any was not found written in the book of life, he was cast into the lake of fire."

Meyer says : "The first death is easily understood as the end of the earthly life." Obviously, then, the second death is the end of the intermediate state between death and the final judgment. Alford says : "As there is a second and higher life, so there is also a second and deeper death ; and as after that life there is no death, so after that death there is no more life."

In the twenty-first chapter it is said : "The unbelieving and abominable, and murderers and fornicators, and sorcerers and idolaters, and all liars have their part in the lake which burneth with fire and brimstone. This is the second death."

The object of this paper is to present in brief compass the teachings of the New Testament, with only such comments as bring out the natural meaning of the words. The reader is left to draw his own conclusions. A brief summary of the teaching may be helpful. Pain does not have that place in the punishment of sin in the New Testament which it has held in theology. There is future punishment, as the parable of Dives and Lazarus clearly teaches. Men are rewarded according to their works. Men are beaten with few stripes or with many, according to their desert, as the parable in Luke xii. 42-48 teaches ; but pain does not hold the most prominent place in the punishment of sinners ; that is given to perdition. The wicked are foolish, like the foolish virgins. They are slothful, like the

idle man with one talent. They are rebellious, and obey not the Gospel. They are indifferent, and care not for grace and glory. They are worthless, like fruitless branches and like tares. They are objects of Divine condemnation. They are objects of punitive wrath. They are sons of Gehenna and destruction.

Their punishments correspond to their characters, and may be summed up under four or five heads.

The punishment of sin is exclusion. The foolish virgins are excluded from the marriage feast. Sinners are excluded from heaven.

The punishment of sin is privation. The slothful man's talent was taken away. Power and opportunity are both lost to the sinner.

The punishment of sin is degradation. The man without a wedding garment is cast out from the feast. The slothful servant is cast out into outer darkness. Sin always degrades the sinner and reduces him to a lower level.

The punishment of sin is perdition. The wicked are like chaff, like fruitless branches, like tares, fit only to be burned. The final punishment of sin is said to be perdition (*apoleia*), destruction (*olethros*), a place in a lake of fire, a second death.

It will be sufficient, therefore, to say that, if science discovers, or philosophy proves, or revelation teaches that man is, naturally, an immortal being, capable of living forever, irrespective of his relation to God, his personal character, his usefulness or unusefulness in the universe, then, of course, all the words and symbols which teach destruction and death as being the final fate of the wicked must be interpreted in harmony with the doctrine of man's natural immortality. But if science does not discover, or philosophy prove, or revelation teach man's natural immortality, then the words of Scripture must be interpreted in their natural and ordinary meaning, and we must accept as a very simple statement of fact the declaration of the New Testament that "the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."

II.—MODERN BIBLICAL CRITICISM.

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THE Bible is now the cynosure of all eyes. Never before in the history of Christianity have the sacred Scriptures been the subject of both scientific and popular study to the extent to which this is the case in our own day and generation. It is true that Protestant theology, in accordance with the formal principle of the Reformation, that the Word of God is the sole rule of life and faith, has always built upon the foundation of the prophets and the apostles, of which Jesus Christ is the chief corner-stone. Yet the growth of zeal and enthusiasm for direct Bible study is a marked char-

acteristic of modern evangelical Christianity. Nor has the advance in this direction been one merely of degree ; it has also been one of kind. In not a few respects the modern Bible student looks upon the sacred records with other eyes than those with which Protestant scholars of earlier generations regarded them. Great and grand are the dogmatical systems of the Protestant theology of the sixteenth and seventeenth centuries, noted and notable monuments of logical skill and dialectic acumen ; yet those that reared these structures seemingly aimed rather at the development of a rounded and finished system than at a scientifically exact reproduction of the biblical teachings in their original import and contents. While the emphasis laid by former generations upon the divine character in origin and contents of the sacred writings warms the heart of every earnest student of God's Word, it cannot be gainsaid that they did not appreciate in its whole length, breadth, and depth the human element and factor, and in this way they denied themselves one chief source of accurate and exact biblical interpretation. In this regard there has been a new departure in the Bible work of our times. For the first time the historical principle in interpretation is asserting itself and is being recognized and appreciated at its full value. True, it must be confessed, the innovations resulting from this change of bases have produced not only gold and silver, but also wood, hay, and stubble. Yet this does not vitiate the correctness of the principle *abusus not tollit usum*.

Modern biblical criticism has historically become what it is at present. It is the result of factors and forces that have been operative for a century and longer. Astruc, in his literary analysis of the Book of Genesis, first developed the idea that more than any other has controlled the literary and critical research of the sacred Scriptures ever since. Although undertaken in defence of the Mosaic authorship of the first book of the Bible, the views of Astruc contained the germs of all the later developments in this department. The productive idea in the new methods of Scripture research was the study of the Scriptures as a literature, thereby opening from an entirely new point of view the prominence and importance of the human element in the composition of the sacred writings. And herein consists essentially the new element in modern Bible study and research. It is being recognized more and more that the Scriptures are not merely a revelation, but also the history of a revelation ; that they are not a codex of *dicta probantia* for the various doctrines of Christian dogmatics, but that the great principles of salvation were revealed to men ordinarily not in the shape of abstract truths and dicta, but were historically unfolded in the dealings of God with His people. The providential selection and guidance of the chosen people during the Old Testament period, as also letting the Gentiles go their own way, until in the fulness of time both should be prepared for an acceptance of salvation, and salvation should be prepared for them—all this was an educational process aiming at a realization of the ideals of God, the restoration of fallen man to his original estate. But

such an educational process is necessarily also an historical development ; and thus the kingdom of God which grew up for men also grew up with and among men. The presence and activity of this historical or human element in the unfolding in time of God's plans among men was more powerful than a merely superficial survey of the sacred records would suggest. The peculiar shape which the kingdom of God took upon earth—namely, that of a covenant relation between Jehovah and Israel—is undoubtedly owing to the fact that Israel was a Semitic people, among whom covenants are an established custom. Had God selected an Aryan people to be the medium of His special work among men, no doubt His plans would have been realized in an altogether different way. In itself there was no necessity that the covenant should be this way. Again, the fact that a Semitic rather than an Aryan people was selected finds a reasonable explanation in the intense religious feelings of the Semitic race over against the greater intellectualism of the Aryan races. That the pre-historic and pre-existing relation between the second person of the Godhead and the Father should find its expression in the *Logos* or Word can again be explained on the basis of the *Memre* and *Logos* ideas current in the Jewish and Jewish-Greek thought of the day, not, indeed, materially, but formally. The Spirit, in revealing the everlasting truths from on high, chose such ways, forms, and formulas as were current in that day, and which were readily and best adapted to convey these high truths. While it is naturalism run radically to seek for the sources of New Testament thought in the contemporaneous literature, yet the thoughts, ideas, and ideals of the day gave the shape and form that moulded the particular way in which this truth found utterance. Thus, both in the general plan of the kingdom of God on earth, which forms the sum and substance, the burden and contents of all Scriptures, as also in the details and particular features and stages of this kingdom, the historical principle can be recognized on all sides.

And this is true also of the sacred Scriptures as writings and as a literature. These books are not dictations. Their writers were not merely amanuenses or copyists of the Holy Spirit. Their work was not that of typewriters. These writings are indeed the Word of God ; yet this Word has been spoken through the medium of men. The holy men spoke as they were moved by the Holy Ghost ; but it was the men of God who did the speaking. It certainly is an altogether false conception of the Scriptures to imagine that their authors did not write out of the fulness of their own knowledge and feelings and convictions. Although the Holy Ghost did give them their thoughts, these nevertheless became their thoughts and found expression after their own manner. Just to what extent and limits the human element, through which the divine truth passed in being revealed to men, influenced that truth, is the great debatable ground between the various trends and tendencies of the day. The Scriptures never *ex professo* define this limit or influence ; its extent can be learned only

from a close and critical study of the details of the Scriptures themselves. The marks and signs and indications of this human element are apparent everywhere in the Bible books. In this regard the Scriptures have the most honest face of any book in the world. The time, the occasion, the historical surroundings of a book, the mental and intellectual characteristics of the writer, his style, his individual methods and manner of presenting the one great truth common to all Scriptures, appear on almost every page of the sacred writings. It is, accordingly, the most natural thing in the world that the critical discussions of the day have finally centred in the problem of the inspiration and inerrancy of the Scriptures. While conservative theology is willing, and also aids in the closest possible scrutiny of the details of the biblical books, it yet maintains, with the best of reasons and right, that a fair and honest criticism of the Bible books leaves them untouched, unimpeached, and unharmed as the sure and safe basis for Christian truth and faith. Radical criticism, on the other hand, assigns to the human element such a power and potency that it has perverted or even obliterated the divine, if, indeed, the latter, as such, is at all acknowledged. It is also true that not a few in the conservative ranks, while clinging most tenaciously to the revealed character of the Scriptures, admit that in non-essentials errors have crept into these books through their human authors, but that these errors do not impeach the veracity of the sacred oracles. In fact, one of the results of modern criticism is the movement to search for a different basis of Christian reliance and certainty than the written word. "It is written" is in many circles no longer a final appeal. Christian consciousness, the convictions as to the truth of the Gospel aroused in the heart through the Word, is regarded as the best foundation of Christian assurance and faith. There has thus been a transfer of basis, and this is one of the most important innovations resulting from the peculiarly modern methods of Bible criticism.

At bottom, however, the great controversy between the various schools is not one of the facts but one of the interpretation of these facts. In so far as the close literary and historical investigations of the Scriptures have brought out the minutest details as to their composition and history, the bulk of the data is accepted by both sides. The German conservative theologian does not regard it as a forfeiture of his evangelical standpoint to accept the documentary theory of the Pentateuch or the Deutero-Isaiah for chapters 40-66 of that collection; but he does regard it as a betrayal of his standpoint to accept the hypotheses of the origin and development of religion in Israel that is based upon these and similar literary dissections of Old Testament books. The mere fact of a literary analysis of the Pentateuch is not in itself a danger; but the structure of a naturalistic religious scheme erected upon this foundation in connection with works similar to those of the prophets is what causes the havoc. As far as the more literary problems are concerned, there was not great difference between Wellhausen and Delitzsch. Both accepted the priest codex or the legal

portions of the Pentateuch as the latest constituent parts of that work, differing only in the ante or post-exilic date assigned to this codex. Yet these two men differ *toto calo* in their interpretation of the Old Testament religious development. The one accepted the Old Testament as the evidence of God's gracious leading of mankind to an acceptance of the Messiah, when in God's own time and hour the Redeemer should appear; the other saw in these same books the natural development of a system of religious ideas unfolded from and in accordance with the genius and character of the people. The one saw God in the Old Testament and in its history; the other saw practically only man. The hasty classing of Delitzsch and men of his type, such as Stroock, Zöckler, and others, with the Wellhausen school, is based upon a total misconception of the standpoints of these two men.

Shortly before his death, the venerable Professor Delitzsch wrote a pamphlet in which he brought out prominently the "deep chasm" existing between the old and the new schools of biblical scholars in our day. These words are the truth. In reality there is such a "chasm." There is a deep-seated difference of principle between the radical and the conservative school of Bible students. The one is naturalistic and naturalizing; the other accepts the providential and special guidance and hand of God in history and in the Scriptures. It is folly beyond measure for the destructive critical school of the day to claim for themselves absence of prejudgments, a search for the truth in its simplicity and purity, and under the spell of no philosophical or theological ideas. Even if such a position were psychologically possible, it does not exist in this case. The more honest and outspoken among the negative and neological critics frankly acknowledge this. Kuenen, in stating his standpoint in one of his most prominent works, states that he proceeds from the premises that the biblical religion is one of the most important religions in history, nothing less, *but also nothing more*. A freer and franker acknowledgment of a naturalistic bias and a more open *petitio principii* for a biblical critic could not be asked for. At the same time, such an admission shows plainly how little those who claim "scientific" methods as their own peculiar possession have forfeited all rights to this claim. A method that accepts beforehand and *à priori* what is to be investigated or proved is not scientific. Dillmann, of Berlin, a critical scholar of acumen and boldness, emphatically charges the Wellhausen school with being controlled by the philosophical idea of natural development. He, their strongest opponent in the critical circles, has repeatedly shown that in order to unfold a development that is *gradlienig*—i. e., naturalistic, facts and data are perverted at will.

That these methods are not scientifically correct has also recently again been made apparent by another "scientific" investigator—namely, Professor *Klostermann*, of Kiel, who in the *Neue Kirchliche Zeitschrift*, during the past year, has published a whole series of lengthy articles to show that an entirely new reconstruction of the Pentateuchal analysis is demanded by

fair criticism. In this way much that has been claimed as "sure" results of modern biblical criticism has been discredited in its own house. Evidently the last word has not yet been spoken in the matter. Modern biblical criticism has not yet reduced the Bible to the level of the sacred books of the other nations of the Orient.

Another demonstration of the fact that in reality it is a contest of principles and not a discussion of facts between the two schools is clear from the controversy that has been raging in Germany on the origin, biblical character and authority in the Church of the Apostles' Creed. The main onslaught has been made on the expression, "Born of the Holy Ghost and of the Virgin Mary" (as the reading is in the oldest Roman form of the second article)—*i. e.*, against the pre-existent divine nature of Christ. There is practically no contest as to the facts in the case. The comparatively late origin of the present text of the Creed is acknowledged on all hands; also the fact that in Mark, over against Matthew and Luke, we have the earliest form of Gospel proclamation. Yet the arguments *pro* and *con* have demonstrated beyond a doubt that the root of the trouble is a difference in the faith concerning the natures and person of Christ. For the one party is He God from all eternity; for the other, He is of human birth, although especially gifted by the grace of God in His baptism. In reality, however, the "chasm" is here too.

While modern criticism has thus undoubtedly been the source of a great many blessings to the Church and to Christianity, having brought out prominently as never before features of the Word of God which were hidden to scholars of earlier generations, it should not be forgotten that in the name of modern criticism philosophical and naturalistic schemes are being hoisted upon the Bible, and the facts of the sacred Scriptures compelled to fit this Procrustean bed. While it would be foolish to reject something simply because it is modern, or to cling to something simply because our fathers taught it, it is equally foolish to accept a teaching merely because it is put forth in the name of prominent scholars of the day. One thing the Church can never give up, and that is the divine character of the Scriptures. New research may compel the Church to modify or change her traditional definitions of inspiration and of the relation between the human and the divine element in the Scriptures; but if the divine element as the controlling factor in her sacred records, both as to their contents and origin, are analyzed into a *nil*, then her foundation is gone. Fortunately her confidence in the Scriptures as the revealed oracles of God is based on other grounds than those of logic, archaeology, and history. This conviction is a matter of faith, to which critical research can only give complementary and confirmatory evidences, giving outward probability to inward faith. But even this evidence can stand unscathed if honestly managed. As Luther says in his battle hymn of the Reformation:

"The Word of God they shall let stand,
And not a thank have for it."

III.—TENNYSON'S POETRY ; ITS VALUE TO THE MINISTER.

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MR. TENNYSON was doubly endowed : richest on the artistic side, but ever strong in serious and elevated thought. He constantly touched the deeper problems of life. "The Palace of Art" traces the sin of the self-centred soul. In "The Two Voices" and "The Vision of Sin" he deals with the crisis-experiences of the soul, the significance of temptation and suffering, the reality of goodness, the mysteries of life and death ; and he meets them with earnest and manly contention for victory. With the growth of his work he is no less the artist, but ever more the man, the man with the prophet's vision and sympathy. He has learned the lowly lessons of the "cot in the vale," the lessons of human need and sympathy, and is profoundly stirred by the problems of the race ; not the voice of a petted and select few, but the voice of the generation. He has learned to feel with

" Men, my brothers ; men, the workers ;"

to care for all that touches their welfare ; to rejoice in the triumphs of true liberty ; to thunder in scorn and wrath against the social tyrannies that crush the souls of men, and

" The social lies that warp us from the living truth."

"In Memoriam," the record of the shattering and rebuilding of a moral world in a man's soul, is the most religious poem since "Paradise Lost." The immediate purpose of the poem, aside from the natural expression of grief, is to cherish a love which is deathless, and to follow it into the unseen world and the world of the nobler future, and bring back all the blessed results for the individual and the race. And it has a still nobler purpose—to give form and vividness to the religious truths which every thinking man is trying to connect with his every-day experience. "In Memoriam" is the voice of the age-spirit in religion ; so true is it that we find the very words of the poem constantly used ; they have become the language of the noblest thought and hope of the age.

But it is from the series of poems called "The Idylls of the King" that special illustrations will be drawn.

From the first we notice the Laureate's interest in the Arthurean legends, seen in "The Lady of Shallott" of 1832, "Morte d'Arthur," "Godiva," "Galahad," "Launcelot," "Guinevere." These were but studies for the poems that appeared from 1859-72, and now collected under a single title of "Idylls of the King." They have the scenery and action of chivalry beautified with the ideal of the Christian spirit.

It is an epic of the soul—in the words of Tennyson,

" Shadowing sense at war with soul."*

* See "Poetry of Tennyson," by Henry Van Dyke.

Arthur is a man in whom the soul has already conquered. He would gather about him men in harmony with himself, who should receive the impress of his own character, and with whose aid he would build up a social and moral order. The great foes to this hope are not external, but inner; not the heathen, but the evil passions in the men and women of his Table. The beautiful vision of human society—it is only a dream as long as evil passions rule the heart. The contest between the good and the evil can be traced through successive cycles of the epic.

In the coming of Arthur doubt and the senses are put against faith and the spirit. Arthur wins the Queen Guinevere, his throne is established, and he begins his reign with promise. Faith triumphs at the first. In the story of "Gareth and Lynette" true ambition contends with false pride. Gareth is willing to serve as kitchen-knave that he may win at last his knighthood. And he wrought

" All kinds of service with a noble ease
That graced the lowliest act in doing it."

His devotion overcame the high-spirited Lynette, who could see noble life only with the stamp of outer honor and place. So far the vision of Arthur is unclouded. But now a change comes.

In "Geraint and Enid" the guilty love of Lancelot and the Queen begins to throw its baleful shadow over the Court. Geraint suspects the pure and loyal Enid, and puts her to the sorest test. But a pure woman's love triumphs over jealousy, and the higher life is still in the ascendant.

Now the lower elements in the epic gain strength. The keen, subtle tempter Vivien is victor over the old magician Merlin, in whom passion would seem dormant and intellect supreme.

Between the Lily-maid of Astolat and the jealous devotion of the Queen stands Lancelot, a noble and sinning soul; and though he would be pure, his old sin is so woven with his better parts that guilty passion conquers.

The Holy Grail contrasts a superstitious with a spiritual faith. The knights who would seek the Holy Grail as a wonder, a miracle to strike the eye, "followed wandering fires;" while all who regarded it as a symbol of inner purity—Galahad and Percivale, and the dull, honest Bors, and even Lancelot, sin-stained—attained to the vision.

In "Pelleas and Ettarre" the victory is again with evil. The young knight, the dream of the early chivalry embodied, mocked and despised and betrayed, rushes out into the night.

The hero of "The Last Tournament" is the fool. He knows that the Queen is false, that the oaths of the Round Table are broken, that the old order changeth; but he is faithful to the King, and by his faith he has been lifted out of the baseness of his life, and made a man, and shall preserve his soul. While Tristram, the child of genius, with every endowment but faith, laughs at the higher life, sings of "free love, free field, we love but while we may," and dies in his lawless passion.

“ Queen Guinevere had fled the Court, and sat
There in the holy house at Almesbury,
Weeping.”

The King finds her before marching to meet his doom. And here the climax of the epic is reached. The guilty Queen lies low upon the floor, dead before her shame. The King, the hero of a great faith, forgives while he condemns, and leaves the hope of his love in her heart.

“ Perchance, and so thou purify thy soul,
And so thou lean on our fair father Christ,
Hereafter in that world where all are pure,
We two may meet before high God, and thou
Wilt spring to me, and claim me thine, and know
I am thine husband.”

The last poem, “The Passing of Arthur,” pictures the change that sweeps away all men and plans. The King is smitten through the helm in the last weird battle by the west. His single faithful knight, Sir Bedivere, cannot look beyond the outward appearance of death, and so mourns the death of all their hopes.

“ But now the whole Round Table is dissolved,
Which was an image of the mighty world ;
And I, the last, go forth companionless,
And the days darken round me, and the years,
Among new men, strange faces, other minds.”

But Arthur's faith is unwavering. The soul rises conqueror over the last enemy. Death does not end all for the individual or for society.

“ The old order changeth, yielding place to new,
And God fulfils Himself in many ways,
Lest one good custom should corrupt the world.”

To know these poems is to know and feel the great truths of human life. The pulse of the race is in them. The first is sin, mother of all woes, destroyer of all order. There can be no perfect society in the world until sin is removed.

“ The children born of thee are sword and fire,
Red ruin and the breaking up of laws.”

But over against this dark truth is the brighter one, the possible conquest of evil. Arthur is true to his ideal, and in spite of all seeming defeat and loss he remains the victor.

And then, again, the “*Idylls*” teach the vicarious element in human life. The characters are members of a society, parts of an organism. The evil lives spread their baneful influence over others. No noble act either is solitary. Where faith conquers its influence is far-reaching. No true life is wasted. No penitent life is lost. Love triumphs at last over sin.

“The *Idylls of the King*” abound in fine descriptions of simple objects of nature. Take the following from “*Geraint and Enid*” :

" Arms on which the standing muscle sloped,
As slopes a wild brook o'er a little stone."

" They vanish'd, panic-stricken, like a shoal
Of darting fish."

" Whose souls the old serpent long had drawn
Down, as the worm draws in the withered leaf
And makes it earth."

Take a single picture from " Merlin and Vivien " :

" So dark a forethought roll'd about his brain,
As on a dull day in an ocean cave
The blind wave feeling round his long sea-hall
In silence."

Here are two from " Pelleas and Ettarre " :

" Like an old dwarf elm
That turns it back on the salt blast."

" And all talk died, as in a grove all song
Beneath the shadow of some bird of prey."

Every poem is rich in such pictures. Enough have been quoted to show the effect upon the minister's vision and taste of such close and appreciative observation. Strength and suggestiveness are essential elements of pulpit speech, words that give to truth a bright and sharp edge.

Notice the following lines as studies of strong, condensed expression :

" Victor from vanquished issues at the last."

" The world's loud whisper breaking into storm."

" So grateful is the noise of noble deeds
To noble hearts, who see but acts of wrong."

" He is all fault who hath no fault at all."

" Being too blind to have desire to see."

" Who revered his conscience as his king."

" They judge all Nature from the feet of clay,
Without the will to lift their eyes, and see
Her godlike head crown'd with spiritual fire,
And touching other worlds."

It is easy to make a long list of illustrations from these poems of moral and spiritual truths that would give light and heat to the words of the preacher ; they touch conscience, prayer ; sin, its folly, sudden discovery, blinding and binding influence ; the mission of life, the law of service, the law of progress, repentance, and penitence wrought by forgiving love.

The quotation of three or four passages will show Tennyson's worth to the pulpit in the field of illustration.

Look at this vivid picture of the binding power of sin :

“ He seemed as one
 That all in later, sadder age begins
 To war against ill-uses of a life ;
 But these from all his life arise, and cry,
 ‘ Thou hast made us lords, and canst not put us down.’ ”

Many, strangers to Tennyson, are familiar with the beautiful lines on prayer in “ *The Passing of Arthur* : ”

“ More things are wrought by prayer
 Than this world dreams of. Wherefore, let thy voice
 Rise like a fountain for me night and day.”

Stronger still is the prayer of the King as he stands before shattered hopes. It seems a voice out of the Psalms—“ *Why dost thou cast me off ?* ” as he stretches forth lame hands of faith, and groping, and calling to what is felt to be Lord of all :

“ I found Him in the shining of the stars,
 I mark'd Him in the flowering of His fields,
 But in His ways with men I find Him not.
 I waged His wars, and now I pass and die.
 * * * * *
 My God, Thou hast forgotten me in my death ;
 Nay, God my Christ, I pass but shall not die.”

Where can be found a more pathetic commentary on the Foolish Virgins than in the “ *Song of the Simple Maid* ” to unbind the heart of the Queen, that the pent-up sorrow might find tears :

“ Late, late, so late ! and dark the night and chill !
 Late, late, so late ! but we can enter still.
 Too late, too late ! ye cannot enter now.
 “ No light had we ; for that we do repent ;
 And learning this, the bridegroom will relent.
 Too late, too late ! ye cannot enter now.
 “ No light ! so late ! and dark and chill the night !
 O let us in, that we may find the light !
 Too late, too late ! ye cannot enter now.
 “ Have we not heard the bridegroom is so sweet ?
 O let us in, tho' late, to kiss his feet !
 No, no, too late ! ye cannot enter now.”

But the study of Tennyson is not urged chiefly because it will furnish ready matter for sermons. The true sermon is a growth, not a manufacture ; not the cramming together of convenient materials, but the expression of real knowledge and genuine sympathies. The real problem for the minister is to see and to feel, to gain the open vision and the open heart, the whole man open to all the voices of God and the age. And these pages have been written in the profound conviction that the study of such a poet as the one who has just “ *crossed the bar* ” has to do with a pure and keen perception and sensibility to the highest truth.

We can rejoice in Mr. Tennyson as a teacher of the noblest things of truth and life, as an ally of spiritual work. "His face looks out upon these darkening days, grave, strong, purified by conflict, lighted by the inward glow of faith. He is become as one of the prophets—a witness for God and immortality."

IV.—LESSONS FROM THE LIFE OF SPURGEON.

BY PROFESSOR T. W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

THE death of good and great men tends to beget serious reflections on the part of all those who have at heart the best interests of the world and the Church.

How can their places be filled? we ask. How can the work which they have been called upon by Providence to lay down be taken up by those who can bring to it similar ability and zeal and courage? For a time fear and despondency may have sway, until we remember that their death, as their life, has been providentially ordered, and that it is the part of those who survive them to heed the call of God to more untiring service.

These departed worthies of a truth teach us "from their urns," and the lessons that we learn as we tarry at their tombs may be as fully fraught with blessing as those they taught us when among us. Some of these lessons from Mr. Spurgeon's life may be of value. We notice, first of all, that God raises up, in His own way and time, special men with special gifts for special services. 'Twas so in the case of Paul in his relation to the spiritual needs of the Gentile world and the composition of the biblical canon. 'Twas so as to Luther, and Knox, and Zwingli, and Melancthon, and the memorable list of what the old historian Fuller calls "the English worthies." 'Twas signally so in the apostolic work of George Whitefield and the two Wesleys, whether that work lay in the direction of preaching the Gospel to the masses or adding to the hymnology of the Christian Church. Often these men appear without much apparent antecedent fitness, and their subsequent success is explainable only on the ground that, as they were divinely called, so they were divinely endowed to do a work impossible for any other hands to do. The history of such representative men as John Bright of England and Abraham Lincoln of America is sufficient evidence of this.

Quite devoid of any advantage in the way of liberal learning, it would almost seem as if the teachings of the academy might have interfered with the distinctive mission assigned them. Such personalities as John B. Gough and Dwight L. Moody are so unique in character, qualification, and aptitude that no ordinary explanation will answer as accounting for their extraordinary work, and we are driven, perforce, to the theory we have stated. A brilliant inventor might have been lost to the scientific world

had Edison pursued the common methods of educational life, as the "Cotter's Saturday Night" might have also been lost to English letters had Robert Burns spent at the University of Edinburgh the time that he spent at the plough studying the daisies in the fields of Ayrshire. So it would seem that the late poet Whittier was what he was and wrote what he wrote by special gift and by special call; and what lover of lyric verse would wish it otherwise? Within the sphere of the Christian Church, and as related to the moral needs of modern England, Mr. Spurgeon furnishes a notable evidence of this higher law. There is a supernatural selection as well as a natural selection—a summoning and survival of the fittest under God's immediate control.

He raises up and casts down whom He will and as He will. He surveys with His sovereign eye and purpose the universe that He originated and controls, and here and there, at special junctures, issues His supreme behest to this one and that one whom He has chosen to carry out His gracious designs. When, early in Mr. Spurgeon's life, serious efforts were under way to secure his entrance upon a course of liberal study, and, somehow or another, the arrangement for a conference with his instructor failed, all that we can say is that it failed because it was so designed by a higher mind, and because the great spiritual teacher of the English yeomanry and commonalty was to stand among them as one of them, so as to know and meet their deepest needs.

By this it is not meant that any premium is placed by Providence upon an uneducated ministry, or that any man has thereby a right to assume that he can safely enter on ministerial work until duly and thoroughly qualified; but it is also meant, and is fully meant, that when God so pleases He may call to high service those whose preparation for it He has Himself secured in His own way, and to whose ultimate success Heaven itself it pledged.

An additional lesson from this instructive life is seen in that every gift and talent was utilized to the full. No man in the modern Church has more conscientiously carried out the teaching of the parable of the talents, and thus deserved the high eulogism, "Well done, good and faithful servant!" He observed with scrupulous fidelity the injunction of the apostle to his young fellow-worker in the ministry, "Neglect not the gift that is in thee." His conversion at sixteen years of age under the special impression of the words, "Look unto me and be ye saved," reminds us somewhat of the conversion of the great Augustine through the special influence of the words of Paul, "Not in rioting and drunkenness, not in chambering and wantonness, but put ye on the Lord Jesus Christ." "The grace of God," says Mr. Spurgeon, "was vouchsafed to me that moment." Preaching at eighteen years of age, his labors from that time on to the day of his death were scarcely less than marvellous in their versatility and intensity and practical result. In addition to his exacting pulpit and pastoral work, he was engaged in editorial duty, as in the publication of *The*

Sword and Trowel; was actively interested in the Stockwell Orphanage; in the Colportage Association for the circulation of wholesome literature; in the Book Fund for indigent clergy; in the educational work of the Pastors' College, and as an author in the preparation of such helpful volumes as "Morning by Morning," "Evening by Evening," "John Ploughman," "The Saint and his Saviour," and "The Treasury of David," not to speak of the thousands of sermons issued by the press and scattered to the ends of the earth. Dying at the comparatively early age of fifty-eight, it might be said that he died prematurely and as a victim of overwork, as did John Summerfield and Henry Martyn and David Brainerd. Mr. Spurgeon, we believe, would not have had it otherwise, and did not for one moment regret that even health itself and length of life were sacrificed to his absorbing ambition to make full proof of his ministry. He regarded some things more important than health, and seemed to feel that if men of the world were willing to imperil and lose it in the pursuit of fame and wealth, he should willingly jeopardize it on behalf of the great interests he had espoused. What love he had for his work, and in it! "In season and out of season," he could say to his people, as Paul said to the Corinthians, "I will very gladly spend and be spent for you." As Apollos of Alexandria, he was "an eloquent man, and mighty in the Scriptures;" a modern Stephen, "full of faith and the Holy Ghost." What a joy preaching was to him! When he was not able to preach standing he would preach sitting or even reclining. It was the work of his heart, and nothing save absolute physical prostration could deter him from it, while, even on his sick bed, as at Mentone, he taught the truth to those about him.

