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REVIEW SECTION.

I.—CANON LIDDON.

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HENRY PARRY LIDDON presents the half pathetic case of a man, in some important respects well endowed to be a great preacher, pitting himself heroically against hostile circumstance and—not failing, but not splendidly succeeding. For, comparatively eloquent and comparatively famous for eloquence though Canon Liddon undoubtedly was, he fell below the mark that by merit was properly his, both in the degree, and in the renown of the degree, that as pulpit orator he achieved. St. Paul's Cathedral was too much for him; as it will always be, since it *must* always be, too much for any man that tries to produce in it the just effect of preaching. Three-quarters of Liddon's never excessive physical force was absorbed and lost in the exhausting effort to overcome the pitilessly adverse conditions of the place, and merely and barely get himself heard by his audience—if audience can fairly be called an unorganized multitude of people disposed and dispersed as people must be in that vast edifice resplendent for show and fatal for oratory. It was a cruel altar, however richly decorated, on which to sacrifice such precious gifts, always so rare, as his.

The present writer thus speaks, not from personal observation of Canon Liddon preaching in St. Paul's. The privilege of such observation he never enjoyed. But he speaks with the utmost confidence nevertheless. He has seen the place, and he has heard, sometimes rather has failed to hear, sermons preached in it. Besides this, intelligent sympathetic report of the physical cost at which Canon Liddon did his preaching there satisfies him that he keeps within bounds in estimating at three-fourths the waste of power exacted by the relentless spirit of the spot, from that eminent preacher, before he was permitted to enjoy, in any faintest degree, the orator's necessary privilege of feeling that his words were taking effect. I quote in confirmation a passage of description, which will be felt to constitute its own sufficient accreditation, from an anonymous observer writing in the *British Weekly*:

“One Sunday I sauntered into the cathedral an hour too soon, and seated myself within six yards of the pulpit. Before Dr. Liddon had spoken three sentences I saw that he was making a tremendous effort. Every sentence, clause, word, was hurled as from a catapult across the vast void above the countless faces below; and the preacher’s ear and eye were alike strained to catch whether each word hit the point in the distance on which both eye and ear were bent. So it began, and so it continued during the sermon, and during the whole the muscles of the orator’s face as well as his body were working like cordage, till the dark features were bathed in pitiless perspiration. The sermon was a fine one, and labor was no doubt partly imaginative and moral. But that it was chiefly the mere physical exertion necessary to make himself heard, seemed to me to be proved by one thing. He read every word; but again and again, with the manuscript before him, he made obvious blunders in grammar—blunders which a schoolboy could correct, but which the great preacher never noticed. He was like a man working a park of artillery on the actual battle-field—too immersed in hurling his words across the vast intervening space to notice what the projectiles consisted of, or how they were chained together.”

The destiny was a cruel one, but Canon Liddon’s destiny it was, and, in necessary result, it is with a pulpit orator, not defeated indeed, but not overwhelmingly triumphant, that we have in this paper to deal.

Yet almost it ought to be reckoned overwhelmingly triumphant in oratory, not to be disastrously defeated, if you have to achieve your result by preaching in St. Paul’s Cathedral. It is not simply that your audience is broken from its mass as a whole into several instalments of audience; not simply that the immense dome, lofty as well as large like a sky, seems to make the voice volatile and dissipate it in the upper air; not simply that angles and arches and pillars intercept and shatter your words. This would be bad enough, but besides all this, there is a multiplex murmurous echo which, refracted around the angles, running under the arches, and reflected from the pillars, retreats in a prolonged low multitudinous diminuendo, to vanish from the ear which tries to follow *that*, in the remote recesses of the building. Meantime the ear that tries to follow the voice of the speaker instead, can hardly well define the sound from the perplexed polyglot penumbra of echo that incessantly mocks and confuses it.

It was mainly by preaching under such conditions as have thus been inadequately described, that Canon Liddon became the celebrated preacher that during so many years he was; for he preached mainly in the Cathedral of St. Paul’s. Let us boldly say, then, that after all he triumphed overwhelmingly, that he did achieve a resplendent success.

Mainly, I say, by preaching in St. Paul’s Cathedral; but by no means exclusively in that way. For Canon Liddon was, one memorable season—a season made memorable by his own memorable exploit—Bampton lecturer before the University of Oxford. He then—it was in 1886—delivered a series of lectures, eight in number, which, together

with an appendix of notes accompanying them when they were published, and with elaborate indexes to their contents, make up a solid volume of five hundred and eighty-four compact and ample pages. The subject chosen by the lecturer from among those prescribed by the founder of the lectureship was "The Divinity of Our Lord and Saviour Jesus Christ." The lectures, taken together, constitute what it is probably no exaggeration to pronounce the most exhaustive and satisfactory treatment of their subject existing in any language. They are learned, quite sufficiently so; they are, to almost the last degree, logical; they are luminous in arrangement; they are as lucid in style as their tendency to long and elaborate sentences, periodic in structure, permitted them to be; they are remarkably alert in anticipative attention to every conceivable phase of doubt and objection respecting the soundness of their argument; they live and throb with blood-red personal conviction and earnestness on the part of the author, and they rise in numerous passages to the height and majesty of a really commanding eloquence. They are conceived and written in both the form and the spirit of sermons, each lecture having a text, which is not treated as a mere motto, a disregarded point of departure, for the discussion introduced, but which affects vitally, as a text should, the development of the discourse ostensibly drawn from it. In other words, lectures though they are called, and lectures though they properly are, they are, in most essential respects, sermons too, sermons of an academic or university class. These Bampton lectures must always continue to be, as they have been in the past, the sheet-anchor to Canon Liddon's fame. They represent him not only at his intellectual, but at his moral and spiritual highest and best. Higher and better, in the way of homiletic production, the Church of England of the nineteenth century would call over the muster-roll of her clergy in vain to show. It would be fair, therefore, to Canon Liddon himself, as it could not fail to be profitable to the readers of this paper, if his famous Bampton lectures should be drawn upon here to furnish, in large part, examples and illustrations of his quality.

More in keeping, however, with the general character and aim of the present series of papers will be a preference of some of Liddon's sermons proper, for particular examination. Let us, then, turn our attention to the remarkable cycles of discourses which he preached and published as occupant of the pulpit of St. Paul's. Of these sermons, none probably will better repay examination than those of the two series entitled "Easter Sermons." These, as published, are noted on the title-page, "Sermons Bearing Chiefly on the Resurrection of our Lord." This subject was a favorite one with Canon Liddon. He had the sagacity to see, the instinct to feel, that the resurrection of Christ is the key-stone to Christianity.

Our object, let us remind ourselves in prosecuting the present

study, will be not simply to praise but fairly to appraise. Before entrance on the particular examination proposed, it may be profitable to premise some analysis of Canon Liddon's rich and potent personality as displayed in his preaching.

In the first place, this eminent preacher, with all his great merits, was not a supreme master of style. His value is the value of substance rather than of form, rather even than of substance and form indivisibly blended. It is with sincere reluctance that I thus express myself, for I know that such a judgment sustained rules Canon Liddon out from among the great classics of literature, of literature, that is to say, considered as literature. Of course, I cannot mean that Canon Liddon did not write well, that he did not write very well. What I mean is that his style, though good, though very good, has yet little or nothing of that last felicity, that nameless charm in expression which makes the reading of an author a delight, irrespectively almost of the things that he may choose to say. You could not justly apply to Canon Liddon the classic praise, "He touched nothing that he did not adorn." He would never, however historically placed, have made such a writer as Cicero. But he would easily, under the right conditions of time and place, have made an Augustine, or, better still, an Athanasius. A man of practical genius he may be admitted to have been; but he was not a man of literary genius in the transcendent sense of that expression, not a man of genius as Jeremy Taylor, or even as Robert South was a man of genius, or, to come nearer his own time, as Robert Hall was a man of genius. Canon Liddon was a man rather of a noble talent nobly employed, that is, employed with noble conscience, noble aim, noble industry. His preëminence lies less in his gifts than in his use of his gifts. All the more inspiring and more helpful for this very reason his example may be. Each one of us may legitimately feel, if this was possible to him because he was faithful rather than because he was great, something like this may be possible also to me, if without greatness I practise a faithfulness like his.

Approaching our task of examination with expectation thus justly moderated somewhat, and therefore the less liable to a reaction of disappointment needlessly injurious to Canon Liddon's merit and fame, we may expect to meet in his work great excellences offset with certain minor defects; which two contrasted attributes of his, fairly counterweighed, will be found to leave a weighty balance in his favor.

To me quite the sovereign thing in Canon Liddon's endowment from nature was his moral courage. I experience few contacts in late literature that give me a more invigorating, more inspiring, more ennobling reaction, to the very quick of my moral being, than does Canon Liddon. He was a man of manhood all compact. There was not a dissolute, effeminate fibre in him. A chain is truly said to be

no stronger than it is at its weakest link. A man is no stronger than he is at his weakest point. But there was no weak point in Liddon. He was as strong everywhere as he was anywhere. His convictions were strong because he was strong. They were strong by the whole strength of the man who held them, or who was held by them. But a holding does not represent the relation that existed between Canon Liddon and his convictions. There never, in his case, could have been anything like a strain or tension felt from the man to his convictions, or from his convictions to the man. They did not *hold* the one the other. They *were* the one the other.

Does some one ask wonderingly what ground exists for making so much of this claim on behalf of Canon Liddon? He was never a martyr, was he, and never in danger of being a martyr? How was he tried that he could show himself to be indeed of such stuff as you say? I answer, there were, I believe, crises, real crises, in Canon Liddon's experience as clergyman of the Church of England, in which his moral courage had signal opportunity to display itself. But of these I will not speak, for I need not; and, besides, this paper is in no sense a criticism of the man, Canon Liddon, except as the man was a preacher. Let us cling closely to one true topic, which is Canon Liddon as a preacher. But Canon Liddon as a preacher was a man of moral courage nothing less than magnificent.

Before illustrating and confirming what I mean by saying this, I need to point out another admirable feature very closely allied to moral courage, yet distinct from that, in Canon Liddon's equipment as a preacher. He was a man not simply of profound convictions—his native character forbade his being other than that—but a man of profound *religious* convictions. He was even more and better than what is thus described. Though far removed from being a mystic, and equally far removed from being a sentimentalist, he was, toward the person of Jesus Christ, a loyal, reverent, affectionate hero-worshipper like the great apostle Paul. His religious convictions were first of the head, intelligent, reasoned, fortified impregnably, and then they were taken up by the heart and transformed into personal affection, both vivid and constant. Canon Liddon's religion was at bottom a perfectly sane, but at the same time a completely overmastering, sentiment of personal love to Jesus Christ. His moral courage in the pulpit was the courage of such conviction transformed into such emotion. He was never in any presence ashamed of Christ. He not only never denied his Lord, but his voice never faltered a note in confessing his Lord. He believed too profoundly, he loved too intensely.

Nor let it be imagined that for Canon Liddon, placed as he was, it required less than a moral courage of magnificent temper to be as steady in supreme loyalty to Christ as he invariably abode. It is to

be remembered that this great preacher was a scholar among scholars, a thinker among thinkers. He was naturally, and by long habit, a University man. He never married, and he loved the life of a student. He did not enter into the common experience of his fellow-men as he would have done had he yielded his celibate condition and centred himself amid domestic ties in a home of his own. He was fond of those cœnobite relations with persons of his own sex, which, among English Protestants, are best found in the communities of scholars at a great university seat like Oxford. But, in such an environment as that, in such an age as our own, the scholar and the thinker is sure to encounter, in its most tremendous aspect, that formidable, that awe-inspiring, that brow-beating spectre of the cultivated imagination, the Spirit of the Time. And the Spirit of the Time is a spectre whose ineffable menace is directed, now, especially against simple, old-fashioned, unbated faith in Jesus Christ as declared to be the Son of God with power by His resurrection from the dead. - Be a scholar among scholars, a thinker among thinkers, as Canon Liddon was, and still keep that faith, if you can, unsophisticated and whole, like the faith of a little child. The Spirit of the Time will loom to the sky before you ; will lean, an unescapable imminence, over you, and will seem with a frown to say, What, art thou, so small, to withstand ME, the Spirit of the Time? But Canon Liddon towered as tall as the Spirit of the Time, and met it with an equal eye. He seemed naturally and irrepressibly to dilate with the feeling, "Greater is He that is in me than he that is in the world."

I have thus expressed myself, I suppose, with quite sufficient, sympathetic enthusiasm. I have gratified myself in doing so. I am conscious of an exhilarating delight in approving and applauding a moral courage like that which I have attributed to Canon Liddon. Ought I to check myself? Is there a just and necessary qualification to be applied to Liddon's merit at this point? Perhaps so. Perhaps his magnificent virtue of moral courage was not altogether, not *quite* altogether, the virtue of the exposed and single adventurous soldier of the truth. Probably it was in part—in some part, however small the part—an individual expression only of an *esprit de corps*, that is, of a sentiment supporting itself in each member of a community by the consciousness of its being participated by all.

For—and now I mention a distinct and noteworthy, a very influential, element in Canon Liddon's character as clergyman and as preacher—he was a highly ecclesiastical spirit, ecclesiastical as distinguished from, and additional to, simply Christian and scriptural. To say that he belonged to the "High Church" party in the English Establishment would not be an untrue, but it would be an inadequate, statement of the fact. Liddon was too large a man, not to say too devoted a Christian, to be absorbed in the mint, anise and cummin of

Ritualism. He undoubtedly gave strength by giving, through imputable adhesion, intellectual standing to that section of the English Church, who, holding high ecclesiastical doctrines, expend their zeal in publishing those doctrines through elaborate visible forms. Nothing, however, of this small, tithing spirit found lodgment in Liddon. You would, I believe, search his sermons in vain for one hint that he was, in any such sense, in any degree whatever, a ritualist. But, on the other hand, all his sermons, or almost all, yield evidence that he was a thoroughgoing, a severe, an uncompromising ecclesiasticist. "The Church" to him was as much, almost as much, as it is to the most resolute Roman Catholic. And "The Church" for him was not simply the Church of England. Again, neither was it the great, collective, ideal assembly, made up of all true believers of all ages and races. It was a very definite, a strictly limited, outwardly visible whole, consisting apparently of three, and only three, parts, to wit (presumably), the Roman Church, the Greek Church, and the English Church. The sects or denominations of Christians, however numerous their members, and however sound in the great essentials their faith, are conscientiously, and this not silently, but expressly, excluded by Liddon from account. Such is the sense I gather from utterances of Liddon's like the following :

"And how, *relatively*, slight are the differences which separate the three branches of the Church from each other, *namely, even the Church herself from most of the voluntary and self-organized communities of Christians around her.*" ("University Sermons," "The Law of Progress.")

The italics here, in the latter of the two cases, are my own. Observe how little offensive in statement, a view so unalterably offensive in fact becomes, proceeding from Liddon's tongue and pen. We outsiders are recognized as "Christians," although we are schismatically "self-organized" in "communities" not of "The Church." Nay, the "differences" that separate us from "The Church" are "*relatively slight.*" The italics now are the conscientious Canon's own. It will not escape the consideration of thoughtful minds what an heroic exclusion—heroic in point of numbers concerned, and even in some cases in point of imposing ecclesiastic pretension—is effected by the implication of Canon Liddon's words. Not only are excluded the multitudes of "self-organizing" Christians in America, in the British Isles, and elsewhere throughout the world, but equally the State churches, too, of Protestant Continental Europe, not excepting the Reformed Church of France, historically so reverend, and so dear in the eyes of another great ecclesiasticist, the eminent French preacher, Eugène Bersier.

The foregoing expression of Liddon's is not a chance expression that might misrepresent the real, the permanent conviction of the author. On the contrary, it is a considerate, a cautious, a guarded

expression. It truly represents the profound, habitual state of Liddon's mind on the matter involved. In a note to the Bampton Lectures, replying to a critic, he uses this language :

"If the Lecturer had learnt from the Church of England that 'Holy Scripture containeth all things necessary to salvation,' he had also learnt from her that the Church 'hath authority in controversies of faith.' . . . The Christian Revelation was in fact committed, not only to the pages of a Sacred Book, but to the guardianship of a Sacred Society, and the second factor can just as little be dispensed with as the first."

Now consider what "The Church" is in Liddon's view ; consider that it is by no means identical with the aggregate number, collected into one conception, of all true Christian believers of whatever name ; that it is a definite, limited, exclusive body, made up threefold of communicants of the Church of England, communicants of the Greek Church, and communicants of the Roman Church ; that, therefore, a sentence pronounced by "The Church" does not mean merely the general verdict of the "Christian consciousness," regarded as a probable guide to truth in Christian doctrine, but means formal decrees of councils, that is, of ecclesiastical hierarchs speaking with the voice of authority, with the voice of an authority that "can just as little be dispensed with" as the authority of Scripture—consider maturely all this, and you have in your mind a fair measure of the degree to which Canon Liddon's churchmanship, his ecclesiasticism, his sacerdotal spirit, proceeded. This temper, in fact, stopped little short in him of outright conformity to the temper of Roman Catholicism. It was only, as it were, by a happy inconsistency of logic, that he failed to be in fact a Roman Catholic priest. No wonder if he were indeed overmatched, as some thought that he was, in his controversy conducted in the columns of the *London Times* with that adroit Roman Catholic propagandist, Monsignor Capel. It was the incurable weakness of his ecclesiastical position that exposed him to defeat—that, and no inferiority, on his part, of strength or of skill.

Yes, Canon Liddon's admirable moral courage was, in some part, other than the unsupported heroism of the individual man ; it was also the spirit in him of a class, the class holding with him "high church" views. He felt himself backed not merely by the intrinsic strength of the truth that he stood for, but also by the intrinsic strength of "The Church."

To the "Church," on which thus he leaned for support, the "Church," whose cause, sincerely identified in his mind with the cause of truth, he unflinchingly asserted against whatever assault—to this "Church" Canon Liddon paid ever a certain proud, self-respecting, but profound and in effect unqualified obeisance. He was as obedient in intimate spirit as was Cardinal Newman, with

whom obedience to ecclesiastical superiority was fairly a passion. But the fashion of Liddon's obedience was different from the fashion of Newman's. You could imagine Liddon a Roman Catholic priest, but you could hardly imagine him, even in this character, using, with reference to one sole fellow-man, though that fellow-man were the Pope, language like the following, publicly used by Cardinal Newman, and by him used not simply once, in a moment of high-wrought excitement, but a second time after a long interval following the first, and then on an occasion when what would have been his own private judgment in a capital matter had just been most humiliatingly crossed by the spiritual tribunal to which he felt himself bound to bow.

"Deeply do I feel, ever will I protest, *for I can appeal to the ample testimony of history to bear me out*, that in questions of right or wrong there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom have been committed the keys of the kingdom and the oversight of Christ's flock. That voice is now, as ever it has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken the most gifted must obey. . . . If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he, in the history of ages, who sits on from generation to generation in the chair of the Apostles as the Vicar of Christ and the Doctor of His Church." ("Cardinal Newman," by John Oldcastle, pp. 56, 57.)

The foregoing language, truly remarkable from a nineteenth century Englishman, was recalled and reprinted (with italics as shown above) by Cardinal Newman himself in 1872, soon after the last great council of the Roman Catholic Church, in the course of a letter to *The Guardian* newspaper; it had first appeared in his "Discourses on University Education," delivered in 1852.

One easily represents to one's self the secret, subtle delight of self-effacing humility with which John Henry Newman would perform an act of intellectual and moral prostration, not to say abasement, like that. Such a trait of behavior was thoroughly characteristic of the man that one like him would necessarily become in becoming Roman Catholic. Widely otherwise with Henry Parry Liddon. Absolute self-obliteration before a single fellow-creature would not seem a thing in character for him to enact. Him it would be much easier to imagine, for example, in the historic place of the intrepid Ambrose, enforcing that exemplary submission and penitence on the offending Emperor Theodosius. Liddon was capable of far greater personal gentleness than was the relentless antagonist of Fénelon, but, in instinctive feeling of ecclesiastical office, he was a ruling pontiff like Bossuet.

Have I made the impression on readers of an unengaging, perhaps repellent, personality in Liddon? Then I must make haste to correct the impression. Canon Liddon was the sincerest, the most loyal, of Christians; he was the most earnest, the most evangelical, of preachers. He was this in essence and to the core of his being,—always under the form and expression of a churchman, a priest. Seeing a fine “dissenting chapel” once, in an environment of obscure dwellings, he said: “Only the love of Christ could have done that.” There spoke the affectionate heart of the Christian, out from under the garb of the priest. It is not so much the liberal human sympathy expressed in the remark, that should arrest our attention, as it is the sentiment of personal affection toward Christ. There are even tears, hidden, irrepressible tears, of pathos and of love in the words.

(To be concluded.)

II.—FEDERATION OF THE CHURCHES.

BY JAMES McCOSH, D.D., LL.D., PRINCETON, N. J.

BEFORE leaving the world, our Lord met the Eleven who represented the Church, and enjoined, “Go ye into all the world, and preach the gospel to every creature”; in the revised version, “to the whole creation” (Mark xvi:15). This command is binding on the whole Church, on every church, on every professing Christian, on me who write, and on you who read this paper. Each person is commanded to take steps to have the work executed. Christ “expects every man to do his duty”; to “build the part of the wall opposite his dwelling.”

Upwards of eighteen centuries have elapsed since the order was given, and the end contemplated; the preaching of the Gospel to every creature is yet far from being accomplished. In obeying the command, the early disciples began at Jerusalem, that is, their own home. So, it seems to me, that in spreading the Gospel we must begin with those close to us, with our own country. We all know that, in all our great cities, there are masses of people who are as ignorant of the Gospel and of common morality as the inhabitants of the Dark Continent of Africa. Not only so, but it is proven that in our villages, and on the outer skirts of our respectable country districts, there are hundreds with none to care for their souls, and, with the children, growing up as ignorant of God and Christ as savages. Now it is the business of all, and every one of us, to inquire how is the joyful sound to be carried to every one of this people.

Two agencies have been employed in all ages. One, the preaching with the reading of the Word; and the other, visitation from house to house and dealing with individuals. Let us look at the conduct of Him who has set us an example that we should follow His steps. It was His wont to go to the synagogue on the Sabbath; thus showing that we should have appointed times of worship, and that we should

wait on these regularly; thus discountenancing those who despise the ordinary means of grace in seeking for excitement, which is apt to die down, and nothing but ashes be left behind. Luke iv : 16 : "As his custom was, He went into the synagogue on the Sabbath day, and stood up for to read," and preached from Isaiah : "The Spirit of the Lord is upon me" . . . He preached on the mountain and in the desert, on the plain and from the deck of a ship. He entered into this house and that house, to offer salvation to the inmates. When He came down from the mount, where He had proclaimed the truth to thousands, He went into the house where Peter's wife's mother lay sick of a fever; He touched her hand, the fever left her, and she ministered unto them, as all those do who have been healed of Christ. The people follow him into the houses which He enters. He instructs them; and "the people heard him gladly." He goes into the house of a Pharisee, and a woman, who was a sinner, heard that He was there, and she sought him out, and stood at his feet behind him weeping; and He addressed her in the most tender manner, showing how those who felt the burden of their sin might be relieved, and sent her away, saying, "Thy sins be forgiven thee; thy faith hath saved thee, go in peace."

He is in a house in Capernaum, and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and in order to reach him in the court of the house, they took up a paralytic whom they wished him to heal, to the parapet to let him down; and our Lord said: "Thy sins be forgiven; arise, take up thy bed and go thy way into thine house"; and he used the occasion to preach the doctrine of forgiveness to the assembled multitude (Mark ii : 3-12). From the very beginning of his ministry He began to organize a church, calling Peter, James and John from their fishing boats, and Matthew from the receipt of custom, ordaining twelve as apostles, and afterward other seventy; sending them forth, two and two, before his face, to do as He was doing. These men, when they entered a city, were to fix on an appropriate house, to remain there, and make it known as a place to which the people might resort. "Into whatsoever house ye enter first say Peace be to this house." They were not to confine their ministrations to house visitations; they were commanded specially to go out to the hedges and highways, and "compel" the people to come in—by a moral, and not a physical, compulsion. Before leaving the apostles, who were to plant the church, He commanded them to "preach the gospel to every creature."

The disciples obeyed the command, and followed the example of their Master. We find Peter preaching to multitudes in the temple; but they had also meetings in this house and in that; "they continuing daily with one accord in the temple, and breaking bread from house

to house . . . praising God, and having favor with all the people." Philip, as he goes down to Gaza, which is desert, is ready to explain the Scriptures to the Ethiopian eunuch sitting in his chariot. Paul, as he travelled on his great work, went first to the regular synagogues and preached Christ there. But he sought out opportunities of doing the same everywhere in his wide travels. When they were at Philippi, "We went out of the city by the river side where prayer was wont to be made, and we sat down and spake unto the women; and the Lord opened the heart of Lydia, so that she attended to the things which were spoken by Paul" (Acts xvi.). In the same city, as a prisoner, he spoke to his jailer, who was baptized with all his house. At Troas, the disciples came together at a private house, and Paul preached unto them, continuing till midnight. When at Miletus, he sent to Ephesus and called the elders of the church, and reminded them that when in their city, "I have taught you publicly, and from house to house." Thus the Gospel was propagated in the early Church, not merely by public discourses to large audiences, but in meetings in the houses of Christians. The last chapter of Romans has been felt by many to be a mere catalogue of names, but is full of precious incidents, showing that every church member named did something for the church. Phœbe is "a servant in the church, and hath been a succorer of many; Tryphena and Tryphosa, who labor in the Lord; Persis labored much in the Lord." A salutation is sent to the church in the house of Aquila and Priscilla, showing that the disciples threw open their houses for prayer, for preaching, and for gathering the people into the fold of Christ. Christ says, "Ye are the salt of the earth"; and they are scattered everywhere, that they may have a saving influence on all with whom they come in contact.