And this he did with but one intent—that lost men might be saved and good men be made better. His preaching was, first and last, pastoral in its type, soul-saving and soul-quickening, and made all the more effective by the marvellous voice that God had given him and the equally marvellous command that he had of a homely, simple, pungent English. We speak of the king's English. Mr. Spurgeon's English was the people's English, and carried the truth of God straight to the conscience and heart of the every-day public. 'Twas thus that "the common people heard him gladly." As a further characteristic, we may note his unswerving faith in the Bible. "Mighty in the Scriptures" himself, he desired that all his hearers should be. His memory was charged with Scripture. His mind and heart and entire being were saturated with it. He had it at his fingers' ends and tongue's end, as he knew his alphabet and his name. The early doubts that were induced by his reading of Thomas Paine were soon dissipated by the assuring influences of the Bible, so that when he preached he did so as if he had been on the Mount and seen God, and brought a message from his Master directly down to the people. He could truthfully say with the apostles, "We cannot but speak the things that we have seen and heard." "We speak that we do know, and testify that we have seen."

"We believe, and therefore speak." He had no apology to offer for the Bible, and did not ascend the Christian pulpit, as so many of the modern ministry seem to do, simply to stand on the defensive and protect the truth against assault. Much less was he a time-server and trimmer, suiting the message with a cultivated adroitness to the tastes of the most fastidious hearer.

He had a commission from God, and fulfilled it. The word that was given him he delivered in the terms in which it was given, remembering the curse pronounced against him who dared to take from it or add thereto one jot or tittle. He believed in the Bible as he believed in his own being, and consigned most of the so-called higher criticism to that "down-grade" theology which he so stoutly opposed.

It is suggestive to note that, as his closing days were fast approaching, it was this thought of the truth of the Bible and a necessity of faith in it that seemed to occupy his mind. Thus he spoke to his people: "My time is ended. I can only pray to the Lord to give you to believe in Him. If I should never again have the pleasure of speaking for my Lord, I should like to deliver, as my last confession of faith, this testimony—that nothing but faith can save in this nineteenth century; nothing but faith can save the present unbelieving Church; nothing but firm faith in the grand old doctrines of grace can bring back to the Church again a full tide of prosperity. The Lord give you to believe to the utmost degree."

Thus he lived and died. Thus he taught and wrought. Thus he professed and confessed the faith, and had but one ideal in life—Christian usefulness to the glory of God. Mr. Spurgeon was not a great scholar, or a great thinker, or a great man in the technical sense of the word. In every other sense, however, he was great, and so much the worse for those who are great only in the scholastic sense. There is a greatness of soul which is greater than all other greatness, and this he had. He had, if we may so express it, a genius for goodness—what Mr. Arnold would call an instinct for goodness, that "sense for conduct" which develops itself in all the varied graces of character. Nor was Mr. Spurgeon a great preacher in the merely intellectual sense. So much the worse for the great preachers. He was an eminently good preacher. As with Paul, his "speech and his preaching were not with enticing words of man's wisdom, but in demonstration of the spirit and of power." "The deep things" with which he had to do were not those of the schools, but of the spirit. From first to last his preaching was what all preaching should be—pneumatic, permeated and sanctified by the presence of God in the Spirit; from the conscience to the conscience; from the heart to the heart; from his own deepest spiritual needs and convictions to those of his hearers, and presented in such wise that every sinner felt that he was lost without Christ and could and should be saved by Him, and every Christian raised to higher levels of faith, and love, and hope, and courage; and this is the preaching for which the world is waiting.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

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

X.

“MENE, MENE, TEKEL, UPHARSIN.”

THE question has long been under discussion whether the first six chapters of Daniel are to be regarded as veritable history or as a series of religious tales composed for the purpose of comforting and directing the Jews in the troublous times of Antiochus Epiphanes. In neither case is there any question of deception. The last six chapters with their visions all culminate in the time of the same oppressor, and it is a fair question for believing criticism to ask whether the story is historical, and whether the visions look backward or forward. In either case the purpose of strengthening and comfort is accomplished as truly as by the poem of Job or the tale of Jonah, neither of which is usually regarded as other than a sacred poem or romance. It is remarkable that the Book of Daniel was not known to those who compiled the second great collection of the Hebrew sacred books—that of the Prophets—or, at least, was not thought suitable to be put with either the major or the minor Prophets, although, had it been in their possession, Daniel might well have seemed one of the very greatest prophets; but it was placed just after Esther and before Ezra in the latest of the three sacred collections—that of the Kethubhim or Hagiographa. It is also peculiar in that, like the composite Book of Ezra, it is written in two different languages. It begins in Hebrew, and in the middle of the fourth verse of the second chapter changes to Aramean, and then changes back to Hebrew with the beginning of the eighth chapter. It is further peculiar in that a number of Greek words are used. The scope of these papers hardly covers the date and character of the Book of Daniel, although the questions involved must be kept constantly in view.

Upon no part of the Bible has modern discovery cast a brighter light than upon certain portions of this Book of Daniel. Lenormant and other scholars have made it clear that the author of the first six chapters must have known much more about life in Babylon than could easily have been learned by a Jew who had always lived in Palestine. If these various stories were finally compiled with the visions of the last six chapters as late as the time of Antiochus Epiphanes, as most commentators now hold, it seems to me clear that these stories were first written in Babylon, and were there filled with the color of Babylonian life, and retained facts in Babylonian history not elsewhere recorded until discovered under Babylonian soil. The recovery of the name of Belshazzar as an actual ruler over Babylon and the son of its last king, and the later more important discovery of Cyrus's own record of his campaign against Babylon and his final capture of the city, are among the most brilliant achievements of modern historical research, and give to some extent confirmation of statements greatly questioned in the Book of Daniel, and cast still more light on the events there mentioned. But these facts have been often repeated within the last ten years.

At present we have to do with Belshazzar's feast, and the words seen by him on the wall: “*Mene, mene, tekel, upharsin.*” In the fifth chapter of Daniel these words are rather paraphrased than translated. When none of the king's wise men could read or interpret the writing, Daniel read the words, and gave the warning which they conveyed:

“*Mene*: God hath numbered thy kingdom and brought it to an end. *Tekel*: Thou art weighed in the balance, and art found wanting. *Peres*: Thy kingdom is divided, and given to the Medes and Persians.”

This, we readily see, is no translation, but a paraphrase, the lesson to be learned from the mysterious words. Scholars have much discussed what was the literal meaning of the words, and why it was that the king's wise men could not at least read the writing. They would be likely to know all the alphabets of Western Asia; but even if we may suppose that they could recognize the letters, they might not be able to divide them into words, and certainly not to discover the heavy burden of their cryptic meaning.

A very curious light was cast on the probable literal meaning of the words by a discovery made by M. Clermont-Ganneau a few years ago, that a set of weights found at Nineveh had on them, written in Aramaic characters, their value in the separate words, *maneh*, meaning a mina; *shekel* (same as *tekel*), meaning a shekel (with the usual Aramean change of *sh* to *t*), and *paras*, or *peres*, meaning a half mina. We have here the very three words of Daniel as names of weights, the vowels not being written. These same letters or words could readily bear the double meaning of the interpretation put upon them by Daniel, as the root of *mene* or *maneh* does mean *to number*; and the root of *tekel* (Hebrew *shekel*) does mean *to weigh*; and the root of *peres* means *to divide* in two parts, as the hoof (in Hebrew, *parsah*), and therefore means a half mina. It also is the word for *Persia*.

A full discussion of these words from this point of view has been published within a few weeks by Professor J. Dyneley Prince, of the University of New York, in which he has gathered a full account of the literature of the subject. He mentions the fact that a difficult passage in the Mishna containing the words, "*Maneh, maneh, ve-peres*," is translated by an old rabbinic commentator, "A mina, a mina, and a half mina," recognizing the meaning of *half mina* for *peres*.

But what sense would this give to the words, "*Mene, mene, tekel, upharsin*"? The word *mene* also means "*numbered*." It could then be translated, as it is by Professor Prince, "There is numbered a mina, a shekel, and half minas." This is enigmatical enough, as the words would be alone, however translated. A rabbinic expression, however, casts some further light. It was a common old phrase to use the words *mina* and *shekel* to describe men. Remembering that a mina was equal to sixty shekels, we shall understand what is meant when a man is said to be "A shekel, the son of a mina"—that is, the unworthy son of a noble father; or, "A mina, the son of a shekel;" or, "A mina, the son of a mina." As thus interpreted, "*mene*," or *mina*, designates the great Nebuchadnezzar; "*tekel*," or *shekel*, designates his unworthy son, or successor, Belshazzar; and "*peres*," or "*pharsin*," a *half mina*, or *half minas*, contains a further play on words, or riddle, like the previous words, and means *divisions* of the country among the Medes and *Persians*. Daniel does not need to translate the familiar words, but only makes the applications of their alternative meanings, the mina for the numbering of the kingdom, the shekel for the weighing of the king in the balances, and the half minas for the division of the kingdom given to the Medes and Persians.

Although there may be some question about this explanation of the riddle, it has been substantially accepted by such good scholars as Noeldeke, Hoffmann, and Haupt, and it gives new interest and meaning to these difficult words.

A GERMAN scholar says: "The times do not make the men, but the men make the times." Schiller affirmed: "The artist is, indeed, the son of his age; but it is unfortunate for him if he is the pupil or even the favorite of his age." He should rise above it by means of creative energy.—*Stuckenberg*.

SERMONIC SECTION.

SUPERIOR AUTHORITY OF THE SON OF MAN.

BY REV. DR. E. V. GERHART, THEOLOGICAL SEMINARY [REFORMED CHURCH], LANCASTER, PA.

And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey Him!—Matt. viii. 26, 27.

JESUS of Nazareth by His deeds and His words calls attention supremely to Himself. When He puts the question to His disciples, Who do men say that I am? it is implied that His person is the object which, above all others, has claim to consideration.

The world has had a few very great men, some in philosophy, some in art, in science, and in nearly all other departments of life. They are great because of their works. Men are esteemed great because of the great things they have done. For the same reason they may justly think themselves to be great.

In the history of Jesus this order is reversed. The most prominent object is not His works, but Himself. True, His works are mightier than the works of other men. His works, moreover, are different in kind from any work done by any other great man. What is true of His works is also true of His words. They are peculiar to Himself. No man ever taught the truth which He taught. No man ever spake with such authority.

Nevertheless it was not His words of authority, not the mighty deeds which He performed, on which He desired men chiefly to think. His works and His words were an expression, but only a partial expression, of His own wonderful personality. His paramount aim was to get men to believe in Himself,

to follow Him, to rely on Him, and from Him to derive the new life. For His person was richer truth than His parables; His person was greater might than His miraculous deeds. In the case of other great men their productions, as a rule, command more respect, command more confidence than their personal character. Socrates, Seneca, Horace, Shakespeare, Goethe may stand as examples. The personality of Jesus is not only equal to His words, but the more we study the man the more clearly do we see that His person towers above His words and His works.

If we keep in mind this principle we shall see that His miracles, though wonderful, correspond to His personality. Personally He is superior to nature, superior especially to the disorganizing forces active in nature. As the consequence of His personal superiority He commands the winds and the sea. Recognizing His authority the men say, What manner of *man* is this, that even the winds and the sea obey Him?

I ask you to unite with me in some reflections on the *superior authority of the Son of Man.*

1. I say purposely the authority of the *Son of Man*, not the Son of God. His Divine sonship is not the thing that in the miracle of the calming of the sea chiefly appeals to us, but it is His manhood.

It is not wonderful, nor is it something new, that the Son of God, through whom all things were made, and by whose word the winds and the sea are upheld—not wonderful that He should at will control the forces of nature; but it is most extraordinary that a man should exercise such authority. And this is the singular fact which the miracles done by Jesus as recorded in the Gospels, especially in Matthew, Mark, and Luke, set before our eyes.

Mighty wonders also done by Moses and the prophets are recorded in the Old Testament; but the man who per-

forms the wonder does not work in His own name. He is professedly the organ of Jehovah. Jehovah does the mighty deed. The man is the subject of Jehovah's command, the agent of Jehovah's presence and power, as when Moses smites the rock in the wilderness, or as when Joshua with the hosts of Israel marches for seven days around the city of Jericho, and the walls fall. The miracles occurring in the life of Elijah and Elisha are evidences that each is the servant of Jehovah, commissioned by Him to execute His mighty will.

But when we study the history of Jesus we find these relations changed. Everywhere He indeed recognizes and honors the will of His Father. To do His Father's will is His meat and His drink. On the one hand, He teaches that He is sent by the Father into the world, or given by the Father to save the world; but he teaches also, on the other hand, I came forth from the Father; I lay down My life of Myself; I have power to lay it down, and I have power to take it again.

The prophets of the Old Testament go before the people on the strength solely of an authority other than their own; they use the formula: "Thus saith the Lord." But Jesus never says: "Thus saith the Lord." Instead, He uses a very different form of words: "Verily, verily I say unto you." He spake as one having original authority. This the people felt and understood. They felt the contrast not only between Jesus and the scribes, but between Jesus and Moses, David and the prophets. And it was this sense of contrast with Moses and the prophets, this claim of Jesus to authority higher than Moses, which was one cause of the enmity and persecution which the words and works of Jesus provoked against Himself.

True, He came and wrought in the name of His Father, but not in the sense that Moses represented Jehovah. In His Father's name He came, inasmuch as He and the Father were one. "For as the Father hath life in Himself, even

so gave He to the Son also to have life in Himself."

Jesus also taught very emphatically: "The Son can do nothing of Himself, but what He seeth the Father doing." But such language does not mean that He receives authority from His Father as Joshua, or Samuel, or John Baptist received authority from God. Just the contrary. He did nothing of Himself, because He was in the Father and the Father was in Him. On this ground He claims coequal authority with the Father. His will and the Father's will are commensurate. He says: "As the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom He will."

But we shall lose very much of the peculiar force of this representation of Jesus, if we refer these claims only to His Divine Sonship, and by such reference imply that His manhood was on a level with the manhood of ordinary men, the difference being only that He was without sin. Such an interpretation divests the Gospels of their distinctive significance, divests Jesus of the unique dignity which the New Testament ascribes to Him. It means nothing for Jesus to say of God that God can do all things, that God governs in heaven and on earth and under the earth. Christianity is not needed to teach us such truth. So much we learn even from the light of nature; for, as Paul teaches, the invisible things of God from the creation of the world are clearly seen, being perceived by the things that are made, even His eternal power and divinity; so that men are without excuse. And what we learn from the light of nature is most clearly taught by the sacred books of the Jews. The Psalmist says that the heavens declare the glory of God, and the firmament showeth His handiwork. By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth. If Christianity means no more than this: that God can forgive sins; that God changes man's heart; that God can calm the turbulent

waves ; that God can give sight to the blind, hearing to the deaf, give the vigor of health to the leper, and bring back to life Lazarus from his grave ; if Christianity means no more than this, it is as to kind no advance on Judaism ; it would only set forth more clearly, more definitely, what we learn from the Old Testament ; it would only extend the scope of God's mercy, embracing all nations, the Greek and the barbarian as well as the Jew. Then it would be true, as some contend, that in reality there is nothing new in Christianity ; and there would be but little meaning in the words of the Gospel of John : The law was given by Moses ; grace and truth came by Jesus Christ. This great contrast would disappear.

If we do not prejudge Christianity ; if we read and study the Gospels and Epistles with an open, candid mind ; if we reflect on the peculiar significance of the affirmations of the Christian creed, all of which derive their force from this central article : I believe in Jesus Christ, His only begotten Son, who was conceived by the Holy Ghost, born of the Virgin Mary ; then our eyes will discern this fundamental truth of Christianity, that all the words and all the deeds of Jesus are to be ascribed to the *incarnate* Son. It is not the Son of God who as God does these mighty works ; it is the Son of Man to whom this honor is due, the Son of Man in whom the Son of God is incarnate. It is the Son of Man who rose, and rebuked the winds and the sea ; and there was a great calm. Therefore His disciples were amazed, and said : " What manner of *man* is this ? " If they had supposed that God had rebuked the winds, the calming of the sea would not have excited this kind of amazement ; and they would not have been prompted to say : " What manner of *man* is this ? "

By common consent the Gospel of John sets forth the Divine personality and the Divine dignity of Christ. This is pre-eminently its theme ; but in John's Gospel the Divine dignity of

Jesus appeals to us in the human dignity. No Gospel in words lays so much stress on His manhood. It is John who says that the Father gave Jesus authority to execute judgment, because He is the Son of Man (John v. 27). It is added : " Marvel not at this : for the hour cometh, in which all that are in the tombs shall hear His voice, the voice of the Son of Man, and shall come forth. " These words of John are in full accord with the parable of the final judgment as given by Matthew. Matthew represents Jesus as saying : " When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory ; and before Him shall be gathered all the nations. " It is the " Son of Man " who will sit on that judgment throne. It is the Son of Man before whom all the nations shall be gathered. Such explicit teaching fixes our eyes on the extraordinary dignity, not chiefly of His Divine nature, but particularly on the extraordinary dignity of His manhood. Accordingly just before His ascension He proclaims His supreme authority in the preface to the final commission given to the apostles, saying : " All authority is given unto Me in heaven and on earth ; go ye therefore and make disciples of all nations. " Jesus has a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, of things on earth, and things under the earth ; and that every tongue should confess that Jesus is Lord.

2. Jesus rebuking the winds and the sea is a manifestation of His unique manhood—a *manhood of such superior dignity that His person is seen to be the very presence and the supreme revelation of the true God.*

The supreme dignity of the manhood of Jesus is not a suspension of the original laws of human nature ; much less is it a violation of man as fashioned by the hand of God. So some have thought. Just the contrary is the principle on which we have to lay stress.

The extraordinary dignity of the Second Man is the complement of the first man. Jesus fulfils the original purpose of creation. He realizes the ideal which the first man failed to realize.

Open the Book of Genesis, and read these sublime words: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. And God created man in His own image, in the image of God created He him; male and female created He them." This is the oldest record, the oldest tradition, the very first conception of man's exalted place, of his intrinsic superiority over the natural world; but the first man failed to stand in his superiority. The amazing contrast between this picture of man's exalted place and his present low condition, his helpless subjection to the destructive forces of nature, is so great that many men silently assume that the picture of Genesis is the empty imagery of an unbridled fancy. But the contrast between that grand prophecy and man's low estate in actual history reveals the reality and the depth of the fall through wilful disobedience; not the absence of truth in the ancient records.

Look at this picture in Genesis; then look at Jesus. Behold Him walking on the Sea of Galilee, commanding the winds and the waves; behold Him healing the sick by a word, and subjecting even death to His authority. Does not the one correspond to the other? There you have the picture; here in the personal history of Jesus you have the reality. There you have a prophecy; here the complete fulfilment. There you have the hope looking toward the fact; here you have the fact, the truth of the wonderful realization.

Therefore do not imagine that such superior authority as we observe in the works of the Son of Man is unhuman or superhuman. Do not assume that

only God can have power over nature; but open your eye with freedom, and let the glory of this manifestation have unobstructed access to your mind. It is Jesus who as the Son of Man commands the winds and the sea. Truly He is the Son of God; but His manhood, His pure, righteous, genuine manhood, is the adequate organ of His Divine Sonship. The authority which Jesus exercises over the storm and over all the wild, irregular forces of the natural world, is the true exhibition of the exalted dignity of human nature. His miracles, so far from being only divine and superhuman, set before us man at his best.

Consider the matter somewhat more closely. Is it not human to see with the eye? Unhuman it is to be blind. Is it not human to hear with the ear? Unhuman it is to be deaf. Is it not human to be sound of body and mind? Unhuman it is to be a leper. Is it not human to live this natural life? Unhuman it is to die. Is it not human to be superior to wind and wave? Unhuman it is to be engulfed by the raging waters.

Deafness, blindness, leprosy, death in whatever way it may be brought about, are all contrary to human nature. All our instincts turn against sickness and disease. Death with all its phenomena is repellent. All classes of men in every age love to live, to live a joyous life. With all these better instincts of human nature the works of Jesus are, without exception, in full sympathy. He meets and fulfils our deepest aspirations. The entire race has failed to become what it was designed to be. In the history of the world there is only this one exception, Jesus of Nazareth. He actualizes the purpose for which man was created. In His person and history He fulfils the prophecy recorded in Genesis.

Hence do not say that the miracles of Jesus are unnatural. Do not imagine that He exercises an authority with which no man can be invested. Instead see in Him the genuine man; see

in Him the ideal of our race in the form of reality. Do not judge human nature from its present low estate. Do not look at lameness, blindness, leprosy, and the innumerable ills that burden our earthly history, to find out what human life is. Do not look at the cold corpse, at the open tomb, to discover the true end of man, but look at the Man who is in truth a *man*. Look at the irresistible might, the vigorous vitality, the commanding word of Jesus. Look at Him who saw no corruption, who could not be holden of the tomb, who stands before us in the bloom of an ideal life, and who, superior to all the contrary forces of nature, rises from the earth and ascends into heaven. Let the eye of faith follow Him onward and upward, and behold Him seated on the throne of the universe, bearing a name that is above every name; angels and authorities and powers being made subject unto Him. Fix your eye on Him, and see the true Man.

3. The truth respecting the Son of Man which I have been presenting *directly concerns all men*. He was truly human. What are you? What else but human also? What He has become it is the will of God that you shall become. Nay more. As to possibility the members of Christ are even now what He was and what He is. The authority and power which He had when on earth and which, seated on the throne, He is now wielding, is the authority and power for which you are predestinated. Your personal being is an unfathomable mystery. It is a depth which you do not sound. It is a height to which no imagination can soar. It is a breadth which no compass can describe. This profound mystery, your personality, bears in its bosom the positive capacity of becoming so pure, so righteous, so holy, so exalted as the Son of Man now is in the realm of glory. That is the end for which you are formed and upheld, for which you have been redeemed.

Do not judge your intrinsic strength by your present weakness. Do not

judge your possible exaltation by present dependence. Do not measure yourself by yourself, not your future self by your present self. Get a better, a truer criterion of judgment. Are you not human? Have you not been redeemed? Then judge your intrinsic possibilities by the true Man. Judge of your destiny by Him who is the Head of the race, of whom by faith you are a member.

There are *two things* which, above all others, demand attention and study. The *first* and foremost is Jesus Christ. Consider His person, His life, His supreme excellence, His genuine humanity, His power over nature, His authority over the kingdom of darkness. He is the Pattern. In all His works He represents the greatness of manhood—a greatness which is the goal set by God Himself in the work of creation.

The other great thing claiming close and profound thought is *yourself*. Sun, moon, and stars are worthy of study. The animal, the plant, the mineral are deserving of the investigation which they are receiving from scientists; but man is more worthy of patient investigation than all other kingdoms of earth, or than those sublime, heavenly orbs that are moving in the realms of space. Why? Man is greater than fishes and birds; greater than the planets, and the soul is greater than the body; and personality in which soul and body are a unit is greater than all. You have endowments which, when regenerated, sanctified, disciplined and matured, qualify you to occupy a place of dignity by the side of Jesus Christ on the throne of glory. Christ says to His disciples, and He speaks the same sublime words to you: "I go to prepare a place for you. And if I go to prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also."

But remember that an intrinsic capacity for exaltation is a capacity for degradation. A capacity for honor and blessedness is a capacity for shame and misery. The first man was made to

have dominion over the winds and the sea ; but false to himself and false to God, the winds and the sea obtained dominion over him. Jesus, on the contrary, was true to Himself, faithful to God, faithful to His mission ; and as a consequence He rebuked the winds and the sea ; and there was a great calm.

As you are higher, greater than the animal, so you may fall into a lower depth than the animal. Capable of a far nobler destiny, you are capable of deeper degradation. That which is most worthy in the world is the creature that by living in sin will come to an end the most unworthy.

Nor is this all. There is no room for the choice of a third condition. The highest exaltation or the deepest degradation is before you. In the end, one or the other will be your inheritance. With the Son of Man you must rise, or without the Son of Man you must sink. He is set for the fall and rising again of all men. Either you must become superior to the winds and the sea, or the winds and the sea will overwhelm you. There is no line of experience between the narrow way and the broad way. "Be not deceived. Whatsoever a man soweth, that shall he also reap."

The grace of our Lord Jesus Christ be with you all.

CHRISTIAN PERFECTION.

By PROFESSOR DR. HEINRICH KÖSTLIN
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Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil, etc.—Matt. v. 17-48.

THIS text brings us into the presence of that audience that assembled on the Mount of Beatitudes under the azure sky and in view of the beautiful panorama of the Galilean Sea, to listen to the words of life that fell from the lips of the Lord. Again we are privileged to listen to a wealth of golden words and of truths that penetrate deeply into the heart and the conscience, the full sig-

nificance and importance of which it is impossible to exhaust in one short discourse. However, even should we leave to the pious reflection of the student of God's Word the details of this discourse, we can nevertheless permit our souls and minds and hearts to feel the influence of the whole discourse as such, and then how humble this must make us.

When the Lord sets up the idea of Christianity in the simple yet grand words, "Be ye perfect as your Father in heaven is perfect," when He in such plain and strict words interprets for the Christians of to-day, who are so prone to boast of their Christianity and Christian achievements, the Divine commands, and by doing so recalls us from all seeming Christianity and self-sufficient satisfaction to the performance of earnest work in our hearts and our own closets—since this must precede everything else—must not everybody confess that he has not yet advanced beyond the rudiments and elements of a genuine and living Christianity? And the consciousness of this is a sore desideratum in the churches of our day, since even in Christian circles that which is nearest and most necessary is often neglected in the zeal for what is farther removed, and it is forgotten that all Christianity is without value or worth or fruit unless Christian faith is a prime factor in the heart, the home, and the family.

And, again, when we watch the doings and lives of the great mass of people of to-day, the educated and the uneducated, the high and the low, and study them in the light of the Gospel and measure them with the standards as we hear them this day from the lips of the Lord, when we see what ideas and thoughts control the majority of peoples, we are tempted to agree with the statement of a famous author and jurist, who, in reply to the question, "Are we yet Christians?" answered, "No ; we are Christians no longer."

And have we really been such ? complete, finished Christians in the

sense and meaning of the Lord's words? Must we not rather, when reading the Gospel lesson of to-day, ask ourselves, "Are we already Christians?" and must we not answer, "No; we are not yet Christians?"

Yet we should become such, as we love our soul's salvation. Let us to this end study our Gospel less and ask,

I. Wherein does Christian perfection consist.

II. How Christian perfection exhibits itself.

I. "Therefore be ye perfect as your Father in heaven is perfect." In these words the Lord summons up all the demands which He in our gospel lesson asks of those who would be His true disciples. This is His fundamental demand, the string, as it were, on which the single pearls of Christian virtues hang. Such high demands had never before been made on man; no philosopher had ever before evolved such a high ideal. Ye must be perfect as your Father in heaven is perfect. This is a command so high and difficult, that in view of it we not only must forego all claims of complete compliance, but are tempted even to despair. For who would dare to claim that he had reached this exalted goal, even approximately? Who would have the hardihood of even in his wildest dreams comparing his conduct with the perfection of the Father? Of no man can this be said save of that one single and unique Being in whom was the fulness of divinity, and who could say, "He who seeth Me seeth the Father," and whose meet it was to do the will of His Father in heaven.

But when this One, who is to be our model, proceeds to interpret for us this command of Christian perfection in detail, when He proceeds to show us wherein this perfection consists, and what is the essential thing in this connection, how all our self-righteousness vanishes! How thoroughly are then quieted our boasts of Christian work and achievements on which we love to rely, when we from time to time are

become conscious of our failures and shortcomings in that which is the chief thing in our Christianity!

For plainly and emphatically the Lord, when setting up against the dicta of the ancients His powerful "But I say," originating in His Divine perfection, tells us that He demands of us not merely such civil and outward righteousness and Christian uprightness as many who understand Christianity but superficially would feign console themselves with, and that it is by no means sufficient that a man does not openly and outwardly stand in rebellion against his God, but rather that God demands purity of heart, and that not only He is a murderer who draws a dagger on his brother, but he, too, who in his heart hates him and treats him contrary to the Divine law of brotherly love. According to God's holy counsel and conscience men become adulterers not only when they actually and outwardly commit the evil deed of adultery, but even when they lust after other women, and every unchaste word or witticism poisons the soul and corrupts the heart. In God's sight the desire of the soul is equally evil with the deeds of the hand. Again we transgress the second (third) commandment not only when we swear falsely before a court of justice—from which act God in mercy may protect us—but also when in daily life we use the name of God falsely in swearing, lying, and deceiving, and as often as we take that name in vain which should be our greatest comfort and solace. In short, the Lord demands of us a Christianity of the heart, of our innermost soul. Only he is in the sight of God a true and perfect Christian in whose heart the Holy Ghost has His abiding-place, so that the Spirit of God controls the thoughts and the desires, and all the inner longings and strivings are directed by His guidance and sanctified by His power; and we can say with Paul that no one but Christ dwells in us.

But how far removed from this ideal are we Christians, one and all? When

we before retiring each evening examine ourselves—as we certainly should do—and review our day's conduct in the light of God's word, and weigh our thoughts and actions which have marked our day's history, when we prayerfully contemplate how we have conducted ourselves over against the law of brotherly love, and have done our duty to God and man, and reflect how we can answer for this day's doings at the last and great judgment day of God—oh, how we must bow our hearts and knees in contrite humiliation before our Judge and pray in the depth of our woes, "Lord, enter not into judgment with us!"

But does all this do away with the demand of the Lord that we should be perfect even as our Father in heaven is perfect? Does the fact that we cannot by any means attain the exalted ideal held up before us by Christ give us the right to set up a lower and meaner standard than the Lord has here given us in his Sermon on the Mount? Is it lawful to take the soul out of the commands of the Lord, as is done by those who, if not publicly and in so many words, yet in their heart of hearts claim to have reached the standards here established, claiming that these could not be meant in so strict and severe a sense? Never! How can one do this, considering the words: "For I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished"? God's word and God's command continue, and by God's word and God's command shall we be judged and measured. "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

For the very reason that, in view of the Lord's words, all self-righteousness must come to naught, just because these words shatter and destroy all self-justification and self-satisfaction spirit-

ually, and in such plain and clear terms again and again recall the heart and the soul to the one essential thing, we should for this reason again and again feel the depth and the weight of these teachings, so that we, first, penetrate more and more deeply into the understanding of the plan of God for our salvation, and each day the consciousness becomes more powerful in us that we can be justified and saved only through grace, and that no soul can save itself; and, secondly, that we daily examine ourselves, to see whether, in the striving after righteousness, we are sufficiently in earnest, and if we are still on the right way. For this examination the Lord gives us the proper guidance and direction in this Gospel lesson.