Since the Apostolic times there have been two methods of accomplishing Christ's command. One of these is the TERRITORIAL, or PAROCHIAL. The other is the CONGREGATIONAL. Let us look at each of these plans, view the advantages of each, and inquire whether, when there is such a multitude of sects, the two may not be judiciously combined in what is called the Federation of the Churches.

I. THERE IS THE TERRITORIAL OR PAROCHIAL SYSTEM. Justin Martyr in his First Apology, written in 139 A.D., says: "On the day called Sunday, all who live in cities, or in the country, gather in one place, and the Memoirs of the Apostles, or the writings of the prophets are read as long as time permits; then, when the reader has ceased, he who presides verbally instructs and exhorts to the imitation of these things." By the end of the second century places of worship became numerous, with their attached churches in the house, and were centres from which light was diffused into the surrounding pagan darkness.

In the third century, or earlier, districts were allotted to the laborers. And here it may be mentioned that Constantine, before his con-

version to Christianity, had given a revised Constitution to the Roman Empire, which was divided into four Prefectures, each with a Prefect over it. The Prefectures were divided into Dioceses, governed by Vicars, and the Dioceses into Provinces, under Rectors or Presidents. There were subdivisions in the Provinces, and there was especially the Pagus, with its Magister or Prepontus. When the Church became united with the State, it accommodated itself to this civil constitution, and there was a territorial division, with a hierarchy and higher and lower orders of clergy. The lowest of these was the parish *παροικία* in Greek, *parochia* in Latin, corresponding to the Pagus, or parish of the civil constitution. Thus every district had its agency, which extended and consolidated the Church during the Middle Ages.

The Reformers, while they discarded the abuses of the corrupt ages, retained the parochial system. In the Protestant as in the Roman Church, a district was allotted to the pastor. He was expected to preach the Gospel to the people in the parish, and to look after the spiritual interests of all who dwelt there, whether they were professing Christians or not. This was done in Switzerland, England, Scotland and Ireland, Germany and Scandinavia. The Puritans brought over the parochial system, in a somewhat modified form, to New England, especially Connecticut, having a parish and a church in the parish, the pastor and his deacons looking after both.

II. THERE IS THE CONGREGATIONAL METHOD. This plan originated in consequence of persons seceding from the One Church, and has been continued by the division of the Church into sects. A congregation is formed, a minister is called; he preaches regularly in a place of worship, and he visits his people in their houses. Working with the minister, there is a congregational agency of elders or deacons, or deaconesses, or class-leaders, or Sabbath-school teachers. These agents are supposed to gather in as many people as they can from the neighborhood. Sometimes they attract people from a considerable distance, who like the minister and his services.

These congregations, scattered over the cities and in the rural districts, are the means, it is supposed, of preaching the Gospel to every creature.

This is the method adopted by the great body of Nonconformists, by Congregationalists, by Baptists, and to a large extent by Methodists. It is the plan generally adopted by the churches in the United States. The congregations look out for an acceptable minister; commonly try to get a popular preacher to fill their pews.

III. ADVANTAGES AND DISADVANTAGES OF THE TWO METHODS. The advantage of the Territorial System is, that it can cover the whole country, and reach every family and every individual, old and young, rich and poor. It secures, when it can be carried out, that every one hears the Gospel sound, and has the offer of salvation pressed upon

him. The difficulty in the way is, that, in the now divided state of the Church, it cannot be executed. If any one denomination were to claim the right of visiting every house, it would be vigorously opposed by nearly every other denomination. This is one of the evils which have arisen from breaking up the unity of the Church. The Church is, after all, one, but it cannot reach all its members.

The Congregational method has some advantages. It allows every member of the church to go to whatever place of worship he prefers. In the church he joins he has a vote in the choice of a pastor. A congregation thus organized has commonly more energy, because it has more unity than one composed of gregarious parishioners who have no common interests. But the system is not fitted to accomplish the whole end contemplated by our Lord. Under it, churches will be apt to spring up where they will pay, rather than where they are needed. We see this very strikingly in the city of New York, where the churches have great difficulty in supporting themselves in the poorer districts, and have a tendency to go up town among the wealthier classes. The congregations being planted on no fixed principle, there will be neglected regions between them.

In all our great cities, and even in our villages and rural districts, there are masses of people who never think of going to any church. Our philanthropists scarcely know what to do with them. In most places, they appoint missionaries to labor among them. But the missionaries will tell you that their work, as a whole, is a very unsatisfactory one. The lapsed population, as a rule, is a migratory one; they are here to-day and in another district to-morrow. The impressions for good which may be made at one meeting are effaced by the surrounding temptations long before the missionary can pay a second visit, and hold a second meeting. There is need, therefore, of a more effective system, in which no one can escape from the Gospel appeals made to him.

IV. THE FEDERATION OF THE CHURCHES. Every earnest Christian is asking how are the prevailing evils to be remedied. It is evident that no one church can do this, and the common answer is: Let the churches unite. But every one who has tried it knows that, with the prevailing sentiment, this is impossible. Every church says, in effect, I am most anxious for a visible union of the Church, but it must be by every sect joining our denomination.

In the present day, the effective method of conducting the work is to combine in a judicious way the Territorial and Congregational modes of operation. The minister may feel it to be his first duty to look after his own people, who have called him, and sit under his ministry. But he knows that Christ came to *seek* as well as save that which is lost; to seek in order to save. He does not wait till the people come to him; he goes out to seek them. But it is an unsatisfactory way of ac-

completing this to waste his energies in calling upon people in a scattered and indefinite manner, here and there and everywhere. Let him have a district allotted of, say, five hundred or one thousand people, of whom he is to take oversight. Let his neighbor minister be invited to take charge of another part of the same town or country. Let the plan be urged and insisted on till every district has its superintending minister. The minister should not attempt to do the whole work himself; he should call on his congregational agency, male and female, to work with him, in setting up Sunday-schools and prayer-meetings, in visiting among the sick and dying.

When the minister knows of a certain family, that they go to a church where the Gospel is preached, he may not interfere with them except to secure their good wishes, and, if possible, their coöperation. But he and his coöperating people should so permeate the parish allotted to him as to know as to every family whether it is attending to the ordinances of religion. On calling at a dwelling, if he is received, he will speak specially to the parents and children plainly and familiarly, but very briefly, and so as to show that he is interested in their welfare. When he is evidently not welcome, let him retire without complaint, and wait for some better opportunity, which in all probability will present itself sooner or later. A member of the family, perhaps a servant, becomes sick and the minister is welcome, is perhaps sent for. A son or daughter of the family goes to his Sunday-school, which he takes care to have well taught, and he may follow the child to his or her home, which by this means is thrown open to him.

I was sixteen years a parish minister in my first charge, with seven hundred members; in my second charge, where I had a colleague, with upwards of fourteen hundred communicants; and I am able to testify how powerful is a parish machinery. In visiting from house to house, I seldom met with a declinature. On one occasion I did; in my rounds I came to a butcher who was cutting up a huge ox. I asked him to give me a few minutes to speak to him, his wife and family. His wife earnestly entreated him to do so. But he answered roughly that he did not wish for such visits; so I had to pass on, but whispered in his ear as I passed, that if ever he was on a bed of sickness he should send for me at any hour of the night or day. A few weeks after, I had a loud knock at my door about two in the morning, and on attending to it I found a young woman who told me that her father (this same butcher) was dying, and wished to see me immediately. In a few minutes I was at his bedside. He apologized for his previous rudeness, adding that I was the only one who ever seemed to care for his soul. I addressed him earnestly, and he listened keenly. He died a few hours after. The news of the incident spread over the whole district, and I never afterwards had a refusal.

III.—EGYPTOLOGY. NO. VII.—AN ANCIENT EGYPTIAN BIBLE COMMENTARY.

BY REV. CAMDEN M. COBERN, PH.D., SAGINAW, MICH.

"I believe in the spade. It has furnished the cheap defense, if not of nations yet of beleaguered armies. It has fed the tribes of mankind. It has furnished them water, coal, iron and gold. And now it is giving them truth—historic truth—the mines of which have never been opened till our times."—*Oliver Wendell Holmes (The Academy, 1884).*

ONE of the Canadians who went on the Egyptian expedition with Lord Wolseley wrote back to his friends, that when he found himself on the banks of the Nile, he seemed to be walking among the pictures in the big family Bible at home.*

The Land is the oldest and newest commentary on The Book. Stream, and city, and indelible customs, inscribed tablet, papyrus roll, obelisk and sarcophagus are every day stereotyping graphic illustrations of the Hebraic narrative. This Commentary is so bulky that the present reviewer can do little more in this paper than mention a few points picked up almost at random from its treasures.

Before turning a leaf, however, it may be proper to say a word concerning the antique binding of this immense tome. Ancient and modern Egypt form the illuminated covers of this Commentary, and the *vignette* on the title-page alone would indicate the antiquity of the record.

There flows "the river" and the *yeor*, or canal, of which Pharaoh said, "I have made it" (Ez. xxix : 3). There, delicately outlined against the sky, is the *fellah* with his "loins girded" and "staff in hand," clothed in his single loose dress, which, if taken as a pledge, ought to be restored "when the sun goeth down, that he may sleep in his garment and bless thee" (Ex. xii : 11 ; Deut. xxiv : 13). There, too, are the brickmakers still using moulds of exactly the same shape as did Beni Israel when their lives were made bitter "with hard bondage in mortar and in brick," and still using in their work the "crushed straw," and even calling it yet by the very same technical name which Pharaoh used when he said, "I will not give you *teben*. Get *teben* where you can find it" † (Ex. i : 14 ; v : 11). There is another engaged in irrigating this "garden of the Lord," just as his fathers did three thousand years ago, "watering it with the foot" (Deut. xi : 10), and still another "serving with rigour in the field" of whom it has not yet been written :

"I removed his shoulder from the burden:
His hands were freed from the basket."

—Ps. lxxxi : 6.

There, too, are the "meadows" and "pastures" of the land of Zoan, with the "camels" and "asses" and "flocks" browsing near

* "Modern Science in Bible Lands." Sir J. W. Dawson.

† Mr. George Armstrong in "The Bible and Modern Discoveries." London, 1890.

their owners, who are feasting on "cucumbers, melons, leeks, onions, and garlic" (Num. xi : 5). And there is pathetically pictured the lonely obelisk of Beth-shemish and the fallen statues of Noph and the ruins of No-Amen "situate among the canals whose rampart is the (Nile-) sea" (Nahum iii : 8). Over this *vignette* is deeply engraved in weathered characters the legend :

"Behold, I am against thee, Pharaoh, king of Egypt. . . They also that uphold Egypt shall fall, and the pride of her power shall come down. . . . Yea, I will make many peoples amazed at thee."—Ez. xxix.-xxxii.

So much for the binding and the title-page. Now, let us open the book. And the very first leaf that is turned proves to be the fragmentary beginning of what must have been a thrilling chapter. Its title reads : "FULFILLED PROPHECIES."

Fragmentary as is this chapter, yet the comments are nevertheless too voluminous to be reproduced *verbatim*. Only a few suggestive instances can be mentioned.

The sceptre has departed from Egypt, the "son of Ham," and the land has been laid waste by the hand of strangers (Zech. x : 11 ; Gen. x : 6 ; Ez. xxx : 12). The arm of Pharaoh has been broken and the sword has fallen out of his hand, and all the nations that dwell under his shadow have been shaken at the sound of his fall (Ez. xxx : 20 ; xxxi : 16). The heart of Egypt has melted, and all that work for hire have been grieved in soul, for in truth she has been for centuries groaning under the hand of a cruel lord. The fishermen lament ; for the canals are emptied and dried up (Isaiah xix.), and the reeds and flags have withered. The paper industry has utterly vanished, and scarcely a solitary specimen of the papyrus plant can be obtained, even for a museum—according to the specific declaration of the prophet (Is. xix : 6, 7). "Moreover they that work in combed flax and they that weave white cloth" are made "ashamed" in the presence of English merchants who, to-day, monopolize the trade, where, at the date of this prophecy, the Theban looms were sending forth fabrics which were then the pride as they are now the astonishment of the whole earth (Is. xviii : 9). Truly, this has become "a land destitute of that whereof it was full" (Ez. xxxii : 15). The "cloud" has covered her (Ez. xxix : 3). She has become the "basest of kingdoms," no more to "lift herself up above the nations" (Ez. xxix : 15). More than this, every one of the seven original outlets of the Nile has been dried up (the two present outlets being artificial ones),* and the tongue of the Egyptian sea has been smitten and the waters of the Gulf have been driven back as by a mighty hand a score of miles since the days of Isaiah "according to the Word of the Lord" (Is. xi : 15). The "obelisks" and "pillars" of On have fallen; only one remains upright amidst the vast ruins of the "houses of the gods,"

* "The Land of the Pharaohs." Manning & Lovett.

which have been "burnt with fire" (Jer. xliii : 13). Of Memphis, beautiful for situation, the joy of the whole earth, it was written "Noph shall become a desolation and shall be burnt up, without an inhabitant" (Jer. xlvi : 19). To-day, not even a single obelisk, or prostrate pylon, or shivered temple wall, marks the site of that famous capital. It has sunk into oblivion. It is but a pile of dust and crumbled brick. Unlike other ancient cities of Egypt, in a peculiar sense, it has become a "desolation."

"Destruction out of the North is come—it is come!" (Jer. xlvi : 19).

Of Thebes also, that wonder of the world, the pen of the prophet wrote: "No shall be rent asunder," "shattered," "broken in pieces" (Ez. xxx : 16), and, as if struck by the fist of the Almighty, those massive columns have been cleft and torn asunder as nowhere else in Egypt. Historically, the cause was an earthquake. But before the earthquake, came the solemn warning, "The Word of the Lord is against you."

Turning a few leaves carelessly we are struck by the modern title of another chapter: "GEOLOGY AND GENESIS."

Herodotus, two thousand years ago, declared that from his observations in the Delta, he believed that its formation from the Nile deposits must have taken twenty thousand years, and that previous to that time the inhabitants must have lived farther south. This was a profound remark, which has won the admiration of a modern geologist no less eminent than Prof. Huxley. Little more was said on the subject until about thirty years ago, when Mr. Horner supposed himself to have proved, from the depth at which he had found pottery in the Nile sediment, that the Egyptians were on the spot and engaged actively in the business of life, 11,512 B. C. Notwithstanding the shock given to this theory by other borings which brought up Roman coins from nearly the same depth, it has continued to be the popular opinion in many circles down to the present time. But in 1883 new light was thrown upon this matter by Sir J. W. Dawson, who visited Egypt as an expert geologist for the express purpose of settling just such vexed questions. To the surprise of many, after a careful scientific investigation of the subject, this renowned geologist arrived at the conclusion that the first mud was laid down in the Delta not much earlier than 3,000 B. C., and that, therefore, the first colonists could not have been welcomed by Mother Earth to Lower Egypt before that date.

The above is only a part of one section of this interesting chapter. There is much at the end of it concerning the Origin of Things; but written in such archaic style as not to be readily translated. In one paragraph Man seems to be spoken of as being created by the voice of the Deity: "He spake and it was done." In another, the Creator

is represented as a potter who looks at man and says, "I made him with my hands." In yet other paragraphs it is stated that the gods came out from the eye of Ra, and that the primitive Egyptians—"the pure men," as they called themselves—were born of the tears that fell from the eyes of Horus. The blood and tears of Osiris in his pains were transformed into plants and herbs. Flowers were but the fragrant tear-drops from young Horus. When Typhon bled at the nose, cedars sprang up. The tears of the Sun generated honey-bees, while the rain and dew were but the perspiration falling from the limbs of the powerful Sun-giant as he grew wearied with his daily race.*

Several chapters of this Commentary are devoted to the GEOGRAPHY AND TOPOGRAPHY OF EGYPT AND PALESTINE. The modern *vignette* on the title-page is suggestive geographically, but besides this there are various ancient charts and maps and geographical lists and plans of military expeditions, which ought to be of immense value to the critical student of the Bible. For example, the "torrent of Egypt," which even the Revisers supposed to be the Nile, is here shown to be really the Wady El Arish, that being the "border of Egypt," as Solomon well knew † (2 Kings xxiv : 7; 2 Ch. ix : 26). Here is also described one of the brilliant campaigns of Thothmes, in which his military operations cover the same district as those of Joshua a century later, and in which he succeeds in capturing very many of the same cities which were afterwards stormed by the Hebrew captain. Here are also preserved several accounts of travel and adventure in "*Kanaan*" and along the sacred banks of the "*Jurduna*" which, although they are almost as bad in places as the Confessions of Rousseau, yet are thrillingly interesting because they were penned upon these very papyri in the days of Joseph and Moses, and because they describe many biblical towns and speak of the great stature of the Canaanites and their moody temper very much after the manner of the scouting party which the Israelites sent before them to spy out the land. Even in private letters passing from the Princes of Syria to the Kings of Egypt, Ajalon and Ashkelon and Accho and Jericho and Megiddo and many other cities, including, it would seem, even Jerusalem, ‡ are mentioned, while the illustrations of many chapters in this magnificent Commentary show the Pharaoh and his army in battle array against the Hittites and Philistines, or placing scaling ladders against their forts and breaking down their gates with strong axes.

Besides this, minute and extensive information is given in these pages of stone and papyrus concerning Tahpenhes, Zoan, Am, Pibeseth, Pithom, Raamses, and other Bible cities. Take, for example,

* See various papers in the "Revue Archéologique" and "Records of the Past."

† "The Bible and Modern Discoveries." H. A. Harper, London, 1890.

‡ *The Academy*, October 25, 1890.

Pithom and Raamses. The Egyptian versions of the Old Testament, the Coptic, and the LXX., which are a part of this Commentary, have some very interesting paraphrases on the coming of Jacob and his family "near unto Pithom" or "Heroopolis" in the land of Goshen, and it is a fact previously unnoticed, that the Armenian version preserves the exact hieroglyphic name of Pithom, *Pi-tum*. Other documents describe the city as being "at the Eastern door," situated in the district Thuket (Heb. *Succoth*), and inhabited by foreigners who were engaged in pasturing cattle. Thus, the starting point of the Exodus is fixed beyond question, and several other difficulties of the route have been cleared up.*

A study from contemporaneous documents of the line of ancient fortifications, canals, walls and highways helps to explain the strange military tactics of the Divinely-guided leader in swerving from the direct Philistine road, while a study of the Hittite and Egyptian complications at that period gives a hint as to the reasonableness and method of the Conquest of Canaan. Egypt, like Assyria and Rome, was destroyed by divine fiat according to the Word of the Prophets, yet natural causes were at work in each instance to produce the divinely foreseen results. It ought not to be forgotten that the God of miracle is also the God of law.

The ruins of Raamses, the other city built by the Hebrews (Ex. i: 11) have not yet been found. In this hieroglyphic Commentary, however, a contemporary of Moses has left us the following description of it:

"It is situated between Palestine and Egypt. It is quite filled with delicious provisions. . . . Its extent is like that of Memphis. The sun rises and sets within its double horizon. All peoples leave their towns and establish themselves on its territory. . . . The villa which is there is like the double horizon of the heavens. [Raamses Meriamoun]—life, strength and health to him!—is there as God."*

The fragment of another letter of the same period written by the scribe Penbesa is here saved to us, describing this same city:

"The ponds are full of fish, the marshes of aquatic birds, the meadows of herbage . . . the fields are well watered, the granaries are full of corn and barley, the heaps of which mount up to the heavens . . . fortified town . . . beautiful . . . nothing like it . . . where life is sweet!"*

There is a detailed account of the different varieties of flowers and fruits and fish to be found there, and of the soft wines "which they pour on honey," and he also describes the inhabitants of the town on a holiday—men with the faces of whom the Hebrews were well acquainted—

"Standing at their doors with their hands filled with bouquets and with perfumed oil, and new wigs on their heads."†

* "The Store City of Pithom and the Route of the Exodus." M. Edouard Naville, London, 1888.

† "Du Genre Epistolaire chez les Egyptiens." G. Maspero.

Some of the best preserved sections of this suggestive Commentary are devoted to the LIVES OF DISTINGUISHED MEN.

These biographies and autobiographies are enriched with engravings to a much greater extent than those of the present day. The portraits of thousands of the *literati*, the ecclesiastics and military men of the days of Moses may be found here, many of them looking almost as fresh and immaculate as the day they were painted. Here are multitudes of the dignitaries of the Court—Fan-bearers, Captains of Horse, Royal Librarians, Keepers of the Privy Seal and Judges of the Supreme Court. Here are foreign visitors, Greeks from pre-historic Athens, Libyans and Cushites; a blue-eyed and white-faced Amorite (*Amar*) from Mt. Tabor, a heavily bearded and hooked-nose Philistine (*Pulista*) from the land of Canaan, a Bedawi from Mt. Sinai, and a vast army of Hittites, with their peculiar high boots and Chinese pig-tails from beyond the sources of the Jordan.*

Here, too, are many portraits of the reigning Pharaohs. Here is the statue of Tishakah, who very uniquely yet very accurately was called in Scripture "King of Ethiopia (Is. xxxvii : 9) since at that time Egypt and Ethiopia were under the same sceptre. † And here, too, on many a page the likeness of Shishak meets us. Shishak the conqueror of Rehoboam, according to the Scripture narrative, and afterwards his father-in-law, if Greek tradition can be trusted (1 Kings xi-xiv ; 2 Ch. xii). "Sheshonk, Lord of the world, beloved of Amen." His very face shows him to have been of alien blood, and proves that other Semites besides Joseph could reach a high place in Egyptian affairs. ‡ His is not a repulsive face. It is a calm, dignified, majestic face. He stands there amid his prisoners "exalted in stature" (Ez. xxxi : 10). The captive kings are but pigmies. According to the writer's measurement he towers, with the double crown of Upper and Lower Egypt upon his head, to a height of fourteen feet. Here, too, are the magnificently sculptured and painted portraits of Seti I., the "new king who knew not Joseph" (Ex. i : 18). From youth to age he may be seen standing among the gods as one brought up with them, until at last, at Bab el Molook, he appears entering the future world and being introduced into the presence of Osiris by Horus himself. In every representation his face is as hard and strong as the pyramids. Again, the very body of this cruel king lies before us, not now in the splendid alabaster sarcophagus in which he was first laid down to rest, but now in a common glass-covered box with his coffin standing upright by his side. His arms—"the strong" (Ez. xxx : 22)—are helplessly crossed over his breast. His lips have closed for-

* Photographs of some 300 typical heads taken by Mr. Flinders Petrie from the monuments may be obtained of Mr. Browning Hogg, 75 Hight street, Bromley, Kent, Eng., 45 S. Per dozen 2s. 3d.

† "The Life and Times of Isaiah." A. H. Sayre, London, 1889.

‡ "The XXII. Royal Dynasty." Lepsius.

over—the same lips, the very same, which once uttered the remorseless edict, “Every son that is born ye shall cast into the river” (Ex. 1:22).

Ramses II., the son of Seti and the Pharaoh of the Oppression, is also often represented in this gallery of celebrities. There are several portraits of this king as a babe, looking as beautiful and pure as that other babe, born nearly at the same time, who won the heart of Pharaoh's daughter by his innocent tears (Ex. ii:6). There is one very fine bas-relief in which his profile is given as a child. The head is twice the size of life and is perfect in its development. The dimple or smile at one corner of the mouth gives it a peculiarly mild and pleasing expression. The lips are full, but not set with the sternness of later years. The nose is prominent, the chin strong, the eye clear. It is a handsome, manly, good-looking face.

Still other portraits show Ramses as a youth. In one of these he is sitting on a low seat, his long beautiful robe reaching to his feet. Rings, or rather chains of gold, hang from his ears to his shoulders, large bracelets are upon his arms and the uraeus crown upon his brow. The posture is unique. One arm rests on his knee, the other is lifted to his face. One finger tip touches his lip as if he were in a meditative mood. The face is not quite so pleasing as in the earlier picture, though remarkably like. The lips are more prominent and look as if they could easily curl in scorn. Yet in both, the eye and face impress the observer very agreeably. This young prince is evidently modest, good-natured and thoughtful.*

In yet other sculptures he is seen displaying a rare courage. In one, naked to the waist, he single-handed and alone attacks a lion, grasping it by its beard and looking undauntedly into its red gaping mouth. In another he fights with a wild bull, and even the gods hasten to see the combat and assist the young hero by throwing the lasso for him around the horns and feet of the infuriated beast. In these latter portraits the broad chest and square shoulders are well portrayed, but the facial expression is impassive and dull. The artist could not allow even a trace of emotion or excitement to interfere with the regal and awful indifference to danger which he thought befitting a warrior who was the “son of the gods.”

Scores, reaching to hundreds, of portraits, sculptures and paintings of this king in maturer years are to be seen in the stone pages of this great volume. He has now become the “Master of terror,” “reducing every foreign land to non-existence.” The face is still a commanding one, with much of nobility in it. He looks every inch a conqueror and a king. Upon viewing that proud face, one impulsively exclaims: “Your Majesty!” Yet it is painfully evident that

* Through the favor of Prof. Paul Pierret, I was enabled in the Louvre to study these faces at my leisure near at hand.

the animal has steadily been mastering the intellectual and the spiritual in his nature.

Finally, we see him in his coffin.

We gaze long upon the face of that white-haired old man—the face which Moses and Aaron knew so well! We note the low, narrow forehead and masterful Bourbon nose, the immense cheek-bones and the overhanging ridges of the brows, and are struck with the “air of sovereign majesty, of resolve and pride,” even yet retained by those blackened and withered features.† He lies there with his skinny wrists crossed, the shrunken arms, and the shriveled hands and those long, slender fingers still wrapped, it may be, in the very bandages put there while Moses was in the desert. The eyes that flashed at the news of the flight of the Hebrew who had dared to strike an Egyptian, are now but hollow sockets. Pathetic sight! One eye is half opened in a ghastly, frightful way, and the mouth is also open, partially, and is filled with black paste—that same mouth, from which came forth the fearful utterance that made the world fall trembling into the dust: “I am Pharaoh!”