II. A true and genuine Christianity must show itself in giving, in yielding, and in forgiving.

In giving and sacrificing; not as though the Lord meant that a man by great deeds or great gifts, by voluntary donations and self-imposed self-denials and abstinence, or any works of his own could buy heaven for himself. Nor does He mean to deny to His disciples the right of calling anything on earth their own, or to possess property. But this is His meaning: Would you be certain that you are on the right way to salvation, that the sure hope of eternal life is your first and foremost care and concern, to which all other longings are subordinated, then ask yourself, if you are able, for the sake of this one central concern, to leave all other things and to discard all other possessions, even the most dear and precious, which you have on earth, even your life's light and joy, and your heart's delight and bliss—ask yourself whether you are able, for your soul's salvation sake, to enter the vale of sorrow and sadness, patiently to suffer and to endure poverty and want and care and sickness and sorrow—whether you are able to follow Him even into the shadow of death. Life often presents this problem to us and to each one of us. Every coffin that we follow to the

tomb, every sick-bed of suffering on which we lie, every grief which bears us down, every woe that burdens our souls and oppresses our hearts, urges upon us the question whether we are able to love the Lord above all things, and for His sake to leave all things and to endure all things. In all these trials and tribulations He calls out to us, "Be ye perfect as your Father in heaven is perfect, who gave His only begotten Son, so that all who believe in Him shall not perish, but have everlasting life."

Such giving is hard enough for a Christian, but still more difficult is the yielding. Stronger than the love of earthly possessions and the fear of suffering, the hesitancy to sacrifice that which is near and dear to the heart for the sake and at the call of our God, and more powerful than the love of those things to which we cling is the obstinacy of the human heart. It is easier for a man to reconcile himself to a great loss than to yield what he regards as his right. No demand made upon us runs counter to our natures more directly than the words of the Lord here spoken: "Agree with thine adversary quickly while thou art with him on the way." To yield while we think we are in the right, to give up while we are convinced our opponent is in the wrong and we are suffering great injustice at his hands, and even to do more, to go to him and be reconciled to him before we have done evil for evil—this is a hard task even for him who strives hard to become a true follower of Jesus Christ. But in this thing, too, we must successfully stand the test and see if in this regard we are truly and honestly our Lord's followers. "Ye have heard that it was said, An eye for an eye and a tooth for a tooth; but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek turn to him the other also. And if any man would go to law with thee and take away thy coat, let him have thy cloak also." With these words the Lord does not wish to imply that the Christian is to cast aside

all sense of justice and right, and blindly to submit to all injustice. There are cases in which also the most earnest Christian must feel it his duty to raise his voice and even risk his life's blood for the defence of social right—cases in which he dare not be silent without becoming a dumb dog, namely, when the honor of his God and his interests are at stake, when innocence is being oppressed and the weak are suffering injustice and wrong; but whenever nothing but the Christian's own personal interests are concerned he should think twice before entering upon a contest or struggle, because it so rarely happens that any one comes out of a quarrel or struggle without some harm to his spiritual self or a disturbance of his heart's peace. This is the principle involved.

But in order to yield at the proper time and place, one must be able to stand a third test—namely, that of forgiving, and that to forgive not only the friend and brother, but also the enemy and opponent. "If therefore thou art offering thy gift at the altar," translated in the phraseology of to-day would mean, When you in the evening hour of prayer would enter into communion with your God, and then would remember that any of those near to you, your husband or wife, or child, or father or mother, or neighbor, have been aggrieved by your conduct in not dealing with them according to the law of Christian love for our neighbor, then leave your offering before the altar and first go and become reconciled with the one who has been offended; do not rest until the whole matter has been settled, and then go and bring your offering. Only then can the incense of your prayers ascend acceptably before the throne of grace above. On the other hand, the clouds of wrath press down this incense, for to forgive and to seek forgiveness, to reconcile and to seek reconciliation, is a test of Christian perfection, and in this work there are no limits or limitations for the true Christian. "For if ye love them that love you, what reward have ye? And if ye sa-

lute your brethren only, what do ye do more than others? Do not the publicans do the same? Ye therefore shall be perfect as your heavenly Father is perfect"—perfect in forgiving and pardoning, as was the faithful Son of God, who on the cross cried out, "Father, forgive them, they know not what they do!"—perfect as was the first witness of Christianity, who when stoned to death cried out, "Lord, lay not this sin to their charge!"

This is the most difficult of all, but with the most difficult we must make the beginning as we would become perfect. Therefore it has been urged upon our consciences and hearts that our Christian life and conversation still show such poor evidences and proofs of genuine faith, that even the most pious and faithful is far from having reached that perfection of life which the ideal held out by Christ in this sermon demands. Let us, therefore, arouse ourselves and increase our earnestness of spirit constantly to conform our lives more and more to the model of the Master. He who trusts the Lord will receive from Him the power to give, to yield, and to forgive, and the more he does this and exercises himself in the practice of these Christian virtues, the more he comes under the sanctifying power of God's Holy Spirit and grace, the nearer and nearer he will come to the realization of that ideal which has found its embodiment only in the sinless Christ, and the more and more assured will we become that the complete realization shall be ours too in the great beyond, where we shall be perfect even as our heavenly Father is perfect. Amen.

I LOOK upon it as a mere confusion of thought, a confusion of language, to say that science is opposed to revelation. Science is part of revelation. It is an absurdity to say that science contradicts religion, for religion, on one side, is nothing but a knowledge of God, and science deepens our knowledge of God.—*Farrar.*

THE SOUL'S THIRST AND SATISFACTION.

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

My soul thirsteth for Thee. . . . My soul shall be satisfied. . . . My soul followeth hard after Thee.—P's. lxiii. 1, 5, 8.

If we let this psalm speak for itself it tells us a good deal about the singer's circumstances. He was in a dry and waterless land, excluded from his wonted worship in the sanctuary, surrounded by enemies who sought his life, apparently a king whose throne was in danger, conscious of many times of deliverance and help in past trials, and anticipating an impending fight in which his foes should be delivered to the power of the sword, and their corpses be torn by beasts of prey. All these things are in the psalm. They all seem to me to converge on David, and to make it far more probable that he was the author than that any one else is.

Whoever wrote it has given immortal expression to the experiences of a soul in communion with God. The three clauses which I have ventured to isolate from their connection are the pivots on which the psalm turns, and they give, very strikingly and beautifully, the stages of seeking and finding God.

We have, first, the soul thirsting or longing for God; then, the longing soul satisfied in God; and, last, the satisfied soul pressing still closer to God. Happy are they who can take these words as the transcripts of their own experiences. If we begin with the first we shall attain to the second and the third. Let me ask you, then, to look at them in succession.

I. First, we have the soul thirsting for God.

Now, the Psalmist is a poet, and has a poet's sensitiveness to the external aspects of nature, and the imagination that delights in seeing in these the reflections of his own moods. So, very

beautifully, he looks upon the dreary scene around, and sees in it symbols of the yet drearier experience within. He beholds the gray monotony of the waterless wilderness, where the earth is cracked with clefts that look like mouths gaping for the rain that does not come, and he recognizes the likeness of his own yearning spirit. He feels the pangs of bodily weariness and thirst, and these seem to him to be but feeble symbols of the deeper-seated pains of desire which touch his spirit. Of course, the occasion of his longing was his seclusion from the outward worship of the sanctuary. The stage of revelation and of religion at which he stood made the connection between form and spirit more intimate than it ought to be with us, who know that neither in Gerizim nor in Jerusalem is God's throne. But while thus the occasion of his longing belonged to the era in which he lived, the substance of it is permanent. All men thirst after God. The unrest, the deep yearnings, the longings and desires of our natures—what are they all except cries for the living God, the tendrils which are put forth, seeking after the great prop which alone is fit to lift us from the mud of this lower world? But the misery is that we do not know what we want, that we misinterpret the meaning of our desires, that we go to the wrong sources for our need; that when our souls are crying out for God we fling them worldly good and say, "There, satisfy yourselves on that!" A man that has a wild thing in a cage, and does not know what its food is, when he hears it yelping will cast to it what he thinks may fit it, on which it eagerly springs, and then turns from it in disgust. So, men seek to feed their souls on the things of earth, and, all the while, what they are crying for is, not earth, but God. Hence, desire is misery; and longing, instead of being the prophecy of blessedness, is pain. We resort to muddy pools and broken cisterns, and try there to slake our thirst in vain. Oh, brethren, if we

would give heed to the deepest voices within, we should make fewer mistakes in the ordering of our lives, and in the selection of our aims; and should, therefore, save ourselves from many an ache, and from the fever of many a thirst, that we never, never shall satisfy, apart from God. Shipwrecked sailors drink salt water in their wild thirst, and it makes them mad. Travellers in the desert are drawn by the mirage to seemingly shimmering lakes, fringed with palm trees; and it is nothing but sand. "My soul thirsteth for Thee." Let us interpret the desire aright.

Let us see to it, too, that since we believe, or say we believe, that God is our chiefest good, the intensity of the longing bear some proportion to the worth of the thing desired. Can there be anything more preposterous, anything in the strictest sense of the word more utterly irrational, than tepid wishes for the greatest good? Can it be anything but lunacy for men to let the whole swift, strong current of their affections run toward worldly things, and only a little dribble be led off to flow toward that which is their true good? What would you think of a man that had some feeble wish after health or life, or for the beloved of his heart to be his own? And what shall we say of men whose very profession declares that their estimate of God is that He is the best and only hope and strength of their hearts, and who yet, if they were honest with themselves, would acknowledge that they do not wish for Him one tenth part as much as they do for prosperity in business, the gratification of their ambitions, the satisfaction of their affections, the success of their purposes, or the attainment of their fleeting desires?

This Psalmist was making no exaggerated statement when he said, "My soul thirsteth, and my flesh pines." Does not his eagerness shame our lack of earnestness? Cold wishes for God are as flagrant an absurdity as cold sunshine. Religion is nothing if it is not fervor.

II. We have here the seeking soul satisfied.

"My soul shall be satisfied, as with marrow and fatness." The imagery, of course, of a feast naturally follows upon the previous metaphor of the soul's thirst.

Now it is to be observed here with what beautiful and yet singular swiftness the whole mood of the Psalmist changes. People may say that that is unnatural, but it is true to the deepest experiences, and it unveils for us one of the surest and most precious blessings of a true Christian life—viz., that fruition is ever attendant upon desire. The Psalmist may have long been musing before the fire burned, and he spake with his tongue. We know not how that may be, but this we know, that the lips which were parted to say, "My soul thirsteth," had scarcely uttered it when again they opened to say, "My soul is satisfied." It is no wonder. God's gifts are never delayed, in the highest of all regions. In the lower there often are long delays—the lingerings of love for our good—but in the loftiest, fruition grows side by side with longing. The same moment witnesses the petition flashed to Heaven, as with the speed of lightning, and the answer coming back to the waiting heart; as in tropical lands when the rain comes, what was barren baked earth in a day or two is rich meadow, all ablaze with flowers, and the dry torrent beds, where the stones lay white and glistening ghastly in the hot sunshine, are foaming with rushing streams and fringed with budding oleanders. Spring comes at a bound on the back of winter in the Arctic regions. In the realm of communion with God, to desire is to have; and the soul that thirsts has no sooner opened the mouth wide than the desired blessing pours in and fills it. So, brethren, there need be no long interval between these two phases of experience in our cases, and if the former be genuine and deep, the latter will be swift and immediate.

Not only does this second text of

ours give us that thought of the simultaneousness, in regard of the highest of all gifts, of wish and enjoyment, but it also tells us that the soul thus answered will be satisfied. If it be true, as we have been trying to say, that God is the real object of all human desire, then the contact of the seeking soul with that perfect aim of all its seeking will bring rest to every appetite, its desired food to every wish, strength for every weakness, fulness for all emptiness. Like two of the notched sticks that used to be used as tallies, the seeking soul and the giving God fit into one another, and there is nothing that we need that we cannot get in Him. So the answer is the satisfying of the soul.

And, still further, as our psalm tells us, the satisfied soul breaks into music. For it goes on to say, after the words, "My soul shall be satisfied with marrow and fatness," "my mouth shall praise Him with joyful lips."

Of course, the Psalmist had still many occasions for sorrow and doubt and fear. Nothing had changed in his outward circumstances. The desert was still round him. Jerusalem was still far away, on the other side of the river. The foe was still pursuing, murderous in heart as before. The little camp was still shelterless in the open. But this had changed—God was felt to be as close as ever He had been in the sanctuary. And that consciousness altered everything, and turned all the Psalmist's lamentations into jubilant anthems. It transposed his music from the minor key, and his lips broke into songs of gladness. There is, perhaps, a very beautiful allusion to his circumstances in the verse that follows our second text, where he speaks about meditating on God in the night watches. The unprotected encampment had to keep vigilant guard lest the nightly silence should be broken by the shout of surprising foes. But even in such circumstances this man had a song in the night, and could meditate upon God.

Translate these particulars into general thoughts, and they are just this: No sorrow, nor anxiety, nor care, nor need for vigilance against danger ought to check the praise that may come, and should come, from a heart in touch with God, and a soul satisfied in Him. It is a hard lesson for some of us to learn; but it is a lesson the learning of which will be full of blessedness. There is a bird common in our northern districts which people call the storm-cock, because his note always rings out cheeriest in tempestuous weather. That is the kind of music that the Christian's heart should make, responding, like an Æolian harp, to the tempest's breath by music, and filling the night with praise. It is possible for us, even before sorrow and sighing have fled away, to be pilgrims on the road, "with songs and everlasting joy upon our heads." The Psalmist felt that he was sitting at a feast, "satisfied as with marrow and fatness," and he felt that the festival was incomplete without song.

III. And so, lastly, notice how the satisfied soul presses closer to God.

"My soul followeth hard after Thee," says the last of our texts. The language in the original is extremely condensed and significant. Literally translated, though, of course, much too clumsily for an English version, the words run—"My soul cleaveth after Thee," expressing, in one pregnant phrase, two attitudes usually felt to be incompatible, that of calm repose and that of eager pursuit. But these two, unlike each other as they are, may be, and should be, harmoniously blended in the experience of a Christian life. On the one hand there is the clinging of satisfaction, and, on the other hand, the ever-satisfied stimulus to a closer approach.

The soul that is satisfied will, and ought to, adhere with tenacity to the source that satisfies it. The word that is used here is the same which is employed in stating the great law of the sacredest of human affections: "For this cause shall a man leave his father

and mother and cleave unto his wife." It is the same word that is employed to describe how Ruth clung to Naomi, and for her sake abandoned country and friends. With such absorbed, all-sacrificing devotion and clinging tenacity ought our souls to grapple and hold fast by God, as the ivy to the tree, as the limpet to its rock—clinging to Him with will, affections, thought, and by the direction of the practical life, and the recognition of Him as present in all our distracting work and circumstances.

From Him, and from Him only, comes the true satisfaction for our souls, and if thus our hearts are fed on God, will not the very blessedness of that fruition be such as to ensure our cleaving to Him? There will be no temptation for a man to wander away from that source of all good. I have found all that I need. Why should I search any further? The dove folds its pinions when it reaches the ark, and needs no more to wing its weary way over sullen waters, vainly searching for a resting-place. Nomad tribes, when they find themselves in some rich valley, unload their camels and pitch their tents; and say, "Here will we dwell, for the land is good." And so we, if we have made experience, as we may, of God and His sweet sufficiency, and sufficient sweetness, should be delivered from temptation to go further and fare worse. And then this clinging, resulting from satisfaction, is accompanied with earnest seeking after still more of the infinite good. In other regions, and when directed to other objects, satisfaction is apt to pass into satiety, because the creature that satisfies us is limited. But when we turn ourselves to God, and seek for all that we need in Him, there can be no satiety in us, because there can be no exhaustion of that which is in Him. The cup that He gives us to drink when our souls thirst has nothing cloying in its sweetness, but rather a taste that stimulates to deeper draughts of the same. So, the two opposing blessed-

nesses, the blessedness of search that is sure of finding, and the blessedness of finding which is calm repose, are united in the Christian experience. And we may, at every moment, have all that we want given to us, and by the very gift our capacity, and therefore our longings, be increased. Thus, in wondrous alternation, satisfaction and thirst beget each other, and each possesses some of the other's sweetness.

And when we thus press on to know and to possess more of God, as the Psalmist tells us in the context, "Thy right hand upholdeth me." They who thus long, and possess, and long again, receive the support of that Divine hand in their longings and in all their lives. O

So, dear friends, let us learn the meaning of our unrest. Let us listen to Him who says, "If any man thirst, let him come to Me, and drink." Then "we shall hunger no more, neither thirst any more" with pain, though always with happy desire. Then, "satisfied with goodness, and full of the fervor of the Lord," we shall not seek elsewhere for our delights. Then, clasping and clasped by that strong and gentle hand, we shall stand steadfast against all storms, and lie in His palm, protected and safe against all dangers. "My sheep hear My voice, and I know them; and they follow Me, and I give unto them eternal life, and they shall never perish; and no man shall pluck them out of My hand."

GOD'S DEALINGS WITH OUR NATION.

By REV. J. V. STEPHENS [CUMBERLAND PRESBYTERIAN], BOWLING GREEN, KY.

He hath not dealt so with any nation.—
Psalm cxlvii. 20.

IF one nation above another has a right to render thanks to God for His special watch-care, that nation is our own. From the very beginning of discovery in the new world the hand of Providence can be traced in preparing for and giving direction to the greatest

republic the world has known. Indeed, we might say that in the very creation, the foundation was laid for this world-influencing empire. God, who sees the end from the beginning, makes no mistakes. The wrath of man has been made to praise the Lord, and the selfishness of man to serve the race. Every period of history, standing upon the shoulders of its predecessor, has broadened its horizon. Not until this Government was founded was there a home for the down-trodden and liberty for the oppressed. Not until our institutions had been tried did a universal brotherhood dawn upon the race. All things seem to point to the fact that God has raised us up as a special people, and that we are to do a special work for the human family. Where much is given much is required. From our national domain, national history, and national citizenship we have a right to make the words of the text the sentiment of our hearts.

I. OUR NATIONAL DOMAIN.

Whatever else may be said of a nation, it is true that much depends on the amount and kind of territory within its borders. Many nations have been so circumscribed in the quantity and quality of their soil, that it was impossible for them to rise to eminence. Not so with our own country. The peculiar development of our national life owes much to the domain which we possess.

1. *The Extent of Our Domain.*—It is said that "the fathers of Massachusetts Bay once decided that population was never likely to be very dense west of Newton (a suburb of Boston), and the founders of Lynn, after exploring ten or fifteen miles, doubted whether the country was good for anything farther west than that." Boundaries were named from time to time as the western border. It was thought that the plains beyond the Mississippi were a natural limit. Senator Benton believed there was not the remotest probability of our national boundary's going beyond the Rockies. The expectations of

the most sanguine have been surpassed. The national limits gradually extended to the Golden Gate.

The area of the United States, excluding Alaska, contains 2,970,000 square miles, while Alaska adds 580,000 more, making a total of more than 3,500,000. It is only by comparison that the immensity of our domain can be realized. *Our country*, leaving out Alaska, gives us such a comparison, showing that our area "is equal to that of Great Britain and Ireland, Norway, Sweden, Denmark, Germany, Austria, Holland, Belgium, France, Spain, Portugal, Switzerland, Italy, Greece, and European Turkey, together with that of Palestine, Japan, and China proper."

In showing the possibilities of a nation with such a territory, Dr. Strong says: "Take five of the six first-class powers of Europe, Great Britain and Ireland, France, Germany, Austria, and Italy; then add Spain, Portugal, Switzerland, Denmark, and Greece. Let some greater than Napoleon weld them into one mighty empire, and you could lay it all down in the United States west of the Hudson River, once, and again, and again—three times. Well may Mr. Gladstone say that we have 'a natural base for the greatest continuous empire ever established by man.'"

2. *The Physical Features of Our Domain.*—The fertility of a land depends much upon the position of its mountains and rivers. The Rockies, the highest, run down the western coast, while the Alleghanies are in the east. The direction of these ranges is north and south. The earth in its revolutions from west to east causes the fertilizing winds to blow westward. The Alleghanies, being low, allow these winds to pass above them, but the Rockies arrest them and cause the moisture to be precipitated in the Mississippi Valley, hence its great fertility. Then, again, the position of our mountain ranges allows the sun to reach both sides, which makes them fruitful.

No other country has such a system of rivers. Our river flow is more than

40,000 miles. With our rivers and railroads the productions from the heart of the country can easily be marketed in the old world.

3. *The Agricultural Possibilities of Our Domain.*—The lowest estimate places our arable lands at 1,500,000 square miles, exclusive of Alaska. China proper, which supports more than 300,000,000, has an area all told of not more than 1,350,000 square miles, and the Chinese draw nearly all their support from the ground. The countries already named, whose united areas equal that of the United States, have a population of some 650,000 millions. It is claimed that our country could feed 1,000,000,000. This is probably true, as "a thousand civilized men thrive where a hundred savages starved."

4. *The Mineral Resources of Our Domain.*—The gold and silver mined in the United States within the last forty years aggregate \$2,730,000, while the estimate for the whole world for the last five hundred years is \$14,675,000. This shows that more than one sixth of the precious metals mined in the whole world in five hundred years has been furnished by our own country in forty years! Iron ore is mined in more than half the States of the Union. Several could singly supply the world for years. Our coal fields are sufficient to supply the world for centuries. With us coal is becoming cheaper, while in the old world it is becoming dearer. It has been said that one pound of coal in burning gives forth as much energy as a man does in ten hours' labor. Think, then, of the wonderful stored-up force in the coal fields of America!

5. *The Manufacturing Possibilities in Our Domain.*—A country possessing so many raw materials, and so abundantly supplied with coal, wood, and waterways, and railways, is naturally fitted to become a great manufacturing nation. Then the diversity of territory, climate, nature of the soil, variety of products, etc., give the country the greatest expansive power in this direc-

tion. We have already won the first rank as a manufacturing people.

II. OUR NATIONAL HISTORY.

Happy is that nation that has a rich history; that can point to the proofs that the hand of Providence has truly guided the ship of State over the breakers. It is written of Nicola Rienzi, that after he had read much of the writings of Cicero, Seneca, Livy, Caesar, and Valerius Maximus, and the history of their times, he exclaimed: "Where are now these Romans? their virtue, their justice, their power? why was I not born in those happy times?" Every patriot rejoices in a praiseworthy national history. Such a history is our legacy.

1. *The Discovery of America.*—We are told that Columbus was diverted by the drift of floating wood and weed from the mainland of North America to the Bahamas of South America, and so prevented the papacy from securing the hold it would have gotten in North America. "God unveiled the continent when a reformed Church was prepared to occupy it." The victory of arms was on the side of Protestants. The large possessions of France passed under a different flag, and under a religion that assured the freedom of conscience and the advancement of the people.

2. *Climate, Wilderness and Savages.*—The late Dr. Crosby said: "How, under God, we overcame this threefold obstacle, this three-headed Og, and gave our nation a victory whose benefits we are to-day enjoying, is the trite, but never too trite, theme of every school-boy in the land."

3. *Struggle for Liberty.*—Probably in no other war drawn out so long were there such great odds as were against our fathers in the Revolution. How, with few men and little money, they were successful against one of the strongest powers of the world is a theme on which Americans will ever love to dwell. The God of battles fought on the side of the colonies.

4. *The West Saved through Providence.*

—It is written that the news of the Mexican War reached the British and American fleets at the same time; and both started to take possession of California, where the people were divided as to which nation should be their protectorate. The American commodore had raised the stars and stripes only a little while before the English admiral arrived. In 1846 a number of Mormons sailed for the Golden Gate for the purpose of establishing a colony. They were too late. Messengers met Brigham Young, and the Mormon colony settled in Utah. Had the treaty by which California was ceded to the United States not been signed just when it was, it is probable the news of the discovery of gold would have modified the character of the treaty. God was writing our national history.

5. *The Nation Cemented Together.*—Nothing short, it seems, of Providence would have prevented the nation's splitting on the slavery question. The civil conflict was one of the most severe ever waged between fellow-countrymen. The blood spilt upon battle-fields not only ended the institution of slavery, but cemented the parts of the country together more firmly than they had ever been before.

III. OUR NATIONAL CITIZENSHIP.

It is right for every man to be loyal to his own government, and, if possible, think his own the best, but Americans have a peculiar right to boast of their government; for here every man is an uncrowned king.

1. *Unity of National Life.*—James Bryce says: "America is a commonwealth of commonwealths, a republic of republics." While our interests are diversified, yet they are unified. While we have here representatives from all nations, and possibly foreigners are coming faster than we can assimilate them, still it is remarkable how the national idea takes hold of most who come. It is to be deplored, however, that our politicians insist on placing a *prefix*, such as German, Irish, etc., before the word American.

2. *Wages and Living.*—In our country is found a combination that is of the greatest importance to the citizens—viz., the highest wages and the cheapest living. This enables our laboring people to enjoy many luxuries not enjoyed by the laboring classes elsewhere. The average wages per week in Germany are \$4; France, \$5; England, \$7.50; while in the United States the average is \$14. Flour costs in Italy \$10; Germany, \$5.50; England, \$4.50; and in the United States \$3. Beef is worth in France, 22 cents; England, 22 cents; United States, 12 cents.

Taxation per caput in France is \$16; England, \$13; Germany and Italy each \$11; while in the United States it is but \$9. The national debt per caput in France is \$128; England, \$108; Italy, \$74; Austria, \$72; United States, \$30. Liability to army duty is as follows: In Russia one man out of 10; France, one out of 17; Italy, one out of 20; while in the United States it is but one out of 2000.

3. *Educational Advantages in Our Country.*—With a fine system of public schools, academies, and colleges, saying nothing of universities, an opportunity for educating himself is in the reach of every ambitious boy. Parents have the best facilities at the least cost for fitting their children for the battle of life.

4. *The Religious Sentiment.*—Probably in no land is the Bible more honored than in our own. A sentiment strong enough to close the Columbian Exposition on Sunday for the want of patronage, when the courts had lent themselves in helping a violation of the fourth commandment, is surely a moral strength that any nation should be proud of. Christian colleges are being endowed, hospitals established, and churches built more rapidly than ever before. It is probable that a new house of worship is completed for every hour in the year. *Our Bible, American Sabbath, Christian homes, and civil institutions* are the four corner-stones on which our Government is established; and so

long as they remain the corner-stones, so long will our Government flourish. "Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance."

SANCTIFICATION OF SPIRIT, SOUL, AND BODY.

BY TRYON EDWARDS, D.D. [PRESBYTERIAN], DETROIT, MICH.

The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. v. 23.

IN the context the apostle had been urging the Thessalonians to various duties and efforts to make themselves holy, and then, in the text, he prays that God would lead them to the same end. He speaks of their holiness as, at the same time, the result of their own exertions, and as a gift of God's bestowment—an end to be sought, as an attainment, through their own efforts, and, at the same time, as a blessing to be asked of God and received in answer to prayer. In one of those contradictions of which the Bible, like common life, is full, and which, after all, are but parts of the same truth, like centrifugal and centripetal forces in philosophy, both needful to the fulness of truth and to roll the planets in their orbits, or like midnight and noonday, each the opposite of the other, and yet each in its place a reality and a blessing, and needful to the progress of days and nights, and summer and winter, and seed-time and harvest—in one of these self-consistent contradictions, the apostle urges the Thessalonian Christians to seek for themselves, by their own efforts, that which, after all, God is to bestow. Taking just views, scriptural views, common-sense views of the union of human and Divine agency, to every one he would say, "Work out your own salvation with fear and trembling, and then pray God

to work in you by His truth and His Spirit, and in accordance with your own desires and struggles, of His own good pleasure—for that which so well pleases Him, your sanctification.”

And then he goes on to present the extent to which we should seek to be sanctified, asking that God would sanctify us wholly or entirely, in every part and faculty and power, body, soul, and spirit, and that He would aid us to persevere in this state, so that we may at last be found blameless at the coming of our Lord Jesus Christ. And,

I. *The apostle points out the way in which we are to be sanctified or made holy—viz., by our own efforts, and yet in answer to prayer.* He does not dwell here on the nature of holiness, except so far as that is seen in the means put forth to secure it. But he presses the obligation to seek it, and to seek it in the same way in which we would seek any mere temporal good—with the same earnestness—with the same deep, or rather with an infinitely deeper, sense of its value, and in the same confidence of its attainment if properly sought in the use of the divinely appointed means.

No man in his senses would think of relying on mere prayer and its hoped-for answer, to plough or plant his fields, or to fit out his ships for the ocean, or to carry on his daily business, or to put out the flames consuming his dwelling. In all such cases every one feels that he must work, and must use the means fitted to gain his end, or it will never be secured. And if we involuntarily smile when we hear Cromwell, on the eve of battle, charging his soldiers “to trust in Providence and keep their powder dry,” it is not so much at the wit as at that laconic common sense which in this case, as through the entire life of that man, gave success to his plans, because they were conducted on the two great principles of the text, and of the entire Bible—*working to the utmost by human agency, and then trusting to the utmost to the blessing of God’s providence.*

In the same way and spirit the apostle would have us seek to be sanctified: first, as a work to be done by ourselves. And in this connection it is that he urges the Thessalonians, *negatively*, to quench not the spirit, to despise not prophesyings, to abstain from all appearance of evil; and, *positively*, to watch and be sober, to put on the breastplate of faith, and for an helmet the hope of salvation, to comfort and edify each other, highly to esteem the ministers of the cross for their work’s sake, to be at peace among themselves, to warn the unruly, comfort the feeble-minded, support the weak, be patient to all men, not to render evil for evil unto any man, and ever to follow—as the original signifies, earnestly to follow, as the hound follows after the game—thus to follow after all that is good, both among themselves and to all men.