Shall we look at one more portrait?

It is hidden away in a tomb among the chalk hills—a tomb in which there is no mummy, nor sarcophagus, nor epitaph. It is the likeness of Menephtah. He bows reverently on one knee before an ox-headed god, having enormous horns. His hands are uplifted in adoration. He is dressed in royal garments. His waist is girt about with a crimson sash. Royal bracelets and armlets and anklets of gorgeous colors adorn his limbs.

Again, he may be seen worshipping the god Ra, and touching reverently the divinity's outstretched sceptre. Foreign Hittite shoes are upon his feet, clasped with golden buckles. A rich and brilliant tri-colored sash, with massive tassels, is about him. He is crowned with the royal serpent. Splendid decorations glisten upon his neck and breast. His countenance is only displeasing because of the overbearing smile of self-appreciation which curls his lips. This is Menephtah! Those are the very lips that thundered: “Who is the Lord, that I should hearken unto his voice to let Israel go? I know not the Lord, and, moreover, I will not let Israel go. . . . Get you unto your burdens” (Ex. v:2-4).

This is the Pharaoh of the Exodus. This is he of whom Moses spake—“Who am I, that I should go unto Pharaoh?” (Ex. iii:11). That small and delicate palm upraised before the gods, is the very same of which Jehovah himself spake as “a mighty hand,” and challenged all its strength with the utterance, “I will stretch out *my hand* . . . and after that he will let you go” (Ex. iii:19-20).

† “La Trouvaille de Deir-el-Bahari.” G. Maspero, Le Caire, 1881.

IV.—THE PRESENT PROBLEM OF INSPIRATION.

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THE title of this paper is not intended to imply that the Christian doctrine of the plenary inspiration of the Scriptures has been brought into straits by modern investigation, and needs now to adapt itself to certain assured but damaging results of the scientific study of the Bible. Our purpose is not (as Mr. Gore says his was*) "to succor a distressed faith." The situation is not one which can be fairly described as putting the old doctrine of inspiration in jeopardy. The exact state of the case is rather this: that a special school of Old Testament criticism which has, for some years, been gaining somewhat wide-spread acceptance of its results has begun to proclaim that, these results having been accepted, a "changed view of the Bible" follows which implies a reconstructed doctrine of inspiration, and, indeed, also a whole new theology. That this changed view of the Bible involves losses is frankly admitted. The nature of these losses is stated by Dr. Sanday in a recent very interesting little book† with an evident effort to avoid as far as possible "making sad the heart of the righteous whom the Lord hath not made sad," as consisting chiefly in making "the intellectual side of the connection between Christian belief and Christian practice a matter of greater difficulty than it has hitherto seemed to be," in rendering it "less easy to find proof texts for this or that," and in making the use of the Bible so much less simple and less definite in its details" that "less educated Christians will perhaps pay more deference to the opinion of the more educated, and to the advancing consciousness of the Church at large." If this means all that it seems to mean, its proclamation of an indefinite gospel eked out by an appeal to the Church and a scholastic hierarchy, involves a much greater loss than Dr. Sanday appears to think,—a loss not merely of the Protestant doctrine of the perspicuity of the Scriptures, but with it of all that that doctrine is meant to express and safeguard—the loss of the Bible itself to the plain Christian man for all practical uses, and the delivery of his conscience over to the tender mercies of his human instructors whether ecclesiastical or scholastic. Dr. Briggs is more blunt and more explicit in his description of the changes which he thinks have been wrought. "I will tell you what criticism has destroyed," he says in a recent article. "It has destroyed many false theories about the Bible; it has destroyed the doctrine of verbal inspiration; it has destroyed the theory of inerrancy; it has destroyed the false doctrine that makes the inspiration depend upon its attachment to a holy man."‡ And he goes on

* "Lux Mundi." Ed. 10, p. xi.

† "The Oracles of God" (Longmans, 1891), pp. 5, 45, 76.

‡ The article appeared in *The Christian Union*, but we quote it from *Public Opinion*, Vol. X. No. 24 (March 25, 1891), p. 576.

to remark further "that biblical criticism is at the bottom" of the "reconstruction that is going on throughout the Church,"—"the demand for revision of creeds and change in methods of worship and Christian work." It is clear enough, then, that a problem has been raised with reference to inspiration by this type of criticism. But this is not equivalent to saying that the established doctrine of inspiration has been put in jeopardy. For there is criticism and criticism. And though it may not be unnatural for these scholars themselves to confound the claims of criticism with the validity of their own critical methods and the soundness of their own critical conclusions, the rest of us can scarcely be expected to acquiesce in the identification. We have all along been pointing out that they were travelling on the wrong road; and now when their conclusions clash with well-established facts, we simply note that the wrong road has not unnaturally led them to the wrong goal. In a word, it is not the established doctrine of inspiration that is brought into distress by the conflict, but the presently fashionable school of Old Testament criticism.

Nevertheless, though the strain of the present problem should thus be thrown upon the shoulders upon which it belongs, it is important to keep ourselves reminded that the doctrine of inspiration which has become established in the Church, is open to criticism, and is to be held only as, and so far as it is, critically tested and approved. And in view of the large bodies of real knowledge concerning the Bible which the labors of a generation of diligent critical study have accumulated, and of the difficulty which is always experienced in the assimilation of new knowledge and its correlation with previously ascertained truth, it is not out of place to inquire whether this doctrine is really being endangered by any assured results of recent Biblical study. For such an inquiry we must start, of course, from a clear conception of what the Church doctrine of inspiration is, and of the basis on which it is held to be the truth of God. Only thus can we be in a position to judge as to how it can be affected on critical grounds, and as to whether modern Biblical criticism has reached any assured results which must or may "destroy" it. The Church, then, has held from the beginning that the Bible is the Word of God in such a sense that its words, though written by men, and bearing indelibly impressed upon them the marks of their human origin, were written, nevertheless, under such an influence of the Holy Ghost as to be also the words of God, the adequate expression of His mind and will. It has always recognized that this conception of co-authorship implies that the Spirit's superintendence extends to the choice of the words (verbal inspiration), and preserves its product from everything inconsistent with a divine authorship (inerrancy). Whatever minor variations may now and again have entered into the mode of

statement, this has always been the core of the Church doctrine of inspiration. And along with many other modes of commending and defending it, the primary ground on which it has been held by the Church as the true doctrine, is that it is the doctrine of the Biblical writers themselves, and has therefore, the whole mass of evidence for it which goes to show that the Biblical writers are trustworthy as doctrinal guides. Now if this doctrine is to be assailed on critical grounds, it is very clear that, first of all, criticism must be required to proceed against the evidence on which it is based. If a fair criticism evinces that this is not the doctrine of the Biblical writers, then of course it has "destroyed" the doctrine which is confessedly based on that supposition. Failing in this, however, it can "destroy" the doctrine, strictly speaking, only by undermining its foundation in our confidence in the trustworthiness of Scripture as a witness to doctrine. The possibility of this alternative must, no doubt, be firmly faced in our investigation of the phenomena of the Bible; but the weight of the evidence, be it small or great, for the general trustworthiness of the Bible as a source of doctrine, throws itself, in the form of a presumption, against the reality of any phenomena alleged to be discovered which make against its testimony. No doubt this presumption may be overcome by clear demonstration. But clear demonstration is requisite. For, certainly if it is critically established that what is sometimes called, not without a touch of scorn, "the traditional doctrine," is just the Bible's own doctrine of inspiration, the real conflict is no longer with "the traditional theory of inspiration," but with the credibility of the Bible. The really decisive question thus is seen to be, "What does an exact and scientific exegesis determine to be the Biblical doctrine of inspiration."

The reply to this question is scarcely open to doubt. The stricter and the more scientific the examination is made, the more certain does it become that the authors of the New Testament held a doctrine of inspiration quite as high as the Church doctrine. This may be said, indeed, to be generally admitted by untrammelled critics, whether of positive or of negative tendencies. Thus, for instance—to confine our examples to those who do not personally share the doctrine of the New Testament writers—Archdeacon Farrar is able to admit that Paul "shared, doubtless, in the views of the later Jewish schools—the Tanaim and Amoraim—on the nature of inspiration. These views . . . made the words of Scripture co-extensive and identical with the words of God."* So also Otto Pfeiderer allows that Paul "fully shared the assumption of his opponents, the irrefragable authority of the letter as the immediately revealed word of God."† Similarly, Tholuck recognizes that the application of the Old Testament made by the author of the Epistle to the Hebrews, "rests on the strictest view

* "Life of Paul," ii, 47.

† "Paulinism," I, 88.

of inspiration, since passages where God is not the speaker are cited as words of God or of the Holy Ghost (i: 6, 7, 8; iv: 4, 7; vii: 21; iii: 7; x: 15)."* This fact is worked out also with convincing clearness by the writer of an odd and sufficiently free Scotch book published two or three years ago,† who formulates his conclusion in the words: "There is no doubt that the author of Hebrews, in common with the other New Testament writers, regards the whole Old Testament as having been dictated by the Holy Ghost, or, as we should say, plenary, and, as it were, mechanically inspired."‡

A detailed statement of the evidence is scarcely needed to support a position allowed by common consent. But, as our object is rather to remind believers in the Scriptural doctrine of inspiration of the reason for the faith that is in them, than to rebut gainsayers, it will not be improper to adjoin a brief outline of the grounds on which the common consent rests. In the circumstances, however, we may venture to dispense with an argument drawn up from our own point of view, and content ourselves with an extract from the brief statement of the grounds of his decision given by another of those critical scholars who do not believe the doctrine of verbal inspiration, but yet find themselves constrained to allow that it is the doctrine of the New Testament writers. Richard Rothe § seeks, wrongly, to separate Christ's doctrine of the Old Testament from that of the Apostles; our Lord obviously spoke of the Scriptures of his people out of the same fundamental conception of their nature and divinity as his Apostles. But he more satisfactorily outlines the doctrine of the Apostles as follows:

We find in the New Testament authors the same theoretical view of the Old Testament and the same practice in its use, as among the Jews of the time in general, except that in the handling of the same conceptions and principles on both sides, the whole difference between the new Christian spirit and that of contemporary Judaism exhibited itself with great sharpness. Our authors look upon the words of the Old Testament as *immediate* words of God, and put them forward as such, even those of them which are not recorded as direct declarations of God. They see nothing in the sacred volume which is simply the word of its human author and not at the same time the very word of God himself. In all that stands "written" God himself speaks to them, and so entirely are they habituated to think only of this that they take the sacred word written itself, as such, to be God's word, and hear God speaking in it *immediately*, without any thought of the human persons who appear in it as speaking and acting. It is altogether foreign to them to look upon their Bible *historically*. Therefore they cite the abstract *ἡ γραφή* or *αἱ γραφαὶ* or *γραφαὶ ἁγίας* (Rom. i: 2), or again *τὰ ἐπεὶ γράμματα* (2 Tim. iii: 15), without naming any special author, as self-

* "Old Testament in the New" (*Bibliotheca Sacra* xi, 612.)

† "Principles of Christianity," by James Stuart (1888), p. 346.

‡ Compare also Kuenen, "Prophets," p. 449; Reuss, "History of Christian Theology in the Apostolic Age," I., p. 352 *sq.*; Riehlm, "Der Lehrbegr. des Hebräerbriefes," I., pp. 173, 177, etc.

§ "Zur Dogmatik," p. 177 *sq.*

evidently God's word, e. g., John vii : 30, x : 35, xix : 36, 37, xx : 9; Acts i : 16; James ii : 8; Rom. ix : 17; Gal. iii : 8-22, iv : 30; 1 Pet. ii : 6; 2 Pet. i : 20, etc.; and introduce Old Testament citations with the formulas, now that God (Matt. i : 22, ii : 15; Acts iv : 25, xiii : 34; Rom. i : 2), now that the Holy Spirit (Acts i : 16, xxviii : 25; Heb. iii : 7, ix : 8, x : 15; cf. also Acts iv : 25; 1 Pet. i : 11; 2 Pet. i : 20) so speaks or has spoken. The Epistle to the Hebrews, in an incredible way, adduces passages with a *ὁ θεὸς λέγει* and the like, in which God is spoken of in the third person (i : 6, 7, 8, sq., iv : 4, 7, vii : 21, x : 30) and even (i : 10) cites a passage in which, in the Old Testament text, God himself (according to the view of the author it is, however, the Son of God) is addressed, as a word spoken by God. In 2 Tim. iii : 16 the *ἱερά γράμματα* (verse 15) are expressly called *θεόπνευστα*, however the sentence may be construed or expounded; and however little a special theory of the inspiration of the Bible can be drawn from an expression of such breadth of meaning, nevertheless this *datum* avails to prove that the author shared in general the view of his Jewish contemporaries as to the peculiar character of the Old Testament books, and it is of especial importance inasmuch as it attributes the inspiration wholly, unambiguously, directly to the writings themselves, and not only to their authors the prophets. No doubt in the teaching of the Apostles, the conception of prophetic inspiration to which it causally attributes the Old Testament, has not yet the sharp exactness of our ecclesiastical-dogmatic conception; but it stands, nevertheless, in a very express analogy with it. . . . Moreover, it admits of no doubt that the apostolical writers, although they nowhere say it expressly, refer the prophetic inspiration also to the *actus scribendi* of the Biblical authors. Their whole mode of treatment of the Old Testament text manifestly presupposes this view of this matter, which was at the time the usual one in the Jewish schools. With Paul particularly this is wholly uncontrovertibly the case. For only on that view can he, in such passages as Rom. iv : 23, 24, xv : 4, 1 Cor. ix : 10, x : 11—in which he distinguishes between the occurrence of the Old Testament facts, and the recording of them—maintain of the latter that it was done with express teleological reference to the New Testament believers, at least so far as the selection of the matter to be described is concerned; and only on that view can he argue on the details of the letter of the Old Testament Scriptures, as he does in Gal. iii : 15, 16. We can, moreover, trace the continuance of this view in the oldest post-apostolical church. . . . So far as the Old Testament is concerned, our Ecclesiastical-Dogmatic Doctrine of Inspiration can, therefore, in very fact, appeal to the authority, not indeed of the Redeemer himself—for he stands in an entirely neutral attitude toward it—but no doubt to the Apostles."

A keen controversialist like Rothe does not fail, of course—as the reader has no doubt observed—to accompany his exposition of the Apostolic doctrine, with many turns of expression designed to lessen its authority in the eyes of the reader, and to prepare the way for his own refusal to be bound by it; but neither does he fail to make it clear that this doctrine, although it is unacceptable to him, is the Apostles' doctrine. The Apostles' doctrine, we say. For even so bald a statement as Rothe's will suffice to uncover the fallacy of the assertion, which is so often made, that the doctrine of verbal inspiration is based on a few isolated statements of Scripture to the neglect, if

not to the outrage, of its phenomena,—a form of remark into which even so sober a writer as Dr. W. G. Blaikie has lately permitted himself to fall.* Nothing, obviously, could be more opposite to the fact. The doctrine of verbal inspiration is based on the broad foundation of the carefully ascertained *doctrine* of the Scripture writers on the subject. It is a product of Biblical Theology. And if men will really ask, “not what do the creeds teach? what do the theologians say? what is the authority of the Church? but what does the Bible itself teach us?” and “fencing off from the Scriptures all the speculations, all the dogmatic elaborations, all the doctrinal adaptations that have been made in the history of doctrine in the Church,” “limit themselves strictly to the theology of the Bible itself,”—according to the excellent programme outlined by Dr. Briggs†—it is to the doctrine of verbal inspiration, as we have seen, that they must come. It is not Biblical criticism that has “destroyed” verbal inspiration, but Dr. Briggs’ scholastic theories that have drawn him away in this matter from the pure deliverances of Biblical Theology. The real issue is thus brought out plainly and stringently. Are the New Testament writers trustworthy guides in doctrine, or are we at liberty to reject their authority, and frame contrary doctrines for ourselves? If the latter pathway is taken, certainly the doctrine of verbal inspiration will not be the only one that is “destroyed,” and the labor of revising our creeds may be as well saved, and the shorter process adopted of simply throwing them away.

It will be observed, of course, that we have touched only upon the New Testament doctrine of the inspiration of the Old Testament, and have left unmentioned the witness of either Testament to its own inspiration. Our space is limited, and we have held ourselves strictly *ad rem*, according to the terms of the present discussion, which concerns the results of criticism in the sphere of the Old Testament. But the other lines of inquiry indicated would supply us only with harmonious results. It will be enough here, however, to remark that as Christians we will naturally go first to the New Testament even for our doctrine of the inspiration of the Old; and that apart from the rich mass of proof for the equal inspiration of the New Testament, culminating in the paralleling by the New Testament writers themselves of the New Testament books with those of the Old Testament, as equally and in the same sense Scripture with them (1 Tim. v : 18 ; 2 Peter iii : 15), the *a priori* argument *a minori ad majus*, that the Scriptural doctrine of the verbal inspiration of the Old Testament carries with it with even greater certainty, the like inspiration of the New seems stringent.‡

* Letter to the Rev. Andrew A. Bonar, D.D., etc. (Edinburgh, 1890).

† “The Edward Robinson Chair of Biblical Theology in the Union Theological Seminary, New York.” (1891.) Pp. 5, 6.

‡ Cf. Philippi, *Glaubensl. I.*, 161 ; Cunningham, *Theological Lectures*, 365.

What, then, are we to do with the numerous phenomena of Scripture inconsistent with verbal inspiration, which, so it is alleged, "criticism" has brought to light? Challenge them in the name of the New Testament doctrine, and ask for their credentials. They have no credentials that can stand before that challenge. No single error has as yet been demonstrated to occur in the Scriptures as given by God to his Church. And every critical student knows that the progress of investigation has been a continuous process of removing difficulties, until scarcely a shred of the old list of "Biblical Errors" remains to hide the nakedness of this moribund contention. To say that we do not wish to make claims "for which we have only this to urge, that they cannot be absolutely disproved," is not to the point; what is to the point is to say, that we cannot set aside the presumption arising from the general trustworthiness of Scripture, that its doctrine of inspiration is true, by any array of contradictory facts, each one of which is fairly disputable. We must have indisputable errors—which are not forthcoming. The difference here is mainly a difference in point of view. If we start from the Scripture doctrine of inspiration, we approach the phenomena with the question whether they will negative this doctrine, and we find none able to stand against it. But if we start simply with a collection of the phenomena, classifying and inducing from them alone, it may easily happen with us, as it happened with certain of old, that meeting with some things hard to be understood, we may be ignorant and unstable enough to wrest them to our own intellectual destruction, and so approach the Biblical doctrine of inspiration, set upon explaining it away. The value of having the Scripture doctrine as a clue in our hands, is fairly illustrated by the ineradicable inability of the whole negative school to distinguish between *difficulties* and *proved errors*.

SERMONIC SECTION.

GORDON: SAINT AND SOLDIER.

BY REV. F. W. FARRAR, D.D., F.R.S.,
ARCHDEACON OF WESTMINSTER.

(Preached in Westminster Abbey on behalf
of the Gordon Boys' Home.)

*Christ Jesus, my Lord, for whom I
suffered the loss of all things and
do count them but refuse that I
may gain Christ.*—Philippians iii:
8.

IT is six years almost to a day since, in a city of the Soudan, vainly looking for help across the desert sands, alone, unrescued, but still bright and cheerful in the supreme self-sacrifice of faith and duty, one

of the very noblest Englishmen of modern days fell dead before the fire of the enemy, leaving behind him in the minds of his countrymen a terrible misgiving that, by blunder or carelessness, we had thrown away the life of our most heroic, most faithful, and most Christian soldier. As a soldier, General Gordon was prompt in action, fertile in resources, gifted with extraordinary insight and magnetic influence. We read on his monument at St. Paul's that he "saved an empire by his warlike genius, ruled vast provinces with justice, wisdom, and power, and,

lastly, obedient to his sovereign's command, died in the heroic attempt to save men, women, and children from imminent and deadly peril." Yet it was not as a soldier that Charles George Gordon won his purest fame. England has had other warriors whose private life was not as exemplary as their public services; but Gordon was supremely great because he aimed at something higher and more heroic in religion than this age affecteth; because at all times, everywhere, he gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God. We honor Gordon as a hero; but to England and to the world he is much more precious as a Christian—as a man who, with all his human frailties, has yet left a name which, because it reflects the glory of his Lord, is luminous in the firmament of Christ's true followers.

He was, indeed, every inch a soldier. Obedience to duty, faithfulness even unto death, has ever been the pride of true soldiery, and Gordon showed it. He showed it in his prompt hardness on December 4, in the bitterly cold winter of 1854, when a youth of 21. He wrote: "I received my orders for the Crimea, and was off the same day." Thirty years later, on January 11, 1884, he again started to the tropical Soudan on the very day that he received his orders. Nor was he less a soldier in his thoroughness. He studied his profession; he mastered details, from the principles of grand strategy down to mending a gun-lock or loading a cartridge. But in these assiduous, in skill, in dauntlessness, in rapidity of combination, in a bravery at once so simple and so amazing that it struck hostile forces in the light of magic, in the arts of war and government with which, under enormous difficulties, he broke the force of the Tai-ping Rebellion, and led his ever-victorious army in China,

other soldiers have equalled, though they could hardly surpass him. There is a courage of silent endurance which makes a far greater strain on the forces of manhood, and to this, too, Gordon showed himself equal all his life long. Take, for instance, his dreary, desperate, disappointing work in 1874, in the angle of Equatorial Africa which lies between the lakes and the falls of Folar. "It is," he wrote, "a dead, mournful spot, with a damp, heavy dew penetrating everywhere. It is as if the angel Azrael had spread his wings over the land." "You have little idea," he says, "of the silence and the solitude. I am sure that no one whom God did not support could bear it. It is simply killing; but, thank God! I am in good health, rarely in low spirits, and then only for a short time." And, again, he says: "No one can conceive the utter misery of these lands; heat and mosquitoes day and night all the year around. But I like the work"—why? The reason is thoroughly characteristic: "for I believe that I do a great deal to alleviate the lot of these people." It was a spirit which abode with him to the last. It was the spirit of the last words that we ever had from him when, having shown Englishmen how to live, he showed them also how to die; and wrote at Khartoum in the postscript of the last letter which ever reached us from him: "P. S.—I am quite happy, thank God! and, like Lawrence, I have tried to do my duty."

And yet English soldiers have, many a time, showed no less endurance than his. They showed it at Waterloo when they stood on the ridge of the hillside, held, as in a leash, by the iron will of their captain, while the cannon balls ploughed their way through their diminished ranks. They showed it at Balaclava when, though the soldiers knew "some one had blundered," they charged, with-

out a murmur, into the valley of death. They showed it at Lucknow when, amid fever and storm and the constant sharp ping of endless bullets, and the stench of old offal decaying and the infinite torment of flies,

Grief for our perishing children, and never
a moment for grief,

Toil and ineffable weariness, faltering
hopes of relief,

Havelock baffled and beaten, or butchered
for all that we knew—

Ah! then day and night, day and night,
coming down on the still shattered walls

Millions of musket bullets, and thousands
of cannon balls;

But ever upon the topmost roof our banner
of England blew.

Had Gordon only showed these qualities of battle, brunt and endurance and unflinching duty, he could have held in his country's gratitude a high place with Wellington and Nelson and Napier. But even those were not the special characteristics which made the example didactic to millions who are fighting in that warfare which has no discharge. There is an Armageddon of battle, a daily struggle, "not against flesh and blood, but against principalities and powers, and the world rulers of this darkness," in which millions of us are engaged who know nothing of the pomp and circumstance of war. The grandeur of Gordon's character for the vast majority of mankind rests far more upon the rarity of his exemplary goodness than upon his faithful soldiery, or his military fame. It was, most of all, by the way in which he trampled on worldly allurements to which all but the fewest of us—all but one in a million—more or less utterly succumb, that Gordon manifested to the world forever, what a true soldier a Christian man should be. Take, for instance, that love of money which is a root of all kinds of evil. For the sake of it, millions of crimes are committed. In the pursuit of it, millions of lives are wasted. By the baseness of it, millions of

souls are contaminated. It is only now and then that a man shows himself in the world in the true glory of his immortality, supremely indifferent to the dull yellow fascination of gold, disdainfully superior to this meanest of servitudes, magnificently above all care and admiration for either pelf or what pelf will buy. Gordon was but thirty, a young and penniless officer, when, indignant at the Chinese cruelty inflicted after the capture of Soo-chow, he drove out of his tent with his cane the emissaries who brought him a present of 10,000 taels from the Emperor of China, and wrote his refusal to receive it on the back of the decree. His pay had been good, but he spent it entirely on the sick and wounded and on providing comforts for his men. The English officer who preceded him, it is said, though unsuccessful, had, in a much shorter time, and quite legitimately, accumulated £60,000; but Gordon left China as poor as when he entered it, and only with the knowledge that through him a great rebellion had been suppressed, and more than 80,000 lives had been spared. In the Soudan, he was offered a salary of £10,000 a year, the income which his predecessor had received, but he would only accept £2,000, lest an excuse should be made for oppressive taxes. "My object," he said, "is to show the Khedive that gold and silver idols are not worshipped by all the world. They are very powerful gods, but not so powerful as our God." All his life he was one of those rarer souls who, having a special mission to his fellow-men, could say, as Wesley said, "Money never stays with me. It would burn me if it did. I throw it out of my hands as soon as possible, lest it should find a way into my heart."