And as by these expressions the apostle would impress upon us that we are to seek sanctification just as we would any mere earthly good, by earnest and unremitting personal effort, so, at the same time and with equal earnestness, he urges us to *pray for it* as a blessing to be bestowed by God. Every good and perfect gift is from above, and cometh down from the Father of Lights; and sanctification is the combination and highest form of all that is good as a gift from God. And for this reason, as well as from the direction of the apostle, it is plain we are to pray for it. The prayer of Christ for His people was, “Sanctify them through Thy truth;” and we are taught to pray, “Thy kingdom come, and Thy will be done;” and “this is the will of God, even our sanctification.” And still, again, we are taught that sanctification is specially the work of the Holy Spirit, and the influences of the Spirit are constantly spoken of in the Bible as specially promised and given in answer to prayer. What, then,

II. *Is the extent to which the apostle prays that we may be sanctified?* It is in spirit and soul and body—that is, in the

three great departments of our nature—in our *spirit*, or moral part ; in our *mind*, or intellectual part ; and in our *body*, or physical frame. As sin has carried its desolating and poisonous work to every part of our being, to our bodies, to our intellect, and to all our moral faculties, so he prays that the remedy may be co-extensive—that we may be sanctified in every department of our being. As the three temptations of Christ were addressed to the three great departments of His nature, and His threefold victory was a victory for each, so the Christian, like his Divine Master, is, in every department of his nature, to overcome temptation and weakness, and to be sanctified in all. We are too apt to think of this sanctification as having its special province in the conscience, the heart, the moral faculties, and in these alone. But the apostle, taught and directed by the inspiring Spirit, rises to a broader and juster view of the Spirit's renovating work and our growth in grace, and prays that we may be sanctified in heart and mind and body. And,

1. That we may be sanctified *in heart*, or in *all the moral faculties*. Here it was, in the heart, in the will, the affections, the motives, the choices, the purposes, the conscience, that sin first began its deadly work, and here it is that the remedy must first be applied. On these the adversary of souls made his first onset, and these the Prince of Peace snatches first from his grasp. Through these the poison was first spread, and on these the remedies of the great physician are first tried. By nature and through sin the *will* is perverse and its choices are sinful, and these must be made holy ; the affections are impure, and they must be purified ; the motives are selfish, and they must be made benevolent ; the conscience is polluted and guilty, and without peace, and it must so be cleansed by the blood of Christ as to be at peace and without fear through Him. All these we include in the expression "the heart ;" and the heart is the fountain which

must be cleansed before the streams from it can be pure. As sin first began its work at the heart, so grace first begins its work there. As God was first banished from the heart, there He is first received and enthroned, and there first begins the great work which, in the end, renovates the entire man, gradually and more and more perfecting him on earth, and so preparing him for heaven. And next, the apostle prays,

2. That we may be sanctified *in mind*, or in all *the intellectual faculties*. For the mind, like the heart of man, was left by the fall like a temple in ruins—ruins, on the scattered fragments of which we may still see the letters that once spelled out the inscription visible upon it, "HERE GOD DWELLS." Enough of thought, capacity, discernment appears in the admirable structure of the human mind to show that the Divine presence once dwelt in it ; more than enough of weakness, deformity, and prejudice, to proclaim, alas ! that God has retired and gone. And yet on the shivered and scattered pieces there are so many traces of Divine sculpture—so many carvings of truth yet undefaced—so many legible precepts that relate to practice, as not only to show that an entire table of coherent truths was once written there, but to waken the hope that the stately temple will yet be rebuilt by its Divine Architect in all its primitive grandeur and glory, and that He Himself will come in and dwell there. And all these intimations, seen by even the light of nature, we find are fully confirmed by revelation. As the sinfulness of the heart, from the hour of the fall, affected the intellect, so the renewal of the heart, from the hour of conversion, begins the restoration of the intellect to the full health in which God created it. As it is the effect of sin that the sinner walks not only in the vanity of his heart, but also in the vanity of his mind, having his understanding darkened, being alienated from God through the ignorance that is in him, and all this because

of the blindness of his heart, so it is one of the first effects of the Spirit's work that the eyes of the understanding are enlightened, and the power of prejudice is broken, and the mind, as well as the heart, is freely yielded to the influence of the truth so long disregarded and despised. Hence it is that men are said to be awakened, convicted, converted through the truth, and to be sanctified through the truth, because it is through the truth that the Holy Spirit first acts upon the mind, and so upon the heart. The scales that fell from the eyes of Paul when he was converted and his sight was restored were but as emblems of the enlightening and sanctifying work of the Spirit on his mind, and so on the mind of every believer, preparing the way for the reception of truth, for just views and proper estimates of doctrines and duty, giving docility, and consecrating every mental faculty to the service of God. But the apostle also prays,

3. That we may be sanctified in *body*—that is, in the entire physical frame. This, perhaps, some may be ready to say, is a new department for the work of sanctification. The heart all have thought of as to be sanctified, and so of the intellect it may be felt that all its powers should be brought under the influence of holiness; but the *body*, one may exclaim, how is the sanctifying Spirit to work, or the sanctifying process to be carried on in the body? It is said that when the eminent Dr. Mason once lost a favorite son by death, and when the bier on which lay the lifeless body of the deceased was taken up by his young companions to be conveyed to the grave, the heart-stricken father, as by an uncontrollable impulse, with deep solemnity said, "Softly, young men, tread softly, for ye carry a temple of the Holy Ghost!"

Here is the reason why the body is to be sanctified. It is found in the great fact, so repeatedly and strongly stated in the Bible, that the body of every believer is a temple of the Holy Spirit, who, if not rejected, will ever dwell

therein. Hence it is that Paul says to the Corinthian Christians, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" And again, "Know ye not that your bodies are members of Christ?" Hence it is that he so earnestly says to the Roman Christians, "Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof, but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." And again, to the Corinthians, he declares, in tones of deep solemnity, that neither fornicators, nor idolaters, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God," thus classing the sins of the body in the same list with those that flow more especially from the spirit or heart, and declaring that either will defile God's temple and shut us out from heaven. And hence it is that he charges us to glorify God in our body, as well as in our spirit, as both alike belong to and should be consecrated to God.

And the reason is that the body is the servant and agent of the spirit, as the spirit is the director of the body, and each sympathizes with and directs the other. If at the suggestion of the heart the tongue utters the unkind, or idle, or mischievous, or malicious word, the very utterance by the former makes it more easy for the latter to sin again in the same way; and the next sin of the latter does but make the former the more prompt and facile agent of its sin. And so the impure, or profane, or malicious, or envious thought of the soul tends to flow out through the bodily members; and the sin of the bodily members, by giving vitality, life, commission to what before was only thought, stamps the fulness of guilt on the soul, and invites it afresh to transgression. As the stream wears the channel, and the channel, thus deepened, opens the way for a wider and deeper stream, so the sin of the soul

subordinates the servitude and habituates the transgression of the body ; and the active and habitual sins of the body not only serve as channels for the evil propensities of the soul, but by the restlessness of appetite invite and even compel them. So intimate and mysterious and wonderful is the connection between the soul and the body, that sin in the one tends fearfully and inevitably to sin in the other, just as sanctification in the one leads to holiness in the other. The course of the drunkard, for example, what is it but the wishes and choices of the soul first gradually forming and fixing the appetites of the body, till at last, the body, scorched and burning through every muscle and fibre and nerve, turns to make the soul its sure victim, and with all the horrors of delirium to lash it as with scorpion stings, and haunt it as with fires and fiends of hell. And so in the uttered lie, and the blasphemous oath, and the sensual indulgence, and in every form of outward sin, the soul first pushes on the body, and then, when the habit is formed, the body, relentless and surely, drags on the soul, till each is alike and at the same time the tyrant and the victim—each forced by the other on to the pit, and dragging that other on with itself, till both, inseparable, make the final plunge to the flames that are never quenched, and the worm that never dies !

And so, on the other hand, where the soul is sanctified, and just in proportion as it is sanctified, will the body, in all its members, feel the controlling influence ; and as that influence is yielded to, the body will react on the spirit, to aid it on in the way of holiness. The bodily appetites, being controlled, will soon lose their fondness for indulgence, and thus cut off the sources of temptation to the soul. The outward lust of the flesh, no longer being prompted by unhallowed desires from within, will lose its inclination to stimulate the spirit, and the spirit, being sanctified within, will no longer incline to the outward lusts of the flesh. Muscle and

nerve and sense will gradually cease from the conflict with heart, and heart will find rest from the conflict with them. Subordination without will give quietness within ; and holy purpose and feeling within will subordinate all without. And thus the individual, being sanctified, soul, body, and spirit, shall at last reach the measure of the stature of the perfect man in Christ Jesus.

And when sanctification is thus extended to and felt in every part, then shall the remaining part of the apostle's prayer be answered, and the Christian shall be preserved and kept—kept by the mighty power of God, safe and blameless unto the coming of our Lord Jesus Christ. He that by this proportioned, entire, universal sanctification—this holiness reaching to and manifest in every part of his being, gives evidence that God has begun a good work in him, may be sure it will be carried on to the end—that God will keep him, and bear him onward in the way of duty, and give him the victory here, and the crown, the reward of victory, forever, hereafter in heaven !

THE PROBLEM OF THE UNEMPLOYED.*

BY REV. HUGH PRICE HUGHES, M.A.
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That there be no complaining in our streets.—Ps. cxliv. 14.

THE Psalmist in the famous passage from which the text is taken is praying for the golden age when the sons of the people will grow up like a tree—strong, and vigorous, and free, with nothing between them and heaven ; when the daughters of the people will be like exquisitely sculptured decorations of a palace full of grace and beauty ; when there will be plenty of food for everybody ; when there will be no war, no fierce strife of classes, no clashing interests, and when the cries of rage, and want, and agony will be no longer

* From the *Christian World Pulpit*.

heard in the streets. That day has not yet dawned upon London. In this city the sons of the people are stunted and dwarfed by want. The daughters of the people are marred and haggard with misery. Tens of thousands are this very day half starved, and the cry of the unemployed is constantly heard in the streets. If any persons are bound to consider the difficult and distressing problem of the unemployed, those who profess to be the disciples of Christ are. But it is an almost endless subject. The problem of the unemployed has its roots far back and far down in English history. So truly is this the case that English pauperism is a peculiar product of this island. You see nothing like it anywhere else. Those who have heard me speak on this topic know what an essential difference I draw between pauperism and poverty. Poverty is a relative term. Man may be poor, and yet may be healthy and very happy, and may not need your sympathy. But pauperism describes the conditions of those unhappy fellow-citizens of ours in such wretched circumstances that it is absolutely impossible for them to maintain themselves and their families in health and decency. Now this kind of extreme poverty or pauperism is quite different from anything that you witness anywhere else. As a distinguished minister of my own church, Dr. Rigg, said a quarter of a century ago, in a book which he published on the subject of Education, English pauperism is "a national institution," "a legacy from mediæval times and dregs of an outworn feudalism." In other words, the peculiar pauperism which exists in this country arises from the fact that the people have been divorced from the soil.

The Rush to the Towns.

It is very singular and distressing that the thoughts of men in the last decade have been so entirely turned away from the cause of the extreme pauperism in this country. An awful change has taken place. In 1750

the total population of this country was 6,500,000. We have nearly as many in London alone to-day. But mark this singular circumstance. Out of that six and a half millions, 5,000,000 of the people lived in villages and small towns. Come now to 1881, and what do we find? That out of the total population of this country 8,500,000 live in villages, but 17,000,000 live in towns. How has it come to pass that whereas the overwhelming majority of the people one hundred years ago lived in villages, the overwhelming majority now live in gigantic towns? No doubt it is partly due to modern discoveries, and the necessity of massing people together to carry on modern trade. But the Teutons have always loved country life. And every one who knows anything of the condition of the agricultural districts in this country is aware that in addition to the attraction of the towns and the necessities of modern industry there is another reason why our villages are becoming depopulated and why we have in great cities like London an awful amount of destitution which is largely due to people being here who ought not to be here. The reason is this—that there are vast districts in this country where the laborer can never under any circumstances become the owner even of the cottage in which he lives. We heard a good deal a few years ago about "three acres and a cow." If we can approximate toward anything of that sort legitimately and with due regard to everybody's interests, that would be the true solution of the whole problem of the unemployed. I am certain that the social condition of this country will never be safe, will never be equitable, until every laborer in the country, if he is sober and industrious, has it in his power to become himself the owner of the cottage in which he lives, and a garden of his own with, I hope, half an acre of land. Without trying to suggest definitely the precise amount of his native land that should be in the possession of the laborer, I am certain that we shall never

solve the problem of pauperism, created really by divorcing the people from the soil, until we have restored the people to the soil. It is due to Mr. Nix to say that he has been preaching to me in private what he believes to be the best remedy for the existing distress in London. He has called my attention to the fact that the Government have a great deal of property in Surrey, within a few miles of London.

Industrial Villages.

There are miles and miles of waste land that are scarcely being used for any purpose whatever. And Mr. Nix's proposal—and it seems to be a very sensible one—is that, if necessary, either the municipal or imperial authorities of this country should plant industrial villages in the Surrey wilderness. Of course there ought to be no public-houses there. If we could offer the unemployed in London the opportunity of leading an honest, sober, and industrious life by the work of their own hands in the immediate neighborhood of London, it would be a very great gain. Spade industry in all other countries has produced wonderful results, and we know that garden and dairy produce would have an ample market among the six millions who live in this great city. No one could have been in Switzerland without seeing the wonderful results of giving the people themselves an interest in the soil. Switzerland is an astonishing country in two respects. It has no rivers and no coal. It has none of the ordinary geographical conditions of success. All the peasants there have a direct interest in the soil, and the result is that they cultivate every bit of land, and are free and self-respecting citizens of that interesting commonwealth. My own conviction is that there is no solution for this difficulty which will be complete unless we have some such scheme as that. General Booth has already made an experiment in that direction. And I have loudly applauded what he has done. The only objection I have is

that the task is too colossal for any individual. General Booth is already inevitably embarrassed by a great debt. I hope the wealthy will give him all the money he wants. But it is absurd for us to suppose that General Booth or General anybody else would be able to grapple with a problem of national proportions. It must be done, not by voluntary funds, which are inadequate, but with all the resources of the State. I hold with Richard Cobden that of all questions the first and most important is the condition of the people of England question. And as our government is able to spend three quarters of a million sterling upon an ironclad, warranted to sink at an early opportunity, and to engage in all sorts of mischief, and to spend £30,000,000 a year in preparing for wars, most of which are unnecessary, I do think the time has come when we might expect them to spend the public funds to give every sober and honest toiler an opportunity of making a living. But if any such experiment as Mr. Nix suggests, or as General Booth is partially carrying out, is made, there is one obvious evil that must be confronted: we must prevent a rush to London. If the unemployed come here from all quarters, the last state would be worse than the first. If anything is to be done for the starving poor in London, it must be done on two conditions: that the help is given only to those who have lived in London for twelve months, and I am bound to add, under existing circumstances, only to British citizens. This is a land of freedom, and we must maintain our proud distinction. But I cannot see what right Russia or any other cruel and despotic country has to send starving Jews, penniless and degraded by ages of tyranny, to compete with our workmen in East London. I used the word Jew, for he generally comes. But I withdraw the word. I abhor the diabolical cruelty with which the Jews are being treated. Any nation that treats the Jews cruelly is outside the pale of civilization. But whether Jews, Russians, Germans, or

Italians, they are heartily welcome if they are willing to work at the same rate of wages as Englishmen. But for destitute paupers from other lands to come here to encourage the sweating system is opposed to the common sense of morality. What, however, is the immediate problem in London? What have we to do? We cannot allow men and women to starve. Some who speak with considerable authority assure us that during the three worst winter months we shall have 100,000 men out of work. And already, beyond dispute, there is a great deal of distress. I was very glad to notice that when Mr. Burns spoke on behalf of the workmen of London to Mr. Fowler he divided the unemployed into three classes—criminals, cadgers, and honest men. Now we can get rid of any difficulty with respect to the first and second classes. The first we would hand over to the police and the second to the Poor Law. As I came to the Hall this afternoon I passed by Trafalgar Square and saw a number of banners with remarkable mottoes upon them. But the most revolutionary of all was this: "He that will not work, neither shall he eat." Do you know where that revolutionary sentiment is to be found? It is found in the writings of a certain Saul of Tarsus, who afterward became the Apostle Paul. Those who can work and refuse to work deserve no sympathy at all. In fact, I believe the time has come when every man who does not work will be regarded as a thief. And even if he says he is living on the industry of his forefathers, we shall think no better of him, for everybody in this world who is not in ill-health is bound to do what he can to leave the world better than he found it. I do not say everybody should work with their hands, but either with hands or brains every citizen is bound to do what he can for the well-being of his fellow-citizens. An East End workman says that there is one thing that strikes him. Respectable people seem to think that most of the unemployed are of the idle,

shiftless, vagabond class, and would not work if they could. There is no doubt that there is a widespread feeling in this direction, especially among the comfortable middle-classes. It is very difficult to get out of our heads the idea that everybody would be well dressed and well fed if everybody had behaved as properly as we have. It is because so many of the respectable class think that the unemployed are such a bad lot, that there is so little sympathy with them. All the information I can acquire by personal observation convinces me that this is a gross libel. No doubt there are a great many criminals and cadgers. But there are many men who want work who loathe the idea of the workhouse. One of the most gratifying features of the hour is that the dislike of the workhouse is greater than it ever was. I plead for those who are willing to work, and longing to work, and who beg us to give them work rather than charity. What are the suggestions made?

Work in the Towns.

First of all, that Mr. Fowler should issue a circular urging the local authorities to use their present facilities for giving work to the unemployed. And it is of the utmost importance that this should be done simultaneously in the provinces and London, unless anything done in London should bring others here. The second suggestion is that local relief works should be started. Whether we think it safe to do this or not, we are bound to hear and sympathetically consider the suggestions made by the men for relieving their terrible social misery. They suggest that new roads may be made and old roads repaired. The surveyor of the Mile End district says that if the Vestry thought fit, he could spend £20,000 to the very great advantage of that crowded district in London. Then we all know that there is a great deal to be done in the slums and in cleaning the streets, and in other sanitary work. Just now we have special urgency for this. There

is every reason to believe that we shall have a return of cholera next year. Medical men are almost unanimous in the conviction that there will be an epidemic. And although we were fortunate enough to prevent the invader from effecting a landing, at least a permanent one, we have no right to count upon similar immunity, unless we remove these unsanitary conditions that are largely found in London. It would be an immense gain to everybody if the unemployed were employed in order to make us better protected against a visitation of cholera next year. It has been suggested that they should cleanse the approaches to Covent Garden and Billingsgate. In 1886 the vestries of Chelsea, Battersea, Wandsworth, and St. Pancras did give timely work in this way. And if the local authorities in London were to do this year what these vestries did in 1886, in this way alone we should find legitimate and useful public work for at least 18,000 men, which means that we should feed at least 90,000 persons during the bitter winter months. There is another suggestion which will not, perhaps, commend itself to everybody. They say that the general post-office pays every week £1400 for overtime, and that if that was abolished and overtime work given to others it would employ 700 more persons. I do not think that the post-office employés are overpaid, and I do not begrudge them a little overtime. But I am bound to say that if the Government are employing one man for a full day, and there is another man equally capable and starving in the streets, in the interests of brotherly love I think there is much to be said in favor of giving him some of the overtime without depriving the other man of anything that he expected. We must all be prepared to make sacrifices. Why should anybody be frightened at the suggestion that the local authorities should give work? For upon reflection it will appear to you we must do one of two things. We cannot allow them to starve,

Either Work or Alms.

We must either give them work or alms. I put it to any reasonable Christian citizen, which is best—to keep these people at the Union in idleness, or to pay them for useful work? It seems to me to be far better to pay them for honest work. It is better for both. It would never do to give any grant in aid of wages. It would not do to attract to any such work those employed by private firms. We must not enfeeble the springs of industry by giving any class the idea that we will always undertake to find them work. But we have to deal with the present distress. We must find some temporary remedies, and of all it seems to me that the best and safest is the one suggested by the workmen themselves. Instead of doling out to them charitable relief involving disenfranchisement and the pauper taint, we should give them some work at a reasonable rate of wages, and so tide over the difficulty. There are many other points which should be considered. There is not the least doubt that a great many of the persons who are out of work are Army Reserve men. The short service system has had this unforeseen and undesigned effect—that after a man has been during the golden years of his life in the army, he seems to have lost his chance in the competition of to-day, and it is extremely difficult for him to get work. I am not at all sure that being in the army is the best preparation for ordinary industrial life. But there's the fact that many of these men are wandering about without settled occupation. Of course the ultimate solution is to produce so much brotherly love among the nations that we may disband our armies. There is only one other point I will name, and that is the suggestion made by Mr. Arnold White, for what he calls in his epigrammatic way, "a clearing-house for the unemployed." He wants to form a central committee to put those who can help into contact with those who want help. Personally, I think there is much to be said in favor of it.

Many who have no sympathy with abstract committees would be delighted to help particular cases. If any such committee were able to put affluent men and women into direct relations with some starving families, it would be a great gain every way. This suggestion is not novel. It was made five years ago by a gentleman at the second conference we ever held. Suppose we could get every household represented here to look after one destitute household. Instead of giving their charity here and there, suppose I could introduce you to one family—husband, wife, and children—all in great need of work. You could in various ways assist with practical sympathy and advice as well as with money. I do not know how many families there are likely to be out of work. Suppose 20,000 or 30,000 are in this condition, and suppose I could get 20,000 or 30,000 men and women to undertake to be a real friend to one family each, it would not be a great strain upon their purse or time, and it would be an untold blessing. Oh, that we could do something to bring together into direct personal contact the unprivileged and the privileged! Their separation is the root of the want of social sympathy between them. But let me say that many of those who seem to be the most remote from the poor are deeply touched by their condition, and are extremely anxious to help them. And I think the way suggested by Mr. Arnold White is one of the most effectual. Further, it will be found that if we could only prevent the pauperism occasioned by intemperance, there would scarcely be any pauperism left.

THERE is nothing that so completely deadens desires after earthly good as the supreme setting of our affections on the things that are above. A lower or a higher love cannot co-exist in the heart; and a new affection expels the meaner and the lower. Love Christ, and the world loses its power upon us; love Christ, and we can govern ourselves. — *Maclaren.*

THE KIND OF A CHURCH JESUS WOULD HAVE ON THE EARTH TO-DAY; OR, THE MESSAGE FROM MACHÆRUS.

BY JOEL S. IVES, D.D. [CONGREGATIONAL], STRATFORD, CONN.

Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art thou He that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in Me.—Matt. xi. 2-6.

NINE miles east of the northern end of the Dead Sea, in the district of Peræa, was the strong fortress of Machærus, where, according to the testimony of Josephus, John the Baptist suffered his imprisonment and met his death; the last of a long line of prophets to suffer persecution because of his fidelity.

John the Baptist, while he was the voice in the wilderness, had borne noble testimony to the Messiahship of Jesus. In the free air of heaven his faith was strong, and the on-movement of the kingdom was satisfactory. But from the dismal cells of Machærus the outlook was different. He could not doubt his own testimony concerning Jesus, but he was impatient that the Deliverer, with the power which He had demonstrated, did not assert His authority and openly proclaim His Messiahship. Like the mother of Jesus at the Cana wedding, he would have Jesus make no delay in a public declaration of divine power. John, in his dungeon darkness, would have the light of a definite word from Jesus. He sends for it, but he gets only the repetition of the old prophecy which he had read from the ancient roll of Isaiah a thousand times, and the testimony of his disciples that this prophecy was fulfilled before their

eyes and in the things they heard. The answer is a rebuke to impatience and an appeal to the sufficiency of proof and a declaration that the hour of open proclamation had not come.

What teaching does the text and the history bring to us? It must be that a prophecy of centuries before the coming of the Christ, and repeated by Him in His earthly ministry, has a special significance in all time.

Clearly this, first, that the prophecy was reason enough for the faith of the old Jew that a Messiah would come in God's own time to bring redemption and deliverance; and also that Jesus of Nazareth, having fulfilled in Himself the prophecy with marvellous accuracy of detail, was indeed that Redeemer and Deliverer.

What then to us? If John in his prison ought to believe, is there not abundant proof for us? We read this between the lines as we study the message of the disciples to John. It is as if Jesus had said to them: "You see and hear what is done and said. Could there be stronger proof of the Christ? Trust, therefore, and do His bidding."

This for all time is the message from Galilee to Machærus. The proof of the righteousness of Christ's claims is abundant. Therefore love, serve, obey Him. He that believeth not on the Son of God has passed judgment upon himself already. He has no reasonable ground of defence. He must stand abashed before the bar of Divine judgment. Every opportunity of successful defence was granted, but was spurned; no stronger proof of Christ's claims could be given, no ampler testimony to his Messiahship, no clearer declaration of His love and willingness to help us in our sinfulness and need—if on all this we turn our backs have we not thereby passed judgment on ourselves? Do we not stand condemned already?

Do I speak to such a one to-day? Let me urge you to listen again to those words of Jesus to John; are they not an appeal to you to believe in Jesus of

Nazareth, the Son of God, the world's Hope, your divine Saviour?

But there is another lesson well worthy attention. The message from Galilee to Machærus is indirectly and yet forcibly a commission to the disciples of Jesus everywhere. It tells what Jesus was doing to fulfil His divine commission; it therefore tells what the Christian disciple must do to meet his obligation. For we cannot emphasize too strongly this obligation of Christian discipleship—to do in the world what Jesus began to do, blessed with His spirit, guided by His example, inspired by His presence, girded with His power.

It is one of the encouraging signs of the times that so generally earnest discussion is had upon the questions of church efficiency, the best methods of Christian work, the duties of the Church in the cities and in the country places, the movements of churches out of the business portions of large cities into residence sections, where Christian influences are less needed than in the narrow streets and crowded tenements of "down-town." It is sometimes complained that "the doctrines" are not preached nowadays. No doubt doctrinal sermons, like a theological lecture with intricate divisions and subdivisions to tenthly or more, are rarely heard. They would be the easiest sermons to write or preach, for there is no heart in them. They would make no strain upon the sensibilities of the preacher or much impression upon the pew. There is a law of supply and demand in preaching as in business. Happy is that minister who can rightly divide the Word of God, influenced not only by the wishes but by the needs of the times in which he lives.

Encouragement may be found also in the fact that so many seek an answer to life's questions in the spirit and words and example of Jesus Christ. A word from the Great Teacher is worth more than all human lips can speak. No example can rival the living Christ. Never before have so many feet walked with Jesus the roads of Galilee and

Judea, never before have so many studied faithfully the records of the life of Jesus, never before has He been so clearly recognized as a Leader or had so large and loyal a following. So long as this is true the future of the Christian Church is bright and brightening!

When Jesus tells the disciples of John to go back to the dungeons of Machærus and tell the imprisoned prophet that, under the power and guidance of the New Prophet, the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the Gospel preached to them, I hear that same voice of authority saying, "This is the way in which My Gospel is ever to be preached. This is the way in which My Church may honor her risen and reigning Lord. This is the line of duty for My Church in all the ages. This do in remembrance of Me."

If this is the voice of the Master, it is ours gladly and promptly to obey.

How can we translate the text into the terms of to-day? We are not miracle-workers, but the miracles have a lesson of deep significance. The Master's commission is in a parable. And this parable teaches that a never-to-be-forgotten share of Christian duty is in doing for others; not duty only, but privilege as well—DOING FOR OTHERS. In short, this is what Jesus said to John: "A Christian law is being worked out before the face of your disciples; must it not be the Christ who is working these wonders?" To be ministered unto was the rule that the world knew without Christ. To preach the Gospel to the poor was Jesus' plan. In the planning of church work, as in the individual membership of our churches, the law of Christ was TO MINISTER even at the cost of life. This is the only rule of spiritual prosperity. He that loseth his life shall find it.

Rev. Paul Van Dyke, who has recently left a professorship in Princeton for the pastorate, asked the following pertinent questions in a recent sermon:

"If Christ Jesus were to come to this church to-day in personal presence, what, think you, would be the first question He would ask? 'What is the form of your church government? What is your theological system? Do you sprinkle or immerse? How many have you added to *this* church?' What man or woman or child believes that the Lord Jesus Christ would ask one of these or similar questions? He would ask: 'Where are your poor? How have you cared for your sick, and needy, and ignorant, and unhappy? Have you cared for your orphans and sought homes and friends for your homeless and friendless? How many sinners have you brought to a knowledge of Christ?'"

The message of the Master to Machærus meant just this: What Jesus did for the needy of His day the Church of Jesus Christ must do for the needy of our day. "All religion has relation to the life, and the life of religion is to do good."

Dr. Charles H. Parkhurst, who is never at a loss for pungent words, has this to say regarding the movement of two Presbyterian churches "up-town":

"One of the first features of church life that would impress the mind of such an apostle as Peter or Paul, if they could reappear among us, would be the dastardly cowardice of our church spirit and method. The fact is that every church that picks itself up bodily and runs away from the vast populations that swarm in the lower parts of the town makes Christianity a smaller and cheaper thing in the estimation of the general community, and in that way subtracts from the efficiency of the churches that remain. Investigation and experience both go to show that there are Protestants enough down there to work upon if only they are approached with consecrated flesh and blood, and under the auspices of the same Divine Spirit as achieved the first results of the Apostolic Church. To hit the nail fairly on the head it is not dearth of Protestants, it is dearth of

Holy Ghost that is the matter. There are Protestants enough; if there were as many gold eagles lying around loose south of Fourteenth Street as there are unattached Protestants, you would find the tide setting toward the Battery quick."

Many a church has not the same problem to face, but every church has the same temptation which leads the city church to desert its post of duty and find more congenial surroundings. To move up-town is the prompting of selfishness, comfort, and ease; to stay down-town is to follow the method and spirit and teaching of Jesus, who ever sought to do something for somebody else; not to be ministered unto, but to minister. If Jesus Christ were in New York to-day He would work first for the sick, poor, suffering, degraded, crowded thousands of the down-town tenement dwellers, and send his least valued disciples to Fifth Avenue and upper New York.

Is our church a church of Jesus Christ? The question is pertinent; more than that, it ought to be asked. And the answer cannot be slurred over. People tire of simple pious talk. It does not make it Christian to call it so. The creed does not determine the matter. Its past will not atone for the present. Its numbers, wealth, respectability, social standing—all these are secondary and incidental. First of all, this question must be answered: What does it DO? The spirit of the answer of Jesus to John must be the spirit of the church now which can claim to be a church of Jesus Christ. The poor, the sick, the weak, the oppressed must find here the fulfilment of the promise that unto them shall be preached the glad tidings of redemption.

"What led to your reformation?" was asked of one who years before had been a criminal. "It was my talk with the earl. I went to him on my release." "What did the earl say?" "Oh, it was not so much anything he said, but he took me by the hand, and with a look of sympathy said, 'Jack, we'll

make a man of you yet.' It was his touch that did it." The Earl of Shaftesbury had caught the Master's secret.

It is idle to make charges of weakness. The question is a large one and not easy to handle; but that something is lacking in our thought and method and organization is plain. Multitudes do not care for the Church. Unnumbered organizations have sprung up to meet needs that the Church ought to meet abundantly. As President Lincoln said, "You cannot deceive all the people all the time," and therefore this testimony from the multitude has weight. Widespread dissatisfaction and indifference spring from something more than the promptings of an evil heart. When Christ preached the multitudes followed to hear Him. The great solvent of all our difficulty is an infinite outpouring of the Holy Spirit in the hearts of men and women in our churches.

Do the poor in our community feel that the Church is their best friend? Have they reason to think so? Do the sick find in the Church the consolation of human sympathies and the ministrations of the Divine promises? Do the afflicted turn first to the Church as the God-appointed agent of heavenly assurances? In so far as the questions may be answered affirmatively is the Church proving its right to be a church of Him who went about doing good.

Far be it from me to affirm from these questions that we have been altogether derelict in duty, or that I am unmindful of the many lines of unselfish activity along which we are working, or forgetful of the self-denying lives of not a few. If it were not for this the Church would have dropped out of the thought or even the memory of men. It is this which in the Past has made the history of the Church; which in the Present is the reason of its vitality; which alone gives promise for the Future. But at our best we are unprofitable servants, and whatever may have been the achievements in the times gone by we ought to do better for the time to come.