Take, again, this man's attitude towards honors and fame and human praise. These often weigh with men in the rare cases in which

they can pour silent contempt on gold. Honors came to Gordon thick and fast, though chiefly from other countries and not from England. At twenty-three he was decorated by the French with the rare distinction of the cord of the Legion of Honor. At thirty he received from the Chinese the yellow jacket and the peacock's feather, the highest honor ever conferred upon any subject by the Emperor of China. At forty-four he was invested by the Khedive with power of life and death and absolute government of a province as large as France, Germany, and Spain together. A mandarin in China, a pasha in Egypt, a plenipotentiary in Abyssinia, the only Englishman for whom prayers were yearly offered at Mecca — what was his attitude towards these various distinctions which many men would have so proudly displayed? "Fame," says our poet, "is the spur which the clear spirit doth raise, that last infirmity of noble mind." But Gordon rose above even this last infirmity. "I can truly say," he wrote "no man has ever been so forced into a high position as I have been. How many I know to whom the incense would be as the breath of their nostrils. But to me it is irksome beyond measure." He hated praise so much that at one time, when all the newspapers were eulogizing him, he would not allow a newspaper to be brought into his house. "All compliments," he said, "are to me but as idle winds. If it was the will of Jesus, how delighted I should be to be called away to be a nail in His footstool!" And, again, towards the end: "If a man speaks well of me," he said, "divide it by millions, and still it would be millions of times too favorable. If a man speaks evil of me, multiply it by millions, and still it would be millions of times too favorable. Praise humbles me; it does not elate me. Did the world praise Jesus? What right have we,

then, to take the praise of men when it is due to Him?" Was not this, again, exactly the spirit of St. Paul? "What things were gain to me—those I counted loss for Christ." Gordon, the least self-seeking of men, was one of the very few who desired to get things, but did not care to claim them, or to be applauded for them. He loved the quiet lightning deed—not the applauding thunder at his heels which men call fame.

Nor less characteristic of his Christianity was the sovereign pity which reigned in his heart, and which embraced the most wretched and the most abject of mankind. What made him chiefly rejoice in his Chinese command was that he had stipulated with the Emperor that there should be no barbarities and no decapitation of prisoners. At Khartoum he wrote: "I took a poor old bag of bones into my camp a month ago, and have been feeding her up; but yesterday she was gently taken off, and now knows all things. I suppose she filled her place in life as well as Queen Elizabeth." And, again, he said: "A wretched sister is struggling up the road, drenched with rain, and almost blown down by the wind. I have sent her some doorah, and will produce a spark of joy in her black and withered carcase." "My one desire," he wrote from the Soudan, "is to be a shelter to the people, to ease their burdens, and to soften their hard lot in these inhospitable lands." He looked, you see, upon the wretchedest of mankind in the light of the Incarnation, and

E'en so, who love the Lord aright,
No soul of man can worthless find;
All must be precious in His sight,
Since Christ on all hath shined.

Seeing, then, that Gordon was thus the gentlest and kindest of men it may well seem strange if I reckon a splendid power of hatred as one of his grandest qualities. Yet so it was. The noblest natures must be endowed with the hate of hate, and the scorn

of scorn, as well as with the love of love. They must hate Pharisaism and falsity and cant and oppression and lies and injustice, even as Christ hated them. Hatred of men never. Hatred of all that drags men down into shams and hypocrites always. The magnificent hatred and disdain of vice and pettiness which flamed in Gordon's heart was in no sense the mean hatred of man against his brother-man, such as abounds in churches and in commonwealths. What made him so often wish to be alone in his work was the knowledge that his sense of right was not the same as that of many men—that where they would hang, he might reward, and where they would burn and pillage he might spare and protect. When he went to India, a correspondent wrote that one so terrible as he was to shams and charlatans would send a shiver and a shock through all the vanities of Indian society. He was like the idol of the Chinese, such a man who, although he may love life, will love something more than life, and although he may hate death, will hate something more than death. Better than life he loved mercy and justice. Better than death he hated falsity and villainess.

To go to yet deeper things, what carried Gordon so gloriously through all his labors and trials was his unswerving trust in God. He had learnt it from the Bible. Rightly on the statue in Trafalgar-square the Bible is carried under his arm. When the flag was flying from his tent in Soudan, all knew that Gordon was at prayer, and must not be disturbed. "I go up alone," he wrote, as he started from Cairo to Khartoum, "with an Infinite Almighty God to direct and guide me; and I am so called to trust in Him as to fear nothing, and, indeed, to feel sure of success." "The Almighty God will help me," was part of his last message to England. God did help him

by delivering him out of the miseries of an ungrateful and evil world. Were I to choose one sentence more significant than the rest from all his journals and letters it would be this: "You," he wrote to a correspondent, "are only called upon to trust God sometimes. I am obliged to rely upon Him continually, I am constantly in anxiety. Find me a man, and I will take him as my help, who utterly despises money, name, glory, honor, one who never wishes to see his native home again, one who looks to God as the source of good and the controller of evil, and looks upon death as a remedy for misery; and if you cannot find such man for me, then leave me alone." Such was this very gentle, perfect life.

But I must not end till I have touched on the happiest, the most beautiful, the most peaceful episode of his life, which, perhaps, the world would have regarded as the most insignificant and obscure. I refer to his glorious six years at Gravesend. It was there that, as a simple layman and colonel of engineers, he set an example which, in its unique beauty of Christian love, transcends and is more precious than all his other works. How many prelates, how many ecclesiastics of any denomination, have there been who have set an example of such absolute unselfishness and self-sacrifice so noble as that set by this humble officer of engineers? We know how his own garden was flung open to the cultivation of the poor; how when he met a burdened old woman he would stop and take her burden and carry it himself; how the dying sent for him in his loving tenderness, in preference to the clergy; how he invariably gave to the sick and the suffering whatever presents he chanced to receive of fruit or flowers; how he gave away his income in alms, so that he was always poor; how, having

nothing else, he secretly sold the one thing he valued, the valuable gold medal of the Emperor of China, the only present which he had accepted in that empire, and sent the price of it anonymously to the Coventry Relief Fund. We know in what Christ-like simplicity he lived—how with his own hands he would go and light the fire of a dying pauper woman; how lovingly he would mingle with the destitute and make them forget their troubles.

But it was with the boys that he felt the deepest sympathy. Undeterred by dirt or rags, or by the scars left upon them by the vices and neglect of our civilized heathendom, he saw in those lads the claim of the future and the children of a Heavenly Father. A ragged urchin whom he took to a Christian lady with the characteristic words, "I want to make you a present of a boy saved from the gutter," died a good member of society, with the hymn,

Jesus, lover of my soul,

upon his lips. He took them to his heart—those little ragged, wretched waifs and strays whom none had ever loved. We know now how he used to send them at his own expense to seaside homes to recover from their illnesses; how he started them in life; how with little flags upon the map hanging in his room he followed their career through the world, and followed it with his prayers; how he taught them; how he made them love him; how in scarlet fever he took those poor lads into his own house; how he nursed them when they were sick in the infirmary; how he led them to Jesus. We can understand the question asked of him, with wistful eyes by a dying boy, "Shall I see you there in heaven, Colonel?" What personal ascendancy he won over them because they could trust the honesty of that frank countenance and the sparkle of those blue eyes! Those

little fellows—those kings, as he called them—learnt that "he loved a fellow there," and covered the walls of the fort with the inscription, "God bless the Colonel." Yes, he loved all who were suffering—the wild, black-eyed, chocolate-colored child of the Soudan, the street arab, the rough sailor boy, the urchin in the ragged school, the sick, the paralytic, the old woman in her garret. True, it has been said, this was only a rushlight in the night of this island's misery; but it was nevertheless a work to have done which there are few bishops who might not kneel down in the dust and lay their mitres there; and if such a rushlight were but kindled in every English home to which God has given wealth and knowledge, what an illumination would go forth through this land!

"How far yon little candle sheds its beams!
So shines a good deed in a naughty world."

Such a man, my friends, was Charles George Gordon, this selfless and stainless gentleman, and we have lost him—*how* history will speak. But does not his example, does not the magnificence of his martyrdom, speak to us trumpet-tongued? The wind has swept his ashes over the mighty wastes of the Soudan; but if England keeps his memory precious in our hearts, then better, it has been said, than in effigy or in epitaph will his life be written, and his nameless tomb will become a citadel to the nations.

HOPE AS A POWER IN MOULDING CHARACTER.

BY A. T. PIERSON, D.D. [PRESBYTERIAN], PHILADELPHIA, PA.

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.—1 Peter i: 13.

THREE great graces, faith, hope and love, are the abiding graces, vital in their influence on character,

and central in their relations to Christianity; combining, they produce all the "fruits of the Spirit." Faith, taking hold on the unseen, prevents us from giving too much heed to that which is visible; Hope, taking hold on the future, prevents us from giving undue attention to that which is temporal and present; Love, taking hold on the unselfish and the divine, prevents us from being absorbed in carnal and idolatrous self-interest.

When the Holy Spirit revealed truth through inspired writers, He did no violence to the peculiarities of their individual temperaments; the distinct features of Paul's and Peter's and John's characters appear in their respective writings. Paul is the apostle of faith, John, of love, and Peter of hope. And so the emphatic word in this first epistle of Peter is *hope*. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again unto a lively" or living "*hope* by the resurrection of Christ from the dead." The key to the first Epistle of Peter is this living *hope*, which is also the emphatic word of the whole epistle. "Wherefore gird up the loins of your mind, be sober and *hope* to the end."

In the original the emphasis grammatically falls on the word *hope*, for while the other verbs are participles, this is in the imperative. Literally translated, it would read thus: "Wherefore, girding up the loins of your mind, being sober, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." The text suggests the power of hope as an inspiration in character and conduct; and indicates the objects of Christian hope, and the time when those objects shall be most gloriously and fully revealed.

1. First, look at THE POWER OF HOPE IN HUMAN CHARACTER. What makes the difference between human beings

and beasts? Very largely, the presence of hope as a factor in character. "The foxes have holes, and the birds of the air have nests." So much the worse for them. Perhaps one thinks it is well to be like a fox, satisfied with a hole in the ground, or like the bird, with a nest in the branches. But the difficulty is that the fox has no aspiration for anything better than a hole in the ground, nor the bird, for anything better than a nest in the branches. Man is distinguished from the animals by the fact that you cannot so easily satisfy him. He may begin by living in the hole in the ground, or by lodging in the branches; but, by and by, that hole is not good enough for the cellar of his palace, and the branches furnish the graceful arches which adorn the home in which he dwells. Something in man demands improvement. However degraded, he may rise from his degradation until he sits beside a cherub for intellect, and a seraph for love. It used to be said, in apology for American slavery, "Why don't you let the slaves alone? They are satisfied." That was the worst of it. The effect of human bondage is to crush out human aspiration; and the damning argument against slavery is that it reduces a human being to the level of the beasts, and makes him satisfied, like the bird or the fox, with a nest in the trees, or a hole in the ground.

Hope is, therefore, one of the foremost elements in human character; distinguishing man as man, giving him a higher rank than all the rest of the animal creation. And as it is a necessary factor in character, so it is in *human progress*. Any conditions in human society which tend to repress or suppress hope are abnormal and unnatural, and hostile to man's well-being. We glory in our American civilization because, more than in any other country on the face of the earth, men may here *rise*, give scope to

hope, foster aspirations, and encourage all rational expectations. So, Garfield said that our American life differs from European and Asiatic civilization in this, that they, like the strata of the earth, lie in layers that are comparatively fixed and impenetrable; whereas, our American civilization is like the water of the sea—the drop that touches the sandy bottom to-day may sparkle from the crest of the topmost wave to-morrow. And so he who is to-day at the bottom of society, may, under the encouragement of our republican institutions and freedom, rise until he occupies the highest position that the people can bestow.

Hope presents a perpetual incentive to progress;—not an *ignis fatuus*, a will-o'-the-wisp, beguiling us into mire and marsh, but impelling us continually onward to things higher and better. The hopes of boyhood do not satisfy manhood, and the hopes even of manhood do not satisfy maturer years; and so that which once beckoned you forward, as you reach up and move up toward it, keeps still ahead of you; and becomes a perpetual inspiration, urging you ever onward and upward. If hope, therefore, could be quenched or crushed, we could make no more advancement. If we could reach our own ideal, further progress would be impossible; and so when Thorwaldsen, the great Danish sculptor, perfected the last of all his great statues, he was found feeling unhappy. A friend said: "What reason have you to be gloomy? Look at this masterpiece!" "Yes," said he, "for once I have reached my own ideal, and henceforth I shall do nothing."

Because Hope is so important an element in character, and so essential to human development and progress, the Word of God lays such heavy stress on this essential element of all true manhood. No other grace seems more vital to a true Christian

life than hope. It is "the echo of the soul." At the Lakes of Killarney, as the boat reaches a certain cliff, a musician steps ashore with a bugle. He ascends and plays some familiar melody. At first it is echoed, apparently, in the air just above you, a little more refined and ethereal; then there is a second echo, higher up, more delicate and faint, but far more ethereal; then still another, higher and still fainter, until it is as though the gates of heaven had been flung open and the faintest whisper of some angelic harp or voice were reaching you. And a gentleman on the boat, with the tears coursing down his cheeks, said, "I never want to hear the finest human music again, so celestial did those strains sound to me." Hope is like the echo of your best self; it is a refined and ethereal echo, and every time your hopes are echoed they are more refined, more celestial, and seem more like an inspiration from God himself.