Special temptations assail us now. The Church never was so rich as now; and with the increase of riches the proportion of benevolences decreases. Nor is it hard to find a reason. With the increase of wealth selfish demands increase—the more imperious with the greater facility for satisfying those demands. A man in a sod hut can easily practise economy and be benevolent far more easily than when he moves to the best avenue of the growing city.

The Church never found it so hard to believe that Christ's work is to be done through spiritual forces, and that it cannot fight with the weapons of this world. David never wanted to wear Saul's armor as in this day and time. Why, look at the mighty agencies and achievements wrought through material forces harnessed to the will of man. It is a taunt to the slow-moving Church of God, an appeal not easy to resist to the tardy kingdom of righteousness. Never before has the Church faced such wide-reaching, powerful, persistent and arrogant organization of iniquity. Pentecost against Roman prowess is not a match to the contest for supremacy between the Church of Jesus Christ and organized sin to-day. Great Babylon reaches out her threatening and oppressive hand!

The "club spirit" within the Church is ever stifling the evangelism of her members. Such a spirit found expression in one of the leaders of a city church in these words: "We don't want our church to go down into this missionary business." There it is in bald defiance of the whole teaching and example of Jesus Christ—GOING DOWN INTO THIS MISSIONARY BUSINESS! If John's disciples had found a company of men around this new claimant for Divine leadership with any such selfish idea of church life as is shown in the talk of "going down into the missionary business," what do you think the message would have been to John the Baptist? It would have been a fraud on its face. What, then, shall we say of an organ-

ization which claims the name of the Friend of sinners and the world's Saviour, but which shows none of His spirit and lives out nothing of His life?

There is, therefore, friends, one thing for us to do: To find out what Jesus Christ would have us do through the organization which bears His name, and then with humble dependence upon His leadership and strength to do that work as best we can; to recognize that there are manifold temptations within and without which would lead us away from the Christ spirit and the Christ method; to remember that all power is given to Jesus Christ in heaven and on earth, and that our work IN HIS NAME must accomplish the thing whereunto it is sent.

May the great Head of the Church help us that from this Church the poor, and the sick, and the needy, and the sorrowing, and the troubled shall hear the blessed gospel of life, and peace, and joy.

And His shall be the glory. Amen.

STRIKING THOUGHTS FROM RECENT SERMONS.

We ought to bring the religion of Jesus Christ into our ordinary blessings. Every autumn the President of the United States and the governors make proclamation, and we are called together in our churches to give thanks to God for His goodness. But every day ought to be a thanksgiving day. We take most of the blessings of life as a matter of course. We have had ten thousand blessings this morning for which we have not thanked God. Before the night comes, we will have a thousand more blessings you will never think of mentioning before God.

We must see a blind man led along by his dog before we learn what a grand thing it is to have one's eyesight. We must see a man with St. Vitus' dance before we learn what a grand thing it is to have the use of our physical energies. We must see some soldier crippled, limping along on his crutch, or his empty coat-sleeve pinned up, before we learn what a grand thing it is to have the use of all our physical faculties. In other words, we are so stupid that nothing but the misfortunes of others can wake us up to an appreciation of our common blessings.

We get on board a train and start for Boston and come to Norwalk bridge, and the "draw" is off, and crash! goes the train. Fifty lives dashed out. We escape. We come home in great excitement and call our friends around us, and they congratulate us, and we all kneel down and thank God for our escape while so many perished. But to-morrow morning you get on a train of cars for Boston. You cross

that bridge at Norwalk. You cross all the other bridges. You get to Boston in safety. Then you return home. Not an accident, not an alarm. No thanks.

In other words, you seem to be more grateful when fifty people lose their lives and you get off, than you are grateful to God when you all get off, and you have no alarm at all. Now, you ought to be thankful when you escape from accident, but more thankful when they all escape. In the one case your gratitude is somewhat selfish, in the other it is more like what it ought to be.

Oh! these common mercies, these common blessings, how little we appreciate them, and how soon we forget them! Like the ox grazing, with the clover up to its eyes, like the bird picking the worm out of the furrow—never thinking to thank God, who makes the grass grow, and who gives life to every living thing, from the animalcule in the sod to the seraph on the throne. Thanksgiving on the 27th of November, in the autumn of the year, but blessings hour by hour and day by day, and no thanks at all.—*Talmage*. (Prov. iii. 6.)

The man of science in his laboratory reverses by a few lines a millennium of errors. The orator rules multitudes, and his words seem to their passions like the throb of the thunder or the splendor of the lightning. Among these mighty forces, what room is there for the pulpit? None whatever if the pulpit degrades itself into a mere agent of ceremonialism; none whatever, if it sink into the bare bulwark of merely human ordinances; none whatever, and deservedly none whatever, if preachers without thought, without knowledge, with no impassioned love of truth, shut themselves up in the narrow shell of ecclesiasticism, and have nothing better to offer to men than empty shibboleths, silvery platitudes, and silken cuphuisms. When sermons deal with shams and make-beliefs, and the unrealities of the infinitely little, when they make for superstition and not for truth; for credulousness, not for faith; for religionism, not for righteousness, they become mere draught and husks to strong souls who need the Bread of Life. When preachers assume to be praised because they are content to side with the many, to join with the dominant, to buttress the conventional, to answer decadent nations according to their idols—such preachers are no better than swarms of dead fish, swept down the current of some empoisoned stream. The preacher will be useless unless he add something of the prophet to the priest. It is the function of the true prophet to resist, to tell the truth and shame the devil, to champion every righteous and every unpopular cause, to stand up before kings, and not be ashamed to regard the friendship of the world as enmity with God.—*Farrar*. (1 Chron. xvi. 31.)

ISAIAH is by far the greatest of the writing prophets. We cannot open his Book anywhere but we meet with the grasp of a great spirit. There is a rush of eloquence that carries you away; there is a splendor of diction and conception like that of a seraph; and whereas in other prophets perhaps a single idea stands out with lonely grandeur, here you have a perfect Alpine range of great truths, rising peak behind peak, up into the very heavens. Yet it is not difficult, I think, to see which is the greatest idea in the whole Book of Isaiah. It is the idea of God. That might, indeed, be said to be the leading idea in all the prophets, because what made them prophets was the vividness of their conception of God. Undoubtedly, yet none of the others come nearly up in this respect to Isaiah. It was given to him to speak about God as God never was spoken of by mortal lips until the Son came forth to reveal the Father.—*Stalker*. (Isa. vi. 3.)

OUR best definitions of life are but learned

words thrown out into the darkness. Our clearest cut conceptions of the nature of living matter run out into the indefinite and the unimaginable. The life that awakens from the wintry sleep, that gives color and grace to the tops of the elm-trees which we have seen for months as dark lines etched against the sky; the life that turns the prose of the dull landscape into the poetry of fresh meadows and waving forests; the life with which this earth has been for ages richly endowed, and whose abundant energy fails not, nor grows dim with the centuries; it is a manifestation of energy which even more directly than other forms of force seems to be the touch thrilling through nature of the living God! I am not forgetting that our biologists forbid us to speak of "a vital force" as we no longer should speak of an electric fluid; I am aware that they may call an infinitesimal dot of living matter a complex protoplasmic machine; I know that life as an affient energy of nature must move and work as part and element of one vast order; but when all has been said that the most subtle scrutiny of living matter may enable us to assert, the mystery of the energy of life remains unexplained among the divinest secrets of the creation.—*Smyth*. (1 John i. 2.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Moral Aspect of the Summer Exodus. "I being in the way, the Lord led me to the house of my master's brethren."—Gen. xxiv. 27. Wilbur F. Paddock, D.D., Philadelphia, Pa.
2. The Grace of Patience. "Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness."—Col. i. 11. Professor J. O. Murray, D.D., Princeton, N. J.
3. Christ's Willingness and Ability Commensurate. "Lord, if Thou wilt, Thou canst make me clean."—Luke v. 12. Rev. John McNeill, Chicago, Ill.
4. The Little a Preparation for the Great. "He that is faithful in that which is least, is faithful also in much."—Luke xvi. 10. C. De W. Bridgman, D.D., Cold Spring Harbor, N. Y.
5. The Rock Foundation of the Church. "I say unto thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."—Matt. xvi. 18. Rev. Charles O. Jones, Louisville, Ky.
6. Broken Bans, or Divorce. "What, therefore, God hath joined together, let not man put asunder."—Mark x. 9. E. O. Buxton, D.D., Cleveland, O.
7. The Value of Life and How to Spend it. "Is not the life more than meat and the body than raiment?"—Matt. vi. 25. R. S. Holmes, D.D., Chautauqua, N. Y.
8. Duty. "Ye are not your own, for ye are bought with a price."—1 Cor. vi. 19, 20. Teunis S. Hamlin, D.D., Brooklyn, N. Y.
9. Christianity in its Relation to Morality. "And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge," etc. 2 Pet. i. 5-11. H. B. Heacock, D.D., Hubbard, Minn.
10. How Can We Know that the Old Book is True? "Now we believe, not because of thy saying; for we have heard Him ourselves and know that this is indeed the

- Christ, the Saviour of the world."—John iv. 42. John L. Campbell, D.D., New York City.
11. The Politeness of Providence. "And we know that all things work together for good to them that love God, to whom also are the called according to His purpose."—Rom. viii. 28. H. M. Gallaher, D.D., Brooklyn, N. Y.
 12. True Nobility. "These were more noble than those in Thessaonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether those things were so."—Acts. xvii. 2. Kerr B. Tupper, D.D., Denver, Col.
 13. The Divine Shepherding. "The Lord is my shepherd, I shall not want," etc.—Psalm xxiii. Wayland Hoyt, D.D., Minneapolis, Minn.
 14. Parental Responsibility. "Their children spake half in the speech of Ashdod."—Nehemiah xiii. 24. Rev. Sherwood L. Grigsby, Paducah, Ky.
- creature of God is good, and nothing to be refused, if it be received with thanksgiving."—1 Tim. iv. 3, 4.)
5. Gratitude for Moral and Spiritual Victories. ("Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge in every place."—2 Cor. ii. 14.)
 6. Thanksgiving the Resolution and Obligation of the Saved. ("I will sacrifice unto thee with thanksgiving; I will pay that which I have vowed. Salvation is of the Lord."—Jonah ii. 9.)
 7. The Duty of Public Thanksgiving. ("He took bread, and gave thanks to God in the presence of them all."—Acts. xxvii. 35.)
 8. Where to Stick Fast. ("I have stuck unto thy testimonies."—Psalm cxix. 31.)
 9. Children of a King. ("Each one resembled the children of a King."—Judg. viii. 18.)
 10. Puffed-up Christians. ("Now some of you are puffed up,"—1 Cor. iv. 18. "Ye are puffed up, and have not rather mourned."—1 Cor. v. 2.)
 11. The Law for Prosperity and Adversity. ("In the day of prosperity be joyful, but in the day of adversity consider; God also hath set the one over against the other, to the end that man should find nothing after him."—Ecc. vii. 14.)
 12. The Inimitable Perfume of Consecration. ("And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord."—Ex. xxx. 37.)
 13. A Bribed Ministry. ("The prophets thereof divine for money."—Mic. iii. 11.)
 14. The Divine Mill-stone. ("Upon whomsoever it shall fall, it will grind him to powder."—Matt. xxi. 44.)
 15. Blood and Redemption. ("In whom we have redemption through His blood."—Col. i. 14.)

Suggestive Themes for Pulpit Treatment.

THANKSGIVING THEMES.

1. Gratitude for Answered Prayer. ("Father, I thank Thee that thou hast heard me. And I knew that Thou hearest me always."—John xi. 41, 42.)
2. National Deliverances. ("Say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise."—1 Chron. xvi. 35.)
3. God's Glory through Man's Gratitude. ("For all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God."—2 Cor. iv. 15.)
4. The Purpose of the Divine Beneficence. ("Meats which God hath created to be received with thanksgiving of them which believe and know the truth. For every

ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

In a recent number of the *Bulletin de la Société Française de Photographie*, M. Marey describes the success which he has had in watching the mechanism of the pulsations of the heart by what is called chronophotography—that is, photographs taken at very short intervals. The eye by itself would not be able to watch the changes of aspect in the different parts of the heart. In this wonderful discovery of science we have a striking suggestion of the power of the Sun of Righteousness to bring to light the secrets of the spirit of man. He is the

heart-searcher, and will bring every hidden thing therein to light, whether it be good or whether it be evil. There is nothing hidden which shall not be manifested in the day when God shall judge the secrets of men.

WHEN Zophar answered his own question, "Canst thou find out the Almighty unto perfection? He is as high as heaven; what canst thou do? deeper than hell; what canst thou know?" he spoke in vague generalities. The measurements of the heavens had not then

been made. And even now, with all the improvements that have been effected in the instruments wherewith we may look into the heights above us, but very little is known. It is the paralysis of thought to recall that were it our desire to reach the sun it would take us two hundred and ten years to do so, traveling at the rate of fifty miles an hour, day and night; and that to reach the nearest fixed star would take, at the same rate of speed, fifty millions of years. According to the most careful calculations, the double star known as 61 Cygni, one of the nearest of our heavenly neighbors, is sixty billions of miles distant. What infinite blessedness is suggested, therefore, by the revealed truth that, "As the heavens are higher than the earth, so great is His mercy to them that fear Him." Truly may it be said of the love of God, that its "breadth and length and depth and height pass knowledge."

"Ask now the beasts, and they shall teach thee." Many the lessons which the lower creatures convey to man of things which it is for his interest to know. An interesting experiment was that made by Sir John Lubbock, who tried to intoxicate a number of ants. "None of the ants," writes he, "would voluntarily degrade themselves by getting drunk." When he dropped them in whiskey until they were overcome by it, a number of sober ants took charge of their helpless companions and carried them to the nest, where they slept off the consequences of their enforced inebriety.

VERY suggestive were the words of the Saviour concerning the antagonism of things that are evil and of the doers of evil to the light. "Every one," said He, "that doeth evil hateth the light." Light and evil are irreconcilable antagonists. Dr. Thomas Geisler has recently made some interesting observations of the effect of light upon bacilli. Among other results of his investigations, he found that the germ of typhoid-fever was greatly affected and

retarded by light, thus giving additional proof that it is a wise sanitary precaution to have an abundance of sunlight in and about one's home. Equally important is it for the soul that it keep in the light if it would retain its health. "God is light," and as such is the enemy of spiritual evil in all its forms; and, as John says, "who-soever abideth in Him sinneth not."

THE command or direction which the Prophet Isaiah voices in the fortieth chapter of his wonderful prophecy, wherein he bids the bringer of good tidings to Zion to get up into the high mountain, associated, as it is, immediately with his vivid description of the frailty of man, is a reminder of the experience of one concerning whom Dr. Wise, of Davos Platz, Switzerland, has written, illustrating the beneficial effects of high altitudes in certain kinds of disease. The victim of pulmonary trouble, he came by the advice of his physician to the above-named place in October, 1891. In two weeks' time he began to regain lost ground. By the ensuing February there was improvement almost amounting to the recovery of every affected part. In a year's time he had gained twenty-eight pounds, and was able to go on with his professional work. Dr. Davis summarizes the advantages of high altitudes in pulmonary troubles as: Dryness of air and comparative freedom from micro-organisms and atmospheric dust; profusion of sunlight; lowness of temperature, the heat of the sun being easily borne, while the violet rays of the spectrum act chemically on the blood, increasing the hæmoglobin; diminished barometric pressure, facilitating chemical action in the blood and tissues, and favoring vaporization of moist secretions in the lungs, while it aids pulmonary circulation and expansion; and the general stimulus of high levels, producing exhilaration and an increase of nutrition. There are certain analogies here of great spiritual truths which require no emphasizing.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Ethics and Etiquette.

MATT. xv. contains from verse 1-20 some remarkably comprehensive teachings on the subject of *Traditional Teaching*, in its two main departments: *Ethics* and *Etiquette*. There are two standards, both of morals and manners: one is custom, which often gives sanction to what is inherently wrong, and so, as Cyprian says, becomes only *vetustas erroris*; the other is conscience, which when regulated and illuminated by God's word, approaches infallibility.

Christ gives two examples of the vice of dependence on traditional notions one where they contradict ethical principles in the sphere of moral duties; the other where they elevate arbitrary conventional customs above essential principles of purity and true politeness.

The former concerns filial duties. It is a principle of common religion and of common sense that as parents are bound to provide for helpless infant children, so, in turn, children are bound to provide for aged and helpless parents. The filial obligation is as obvious and inevitable as the parental, and no more pertains to the department of charity or voluntary benevolence than does the other. If, therefore, a son has any property by which his infirm and helpless parents may be provided for in old age, he is to "honor" them by thus supporting them; and this is so much obedience to law in God's sight, that no diversion of such property to professedly religious uses will be acceptable to God. He will accept as "corban" nothing already in the nature of things consecrated to parental uses. The principle here is so broad and so discriminating that it shows a Divine Teacher.

The latter example concerns manners, and touches the domain of ceremonial etiquette. There has always been an undue tendency to elevate the merely

ceremonial in society, to make etiquette superior to ethics, in practical punctiliousness. The rules of "polite society" as to what goes into the mouth, in eating and drinking, and how, and as to the outward person in cleanliness and costume, are of more importance to millions of people than the real condition of heart or the character of the speech. Our Lord, who has been well called the "only perfect gentleman who ever lived," was not the one to depreciate any custom founded on real politeness, courtesy, or charity; but He teaches us that however important manners are, morals are far higher. The Pharisees spent their energy upon ceremonies; splitting hairs over trifles, entire schools of opinion divided over such trivialities as this: whether an egg laid on a festival day was clean or unclean; whether water poured from a clean ewer into an unclean basin was clean or unclean *in transitu*! while weightier matters were wholly passed over in neglect.

Have we nothing like this in our day? Paris, the most immoral of European cities, sets the standard of etiquette for the world. For a guest at a royal table to eat as though hungry, with evident relish and enjoyment, was regarded impolite, lest it appear as though he belonged to the poorer class and was not accustomed to good things; and hence came the arbitrary law that to spread a slice of bread at once and take a bite from the slice is shockingly bad manners; you must break a small fragment and butter it apart, and put it to your mouth. You must never lean your arm on the table, tilt your chair, take tea from your saucer, etc.; and many who care little how filthy are the words that come forth from the mouth, are punctilious how they put into it their food and drink. To appear in society without a faultless shirt-collar or immaculate finger-nails would be an

irretrievable crime ; but to have hands foul with dishonest gains, or even oppression's rod, or murderous blood, may be condoned for a price. Whatever etiquette has a basis in *equity* belongs to the ethical sphere ; as to mere ceremonies, they are often so arbitrary that they may wholly change from year to year. We may afford to be indifferent to some of the "customs of polite society," but never to the laws of Christian politeness. Here, again, may we not see the evidence of a Divine Teacher ?

Satanic Ubiquity.

BECAUSE Satan is represented as the common tempter of men, some would imagine him to be *omnipresent* ; but omnipresence is an attribute of the Infinite God, and Satan is at best and at most only a fallen *creature*, and therefore finite.

The solution of the problem is not difficult. He appears to be a fallen archangel, and the head of a hierarchy of evil spirits, of which there are vast hosts ; and, in accordance with human modes of expression, what is done by inferior agents and subordinates under his control is attributed to him. Von Moltke fought the Franco-Prussian War *in his tent*. Telegraph wires, carefully guarded, were the nerves of contact with the battle-field, at every point and every instant. Before him, arranged like figures on a chessboard, were the contending armies in miniature ; and every movement on either side was thus repeated and every manœuvre thus reproduced, so that the great general actually fought his battles by his agents while in his tent. Yet is it not true that, though he could be in but one place at any one time, he actually did conduct the whole battle ; and was it not proper to ascribe every individual movement as *his* ? Are not all governmental acts in any part of a dominion, by whatever subordinate officer of the empire executed, in a proper sense the acts of the king, and for them all is he not responsible ?

THE following note I have received, and submit to the readers of the HOMILETIC.—A. T. P.

Th's Generation.

Matt. xxiv. 34 ; Mark xiii. 30 ; Luke xxi. 32.

There is perhaps no passage in the Bible to which the sceptic so triumphantly points as the declaration of our Lord : "This generation shall not pass away till *all* be fulfilled." He contends, and it is hard to dispute His contention, that in the generation then living these things did not come to pass, and argues that Christ's words are thus proved false.

In reply to this, various explanations have been offered. The one which seems to be most generally favored is that "*generation*" means a *race*, as the Jewish race, or, morally, as in Matt. xvi. 4 or Prov. xxx. 11-14. It is hardly too much to say that this explanation, if the best that has been offered, is accepted only for want of a better. It is doubtful at the best. It will hardly stand the test of close examination. It will not for a moment hold its ground as an answer to the sceptic. This is equally true of all the other current interpretations—see Birk's exhaustive chapter on this text in his "Elements of Prophecy," where he examines all the known attempts at the solution of the difficulty, and dismisses them all, suggesting another of his own, confessedly doubtful like the rest.

Hitherto all these interpretations have proceeded on the assumption that "*this generation*" meant a generation *then living* when the words were spoken. It is time we inquired whether this assumption has been warranted.

Will the reader examine *anew* and carefully the passage in Luke xxi., where the prophecy is more connected and condensed than in the other gospels, and where he may perhaps be struck with the reference of the term "*this generation*" to the future one of which the Lord was speaking, rather than that *in* which He was speaking.

Turn to the passage and read from the twentieth verse. Observe the use of the same pronoun in several instances.

"*These* be the days of vengeance," not these now present days, but *then* present, when the events He predicts shall take place. So 28: "These things" of course mean what He has last spoken of, and the same in 31: "These things" indicate the near approach of the end; and then follows: "This generation shall not pass away till all be fulfilled." *This*, like the same pronoun three times before in the passage, meaning not *this now present*, but *then* present at the time of which He speaks.

If it be asked, Is this true to the Greek use of the word? see Liddell and Scott, who say that the pronoun is "mostly used to refer to the latter of two objects, as being the nearer to the subject," which makes it necessary to apply the word to the time and events last referred to. Of which, besides the three examples above cited, see Luke xvii. 34, where the same form is rendered by the translators "in *that* night," because here there is no doubt of its future application. Or (Heb. iii. 10), "*That* generation" was not the one then present, but four hundred years distant. The alteration in the R. V. does not alter the fact that the pronoun has hitherto been applied to a generation at a remote period, and not necessarily that existing when the words were uttered.

Why, then, may we not read it so in Luke xxi. 32, "*that* generation"?

Attention has been directed specially to the prophecy as found in Luke, because the connection is more striking, owing to the absence of the many details of the siege of Jerusalem and its consequences, which in the other gospels occupy so large a portion of the predictions, and seem to have led to the prevailing idea that to *these* largely, if not wholly, "this generation" refers. But on more careful examination of Matthew and Mark it will be seen that the expression in question no less distinctly refers not to those historical

events, but to the yet future of which He was now speaking.

It is probable that those who have satisfied themselves with other interpretations of the passage may not think this worthy of their notice. Two reasons may be offered for commending it to their careful examination:

1. Though it necessarily sets aside the extreme preterist view—that *all did* take place in the first century—it doesn't interfere with any other system of prophetic study, either the historic or the futurist, but would accord alike with either. And

2. *It is the only one that will meet the sceptic.*

W. COLLINGWOOD.

God is Love.

AN OUTLINE BY DR. MOORHEAD (Rom. v. 8).

LOVE is not merely an attribute of God. God created because of love. Love in its nature is both diffusive and creative. The explanation is John iii. 16. God commends His love to us

1. *In the gift of His Son to the world.* Love is a force, and, like every other, must *speak out*. The forces of gravitation and fire cannot but act. God's love is the strongest force. Once love incarnate walked the earth. John pointed out Love on the banks of the Jordan in the words: "Behold the Lamb of God, which taketh away the sin of the world." Peter felt Love's hand in the waters of Galilee; Mary and Martha heard Love groan at the grave of their dead brother; Judas saw Love and kissed Him when he flashed his lantern in His face; John the disciple saw Love on the tree, saw Him bow His head and yield up the ghost, pierced and bleeding. Case of Jonathan and David. The one gave his mantle and sword to the other *after* love had been established between them; but Christ gave *His* love to us *before* any love had passed between us. Erskine, when summoned before the Scotch council and demanded to give up his work among the unsaved,

or satisfy the judges by his death, said : " Not until you can blot out and efface forever that grand sentence of the Lord Jesus to unbelieving Jews, ' Your Father giveth you the true bread from heaven, ' will I cease to carry the good news to suffering souls. "

2. *In the greatness of the sacrifice made for our salvation* (John xv. 13). Beyond this it is impossible for human love to go. It is the supreme ideal of affection. God gave His Son for us when we were not friends at all. Christ became sin for us, and the weight of the Divine wrath rolled over Him and crushed Him into the grave. Rom. v. 8 : Substituted and died in our room, in our stead. He was substituted to satisfy Divine justice for what was required on our part. A Wisconsin mechanic was drafted. His family was large and entirely dependent upon his daily labor. He knew not how he could leave them ; but a young man steps up and says : " I will be your substitute. I will enter the army for you. " He was killed ; and the other travelled all the way from his home to put up over the grave a pine headboard with these words : " HE DIED FOR ME. " They were neighbors and friends ; but God's commendation lies in the fact that when we were neither He gave His own Son for our redemption. Rom. v. 7 : Righteous man, one who is always pulling others up to his standard and measuring them thereby. Good man, etc. Instance Damon and Pythias. While neither righteous nor good, God gave up His Son for us. Four epithets applied to man—two in Rom. v. 6 ; one in verse 8—ungodly—sinners in practice and natures ; one in verse 10—enemies. God, like us, loves that which is *lovely*, but He also loved us when in *ruins* and *undone*—our condition when Christ died for us. What is faith ? Believing in God's love for us. To love God is to let Him love us. God's love is not our love toward *Him*. Believe in God's love and you are justified. Rom. v. 1 : We have, as a result, peace *with* God. Peace *of* God and peace *from*

God, as in the salutations of the epistles. Peace *from* God is the stream of love flowing constantly into our lives. Peace *with* God is a settled state or relation between God and ourselves. The peace *of* God can be lost by falling into sin, but the peace with God *never*. For your sins are forgiven (1 John ii. 12). John iii. 16, 36 *hath*. Are to rejoice in tribulation, since 2 Cor. iv. 17. The apple blossom nourished by the moisture received through the invisible duct which runs the entire length of the tree, an illustration of God's care and attention. Besides, Rom. viii. 28.

Sailors say that in the southern seas they can tell they are near the shore, even though a dense fog or darkness be at hand, by reason of the odor of cedar or orange trees. There is such a thing as living so in God's love that it comes about us as a sort of atmosphere, and no man can draw near us without feeling it.

God is Love { Loves His people.
" backsliders.
" sinners.
Cant. ii. 4.

THE Archbishop of Canterbury has said some wise things which ought to be preserved in these pages :

" I do not think it a matter of no importance what church a person belongs to. Unless it is a very poor church, it must be an important factor in his life. I should be a very dishonest person if I did not both think and say that from very early years I dedicated myself to the service of a particular church ; and in the course of my life I have been led on, I do believe, into more and more love for the mother whom I own. "

" As a boy I resolved I would never seek a position by applying for it, or by suggesting that I might fill it appropriately, or by collecting testimonials to prove that I could. I determined I would never refuse a position that was pressed upon me, unless it was absolutely incompatible with what I was already pledged to. "

"A most important basis of Christian work is to be found in three things. My whole life has led me to see the extraordinary effect upon character of the most primary truths. And again, nothing has been borne in upon me more, in my real experience of life, than the wonderful double and treble effectiveness of trying to help anybody else to the standing before God which it has pleased Him to give you. And, thirdly, there is a special call to the men and women of this generation to combat what is a new phenomenon in some respects—the indifferentism which regards all sects, all religions, and, I had almost said, all truths, as in themselves indifferent."

"Primary truths have a marvellous effect upon character. How primary was the truth which John the Baptist enunciated: 'There comes a judgment, and there comes One after me who is greater than I.' 'Behold the Lamb of God that taketh away the sin of the world.' Wonderful systems of truth may be built upon these two propositions: There is a judgment coming, and there is a Lamb of God, who, before that judgment, taketh away the sin of the world. Like the basis of any great science, they are capable of endless expansion and application. To the world's end, however changed may be the conditions of society, or a man's way of looking at things, they will have an eternal effect upon character."

"It makes the highest possible difference to every soul that receives the incarnation and the atonement. As soon as a man who has any sense of duty whatever perceives and knows God was clothed in flesh, and took upon Him the form of a servant, and walked about the towns and villages of an insignificant region, in all things looking like a peasant who was pursuing the higher walks of thought; as soon as he knows that upon a certain hill there was a certain erection on which this peasant gave up his life; and that this was indeed the incarnate God dying for the sin of the world—I say whatever treasures of

wisdom and knowledge we have to search out and to communicate after that (and I believe them to be very great and very profound, and no intellect of man has yet fathomed them), these simple certainties are borne in upon the heart, and are enough to work 'miracles of transformation.'"

"Many of us are made so that we can take in nothing more than primary truths. Many are made so that the things which we build upon them, or deduce from them, have for us little or no interest. But upon these primary truths even the wisest and the greatest have to lean at the last. The late Bishop of Durham, one of the greatest of English scholars, best of English divines, and soundest and most profound of our thinkers, had many days of sickness and quiet and tranquillity, as he faded way toward the world to come. His friends thought it must be going wearily with him, and that his brain must be thinking out some of the great many scholarly problems he had begun. They asked him, and he said, 'Oh, no; neither weary nor busy—I take three or four great truths, and I think upon them always.'"

"His great predecessor, Bishop Butler, author of the philosophical book which has done more to make thinking people true Christians than, perhaps, any other book of man—he, the simplest, noblest, and wisest of Christians upon his death-bed had one of those sad, dark moments that often cloud the holiest when the awfulness of the next world opens upon them, and all that this world has held dear becomes as nothing. His chaplain was sitting by his bedside, and the bishop said, '*What shall I lay hold of?*' The chaplain reminded him of all he knew and believed; of the atonement of our Lord Jesus Christ, and so on. The bishop said, 'I know it is true, but how shall I know that it is for me?' The chaplain did not turn the dying man back upon his great philosophies, or the great things he had done for Christianity. He said simply, 'Him that cometh unto Me, I

will in nowise cast out.' The bishop closed his eyes, and said, 'Oh, this is comfortable!' And they were the last words he spoke. These two cases of

such powerful thinkers illustrate how, in the last great hour of need, the things we shall turn back to will be the primary truths."

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

NOV. 5-11.—JESUS IN THE HOUSE.—
Mark i. 29-31.

"And anon they tell Him of her"—it was about Peter's wife's mother, they tell Him.

It has always seemed to me a singular and noteworthy provision of the Scripture, as against the subsequent Romanizing and apostatizing tendency, that, of all the apostles, the one about whose domesticities we are the most told should be the Apostle Peter. Rome makes Peter chief apostle; crowns him with a Divine vicegerency; demands absolute submission because of a pretended succession from him; enforces an iniquitous celibacy of the clergy—and lo, you find the Scripture telling you several times, and more exactly than about any other of the apostles, that Peter was a married man.

One thing is certain, that neither Peter, who became apostle, nor the Christ who chose the married Peter to that high function, esteemed the unmarried state as necessary to the loftiest ministerial duty, or as more lifted and sacred than the state married. But Rome and Scripture are in constant clash. As a religious system, I know nothing more unscriptural from stem to stern than the Romish system.

But this presence of Jesus in the house of Simon Peter suggests the thought of *Jesus in the house*.

Consider, first, that *Jesus will come into our houses*. That is a great fact. Do we enough think of this marked peculiarity of Jesus as a religious teacher, that *He always went where men went*?

John was a Nazarite. No razor was to touch his hair. No wine was to pass his lips. He withdrew himself from

common life. He dwelt in the wilderness. He was separate, austere. He wore but a rough girdle of camel's hair. He ate but locusts and wild honey. He would put beneath his feet every usual human joy that, standing on it, he might perhaps be lifted into closer contact with the Divine. He married no wife; He entered into no festivities; and his preaching was like his life—stern, denunciatory. A sad and sombre man he was, standing apart amid the gloomy rocks of the waste wilderness.

And though Jesus said of him, among those born of women there had not risen a greater than John the Baptist, Jesus also said that he that is least in the kingdom of heaven is greater than he. *And Jesus Himself was never like him*. That is something to be constantly remembered. John the Baptist was ascetic. Jesus was never ascetic. It is a great deal easier to be ascetic than to be Christian; and John the Baptist is not the universal example. Christ is the universal example. Wherever men were to be found Christ was to be found. In whatever right places men are Christ is. *Christ will come into our houses*.

But there are houses which keep Christ out.

(a) The no-family-worship house.

(b) The no-grace-at-table house.

(c) The no-prayer-by-husband-and-wife house.

(d) The no-religious-conversation house.

There are such houses; but there need not be. Christ will come into our houses.

Consider, second, Christ will come

into our houses *even though there be shadows in them*. There was a shadow in Peter's house. "And when Jesus was come into Peter's house He saw his wife's mother laid, and sick of a fever."

In what house is there not shadow? I was walking once along a most splendid and renowned street with one who himself lived on it, and who was acquainted with the families dwelling in the palatial houses lining it, and he said to me: "I know them all, and there is no house here which does not have its skeleton in the closet." In what house are there not shadows?

(a) Perhaps of a sort of mal-adjustment between husband and wife.

(b) Of anxiety about children.

(c) Of bothers about housekeeping.

(d) Perhaps of sickness.

Consider, third, Christ will come into our houses to *dispel shadows*. Mark the beauty of the words in verse 31: "came;" "took her by the hand;" "lifted her up;" "and immediately the fever left her." Christ does not help at long range—He comes and takes by the hand; and Christ helps effectually—the fever left her.

This is certainly true, a house whose doors swing open welcomingly for Christ will be a house whence the shadows quickest flee. Or, if it be His will, as it sometimes is, that the shadows tarry, such a house will be a place where His presence will illumine shadows and make them bearable and ministrant to the best and truest life of those whom its roof shelters. All family blessings are in this fact, that you welcome Christ to your house as Peter did to his.

NOV. 12-18.—WHAT WE KNOW.—John iii. 2.

Said Nicodemus to our Lord, "Rabbi, we know."

It is a great thing to know. It is a great thing, amid the shiftings of uncertainties and questionings, to feel the feet strike upon the rock of an immovable knowledge.

Nicodemus was not a coward. Afterward in the Sanhedrim and at the crucifixion he showed his bravery by word and deed. He came to Christ by night because its quiet afforded the best time for speech with Him; and, talking thus with Jesus, amid all his questionings there was one certainty—"Rabbi, we know that Thou art a Teacher come from God."

There are questions for us, as there were for Nicodemus. Every man must ask them. Whence? Why? Whither? How questionings of every sort breed from these primal ones. Not all our questionings can be answered. But if, because of Christ's miracles, Nicodemus could say, "This much we know, that Thou art a Teacher come from God," surely since Christ's earthly life is finished, and we behold not simply His deeds but His character—since Christ has lived and died and risen and ascended, surely we can say, with stronger emphasis, and concerning a vastly wider circle of knowledge, "O Lord, we know."

Think, then, of some of the things which, since Christ has stood with us on our own earth, we may be, and ought to be incontestably sure.

First. We know that *God has interfered in human history*; for Jesus Christ is the great exception. In no way can you account for Him by any usual law of heredity or of environment. Here are some sceptical tributes to the character of Christ:

"Thy life was short, yet in it Thou didst more than any one of all Thy brethren to uplift the lives and souls of men. And now that Thou art dead, it shall be seen that they for whom Thou didst give Thyself up to the very death are not ungrateful. From Thy cross goes forth a power which is slowly but surely regenerating the world. Thy spirit which remains behind shall fulfil Thy task. The future is Thine own. Thou great deliverer, Thou monarch in the realm of truth, of love, of peace, we do Thee homage."—*The Dutch Sceptic, Hooykaas*.

"Humanity as a whole presents an assemblage of beings low, selfish, superior to the animal only in this, that their selfishness is more premeditated. But in the midst of this uniform vulgarity pillars rise toward heaven and attest a more noble destiny. Jesus is the highest of these pillars, which show to man whence he came and whither he should tend. In Him is condensed all that is lofty and good in our nature. . . . Never has any man made the interests of humanity predominate in his life over the littleness of self-love so much as He. Devoted without reserve to His idea, He subordinated everything to it to such a degree that toward the end of His life the universe no longer existed for Him. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; His legend will call for tears without end; His sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."—*Renan*.

"Whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which He is reputed to have wrought. But who among His disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was

all derived, as they always professed that it was derived, from the higher source."—*John Stuart Mill*.

Notwithstanding all the shadings away and denials of these sceptics, and multitudes of others like them, you cannot account for even such a character as these accord Christ, except as you declare that that character came really and intrusively from God. The character of Christ proves God's interference in human history. As Professor Wace says, "The final answer to all objections against belief in God is that the Lord Jesus Christ lived in it and died in it." Christ has brought God near to our world and into it. The world is not apart from God. This is a great and fundamental thing to know. From this primal knowledge spring multitudes of other moral knowledges, like the value and validity of prayer and the certainty of a providential care and keeping, etc.

Second. We know that we have an *infallible standard of moral truth*. For this Christ is the sinless one, and so is the perpetual test and rule of conduct. Even as Tennyson sings—

"And so the Word had breath, and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought;

"Which he may read that binds the sheaf,
Or builds the house, or digs the grave,
And those wild eyes that watch the wave
In roarings round the coral reef."

Third. We know that *sin is no light matter, and yet can be forgiven*. The sacrifice of Christ for sin shows, on the one hand, its heinousness, and, on the other hand, how God can be just and yet the justifier.

Fourth. We know that *God loves*; for the yielding of His only begotten Son is the utmost and surpassing proof of the Divine love for men.

Fifth. We know that *death does not end all*. The resurrection of Christ is incontestable proof of that.

So, concerning such great things as these, and others like them, we may take the words of Nicodemus on our

lips and unhesitatingly affirm, "We know."

But knowledge carries responsibility. Knowing thus, the only legitimate thing is action according to such knowledge—instant, glad, adoring acceptance of Jesus Christ.

NOV. 19-25.—THE SAMARITAN JOURNEY.—John iv. 4.

It was the loveliest region in Palestine—this Samaria. It was the largest level spot in all that rocky land, forming a portion of what is known as the plain of *Æsdrælon*. It was moist with springs and slighter rivers. Its level reaches were golden with waving grain. Its comparatively few hills were terraced with vineyards; and amid its abounding and verdurous fertility pleasant cities and villages dotted its expanse.

There was no *physical* need that the Lord Jesus pass through this Samaria. Indeed, had He followed the example of the punctilious scribes and Pharisees going northward from Judea to Galilee, He would not have gone through Samaria. From Jerusalem He would have gone eastward to the Jordan; would have forded the Jordan to the district beyond it called the Perea; would have journeyed northward in this region until He had passed by Samaria; then, reforing the Jordan, He would have entered Galilee.

This was much the longer way, but it was the orthodox way; for to scribe and Pharisee, this Samaria, beautiful as it was, was a land unclean, inhabited but by bastard Jews at best. And the Jews had no dealings with the Samaritans.

But there was a *moral* need that our Lord, travelling northward to Galilee, go through Samaria. Because He was the *Son of Man*, and so brother with all men, with Samaritan even as well as with Jew, He *must needs* go through Samaria.

Notice some of the lessons from this fact.

First. Since our Lord, moved by a

holy moral necessity, must needs go through Samaria, we may learn the great and helpful lesson, that *our Lord Christ sees good in every body, even in a Samaritan*.

It is only legend, of course, that of the dead dog in Jerusalem, but to me it is very beautiful. As the legend runs, a dog lay dead in the streets of Jerusalem, and the people crowding round were sneering at the poor dead creature, at the mange which covered him, at his leanness, his various ugliness. No one of them could find any other than a defaming word for him. Then the legend tells how Jesus, passing by, and listening to what the crowd were saying, replied, "But his white teeth are beautiful as pearls." Does not the legend exquisitely tell the fact that in every one our Lord's loving vision can discern some good?

There is that singular factor in all our human judgments called the *personal equation*.

In all delicate astronomical calculation this personal equation—the particular and peculiar time it takes the special observer to notice, register, etc.—must be made account of.

But this personal equation is just as really present in all other human judgments, in our judgments of others.

This personal equation is the result of our environment, culture, ignorance also. In our judgment of others it takes the form of prejudice; and prejudice means literally *prejudgment*. One of the strongest, firmest, narrowest, frequently meanest things in the world is this personal equation of our prejudice.

How bitter and blighting the personal equation in the Jew toward the Samaritan!

But our Lord, sitting there wearied by the well's mouth, on this journey through Samaria, is approached by the stained woman of Samaria, and is sure of and can discern the spot of a healthy spiritual susceptibility even amid her foulness.

What a wonderfully helpful lesson

this is for every one of us! So to speak, the *personal equation* of our Lord toward each of us is that of an exact knowledge, of a sweet sympathy, of a tender and loving searching for the real good in us; for that in us which, like the buried seed springing into growth, bloom, harvest at the touch of the moisture and the sunlight, will spring into the growth and bloom and harvest of the noon life, if only such tenderness and sympathetic knowledge as His touch stir, quicken it.

Apply this lesson :

(a) In the direction of our *Christian work*.

(b) In the direction of *encouragement to parents*.

(c) In the direction of our own *nobler self-culture*.

We ought to seek to correct the personal equation of our prejudice and rise into the large, tender, noble, sympathetic feeling of our Lord.

Second. Since our Lord, moved by a great and holy necessity, must needs go through Samaria, we may learn the great and needed lesson that even *Samaria is holy*. It is our perpetual tendency to sectionalize religion; to say that because Jerusalem is holy, therefore Samaria is profane; but notice what our Lord said to the Samaritan woman (vs. 21, 23). Nay, not Jerusalem only, but everything, every place, even Samaria may be made holy.

Third. Since our Lord, moved by a holy necessity, must needs go through Samaria, we may learn the lesson that *even Samaritans have need of Him*. None are so low and lost that they do not need Him, and He will go to them; He would have us carry the good news of Him even to Samaritans.

Nov. 26-30.—THE POWER OF THE KEYS.—Matt. xvi. 13, 19.

I think the true interpretation of this famous Scripture is as follows. It is as though our Lord had said to Peter, "O Peter, the question as to who I really am has tested thee and thou art true; thou hast become a man changed

now in character; thou hast been but Simon, the son of Jonas, the simply fleshly man; but taught by My Father in heaven, thou hast by faith personally received the tremendous and transforming truth that I am Messiah, thy Saviour, thy Lord; and now, because of this relation in which thou standest to this illustrious truth, thou art no longer simply the fleshly man, Simon, son of Jonas, thou *hast become* Peter—a rock—another spiritual man; not thine old, sinful, swaying, impulsive self, but another new and better self; and upon this rock—that is to say, *upon this rock of such changed character* as thou hast now become I will build My Church, and the gates of Hades shall not prevail against it."

Do you not recognize the doctrine? It is the doctrine of *regenerate church-membership*. This is, on the human side and as far as men go, the foundation of the Church. The Church stands on, is made up of, men and women *regenerate*, changed from fleshly to spiritual, different in principle, motive, character, through personal acceptance of Jesus as Messiah; and the gates of Hades cannot prevail against a church so founded. What can you do to really harm it? It is fastened to its Lord, and you must destroy Him before you can destroy it.

And now appropriately, to such regenerate persons, is given the *power of the keys*.

Notice carefully certain things about our Scripture.

(a) Keys are the Oriental symbol of authority.

(b) The phrase "kingdom of heaven" does not, in the New Testament, mean so much a state of future blessedness as a state of present blessedness; it means the reign of God in the reconciled heart; it means the present state of regeneration.

(c) The promise of "binding and loosing" is not *whosoever*, but *whatsoever*. This promise, then, is the promise of authority over *things and actions*; it is not a promise of authority over *persons*.

(d) The phrases "binding and loosing" were common Rabbinical phrases, familiar to every Jew, and holding the meaning of "forbidding and prohibiting." The Rabbis were all the time allowing this and forbidding that; binding about the Sabbath, washings, etc. The Hebrew life had become a life of the most slavish subjection to petty and miserable rules—a yoke, as Peter said, which neither themselves nor their fathers were able to bear.

(e) In the light of the interpretation I have given of the foundation of the Church, this promise of authority, of binding and of loosing, was not so much given to Peter individually simply, as to Peter as the type and illustration of the man who had become changed in character through the acceptance of Jesus as Messiah, as his Saviour and his Lord.

What, then, is the real meaning of the power of the keys? Why, it seems to me, it means just this—it is the assertion of and conferring of a Christian liberty; it is the giving to the regenerate man authority over his own regenerate life; it is the delivering him from the supervision and intrusion of scribes and Pharisees of whatever sort, ancient or modern; it is the telling the regenerate man that he need not go humbly to them to ask what may be bound, what may be loosed, what may be al-

lowed, what may be prohibited; it is the turning of the regenerate man back upon himself to discover for himself what he may allow himself, in what he should deny himself. It is the proclamation of the doctrine of *soul liberty*.

Now consider what the Christian is to guide his life by.

(a) By the moral law. What things the moral law prohibits the Christian may not accord. They are "bound" already.

(b) By Christ's interpretation of the moral law.

(c) By the example of Christ.

But concerning multitudes of things where there is no definite direction, the regenerate man is himself to make decision; he has over himself the power of the keys; he is to follow his own enlightened, Christian conscientiousness, holding himself always in personal loyalty to his Saviour and his Lord.

And whatsoever thus you "bind" or "loose" is bound for you in heaven—is, for you, the Divine will and regulation about the matter. Even as Paul says, for whatever is not of faith is sin. Such, I take it, is the power of the keys. It is not giving you over into the authority of priest or pope; it is giving you high authority over your own enlightened and regenerate self; it is the character of growth into true character.

EXEGETICAL AND EXPOSITORY SECTION.

1 Peter iv. 1.

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Textus Receptus.—Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκί, καὶ ὑμεῖς τὴν αὐτὴν ἔνοιαν ὑπέλιθεσθε ὅτι ἂ παθῶν ἐν σαρκί, πέπρωται ἁμαρτίας.

Authorized Version.—Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin.

Revised Version.—Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind: for he that hath suffered in the flesh hath ceased from sin.

THERE are in this First Epistle of St. Peter, as in the Epistles of St. Paul, "some things hard to be understood" (2 Peter iii. 16). Indeed, some of the most perplexing and controverted passages in Scripture are to be found in this epistle; as, for example, Christ's preaching to the spirits in prison (1

Peter iii. 19, 20), and the Gospel being preached to them that are dead (1 Peter iv. 6). The text selected for exposition is one of those difficult passages. There is a difficulty in fixing upon the precise import of the word rendered in our versions *mind*. There is a special obscurity in the clause, "He that hath suffered in the flesh hath ceased from sin." To whom does the apostle allude? Who has suffered in the flesh? How has he suffered in the flesh? How has he ceased from sin? These are questions which have been very differently answered, and it is to their solution that this dissertation is devoted.

The first thing to be done is to settle the text. There are several important variations which materially affect the meaning. The Revised Version omits the words for us (*ὑπὲρ ἡμῶν*), "Christ has suffered for us." The reason for this omission is that the words are not found in the Codex Vaticanus nor in the Codex Ephraemi, and are also wanting in the Vulgate. They are rejected by the most eminent critics, as Tischendorf, Lachmann, Tregelles, Alford, and Westcott and Hort. Still, however, they possess considerable attestation. They are found in the Alexandrian and several other ancient manuscripts, and are supported by the Syriac Version. The Codex Sinaiticus may also be considered as favorable to their insertion, as it reads *ὑπὲρ ἡμῶν*. 'Εν before the second *σαρκί* is omitted in all the best manuscripts, and is rejected by all critics. Some manuscripts read *ἀμαρτίας* instead of *ἀμαρτίας*; and the Revised Version has the marginal note: "Some ancient authorities read unto sins." Such a reading has, however, not sufficient attestation to warrant its adoption. The chief difficulty in this passage lies in its exegesis. We must take it word by word.

Forasmuch then as (*οὖν*). In the original it is the simple conjunctive *therefore*; and there is no reason why it should not be so translated. It is a connective particle joining the words with what precedes—namely, with the

previous mention of the sufferings of Christ. The words, then, are to be connected with verse 18 of the preceding chapter, the statement concerning Christ's preaching to the spirits in prison being regarded as a parenthesis. Accordingly the connection is as follows: "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh, but quickened in the spirit. Therefore Christ having suffered in the flesh, arm yourselves also with the same mind."

Christ suffered (*Χριστοῦ παθόντος*)—a participial clause, which might be more properly rendered, "Christ having suffered." The words are not to be restricted to the death of Christ, although this is primarily included, as in the previous chapter it is affirmed that "Christ was put to death in the flesh." But by the sufferings of Christ are included all the sufferings which He endured from His birth in the Manger of Bethlehem to His death on the cross at Calvary. Nor does the word *σαρκί* limit these sufferings to those of the body, to the pains and agonies of crucifixion; but His mental as well as His bodily sufferings are included—in short, all those sufferings which for our sakes He endured in making an atonement for sin. We can only discern a small portion of the sufferings of Christ, only that which was visible. We may describe the agonies of His violent death, the excruciating pains which attend a death caused by crucifixion; but we can neither describe nor understand the agonies of His mind—that awful load of wrath which pressed so heavily upon Him—His agony and bloody sweat in Gethsemane, and that mysterious desertion on the cross which caused Him to exclaim, "My God, My God, why hast Thou forsaken Me?"

In the flesh (*σαρκί*). *Σαρκί* is to be understood adverbially, as in 1 Peter iii. 18; hence not "in the flesh," but "according to the flesh," as regards "the flesh," *quoad carnem*. The flesh here is to be understood of Christ's human na-

ture as the sphere of His sufferings; for, as St. John says, "The Word was made flesh." He became flesh in order that He might suffer. His sufferings extended only to the mortal or human side of His nature. It has been remarked that the word *σάρξ*, which in the Epistle of St. Paul is often used to denote corrupt human nature, is never so used by St. Peter, but only as denoting the weak, mortal nature belonging to our earthly condition.*

Arm ye yourselves also (Καὶ ὑμεῖς ὀπλίσασθε). The words are emphatic. Καὶ points back to Christ: "Ye yourselves also as well as Christ." As Christ suffered in the flesh, so ye also must suffer in the flesh; the disciple must be made like unto the Master. Ye are called to imitate His example; cultivate, then, that courage, that readiness to suffer which He displayed; arm yourself for the conflict. The verb ὀπλίσασθαι, in the mutative voice, is only used here in the New Testament, though of frequent occurrence in classical writings. Here it is a call to Christians to prepare for the struggle, to take to themselves the whole armor of God, as St. Paul expresses it. The Christian's life is a conflict; he is called to suffer. The idea of the Christian warfare, so fully developed and often referred to by St. Paul, is here only briefly alluded to by St. Peter.

With the same mind (Τὴν αὐτὴν ἐννοίαν). Here we encounter one of the great difficulties of the passage. There is much diversity of opinion concerning the precise meaning to be assigned to the noun ἐννοία. It is only once again used in the New Testament in Heb. iv. 12, where it occurs in the plural and is rendered, both in the Authorized and Revised Versions, *intent*s, "and is a discerner of the thoughts and intents (ἐννοιών) of the heart." In our passage the Revised Version retains the meaning *mind* with the marginal rendering *thought*. In the Vulgate it is *cogitatio*.

* This remark holds good only of 1 Peter, for in 2 Peter ii. 18 the flesh is used in *malam partem*.

It is admitted that the usual meaning of the word is thought, idea, notion, consideration. Hence many critics retain this meaning: "Arm yourselves with the same thought."* Wiesinger and Hutter assert that this is the only meaning that can be assigned to the word, that ἐννοία means always thought, consideration; that it never means mind, intent, resolution; and that there is here no reference to the mind of Christ in His sufferings. Some refer the thought to what precedes, "Christ having suffered in the flesh;" others to what succeeds, "he that has suffered in the flesh has ceased from sin." On the other hand, others assert that the word must be taken in the sense of purpose, intention, resolution;† and several passages from classical writings have been cited where the word has this meaning. According to these ἐννοία denotes not merely thought, but thought embodied, realized, acted upon, carried into practice, and hence intention or resolution. Hence they give the meaning: "Arm yourselves with the same purpose as that which was in Christ"—namely, with the resolution to suffer in the flesh.

For (ὅτι). There is a variety of opinion as to the meaning and force of this particle. Some render it *that*, designating or explaining ἐννοία: "Arm yourself with the same thought"—namely, that he who has suffered in the flesh has ceased from sin. For this it is objected that if this meaning is adopted, instead of τὴν αὐτὴν, we should have ταύτην: "Arm yourself with *this* thought." Others take ὅτι as a causal conjunction, *because* or *for*, assigning a reason why we should arm ourselves. You will need this arming, because you will be called upon to suffer according to the flesh, in order that you might cease from sin.

He that hath suffered (ὁ παθών). Here we encounter the second difficulty, or

* So Calvin, Bengel, Wiesinger, Schott, Hutter, Hofmann, Mason, Cook.

† So De Wette, Weiss, Brückner, Alford, Plumptre.

rather the chief difficulty. Who is the sufferer here adverted to? Many critics apply *ὁ παθὼν* to Christ. "For He, that is Christ, that hath suffered in the flesh." And the construction not only admits of such a rendering, but, taken in connection with the preceding clause referring to the sufferings of Christ, even suggest it. "He that hath suffered" appears to indicate Christ, who was previously mentioned as having suffered. Other critics suppose that by *ὁ παθὼν* the believer is meant, understanding the expression as a general statement without any particular reference; as a kind of Christian axiom: "He that hath suffered in the flesh hath ceased from sin;" suffering in the flesh after the example of Christ causeth a cessation from sin.

In the flesh (*Σαρκι*). Similarly as in the preceding clause, "according to the flesh." If it were not for the words which follow, to suffer in the flesh would denote death; and in this sense there would be little difficulty in assigning a meaning to the phrase "ceasing from sin;" because death, at least as regards believers, is a complete cessation from sin—"He that is dead is free from sin" (Rom. vi. 10). But the words which follow prevent us giving to the passage that interpretation. The sufferer is then represented, not as dead, but as living, "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."

Hath ceased from sin (*πέπρωται ἁμαρτίας*). The verb *πέπρωται* is to be taken in the passive, "is made to cease from sin" (Alford), "has rested from sin, is secure against it" (Winer). The ceasing from sin is complete and past. The two are commensurate: he that has suffered in the flesh has ceased from sin; the one is the cause and the other the effect.

The clause which follows, "That ye no longer (*εἰς τὸ μηκέτι*) should live the rest of your time in the flesh to the lusts of men, but to the will of God" (verse 2), denotes the purpose or design

of the above exhortation. It is to be joined with *ὁπίσασθε*, the intermediate words "for he that has suffered in the flesh has ceased from sin" being regarded as a parenthesis. Arm yourselves with the same mind (thought), with the view of no longer making the lusts of men, but the will of God, the rule of your life.

Such is the exegesis of this difficult passage. Numerous interpretations have been given to it; but it would answer no purpose to enumerate them. They may be arranged under these two classes: those which apply the words throughout to Christ, and those which consider that the believer is intended in the second clause as he who has suffered in the flesh.

I. *The application to Christ*. They who adopt this interpretation in general consider *ἐννοια* as denoting thought or idea, and suppose that by *ὁ παθὼν* is meant Christ. The thought or idea with which the apostle exhorts Christians to arm themselves with is that "Christ has suffered in the flesh," and the reason which he gives is because Christ, having suffered in the flesh, has ceased from sin. Christ has once suffered for sin, and has now ceased from sin. Once He was a sin-offering, but is now no longer. He has fully and completely atoned for sin. He expired not before He could exclaim, "It is finished." "In that He died, He died unto sin once" (Rom. vi. 10). "He hath put away sin by the sacrifice of Himself" (Heb. ix. 26). Sin, being fully atoned for once for all, requires no more sacrifice. Thus Christ has ceased from sin; He has now no more any connection with it. The believer also, who is interested in Christ, has all his sins forgiven. He is completely justified. The change which has come over his condition is radical and complete. He is no longer a condemned criminal, but a son, adopted into the family of God; and thus in a certain, though very subordinate sense, he also has ceased from sin; his sins are already expiated. "There is no con-

demnation to them who are in Christ Jesus."

Such an application to Christ gives a meaning to the passage which is not to be regarded as far-fetched and erroneous. On the contrary, it is supported by the previous clause, "Therefore Christ, having suffered in the flesh." He that hath suffered (*ὁ παθὼν*) in the flesh refers back to the sufferer already mentioned; there is no indication that another person is adverted to. And such an idea or thought exerts a powerful influence over believers, both in inciting them to obedience and in restraining them from sin. Arm yourselves with this thought or idea, that Christ has suffered in the flesh and has thus ceased from sin; realize the great truth that sin is expiated through the sufferings of Christ; let this thought be with you at all times, in all places, and on all occasions; and then go forth into the world to encounter its temptations, to overcome its difficulties, and to endure its trials. And thus, armed with this idea, live no longer the rest of your time in the flesh to the lusts of men, but to the will of God.

It often happens in the world that a single idea moulds the character and influences the fortunes of a man. So in the spiritual world this one idea that Christ has suffered in the flesh possesses a gigantic influence over real Christians. It is to them the life of the soul—the ruling, commanding idea. Thus St. Paul says: "I am determined to know nothing among you, save Jesus Christ and Him crucified." And, again, "I glory in the cross of Christ." All his hopes and works, all his fears and desires were centred on the sufferings of Christ. This commanded his obedience: "The love of Christ constraineth me." This imparted courage to him amid all his trials and dangers, supported him amid all his apostolic labors, and enabled him to finish his course with joy. It is from the sufferings of Christ, whether as an atonement for our sins or as an example for our imitation, that we derive all our spirit-

ual strength; all our joy and peace in believing, all our motives to a persevering obedience, all our hopes of future blessedness, spring from the fact that Christ has suffered in the flesh; and hence there is great propriety in the apostle exhorting us to arm ourselves with this thought.

There is very much to be said in favor of this view of the text, but there are also several objections to it. It is not the obvious meaning, not that which would be adopted by a plain but intelligent man, who is ignorant of the various meanings which have been assigned to the passage; and it is a general rule that the sense which an ordinary reader of intelligence would adopt is the correct meaning, though this is a rule which must not be strained. Again, the phrase *hath ceased from sin* can hardly mean *hath expiated sin*, so that sin is as it were abolished. The expression would seem to presuppose not only a former relation to sin, but former sinning itself, as is suggested by what follows, when a cessation from actual transgression is required; and, if this is its meaning, the phrase of course cannot apply to Christ, who was sinless. And, further, the verse which follows, read according to the Authorized Version, obviously refers to the believer, and cannot possibly refer to Christ: "that he"—that is, the person who has suffered in the flesh and ceased from sin—"no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." This last objection is, however, removed, if we connect these words with the previous exhortation, "Arm ye yourselves," that render them, as it does in the Revised Version, "That ye should no longer live."

II. *The application to believers.* The supporters of this interpretation in general adopt the other meaning of *ἐννοια* as signifying purpose, resolution, intention, mind; and, of course, suppose that by *ὁ παθὼν* is meant the believer. The mind, with which believers are exhorted to arm themselves, is

the mind which was in Christ Jesus, that disposition which He displayed when He suffered according to the flesh ; or, according to others, the apostle here exhorts us to the resolution to suffer for the sake of Christ, in imitation of the courage displayed by Him in His sufferings. The sufferings of Christ are not merely the ground of our obedience, but they also afford the brightest example for our imitation. " Let this mind be in you which was also in Christ Jesus." " Christ also once suffered for sins, leaving us an example that we should follow His steps."

And now see how this imitation of Christ in His sufferings acts upon us as Christians. Arm yourselves with the same mind, imitate in this respect the example of your Lord, imbibe His disposition, cultivate that spirit of self-sacrifice which He exhibited ; as He suffered in the flesh, so likewise do you suffer in the flesh ; as He denied Himself, so do you deny yourselves ; and thus armed with the disposition of Christ, go forth into the world and act as Christians. We must imitate Christ in His self-sacrifice ; in this respect we must be conformed to the sufferings of Christ. There is indeed an infinite distance between the Saviour and us, between the Holy One and the unholy, and therefore there is a necessary difference in kind between the self-denial which He exhibited and that which we are called upon to practise ; or, as it is expressed in the text, between His suffering in the flesh and our suffering in the flesh ; but still the *one* is the model of the other, the pattern which we are called upon to imitate. And it is in this respect only that we can imitate Christ in His sufferings. We cannot, like Him, atone for sins ; but we may, like Him, sacrifice ourselves for the good of others.

Other critics suppose that what believers are especially called upon to arm themselves with is the resolution to suffer for Christ. Believers, as is evident from the previous chapter, were exposed to persecution for the

cause of Christ ; they were called to suffer for well-doing ; and thus they resembled Christ, who suffered the just for the unjust (1 Peter iii. 17, 18). Here, then, they must set the example of Christ before them, the heroic courage, the patience, the submission to the will of God which He displayed ; and thus come to the fixed and determined resolution, whenever called upon, to suffer for the sake of Christ, to be ready to lay down their lives for His sake. Therefore Christ having suffered in the flesh, arm ye yourselves with the same resolution of suffering death for Him when called ; because he who hath resolved to suffer death in the flesh for Christ, having overcome the strongest temptations, hath thereby freed himself from the solicitations of sin (Macknight).

Such an application to believers is perhaps more obvious than the application to Christ ; it lies more on the surface. But still there are several objections to its adoption. First, it is objected that mere suffering does not cause a man to cease from sin. Suffering very frequently has no purifying effect—a man, instead of being softened, may be hardened by trial, so that it is by no means the case that he that suffers in the flesh ceases from sin ; manifold experiences contradict the general statement. But in answer to this objection it is, according to the context, presupposed that the suffering is that of those who have imbibed the disposition of Christ, or who have formed the resolution to suffer for the sake of Christ ; and consequently the suffering here mentioned is not suffering generally, but the sufferings of believers after the example of Christ. Secondly, it is objected that it is not the case that he who suffers, however purifying the nature of his sufferings may be, has ceased from sin. Sin always reigns and rules within us, and the holiest believer has ever to complain of sinful passions and inclinations. There never was a man who has attained to such a height of moral ex-

cellence as to be able to say, I have ceased from sin. According to the former interpretation, in their application to Christ, the words are taken absolutely, Christ has ceased from sin; but according to this interpretation, in their application to believers, they must be taken in a modified sense; sin is mortified and subdued, but not eradicated; it is no longer harbored and cherished as a friend, but regarded as an enemy. "Sin," says the apostle, "shall not have dominion over you; for you are not under the law, but under grace." So that virtually, though not wholly, the believer who arms himself with the mind of Christ, and so suffers in the flesh, has ceased from sin.

Such are the two interpretations given to this difficult passage. The one refers it throughout to the sufferings of Christ: "Therefore Christ having suffered in the flesh, arm yourselves with the same idea or thought—that is, with the idea or thought that Christ has suffered in the flesh—for He—that is, Christ—that hath suffered in the flesh has ceased from sin—has fully expiated

or atoned for sin." The other refers the last clause to the conduct of believers: "Therefore Christ having suffered in the flesh, arm yourselves with the same mind—that is, with the same disposition or resolution which was in Christ; imitate the self-sacrifice which He displayed, even to the resolution to suffer in the flesh as He suffered; for he who has practised self-sacrifice and possesses a readiness to suffer for Christ has ceased from sin, is delivered from the power of sin." Both meanings contain a great truth, and both merit our attention. It is difficult to describe which is the more correct, and to which we should give the preference; but as in a critical exposition a preference is looked for, upon the whole, though with some hesitation, we think that the second interpretation, referring the clause "he that hath suffered in the flesh" to the believer, is the correct meaning, as being the more obvious, the freer from difficulties, and the more conformable to the train of the apostle's thought in the exhortations which follow.

SOCIOLOGICAL SECTION.

The Law for Idleness.

An idle soul shall suffer hunger.—Prov. xix. 15.

He that would not work, neither should he eat.—2 Thess. iii. 10.

Thus the wise proverb writer of the Old Testament and the wiser apostle of the New join hands in the declaration of a law that is universally applicable. For these texts tell not of the result of idleness—voluntary idleness—but of the penalty that is due to idleness, a penalty which society, for its self-protection, ought to demand. To support a do-nothing in his laziness is to go counter to this law, which was first announced in the very beginning of human history by the lips of Jehovah Himself, when He said to our first parents,

"In the sweat of thy face shalt thou eat bread," a declaration which of course implied the negative, "Without the sweat of thy face shalt thou not eat bread." So that, while it is true that the Father in heaven, who is the All-Father, feeds the ravens with a liberal hand, yet is it true of His human children that He would rather they should starve than that they should be encouraged in their unwillingness to work for a living. He has made abundant provision for all; but while so doing He has virtually said, "You must gather this provision for yourselves. I give it; you must get it." He locks it, so to speak, in the storehouses of nature; but He puts the key to those storehouses in the hands of His children, and says to them, "Help yourselves. Do

not think that I will put your food in your mouths for you, for I will not. I will place it where it is accessible, but you must take the trouble to find it, gather it, prepare it. The key to the storehouses is labor. The laborer is worthy of his hire. Work and eat." He illustrated his methods in his dealings with His people Israel in their wilderness wanderings. He gave them bread from heaven to eat. Daily He sent them their supply of manna; but He did not fill their vessels with it. He deposited it round about the camp, and if any man wanted it he must go and get it. There was sufficient for every one to get all that himself and his family needed; but there was not sufficient for any one who stayed in his tent and asked his neighbor to share with him what he had gathered. We are distinctly told that he who gathered much had nothing over, and he who gathered little had no lack. So, if any one gathered nothing, he had to take the consequences and pass the day in fasting. And so in after time, when our Lord was teaching His disciples to pray, He told them to offer this petition concerning provision for the body's needs: "Give us this day our *daily* bread." "Daily." The word means convenient, fitting, sufficient. He does not encourage them to ask for more than enough; and if by His blessing a man makes more than enough, He sets certain limits upon his sharing it with others—that is, He does not give him the right to share it with all alike. He makes it very clear that the time will never come when there shall be no poor with whom one must share his superabundance, whom he is not to send empty away, over whose interests he is to act as a trustee or guardian. There will always be some who by what we call accident, or by disease, or by certain changing social conditions, are rendered unable to help themselves, and who are, therefore, to look to their more prosperous brothers for help in their need. "The poor ye always have with you." It is an instructive fact,

however, that in the early Christian Church special emphasis was laid upon one class of these dependents. They were those from whom had been taken those to whom they might naturally look for support. We are told of the daily ministrations or service to *widows*. And even this class was limited. "Honor"—the word might be rendered "assist" or "pension"—"widows that are widows indeed," wrote Paul to Timothy, having reference to the supply of their needs. "Widows indeed" signify those from whom all support had been taken in the death of husbands; *aged* widows, we have reason to believe, since a little further on the apostle says, "Younger widows refuse." There was no provision whatever made for able-bodied *men*, so far as we can learn. They were to look to themselves for support, not to the Church.

The development of the spirit of benevolence, however, consequent upon the presence of the Spirit of Christ in the world, has led to an unwise exercise of so-called charity. It has come to be the case that now any one who pleads poverty may with pretty strong confidence expect that he will be taken care of. As a consequence, a class has been developed whom our forefathers well denominated "loafers," those who get their loaf without working for it themselves, though some one else has had to work for it; men, most of them able-bodied, who may justly be called the parasites of society, too lazy to labor, too timid to steal, but not too proud to beg; whose shifts for making money or food are as numerous as the holes in their apparel, and whose grounds of appeal are as questionable as the cleanliness of their persons. They come to your homes; they follow you on the street; they will take all you give except good advice; they are pious when you grant their requests and profane when you refuse them.

One of the ablest sociologists in our country—Professor McCook, of Trinity College, Hartford—has been making a careful study of the subject of

"Tramps." He estimates the number in our country at 45,845, basing his estimate on the results of a thorough investigation. From returns received from 14 cities, he gathered these facts: That out of 1349 cases, more than one half claimed to have a trade requiring more or less skill; 83.5 per cent declared that they were in good health, therefore able to work; almost 90 per cent were unmarried; 85 per cent could read and write; all but 113 declared that they had a religion, and yet—the fact is noteworthy—825 confessed that they were intemperate. In all probability the number was larger still. Moreover, of the 1209 who answered the question whether they had had either of the "two diseases of special loathsomeness associated, one of them with physical, the other with moral uncleanness, both known to be contagious," an average of more than 9 out of every 10 confessed that they had had the one, and more than 5 that they had had the other in the course of their lives. That fact, however repulsive, it is well to keep in mind.

This great number of tramps is but one wing of the vast army of paupers in our land. Taken together, those who make their living by begging may with confidence be said to number up in the hundreds of thousands, and to constitute not a small factor in the dangers that threaten us.

Now, in view of such a condition of things, what are we to do? Naturally it is our desire to do nothing that is contrary to the mind of Christ. We remember that His law for us is that of love to the neighbor. We remember His declaration that among the duties that love will inspire us to do is that of feeding the hungry and clothing the naked. We remember His assertion that at the last day He will say to those at His right hand, "I was an hungered, and ye gave Me meat; thirsty, and ye gave me drink; naked, and ye clothed me," interpreting His words in this way: "Inasmuch as ye did it," etc. It is our desire to receive and not to forfeit this

approval. We recall what He did for the hungry multitudes who gathered about Him, and we desire to follow in His steps. What shall we do? The seeming contradiction between His commands and those of our texts may at times have puzzled us and left us unable to determine the line of duty. If this be so in the case of any, there is a consideration which it will be well to keep in mind: "Love worketh no ill to the neighbor." Whatever works ill to the neighbor cannot therefore be love. But it has been proved a thousand times over that indiscriminate charity *does* work ill to the neighbor. To help a man continue an idle life is the worst wrong one can do him, for all the vices follow in the train of idleness. The temporary assistance is rather an assistance toward permanent ruin, an assistance downward, a cruelty instead of a mercy. That cannot be regarded as a wise love that results thus, and true love is always wise. Mr. Spencer, in answering our question, says in effect: "Give the applicant for aid a shilling, and if he buys broth and bread with it he has a little better chance to become fit to live; if he buys whiskey with it he simply expedites his own death, and so rid's the world of his unworthy presence, having proved his unfitness to survive" But it is a question whether any Christian is willing to adopt that method of purifying the world. It is hardly in line with that which the Master has chosen. He has no pleasure in the death of the wicked, and certainly could hardly take pleasure in an assisted death of this kind.

In view of these facts, what is to be done?

1. All assistance should be refused until a full test has been made of the truth of the representations of applicants for aid. This test, of course, should be prompt, that injustice may be done to none. Where a bureau of charities exists in the community, it is the wisest course to refer the case to it. Where none exists, it is the part of prudence to organize such at the earliest

possible opportunity. Meanwhile, personal visitation becomes an obligation. Careful investigation will probably result in the discovery that from 90 to 95 per cent of the cases where application for help is made from house to house are fraudulent. Instances of honest want must, almost invariably, be discovered for one's self.

2. An equivalent in work should be demanded invariably for assistance rendered, excepting in those cases where work is physically impossible. A confirmed beggar dreads the suggestion of work as much as he dreads cold water. It is remarkable how general is the acquaintance of the begging classes of a community with the location of public wood-yards, and what a multiplicity of complaints deter them from doing such work as is offered therein. The addresses of these places of public assistance are the best safeguard one can have against applications for aid. But it is not so much the protection of those appealed to as the interests of the applicant we have in mind when we urge this matter upon our readers. It is the part of true charity not to foster idleness, as we have said already. A vol-

untary idler in human society, one who does nothing worth doing, but lives on the diligence of others, is the worst kind of a parasite. To support him in his idleness is suicidal.

3. It is the part of those who have the moulding of public opinion to endeavor to educate it up to the point of construing and punishing voluntary idleness as a crime against charity. Justice is the highest form of civility. He that can work and will not work freely ought to be made to work. If he will not voluntarily saw wood rather than beg, then let him break stones involuntarily. Most men, to support themselves and those dependent on them, are compelled, as the Psalmist says, "to go forth to their work and to their labor until the evening;" some toil far into the night; many have but little rest. And yet it is upon these, thus struggling for existence, the idle classes fasten themselves like barnacles on a vessel, hindering progress, adding to the difficulties of honest labor. The requirement of the moral law, "Six days thou shalt labor," is a fundamental requisite of social order, and as such should be enforced by the State.

MISCELLANEOUS SECTION.

*Henry Ward Beecher : a Memorial Address.**

By LYMAN ABBOTT, D.D., NEW YORK CITY.

WE are so frequently told that the pulpit has lost its power, that the Church is a fossil institution, that the ministry is no longer needed on the earth and has no longer a message for mankind, that by the very reiteration of that statement we are almost persuaded to think there is some truth in it.

* Address of Rev. Dr. Lyman Abbott at the anniversary meeting in commemoration of the eightieth birthday of Henry Ward Beecher, at Association Hall, Brooklyn, Sunday evening, June 25th, 1893. Revised and corrected for the *HOMILETIC REVIEW* by the author.

To-night we are met, citizens of Brooklyn, irrespective of creed, irrespective of political opinion, to honor the memory of one whose only voice in America was the voice of a minister over an independent congregation. For forty years he ministered to you. During most of that time the numbers drawn by his preaching to his church could be determined only by the number that went away, unable to get within its walls. During that time he opened the door to nearly two thousand souls in Plymouth Church alone, bringing them to know the love of God through Jesus Christ our Lord; how many others in all this continent and in other lands who never connected them-

selves with Plymouth Church, but never forgot their debt of gratitude to it, no one on earth knows. I wonder sometimes whether there can be statistics of that kind in heaven. During all that time he spoke to a far larger congregation than could be gathered within the walls of the largest edifice, led in the great moral reform movement of his century in his native country and exerted, I venture to say, a profounder influence on theological thought, though he always denied being a theologian, than any professor of that recondite science among any English-speaking people.

Nor did his work depend on his own personal magnetism. Around his personality there gathered a church which proved its faith by its works of love. He dying, his church was not scattered, but remains a living monument to the vital and permanent power which he exercised. Surely here was a man whose life does exemplify the declaration that the pulpit has lost its power! For myself I am quite willing to believe that the pulpit has lost its power; I am glad of it. I am quite willing to believe that the cloth has lost some of its influence; I am glad of it. But the man that stands in the pulpit and the man that wears the cloth never had such power as he has to-day, in this nineteenth century, and in no land such power as in our America. As a place in which the living man with a living faith can influence living men, the pulpit is a grander platform to-day than it ever was in all the history of the Church in the past. I propose to ask you to consider with me a little what were some of the elements that made those a personal and a permanent influence in the American Church and from the American pulpit.

To begin with, he had a very excellent tool, and he made good use of it. The famous phrenologist, Mr. Fowler, said: "Mr. Henry Ward Beecher is a splendid animal," and I suppose no man ever looked on his magnificent physique and doubted the fact. I question whether he was a great believer in

what Charles Kingsley has called muscular Christianity, but he was a great believer in physical Christianity—a very much larger and nobler brotherhood. He had a great brain; a great forehead, bearing its witness to the intellect; a great dome, bearing its witness to the reverence and the benevolence; and a large back of brain, bearing its witness to the strength and force of will; with great eyebrows showing power of observation. He had a good digestion; he had a good nervous system. He did not exemplify the ancient doctrine that a man must have a poor body to be a saint. And he took good care of his tool. Doubtless nature had endowed him with a fine physique, but he kept it in good condition by his knowledge of physiology and by his practical obedience to the laws of health. In all the little things of life he kept himself, if I may use the phrase, well fed and well groomed.

He was careful in his rest. He always rested before his work to prepare for it, not after his work to recover from it. "I believe," he said, "in vicarious sleeping; I sleep for my congregation." Saturday was his rest day. Rarely did he allow any engagement to interfere with his afternoon nap. He consumed no midnight oil in study. The morning hours are the hours for the brain, and he used the morning hours. His evenings, when they were not devoted to public service—which was most of the time, it is true—were given to the household and to rest.

Men have called him a natural orator. I don't know about that. Nature certainly gave him equipment for oratory, but nature never equips lazy men. I find; and Mr. Beecher's assiduity and diligence made effective the tools which but for that diligence and assiduity would have been of no effect. His marvellous elocution, wherewith he played on the hearts of audiences as a man plays upon a harp, was no ready-made gift handed down to him from heaven. He wrought it out by painstaking. "When Henry is sent to me with a

message," said a good aunt, "I have always to make him say it three times. The first time I have no manner of an idea more than if he spoke Choctaw; the second time I catch now and then a word, and the third time I begin to understand." That was the natural born orator originally. "I had from my childhood," said Mr. Beecher, "a thickness of speech, arising from a large palate, so that when a boy I used to be laughed at for talking as if I had pudding in my mouth." At college it was his good fortune to fall in with a skilled elocutionist. He told me once that he spent hours—many of them in all, and sometimes an entire hour at a time—simply practising the use of the vowel "o," with its intonations. His rare capacity of vocalization was the result of hard, systematic, industrious, painstaking training. And those of you who know how hard it was for Mr. Beecher to "grind" can imagine how strong the conscience and how resolute the will that made him make out of that Choctaw organ the organ which you have heard him play upon in Brooklyn. Nor was his marvellous use of body less the fruit of personal and vigorous training. "I would have," he says, "to take a posture frequently at a mark chalked on the floor. Then we would go through all the gestures, exercising each movement of the arm, and the throwing open the hand. All gestures except those of precision go in curves, the arm rising from the side, coming to the front, turning to the left or right. I was drilled as to how far the arm should come forward, where it should start from, how far go back, and under what circumstances those movements should be made. It was drill, drill, drill, until the motions almost became a second nature. Now I never know what movement I shall make. My gestures are natural because the drill made them natural to me."

All Mr. Beecher's intellectual qualities, all the faculties of his being he played, were legitimate tools for the Christian ministry. He took them all,

employed them all, consecrated them all. Wit, humor, imagination he made free use of at a time and in an age when these things were thought to be unfit for the pulpit—a mistaken notion that lasts to our day, so that men conceive the pulpit to be not the freest platform on the earth, but the most restricted and the most dependent.

Men have spoken of him as though he were not a student. Young men have imagined him one that somehow sprung into greatness. Men conceive that genius wins its victories by some other method than that of obedience to the great laws of nature—that is, the laws of God. But they are mistaken. Mr. Beecher was a student after his own fashion; he was a student according to his own method; and it is possible that you and I might learn something of the best methods of study from the studious habits of this true student.

His rhetoric was no more a natural gift than his elocution. I think the best analysis of the great divines of the nineteenth centuries that I have ever heard or read, the best exposition of their contrasted virtues, the best statement of that especial merit in literary expression which distinguished each of them from every other, I received once in a five-minutes' parlor talk with Mr. Beecher. I have regretted very much since that I did not, when I went home, write it down, instead of trusting it to a fugacious and doubtful memory.

"I was," says Mr. Beecher, speaking of his early experience at Lawrenceburg, "a great reader of the old sermonizers. I read old Robert South through and through. I saturated myself with South; I formed much of my style and of my handling of texts on his methods. I obtained a vast amount of instruction and assistance from others of these old sermonizers, who were as familiar to me as my own name. I read Barrow, Howe, Sherlock, Butler, and Edwards particularly." He kept up the reading of literature for style to the end of his life. He was especially fond of the prose of John Milton, and read

it and re-read it again and again. He saturated himself with the great English authors. When he went on a lecture tour he carried with him a black bag. I suppose at some time it must have been new. In that black bag was a small library. There was a book of poetry, and a book of philosophy, and a book of history, and a book of fiction. Pursuing synchronously courses of poetry, history, philosophy, fiction, he took up his course in history, philosophy, fiction, or poetry according as the mood was this or that. His mind was quick in action. It was as quick to receive as it was to give. He would get as much almost from the outside of a book as some of us get by poring over the interior of it. "I never read a book through," he said to me once; "a book is like fish: you cut off the head, you cut off the tail, you cut off the fins, you take out the backbone, and there is a little piece of meat left." I called on him once with a treatise on phrenology—a subject, it is true, with which he was somewhat familiar—of, I think, two or three hundred pages. It was at the dinner hour—about the only hour you could catch him—and I sat down with him. At the end of the first course he got up, went and sat down by the window, took the pages, and ran over them much in this way: "Yes, that is not true." "Ah! that is old." "Yes, that is so." "Well, I don't know about that." And in fifteen minutes he had gone through the whole volume and knew it better than I did.

During all the ante-war time, among the books in his library was Curtis on the Constitution and Kent's commentaries on law. He studied the themes on which he spoke. When I decided to go into the ministry I went to him to confer with him as to the best books for my library. He said to me, "Buy Alford's Greek Testament, whatever you do." It took all the little money to buy Alford's Greek Testament, but I was very glad afterward I had made the expenditure.

But, after all, a book is only the re-

flection of a man. A book only tells you what a man has thought about something. If you can study things at first hand, or if you can study the man at first hand, you have learned more than if you have taken the reflection; if you hear the voice you are nearer the truth than if you get merely the echo. Mr. Beecher was a student of three great books—Nature, Man, the Bible. I believe they are the three great books for all men. I believe pre-eminently they are the three great books for the minister. That he loved nature we all know; but his love of nature was not a mere sensuous enjoyment in its color and its form. He did not merely sit and let nature minister to him through the eye. Nature to him was an open book. He studied it. I do not know that he was eminent in any of the "ologies" into which scientific specialists divide nature. I do not know that he ever used the microscope for analysis and dissected nature, but he saw in nature a system of hieroglyphics, and he read the lesson which they had to bring to him. Whether he was familiar with the writings of Wordsworth I do not know; but no man I ever have known developed a mind so much like that of Wordsworth in this respect as Henry Ward Beecher. "Have you ever," he says in one of his lecture-room talks—"have you ever, as a part of your obedience to Christ, taken time to sit down and think what birds and flowers mean? You have taken flowers and you have enjoyed them—their forms, their colors, their odors—simply as objects which had a relation to a certain sense of beauty in yourself. That is very well, although it is the merest superficial treatment of that profound subject, and does not fulfil the command of God. The command of prayer, of meekness, of humility may rank higher in the moral scale, but they are not one whit more commands than is this passage a command in relation to birds and flowers, and they do not address you one whit more than this does. Consider. It is not *smell*, it is not *ad-*

ire, it is not *enjoy*, it is not even *look at* ; it is CONSIDER. And to consider is to ponder ; it is to take a thing up into your mind and turn it over and over that you may know what it means."

How Mr. Beecher did this ; how he studied the birds and the flowers and the trees ; how he studied them sympathetically ; how he loved them, not as inanimate things, but as words from God and scintillations from God ; how all beauty of nature pushed him on to a larger and better knowledge and a deeper ardor of love for God, you that heard his ministry from Sabbath to Sabbath and week to week know so well that it would be idle for me to urge it upon you. Studying nature, he studied yet more thoroughly and deeply man. Not philosophy—that is what men think about man—but man, man himself. His early studies in colleges were, you know, phrenology and physiology. If those had happened to be college studies, he would have taken higher rank than he did in the college curriculum. He learned to judge men by the shape of their brow, by the color of their hair, by the structure of their face. In his Yale lectures to young men he tells them how, in his pastoral intercourse, he adjusts his ministry to the character of the man as that character is interpreted to him by the structure and organization of the physical being before him. He made the acquaintance of all sorts of men. He says somewhere, "There is no man that is not wiser than I am on some subjects ; I can get something from everybody." In another place he says, "There is not a deck-hand on the ferry-boats nor a man at Fulton Ferry whom I do not know, and who has not helped me." This was the secret of his interest in all manner of things. You remember one successful salesman saying of him, "What a splendid salesman was spoiled when Mr. Beecher was made a minister."

I know what some of you perhaps will say : that the history of his life illustrates a strange failure to comprehend human

nature. I think there is a profound reality in the epigram that Edward Eggleston is reported to have uttered : "I never knew a person who knew man so well and men so poorly as Henry Ward Beecher." There was a reason in that, and, I think, a wise reason. He studied them with a charity which thinketh no evil ; he studied them in the spirit of hopefulness ; he looked not so much to see what was in the man to-day as what was the possibility of the man in the future. He saw the tulip in the bulb ; he saw the flowers in the muck heap ; and sometimes he saw flowers in a muck heap that did not have any. But then how many there are that seek to find evil methods for good deeds. Thank God for one man who taught us to look for good motives in deeds that seemed to be evil. I do not know whether he agreed with Browning that evil is only good in the making ; I do not think he did ; but he did find good in all men. And, therefore, long before he had repudiated the doctrine of the fall, he repudiated the doctrine in which he had been educated of total depravity. "This word," he says, "is an interloper ; it is not to be found in the Scriptures ; we do not believe that it is even to be found in the catechisms or confessions of faith of Protestant Christendom. We do not feel called upon to give the mischievous phrase any respect. We do not believe in it, nor in the thing which it obviously signifies. It is an unscriptural, mischievous, and unredeemable lie."

It is because he did have this belief in the possibility of good in men that he was the great preacher that he was. Ah ! my friends, there is no gospel in telling men they are sinners, and still less is it gospel in telling them they are totally depraved and hopeless sinners ; but there is a gospel in coming to the man that is bound by covetousness, that is enchained by pride, that is rotted by sensuality, that is held down by a degrading imagination, that is enchained by lowness and meanness, and saying to him, "You have a divineness in

you ; you are made for better things ; there is the possibility of divine sonship in you." And no man can say that unless he has learned with the eyes of love and faith and hope to read that lesson in every face and in every heart.

He was a great student of the Bible. He carried for years a little pocket Bible with him. It was his constant companion. If by being a Bible preacher is meant the preacher that gathers by concordance a great row of texts and quotes them for this or that or the other proposition, Mr. Beecher was not a Bible preacher. If by a Bible preacher is meant a man who is suffused through and through with the spirit, inspiration, and uplifting influence which is in these old Hebrew books, Mr. Beecher was pre-eminently a Bible preacher.

"What is your first remark," says M. Taine, "in turning over the great leaves of a folio, the yellow sheets of a manuscript, a poem, a code of laws, a confession of faith? This, you say, did not come into existence all alone ; it is but a mould, like a fossil shell ; an imprint, like one of the shapes embossed in stone by an animal which lived and perished. Under the shell there was an animal ; and behind the document there was a man. Why do you study the shell except to bring before you the animal? So you study the document only to know the man. The shell and the document are lifeless wrecks, valuable only as a clew to the entire and living existence. We must get hold of this existence, and endeavor to re-create it."

It was in this spirit that Mr. Beecher studied the Bible. He found in it the record of the experience of living men. Imperfect men, men of like passions as we ourselves are, but men who sought for God, worked with God, were the imitators of God, as dear children. And he studied the Bible that he might know their hearts and lives, and in their hearts and lives find God reflected. "A Bible alone," he says, "is nothing. A Bible is what the man is who stands behind it—a book of hieroglyphics, if he be nothing but a spiritual Champollion ; a

book of rituals, if he be nothing but a curiositymonger or an ingenious framer of odds and ends of things ; and a valuable guide, full of truth and full of benefit for mankind, if he be a great soul filled with living thought. What the Bible is is shown in the men who use it. It is not in the letter that the Word of God has power, but in the spirit ; and the living man is that spirit ; and as far as he, using the Word of God, takes it up into himself and bears it out to others, so far he is the Bible for the time being."

So, when Dean Stanley came out with that remarkable book of his on the history of the Jewish Church, Mr. Beecher was one of the first to seize it and utilize it. When subsequently Matthew Arnold produced that equally remarkable book of his on Literature and Dogma, Mr. Beecher was one of the first to seize it and give, to his credit, thanks for it. He was not afraid of the men who studied the Bible in order that they might learn the moral and intellectual life of those that were behind the document.

Twenty-five years ago he preached a course of Sabbath evening sermons on the Old Testament, and they have just been published. Although in some technical matters they are behind the present discoveries of biblical science, in their main drift and tendency, in their large view, in their comprehension of the use and function of the Bible, in their treatment of it, they anticipate what scholarship has wrought out by painstaking research during the last quarter century.

He studied the Bible to find the men in the Bible. The Old Testament, yes ; but still more the New Testament. Those of us that were present—I cannot recall now how many years ago—at a meeting of the Clerical Union of Brooklyn, in which he was said to have read a paper on the Apostle Paul, will never forget his wonderful exposition of the Epistle to the Romans. He gave me the manuscript. I have it to-day. I venture to read as an illustration of

Mr. Beecher's intuitive perception of the experience behind the letter a little extract from this exegesis on the Epistle to the Romans. He is speaking of the seventh chapter :

"The seventh of Romans is no more dramatic than the two preceding chapters, or the eighth of Romans. They are a remarkable mixture of the abstract and concrete ; of feeling, imagination, and fact ; as simple statement and as metaphor. To interpret them by a scientific method would be as preposterous as to apply logarithm to Milton's ' Allegro ' or ' Il Penseroso.' We must go out into life ; we must go within, to others' and our own experience, for a quick and real comprehension. Especially one must have the sensibility to poetry. 8. Sin becomes a power, a conspirator and a tempter. 9. A petite drama is flashed forth. A man is alive and walking in security. The commandant lying in ambush attacks him. Sin springs up as he passes a covert. He is slain ! 10. A kind of Greek chorus comes in, a didactic statement of the purpose of the law. But in an instant Sin becomes a person ; a bandit springs up behind the law and slays him. 12. Another chorus. 13. A strain of *quasi* argument. 14. Ditto. 15-19. A battle in civil war, in which the various parts of the soul must face in conflict. 20-22. Chorus and recitation, which suddenly flows forth again in verses 23 and 24 into poetic vision. 25. In a burst of feeling he anticipates and overleaps the argument, snatches, as it were, a verse from the eighth, and yet, with the cry of victory on his lips, he resumes the statement, and a wonderful statement it is."

Who that has ever studied Paul's Epistle to the Romans does not wish that Mr. Beecher had written a commentary on it ? Who that will analyze at all this little outline sketch of his can doubt that he was a painstaking, assiduous, elaborate student of the Bible ? But above all he studied this Bible because in this Bible he found the Christ. William Arnot is an orthodox Scotch

Presbyterian minister. He says, "Christ is the living Seed ; the Bible is the husk that contains the seed." One can imagine how, if Mr. Beecher had said that, the country would have rung from one end to the other. Mr. Beecher says the Bible is a husk. Beneath that husk Mr. Beecher found the living Christ ; and prophets, because they interpreted that Christ, and apostles, because they interpreted that Christ, were dear and sacred to him. At the risk of reading what you have all read and what many of you heard him say, I must recall to your minds that experience on the spring morning that was the turning point in his life, and that more than any other one experience made him what he was.

"I know not," he says, "what the tablets of eternity have written down ; but I think that when I stand in Zion and before God the brightest thing which I shall look back upon will be that blessed morning of May when it pleased God to reveal to my wandering soul the idea that it was His nature to love a man in his sins for the sake of helping him out of them ; that He did not do it out of compliment to Christ, or to a law, or a plan of salvation, but from the fulness of His great heart ; that He was a Being not made mad by sin, but sorry ; that He was not furious with wrath toward the sinner, but pitied him—in short, that He felt toward me as my mother felt toward me, to whose eyes my wrongdoing brought tears ; who never pressed me so close to her as when I had done wrong, and who would fain, with her yearning love, lift me out of trouble. And when I found that Jesus Christ had such a disposition, and that when His disciples did wrong He drew them closer to Him than He did before ; and when pride, and jealousy, and rivalry, and all vulgar and worldly feelings rankled in their bosoms, He opened His heart to them as a medicine to heal these infirmities—when I found that it was Christ's nature to lift men out of weakness to strength, out of impurity to goodness,

out of everything low and debasing to superiority, I felt that I had found a God. I shall never forget the feelings with which I walked forth that May morning. The golden pavements will never feel to my feet as then the grass felt to them; and the singing of the birds in the woods—for I roamed in the woods—was cacophonous to the sweet music of my thoughts, and there were no forms in the universe which seemed to me graceful enough to represent the Being a conception of whose character had just dawned on my mind. I felt when I had, with the Psalmist, called upon the heavens, the earth, the mountains, the streams, the floods, the birds, the beasts, and universal being, to praise God, that I had called upon nothing that could praise Him enough for the revelation of such a nature as that in the Lord Jesus Christ."

The enthusiasm he gained for Christ that May morning never left him. He was pre-eminently a preacher of Christ. When his sons came to finish his unfinished "Life of Christ," they found in the sermons which he had preached material enough for a continuous and unbroken life of Christ from the story of the Transfiguration, where his pen was laid down, to and through the Resurrection, excepting only the story of the Passion, which Mr. Beecher never preached upon.

It is one of the very strange things that Mr. Beecher should have been characterized as a Unitarian. Of course I do not here to-night discuss the question whether the Unitarians are wiser in their theology than the Trinitarians. But Mr. Beecher on the divinity of Christ was so orthodox as to be heterodox. In two philosophic explanations of his opinion on this subject, one in a sermon preached in 1879, the other in one of the introductory chapters to the "Life of Christ," he says, with amplification, "Jesus Christ is simply the Divine Spirit in a human body." I do not think, indeed, that was his real philosophy. He wrote and preached a truly human Christ, not merely a physi-

cal one; but that was his statement, and all his preaching centred around this—that Jesus Christ is God manifest in the flesh.

Charged with affiliation with Theodore Parker because he had lectured in the same course with Theodore Parker in Boston, he replies: "Could Theodore Parker worship my God? Christ Jesus is His name. All that there is of God to me is bound up in that name. A dim and shadowy effluence arises from Christ, and that I am told to call the Father. A yet more tenuous and invisible film of thought rises, and that is the Holy Spirit. But neither are to me aught tangible, restful, accessible. They are to be revealed to my knowledge hereafter, but now only to my faith. But Christ stands my manifest God. All that I know is of Him and in Him. I put my soul into His arms, as, when I was born, my father put me into my mother's arms. I draw all my life from Him. I bear Him in my thoughts hourly, as I humbly believe that He also bears me. For I do truly believe that we love each other. I, a speck, a particle, a nothing, only a mere beginning of something that is gloriously yet to be, when the warmth of God's bosom shall have been a summer for my growth; and HE, the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Before that warm, strong, tender, rich, real faith all spirit of agnosticism flees away. Mr. Beecher was a powerful preacher because he was a preacher of a God that is known, because he was the preacher of a God that has been made known in human history in the life and character of the one transcendent man, Christ Jesus.

Already the limits of time which I had set to myself are passed, and yet I should be unjust to myself—and I hope you will think that I should be unjust to you—if I did not transcend those limits a little to speak in briefest reverential, affectionate terms of the great personality that lay behind all the equipment, that lay behind and used

the tool, that lay behind and used the knowledge that was fructified and enriched and warmed in that summer atmosphere of God into a great, divine heart.

Mr. Beecher would not have been the preacher that he was if he had not been essentially a mystic. By a mystic I mean a man who possesses the power or believes that there is a power of seeing the invisible and the eternal immediately, directly, personally. He inherited it from his mother.

"If I were asked," he has testified in his lectures to the Yale students,* "what had been in my own ministry the unseen source of more help and more power than anything else, I should say that my mother gave to me a temperament that enabled me to see the unseeable and to know the unknowable, to realize things not created as if they were, and oftentimes far more than if they were, present to my outward senses."

Mr. Beecher's imagination was not a mere faculty for ornamentation. It did not merely embroider the text of his discourse; it did not merely open the windows through which they saw the truth; Mr. Beecher's imagination was a spiritual faculty; it was a power of directly and immediately perceiving the invisible. His belief in God was not what Carlyle contemptuously calls a hypollutical God. God was the real, the immediate, the present, the certain to him. He knew God and walked by faith in Him. And yet this mystical power, this vision, this power that makes all ideals realities because all parts of the Infinite and the Eternal—this power was mated to a cool, hard, practical common sense. He was mystical, but he was rationalist. All the visions that were brought to his mind through his imagination he tested and measured by the judgment: though he was not now a rationalist, and now a mystic, but all his mysticism was rationalistic mysticism, and all his rationalism was a mystical rationalism.

* "Yale Lectures," vol. 1. p. 45.

A great deal of the ecclesiasticism of our day I think is due to the fact that men are trying to create religious truth by the faculties by which only it is to be tested and tried, and they are trying to build up faith in God by the process by which only faith in God is to be measured after it has come; as though men should attempt to make flowers by tearing flowers to pieces, as though men should attempt to make love by dissecting the heart out of which the love flows. Mr. Beecher saw and knew the Eternal. Then what he had seen he brought into the judgment bar of reason and conscience, and his pulpit gave the joint testimony of the reason and the faith.

The other night, at one of the meetings of our Young Men's Union, an eminent business man gave us a talk, and some one asked him: "What is the chief condition of success in life—caution or courage?" He thought a moment, and then replied quickly: "Action in forming your plans, courage in executing them." That characterized Mr. Beecher. Men saw him on the platform when he was executing plans, and they said: "What a brave man is he!" And he was brave. They did not see him when he was studying the problems of his life; they did not know the caution that kept him from the vagaries of an emotional and an imaginative nature. I was associated with him for some years in the *Christian Union*. Now, a newspaper cannot ponder long before it expresses itself. The readers of a newspaper expect the paper to tell them in the morning what the paper thinks on any subject. Again and again I asked Mr. Beecher what we should say on such a theme. He would reply, "I have not made up my mind yet;" and I would say, "Mr. Beecher, we must speak on this subject next Monday morning," and he would always answer, "Then you must do it; I don't know yet what I think." But when his mind had been made up by a difference of so much as the hair's-breadth, and he threw himself into the cause

which he believed to be the cause of truth and righteousness, he threw into it his whole moral life. He never went a little into anything. He did not know how to touch his gun off easily. And yet that great, ebullient, passionate nature of his never was aroused, I think, save by the higher and diviner motives. No man can speak safely in universal negative. But I knew him perhaps as well as the younger man could well know the older one ; I knew him in many a period of trial, under many an assault, in many an experience that might well have aroused his wrath ; I never saw so much as the mantling color come to his cheek ; I never heard so much as the word of anger blister on his lips ; I never saw so much as the suggestion of irritation on his brow at any blow that was struck him or any slander that was uttered ; and while he remained the editor of the *Christian Union*, the one cross I had to bear was this : that he would not allow the *Christian Union*, under any circumstances, to speak a word in his defence when he was assailed.

I have often thought that there is a striking parallel between the Apostle Paul and Henry Ward Beecher. They were both brought up under the spirit of legalism. They were both led out of the land of bondage by a sudden revelation of the Christ to them. They were both men of singular faith, saying what they knew, and so of hot emotions. They were both men of vivid imaginations, of insight and dramatic power, inspired to their life by the love and the glory of the Lord Jesus Christ. And they were both men that had the benediction pronounced on them by the Master, "Blessed are you when men shall speak evil against you for Christ's sake."

I have come here to-night with reluctance. I have spoken with hesitation. Not merely because I am speaking of one whom many of you knew as well, perhaps better, than I did ; not merely because I am speaking of a life that was lived in the midst of you and with

which you are familiar ; but I cannot but wonder whether the dead are not ministering spirits, and do not come back at times to their earthly dwelling place—I cannot but wonder whether he is not looking on and listening, and I remember the one thing that was unbearable to him was praise to his face ; and I have not power to speak with freedom of the debt of love I owe to him, and we so many of us owe to him, whom he has led out of the bondage of fear into the liberty of the children of love and God. I remember that Friday night when, coming back from his vacation experience, at the close of one of those summers of great trial, his church people flocked so into the prayer-meeting as to crowd him out of the lecture-room, and filled the church to overflowing ; and the choir sang some piece or other, and he would not stay upon the platform to be looked at, but went away until it was done, and then came in and took the hymn-book and opened it, and said, "We are not here to look or to be looked at, but to praise the name that is above every name ; let us sing :

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

If he is here to-night, if he does hear and know, I am sure he will not find fault with me if I have loved and honored him and love and honor him now, and shall while eternity lasts. Thank God, the giver of every good and perfect gift, that among all the gifts He gives to the children of men there is none better than this : a good and great man that bears witness to the presence of God, a good and great man whose whole life says, "Thy gentleness hath made me great."

THE relation of preacher and hearer is one of reciprocity. Each exercises a formative influence upon the character of the other.

EDITORIAL SECTION,

LIVING ISSUES FOR PULPIT TREATMENT.

The Sunday Newspaper.

[We take pleasure in culling from a recent sermon by Dr. Burrell, of New York City, the following sentences. They are a forcible arraignment of a great evil.—EDS.]

Take us the foxes, the little foxes, that spoil the vines.—Song of Solomon ii. 15.

I HAVE seven or eight things to say about the Sunday newspaper, *seriatim*, and to begin with :

1. It is unnecessary. And if unnecessary, it ought not to exist. It originated in the time of our Civil War. Up to that time there were only two papers in the whole world that printed Sunday editions, and those two were the New York *Herald* and the *Alta California* of San Francisco. It was a war measure and necessity, but there is no necessity for its continuance to-day. We allow that there are certain kinds of work necessary on the Sabbath—*i. e.*, those of necessity and mercy. But by the wildest stretch of the imagination there is no ground for the Sunday newspaper under either head.

2. It is unlawful. In very many of our commonwealths it is against the statute law. In our State the laws have been adjusted to this Sunday publishing. But when we consider the genius of our country, it is always opposed to the spirit of law and of order.

3. It is disreputable. The Sunday papers and the weekly issues are accustomed to say that the Sunday newspaper is a great educator. This is amusing ; it is humorous. Let me read you a tabulated statement of the matter contained in one Sunday issue of the New York *Tribune*, *Times*, *Herald*, *Sun*, *Press*, *World*, *Journal*, and *News* :

Murders and assaults, 12 columns ; adulteries, 7 columns ; thefts, etc., 24 columns ; total, 43 columns of crime.

Sporting, 81 columns ; theatrical, 44 columns ; gossip and fashion, 77 columns ; sensational, 42 columns ; fiction, 99 columns ; unclean personals, 8 columns ; total, 351 columns of gossip and scandal. Foreign news, 47 columns ; political news, 113 columns ; other miscellaneous news, 92 columns ; editorial, 39 columns ; specials, 199 columns ; art and literature, 24 columns ; religious, 3½ columns ; total, 517 columns, chiefly news and politics. Grand total, 911 columns.

The sad thing is, not that the Sunday newspaper is said to be an educator, but that some people will believe it and will deliberately drag all that slop and offal into their homes. I have heard people say that there is *religious news* in the Sunday newspaper. Well, what if there is? That is like the sailor's justification of washing down the decks on Sunday because he uses holy stone. It eases his conscience so. The elements of religion in a Sunday newspaper are like Gratiano's reasons when he spoke an infinite deal of nothing, "As two grains of wheat hid in two bushels of chaff : you shall seek all day ere you find them, and when you have them they are not worth the search."

But let us be more specific. I want to read you a brief summary of the glaring headlines of the most educating columns in these same Sunday newspapers :

Gossip of Court. An Alleged Dramatic Shark. Embezzlement. A Sudden Death. The Buzzard Gang. A Tennessee Man in the Toils. A Woman Burned to Death. Vagrants. Smuggled Goods. A Bogus Divorce Suit. An Eloping Husband. A Mock Marriage Scandal. A Chained and Beaten Wife. Bride Arrested. Defalcation. Forgery. A Stockholder Disappears. Small-pox in Brooklyn. Convicted of Assaulting Miss Emerson. Mine Ex-

plosion. Murder. Cattle Plague. Strangled his Wife. Shot his Brother. Robbed. Killed. Cuban Bandits. Deadly Canned Fruit. Trapeze Performer's Fall. Abhorrent Scenes in a Tropical Cemetery. Failures. Deadly Oleomargarine. Gone Down at Sea. Pacific Express Robbery. Three Wives Living. Suicide. Violently Insane. Murder Trial. Dynamiters. Rowdies. He Pulled a Revolver and Threatened to Shoot Her if She did not Marry Him. Desperate Murderer Arrested. Witness saw Clara and Traphagen in a Compromising Position. Gossip for Ladies at the Sunday Breakfast Table. Snubbed. Disgrace. An Illegitimate Child. A Glove Fight. Elegant Baltimore Girl for a Mistress. Defaulting Teller. Good Gracious! Too Thin! Blew out his Brains with a Pistol. The Waistless Dress. The Bite of an Epileptic. Brooklyn Tax-Dodgers. And more of the same sort column after column. Now you don't like my reading that in the pulpit, but what do you think about taking it into your homes and into your hearts on God's holy day? It has as much fitness here as in your Sabbath life. I say, therefore, it is disreputable. I was told only a little while ago, by one of the editors of a leading newspaper, that it was the custom to set apart during the week all the salacious items for enlargement for the Sunday edition. It is the common sewer of all our social life, the cesspool of every city where it is printed. I am here to state simple facts; if you do not agree with me, take these headlines with you and think about them.

4. It robs an army of employés of their needed rest. You never stopped to make the reckoning, but it is estimated that not less than 150,000 compositors and pressmen and others are kept at work because you demand the Sunday newspaper. The whole fraternity of printers is burdened to death by reason of this thing. A reporter was asked, not long since, "Do you have one seventh of your time for rest or recreation or meditation?" "No," said he,

"nor one seventy-seventh. We have no time, regularly given, that we can call our own." We are often told that it is the Monday paper that makes all the Sunday work. That is false. It is the Sunday paper grinds the heart out of the laborers. If there were no Sunday issue, the preparation of the Monday issue would fall on Saturday and its publication on Monday morning. Tens and hundreds of thousands of newsboys are calling their wares on Sunday in all the streets of our cities. That is their business now, and they are getting their business education for the future. It is a little thing, you think, to whistle up a boy and buy a paper. You would not sell a lot on Sunday, if you are a real-estate dealer; but that sale of a paper is as much and more to that lad than the sale of a lot is for you. You are educating him to grow up to be a Sabbath-breaker.

5. The Sunday newspaper invades the rest of a great multitude of business men. You know how it is, if you are a business man, or even if you are a woman in the home, how things press upon us. We are so hurried in the busy turmoil nowadays that it is not an unusual thing for the nerves to give way. You go to your family doctor when your brain is all in a whirl and you can't sleep, and he tells you, "By all means take an ocean voyage." Not because sea air is any better there than elsewhere, but because when you go on board and the ship moves out to sea and you leave the sight of land, the world is shut out. You hear the buzz of the ticker no longer. No more quotations now to set you on the *qui vive*. All sorts of distracting news are no longer pressing in upon you. If you could know what the whole world was doing you would have no rest. But out on the ocean seven days, with the boundless skies above and the infinite deep below, with no telegraph and no news, you are just dying for news of some sort, but you are resting. And that is what God meant every Sabbath to be, an ocean voyage for the soul, a

day of rest. You have no business, if you grant that you have a body and a mind and a spirit, to bring the world into your mind and heart on the Sabbath.

6. It breaks up our blessed home life. Time was when in Christian families the members gathered at the family altar to worship, and then came the reading of good books and religious papers which gave us an account of what was being done in the great kingdom of God. And then we read the missionary magazines and the children read the Sunday-school books. That was a blessed day. How is it now? You read your Sunday newspaper, and your boys and girls are sitting round waiting for you to get through. And all of God and heaven is crowded out.

7. It unfits a man for the sanctuary. One day in seven is not too much to set apart for rest and meditation for an immortal man, if it is true that there is a God and that He hates sin and that He is a rewarder of them that diligently seek Him. If there is a hereafter, and this life is probationary and preparatory for it, and we are immortal, we need all of that time for setting ourselves right with heaven. If the devil is always tugging at our souls and craftily scheming to trip us up, then I submit that it was a gracious act of God to set apart one day to get up on the mountain-top and think about eternal truths, to be alone a little while with God. But if a man has no Sabbaths, or allows the world to enter at this door by the Sunday newspaper, and all these higher considerations are forced out, what is to be the result?

8. It enfeebles the conscience. It is not a little sin, for it leads up to endless issues. The time was when a man shut up his shop on Saturday night and stopped business and went home. How is it now after twenty-five years of Sunday newspapers? You shut up your shop on Saturday night, and then you put an advertisement in the Sunday newspaper. You flatter yourself that you have stopped business. Not so;

you are doing a booming business on the Sabbath.

You are doing business all day Sunday. Half a million boy heralds are going up and down the streets and thoroughfares telling what bargains you have to offer on the morrow.

We think we are getting very liberal these days. We are getting loose. We are afraid to be called Puritans. I would rather be a precisian than a Parisian; I would ten thousand times rather be a Puritan than a profligate.

Always be willing to be true. They tell us the Sunday newspaper has come to stay. I suppose it has; but there is no reason why it should stay in your house or stay in your hand. Sin has come to stay; so have small-pox, and yellow fever, and cholera; but that is no reason why you should get them. In God's time He will wipe them out of existence as a maid shakes the tablecloth or wipes the platter clean. But it is for us to be true to our consciences. One day we shall all know the truth—we shall see face to face.

But of one thing be assured, you can not live without your Sabbath rest. The old promise of Isaiah is as true to-day as when spoken by that ancient prophet, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. lviii. 13, 14).

Our Wasted Resources.

To what purpose is this waste?—Matt. xxvi. 8.

THE financial crisis through which the nation has been passing is one which may be said to be without a parallel in

its history. From every quarter cries of distress have been heard. Rich and poor, employer and employed, if not equally yet alike, have suffered. Institutions that were regarded as absolutely safe have gone down. Business houses, manufactories, banks, corporations whose credit has hitherto been beyond suspicion, have been involved in the general disaster. The cause of this condition of things has been sought for by men of large ability as political economists and financiers. To some it is apparent that the responsibility lies with unwise legislation as to silver coinage. To others it is equally patent that the anticipation of interference with the tariff laws is accountable for the trouble. The question has arisen in the minds of some whether the root of the trouble may not be of a moral character. He who rules among the inhabitants of the earth has a way at times of confronting men with the consequences of their wrongdoing, which it were the part of wisdom to recognize and acknowledge. It seems certain that a nation cannot wilfully waste the resources with which it has been entrusted without knowing on a large scale the "woeful want" that usually attends the extravagance of individuals in a more limited way. That America has long been guilty of such waste is a fact that cannot be gainsaid.

The *National Temperance Advocate* calls attention to the nation's squandering in one direction. It would be well if the members of Congress who are now endeavoring to get the better of one another in a contest of physical endurance would give some of their attention and devote some of their efforts to a wise solution of the problem which it states so strongly, a problem which is loudly clamoring for solution. Here are its words :

"The Internal Revenue Department furnishes some indication of the enormous popular expenditure for strong drink. In a recent preliminary report to the Secretary of the Treasury, the Commissioner of Internal Revenue gives

the amount of revenue to the national treasury, for the fiscal year ending June 30th, 1893, from distilled spirits as \$94,720,000, and from fermented liquors \$32,548,000—an aggregate for the year from both distilled and fermented liquors of \$127,268,000. This large sum, ostensibly paid to the Government by the manufacturers, is of course really paid by the consumers of these liquors. But large as are these figures, they represent but one single form of liquor taxation and are but a small fraction, relatively, of the total drink expenditure. One thousand millions of dollars is probably a low underestimate of the national aggregate of the liquor expenditure by the people of this country the past year. So great is the present money stringency that the recent shipment of less than \$10,000,000 of gold from England to this country was hailed as a great boon, and with assurances of relief. If \$10,000,000 will suffice to afford now appreciable relief, how much more would be the present help of \$1,000,000,000 saved and diverted to normal business channels? The \$1,000,000,000 distributed among the many liquor consumers from whose resources it has been drained, for legitimate use in normal ways, would put the country beyond the embarrassing reach of any probable financial storm.

"Congress has been convened in extra session, and our public men at Washington are wrestling with the problem of the people's financial and business relief. We do not, of course, assume that all of the present trouble is due to strong drink, or that abstinence therefrom would be a panacea for all our ills as a people. We do, however, urge that abstinence on the part of the individual drink consumer, and prohibition by the State and the nation, of the manufacture and sale of intoxicants, would be a very great economic gain to all except brewers, distillers, and liquor venders. Beer consumption especially has been a rapid, abnormal growth of recent years on this side of the Atlantic. In 1840 the per capita consump-

tion of malt liquors in the United States was but 1.36 gallons; in 1880 it had increased to 8.26 gallons; and in 1890 to 13.67 gallons! In 1840 there were in this country no millionaire brewers or beer capitalists of any financial moment. Now there are many millionaire brewers, and some of them many-millionaires, whose colossal fortunes are the accumulated results of the retail beer traffic, the aggregate contributions of the many wage-earning beer-drinkers, whose families, as the mills and factories close and the wages stop, presently suffer for bread."

It may well be asked, and without fear of rebuke for the asking, "To what purpose is this waste?" \$1,000,000,000 spent in mere sensual gratification! \$1,000,000,000 drained from the pockets

of those who, in the majority of instances, wrong others in spending upon themselves! \$1,000,000,000 turned from channels of production into channels of destruction! \$1,000,000,000 put by the people at large into the hands of a limited class of men who do absolutely nothing in return for the nation's wellbeing! \$1,000,000,000, every dollar of which but adds to the power of this class to work a nation's undoing! "To what purpose is this waste?" It is without any purpose. It is irrational. It is suicidal. And the sooner the nation reaches that conclusion and forever puts a stop to it, as it is in its power to do, the sooner will it reach the point where special sessions of Congress called to remedy such evils as are now upon us will be unnecessary.

EDITORIAL NOTES.

Plagiarism.

WE have recently received communications from some of the readers of the *HOMILETIC* complaining that within a short time they have heard either whole sermons or large portions of sermons that have appeared in this *REVIEW* preached without acknowledgment by others than their authors. While a compliment to the management of the *REVIEW*, such action is worthy of nothing but condemnation. The sermons published by us are intended to stimulate production, not to diminish it. We give them that our ministerial readers may see, not only what their brethren are preaching about, but also how some of the leading preachers of the world present the truth to their people; and that, seeing this, they may learn how to present the truth with power themselves.

The unacknowledged appropriation of a sermon or part of sermon is no less theft than is the appropriation of money or jewels or property in any form. Thought is as free as the air. It be-

longs to any and every one who desires to drink it in. But expressions of thought are the property of him who has coined them, be he living or dead, and as such cannot be consciously taken and used without guilt.

The crime of plagiarism is not one of modern development by any means. It is centuries since the elder Pliny wrote the words: "In comparing various authors with each other, I have discovered that some of the most grave of our latest writers have transcribed, word for word, from former works, without making acknowledgment." And what was true of "latest writers" was correspondingly true of "the ancients." "The ancients," he writes, "were but men like ourselves. The practice of transcription in our days was no monster in theirs."

But the age of it does not merit for it the respect usually due to age, nor does it in any wise excuse those ministers of the Gospel who are guilty of it that it has been characteristic of "grave" writers from the days of classic Rome down. It is criminal, and foolish as

criminal. Detection is sure to come sooner or later; and with detection will come the death of influence. Suspicion will attach to even the most honest of efforts thenceforward. This is the case with the pastor of one of the largest churches of one of the largest cities of our land to-day. Convicted once means suspected permanently.

By all means let the ministry make themselves familiar with the modes of analysis and expression characterizing the great preachers of the ages, just as Dr. Abbott tells us, in his exceedingly interesting article, Mr. Beecher did. But let whatever is received from them be melted over in the fire of one's own originality and stamped with a new image and superscription before it is passed as the production of one's own mint.

Sermonic Concentration.

"It is the narrow men—that is, men of single and determined purpose," writes William Mathews, "that are edged men, and therefore cut their way readily through obstacles. The shabby, unsuccessful, blundering people, who make the mob of life, are generally such because they will not concentrate their powers, thoughts, outlay, on one work." As this is true of life as a whole, so is it true of the subordinate tasks of life. Perhaps nothing will explain more satisfactorily the failure of many sermons to accomplish any practical results than their lack of definiteness. In his preparation of the messages to his people many a preacher has no definite aim. He calls the divisions of his sermons "points," but they are such only in the sense that they have position without magnitude or visibility. Like a harrow without teeth, such sermons fail to break up the clods that may have been turned over by the plough of divine providences. "Move heaven and earth to carry the jury," said Rufus Choate to a class of young lawyers. That was the point on which they were to concentrate all their ener-

gies. So the advice might be given to all preachers, "Move heaven and earth to convince men of their need of a Saviour, and of the Saviour's love for them." Keep in view the truth that the end of preaching is not the tickling of the ear, but the stirring of the heart and the moving of the will. What the pulpit of to-day and of all time needs is a baptism of the spirit that was upon the Prophet Nathan when he preached to King David his famous sermon of four words.

"Preachers Exchanging Views."

FROM two numbers of the *HOMILETIC* we have been compelled to omit this department by reason of the length of articles which we deemed too important or interesting to divide. We call the attention of our readers to the sub-heading in previous numbers as indicating the object of this department. It is not for criticism, favorable or otherwise, of articles that have appeared in the pages of this *REVIEW*. It is not for the discussion of problems of theology, church government, or the like. It is, rather, for the pointed, pithy, and concise presentation of practical ideas, the consideration of which will be of help to the ministry as a body. It would greatly add to the helpfulness of the *HOMILETIC* were our pastors who take it—numbering as they do in the thousands—to use its pages in telling each other what methods they have tried and found successful in their respective pulpits and parishes, and what they have found to be without practical utility.

Wanted—Food.

A LAYMAN, writing to a religious paper concerning the kind of preaching desired by our congregations, recently said: "We want to be calmed and refreshed and strengthened by fresh glimpses of God. 'Milk' or 'meat'—whichever each one requires—your storehouse should contain both. But let it always be food, something that

will satisfy, so that we shall not go away from the feast you have prepared more hungry than we came. . . . If you will but give us of that which feeds your own souls in their varying conditions and experiences, you surely will not go amiss."

These are words which the ministerial readers of this REVIEW will do well to heed. It is a protest against that class of sermons which may be designated "stones" and not "bread." It may be that pastors do not sufficiently keep in mind the fact of the hunger of their flocks for spiritual food; that they are too intent upon dealing with "problems" and too forgetful that they are entrusted with the care of souls, overlooking the universal need of "the truth" in their concern about truths. Let this cry from a hungry hearer be answered "by a consecrated obedience to the Master's injunction, "Feed the hungry."

"Why Do People Go to Sleep in Church?"

THIS question, according to Mr. James Payn, the English novelist, is being gravely discussed in a serious periodical, and the conclusion arrived at is that the somnolence of church sleepers is largely due to the fact that they are hypnotized. "The subdued light, the hush of silence, the concentration of attention on a single figure, present conditions similar to those enforced at spiritualistic *séances*." This may all be true. We are not familiar with the conditions of "spiritualistic *séances*." Our experience—for we confess that, if we have not been among the out-and-out sleepers, we have at least been among the noddors—leads us to suggest that there are two factors overlooked in this explanation, scientific as it pretends to be: the one the unskillfulness of the preacher in opening up the Scripture, and the other the unfaithfulness of the sexton in opening up the Church. An absence of freshness in the presentation of truth and an absence of freshness in the condition of

the atmosphere, either or both, will inevitably prove soporific in their effect upon a congregation. A rousing sermon may counteract the effect of a drowsy atmosphere, but we have yet to find a counteragent for a dull sermon. This is the main hypnotic influence, we are inclined to think ordinarily the only one, in our Church services. There is a mesmeric power which preachers would do well to covet and to cultivate, one that stands at a long remove from hypnotism: it is that which Elihu Burritt emphasizes in his ten-minute talks: "Many a speaker, by the very mesmerism of his own heart-power, has raised dead words from the ground and made them electrify great audiences with their startling life." Let this "mesmerism of heart-power" get into the pulpit, and somnolence will leave the pews.

"Grand."

WE recently heard a preacher deliver a sermon in which he attempted to show that various characteristics of the Divine Son of Man had appeared conspicuously in the illustrious heroes of Old Testament history. In introducing these, one after another, he repeatedly used the expression, "Grand old." It was "grand old" Noah, and "grand old" Abraham, and "grand old" Samuel, etc. We were reminded of the words of "The Country Parson" in his essay on "Immaturity," with which we advise our readers to familiarize themselves, if they have not already done so. "The word *grand*," he writes, "has of late come to excite a strong suspicion of Veal." Nothing tends to weaken a discourse more than a too copious supply of superlatives or adjectives that suggest the superlative. A piece of music rendered *fortissimo* throughout would soon weary an audience. Skill in shading is one of the main requisites in the art of expression. A building all towers of equal height would be an architectural monstrosity. Occasional level stretches between mountain ranges give

variety and beauty to a landscape. Positives are strong enough for the larger part of every sermon.

Preachers and Public Evils.

THE attitude of the ministry toward public evils has generally been most praiseworthy. They have never hesitated to voice the moral sentiment of the communities in which they reside. Occasionally, it is true, motives of policy have kept their lips sealed. Considerations of a personal nature are too often allowed to have weight. It has been gratifying, however, of late years to notice with what unanimity they have set themselves against the various evils

that have obtained a foothold among us, and with what success they have met in arousing public opposition and organizing public action. Such was the case in the matter of the Louisiana Lottery. Such, less successfully, but with growing promise of success, in the matter of race-course gambling. And now they are setting themselves against the proposed prize fight in the vicinity of the metropolis, with what success remains to be seen. The pulpit has not lost its power by any means. It is not without the courage of its convictions. It is still able to do a large work in the creation of public opinion, and it may be relied upon to stand by the right when it clearly perceives what is right.

BLUE MONDAY.

Literary Chiropody.

IT is said that one of our largest universities is about to add to its faculty a professor of chiropody, whose main business will be to attend to the lame feet in the lines of the spring poets among the undergraduates. As ourselves among the victims of the afflictions and inflictions of these sad-eyed riders of Pegasus, we heartily congratulate the institution on this new departure. It would be a mercy to us and others should the professor referred to not only depede the lines, but decapitate the poets also.

Carrying Sermons.

A LITTLE six-year-old, having returned from morning service, at which the Rev. Mr. W. had preached from manuscript, said to her mother, the wife of the pastor: "Mother, Mr. W. isn't like father, is he?" "What do you mean, dear?" inquired the mother. "Why, father carries his sermons in his head." "And where does Mr. W. carry his?" "In his pocket."

We would suggest to Mr. W., if living, the advisability of keeping his sermons in his pocket, or of carrying a new and improved edition of them in his head.

Waking Sleepers.

THAT the wife of a preacher should yield to the persuasions of "tired nature's sweet restorer" while her dignified good man is beating his "pulpit, drum ecclesiastic," to keep his nominal audience awake, is indeed a shame and a reproach; yet we do not find ourselves inclined to sympathize with the Scotch minister who, on observing his better half tranquilly enjoying a blissful nap at what he regarded the most eloquent part of his discourse, with a shout that was loud enough to wake not only the sleepers in the church, but those in the churchyard as well, cried: "Susan! Susan! I didna marry ye for yer wealth, sin ye had none. And I didna marry ye for yer beauty—that the whole congregation can see. And if ye hae na grace, I hae made a sair bargain in ye indeed!"