Then see how hope helps us to bear trials. It surrounds us with a kind of "elastic medium," so that when the terrible afflictions of this life beat against us, they rebound from us. There is a power in hope that prevents the severity of their blows from utterly crushing us. What a blessed thing it is that it keeps sorrow from destroying our inmost courage, and keeps us from losing heart and sinking back into apathy or despair. The Latin word "*spero*" (I hope) is akin to "*spiro*" (I breathe), and in the very "ethics of etymology" we have a suggestion that hope is the breath of the soul; if a man ceases to hope, he ceases to breathe; he loses his spiritual vitality and power. Heaven is but the crown and consummation of Hope; Hell is but the Sepulchre of Hope. And Dante therefore wrote over the gates of the Infernal Realms, "*Abandon Hope, all ye who enter here!*"

II. What, now, are THE OBJECTS

SET BEFORE THE CHRISTIAN HOPE? "The Grace that is to be brought unto you at the revelation of Jesus Christ." Few of us ever think of this. When we speak of the grace that is revealed we think of what is already manifested, of Golgotha with its cross, of Gethsemane with its agony, of the Garden with its rent tomb, of the ascending Christ and the descending Spirit. But in the third verse of this chapter, the Apostle says God "hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto Salvation, ready to be revealed in the last time." Peter is speaking of something future, not grace already manifested, but an inheritance, "reserved in heaven," "ready to be revealed in the last time." And so here: "The grace that is to be brought unto you at the revelation of Jesus Christ." Jesus Christ's incarnation was not a revelation. His divinity was rather hidden within the veil of His humanity: only now and then the glory of that divinity shone forth, and then His disciples saw that He was the son of God, and realized for a moment the greatness and the grandeur of His personality. When Jesus was here, He was in disguise. God was only feebly and faintly manifested in the flesh, which obscured the glory. But when Christ comes a second time, no longer to make a sin offering, but to bring full salvation unto His people, then will be the revelation of Jesus Christ. He will come like the King in His Glory, and with Him, all the holy angels and saints; not to pursue a weary way from the manger to the cross, but as a King to reveal and unfold himself; and that will be the revelation of Christ.

All the grace that comes to you

from the hour of your regeneration to the hour of your complete sanctification is nothing in comparison with the grace that is to be revealed to you by Christ in the day when you are presented faultless before the presence of His glory with exceeding joy. When Christ shall come to receive His saints to Himself, there will be a revelation of grace in comparison with which all the grace that you now have, or have previously known, will be but as a drop in comparison to the ocean.

III. In view of the glorious hopes that the Bible inspires, and the objects of hope that are put before a Christian disciple, it is no wonder that the Apostle Peter says, "GIRDING UP THE LOINS OF YOUR MIND, BEING SOBER, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Let us mark these subordinate phrases: "Girding up the loins of your mind, being sober." The Oriental traveller wears a long garment, a flowing robe, and when he journeys, he gathers up his garments and girds them about him so that they may not be entangled in thorns and briars, or be defiled by the dust and the filth of the way. And so the Apostle says, "Girding up the loins of your mind," your affections, so that they may not be defiled by earthly things. John Wesley used to say, "The child of God ought to be too proud to sin. When I think of myself as the disciple of Christ, born of the Spirit, I say, 'How can I sin against God?'" Gird up the loins of your mind, beloved. There is nothing in this world worth being the object of your affection. The treasures of this world pass away; the length of life itself is uncertain; all its objects of pursuit are delusive and unsatisfactory. Set your affections on things above; gird up your loins, and keep your white garments "unspotted from the world." And then "being sober." Now, it would do a

pilgrim very little good if he gathered up his garments and did not maintain sobriety. He might fall in the dust of the way, bruising himself as well as defiling his robe. And so we must not only gird ourselves, but keep sober and clear-minded for the journey. We may lose our sobriety in two ways, either by intemperate enjoyment of the pleasures of the world, or by frivolity. The tendency of worldly amusements in these times is toward habitual frivolity; there is something about this world with its pleasures that tends to eat away the vitality of Christian earnestness, and to incapacitate us for a sober, earnest life in Jesus Christ. We are light and frivolous, we regard sacred things as of no consequence; we allow ourselves to be drawn into the giddy whirl of worldly pleasures or the habitual frivolities of life, and so we do not come in contact with the divine realities of the Word in such a way that they impress us with vital power.

IV. What a CONTRAST BETWEEN THE OBJECTS OF CHRISTIAN HOPE AND WORLDLY HOPE! Contrast the *reality* of Christian hopes with the *illusiveness* of worldly hopes. I had a friend who erected a magnificent residence for himself and his family. He spent over a million dollars in building a palace and adorning the grounds, and perhaps two hundred and fifty thousand dollars, besides, in filling the halls and rooms with everything that could minister to the taste. Before that house was complete, he failed in business. He was retrieving his failure and paying his debts, when death struck him in the prime of life; and soon all that is left of that magnificent estate are two graves that are inhabited, and a house without a tenant. Illusive worldly hope! the expectation of treasure, of pleasure, of long life, of happiness, of being surrounded by everything that could minister to

the æsthetic nature, the intellectual nature, the domestic nature! And yet to-day everything is a wreck, absolutely a wreck!

When Philip the Second of Spain transferred to the stately palace of the Escorial the remains of his grandfather, he opened the sarcophagus to look on the remains of the stately Emperor of Germany. Everything was as perfect as when Charles the Fifth was buried in solemn state. All the features were clear, and the color like life itself; but as soon as the invisible touch of light and air came in contact with those remains, instantly there was a collapse that left nothing but dust on the bottom of the coffin! And human hopes are just so illusive. When the object of our desires seems reached, and we are at the point of realization of all our expectations, nothing is left but the dust of the grave on the bottom of a magnificent sarcophagus whose very grandeur mocks our hope.

But in the Christian objects of expectation there is nothing illusive. What God promises stands firm; a verity, a reality; there is an inheritance incorruptible, undefiled and unfading. You do not see that inheritance yet. You are like a minor who has not yet entered on his estate, but who receives the revenue of it, as the payments of interest come in; and so we have a foretaste of our future inheritance; the Spirit of God gives us an earnest of our possession, until the day of redemption. There is nothing illusive in the divine promise.

And consider, once more, the permanence and reliability of the Christian objects of desire and expectation. We come to a limit in this world. You may have all the treasure of the world, and yet when death comes, from your relaxing grasp all these things disappear. You may have been applauded and admired by the world, but the applause of

men will fade and faint on your ear, as you reach the gates of the tomb. The glory of your possessions and your achievements will all pale and grow dim when you face the last great destroyer. But, blessed be God, the point at which human hopes are utterly blasted is the point at which Christian expectations only arrive at their consummation. Charles the Fifth caused to be struck off, in the last part of his reign, a coin and an escutcheon. The coin contained the image of two pillars representing the pillars of Hercules at the Straits of Gibraltar, supposed in ancient times to be the boundary of the world, and over these two pillars was the simple Latin phrase "*Plus Ultra*"—"More beyond," indicating that when you had gone to the limit of the old world, there was "more beyond" the sea than all the possessions that you had surveyed. On the escutcheon he caused to be engraved two hemispheres, to indicate that, over both the old world and the new, the sceptre of his imperial dominion extended; that he was the sovereign of two worlds. This is to us a beautiful illustration of the Christian's confidence. When the worldly man comes to Life's Pillars of Hercules, beyond which he has no glorious possessions, he is compelled to write over the portals of the tomb, "*Ne plus ultra*," but the Christian may write over the gates of the grave, "*Plus ultra*"—"more beyond"; what he has here is nothing to his inheritance there; and may put on his escutcheon the two hemispheres, for godliness hath the promise of the world that now is and the world that is to come.

What should we care for the perishing treasures of this world? for the evanescent pleasures that charm for a moment, and then lose their power? Beyond this world the inspiration of all our hopes is to be found. Are you looking and waiting for the coming of the Lord? Do you

believe that the saints that sleep in their graves shall, together with those that abide at His coming, be caught up in the clouds to meet the Lord in the air? Do you believe that you shall sit on the throne with Christ? That you shall share His sceptre and His crown and His glory? Why should you care for this world? Why should you desire its treasure; why pursue its pleasures? I want to live in this world in such a way that my very character and conduct shall demonstrate that I am drinking at the fountain of which no worldly man has ever had a taste; and that, while worldly fountains leave me to thirst again, I have, by the regeneration of the Holy Ghost, a well of water that springs up unto everlasting life. "Wherefore, Beloved, girding up the loins of your mind, being sober, hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

THE TREE AND THE CHAFF.

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Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalm i: 1.

THE compilers of the Psalter have set in the front of it two psalms, distinguished from those that follow by the absence of titles, and by a perceptible difference of tone. The whole book may be regarded as the heart's echo to the speech of God. The main elements of that speech are two, Law and Prophecy. Fittingly, therefore, do these two pre-luding psalms respond to these two main elements of God's speech—the first of them dealing with the blessedness of keeping the Law; the second of them with the enthronement of the Messianic King. They express the two great impressions which all revelation is meant to make upon us, just as much as upon

these ancient singers. There is a law, to obey which is life; there is a King, to serve Whom is blessedness, and rebellion against Whom is destruction. Let us look, then, this morning, at this first psalm, and its two contrasted pictures, which are set in the sharpest opposition against each other, and so mutually heighten one another, as the darkest shadow set against the brightest light in some picture does. We have, first, the bright picture of a fair and fruitful life; and, second, the dark one of a rootless and fruitless life. I deal with the whole psalm now, as briefly as may be.

I. Note, first, the picture of A FAIR AND FRUITFUL LIFE.

Now it is noticeable that this picture begins with negatives. "Blessed is the man that walketh *not* in the counsel of the ungodly, *nor* standeth in the way of sinners, *nor* sitteth in the seat of the scornful." It is not an accident that behind the shelter, as it were, of a forbidding wall of negatives, the fruits of holy character grow up. For in a world like this, where there is so much wickedness, and so many men who do not live after the highest pattern, and from the highest motives, no good thing will ever be achieved, unless we have learned to say, "No! This did not I because of the fear of the Lord."

There must be a daring determination, if need be, to be singular; not a preference for standing alone, nor an abstinence from conventional signs of worldliness simply because they are conventional, but there must be first of all close-knit strength, which refuses to do what men round about us are doing. The characteristics of religious men must be, as the first thing that strikes one, that they are "a people whose laws are different from all the people that be on the face of the earth." If you have not learned to shelter your positive goodness behind a barrier of negative abstinence, there will be

little vitality and little fruit in the weakling plants that are trying to blossom in the undefended open, swept by every wind.

But then note, further, how in this abstinence there is a certain progress. It is quite clear, I think, that there is an advance in the permanence of association with evil expressed by the three attitudes, walking, standing, sitting. It is, I think, also clear that there is an advance in the intensity of evil expressed by the progress from "counsel" to "way"; from thought, purpose, plan, to its realization in a course of action, and that there is a further progress from "the way of sinners" to "the seat"—by which is meant, not a thing to sit upon, but an assembly seated—or the "session of the scorners." A man must be indurated in evil before thoughts that are wrong blossom into the speech of the scoffer; and many a one sneers at religion and duty, and sometimes at God, for no other reason than because he has first sinned against them all. So from the hidden man of the heart to the outward action, and from the dumb action to the deliberate casting it into a creed, and unblushing, unhesitating utterance of it, there is progress in evil. The tongue gets black and swollen and sore as a result of salivation with the poison, and the progress of evil is that the bad thought flashes into the wicked act, and then is bolstered up and excused by the bad speech.

The girl at the machinery gets the tips of her hair, or the hem of her skirt caught between the wheels, and she is smashed flat in five minutes! If you put your finger-nail in between the cruel rollers, they will draw your whole self in by degrees. So, Christian men and women, unconditional abstinence "from all appearance of evil" is the only safety; or, as I said, is the needful hedge behind which the young plants of goodness may grow.

Then we come to the next step here. "His delight is in the law of the Lord; and in His law doth he meditate day and night." Abstinence is useless unless it be for something. There is no virtue in not doing so-and-so, unless there be a positive doing something a great deal better. There is plenty of conventional Christianity which plumes itself on this negative obedience. "I do not do so-and-so." "I do not go to this, that, or the other place." All right! What *do* you do in the time when other people are in these places? That is the question. And yet, on the other hand, it is to be remembered that, though here second in order, yet the higher love must exist before there can be effectual abstinence. There must be the positive delight in the law of the Lord if there is to be any virtue and any vitality in our nonconformity with the world. The new affection has an expulsive power. Just as in the woods, in few weeks now, men will see the withered leaves, which have hung on the hornbeams all through the cruel winter, dropping when the new shoot begins to push itself out, so old evils do drop when the new sap rises and the fresh foliage begins to come. Flood your heart with this life-giving stream, and that will wash out all the rubbish that has gathered in its corners.

The main thing about a man, says our psalm, is "his delight." What does he like best? Where is he most at home? Where do his tastes and his inclinations set? That determines the man. The current of his being will be settled thereby. And so "delight in the law of the Lord" in the inward man, apart altogether from any actions—for there are no actions described in this picture—is the definition of a righteous man.

Now we are not to suppose that that simply means, as we are too often disposed to take it to mean, liking to read your Bibles. That is

certainly part of the whole. But the law of the Lord means all God's manifest and expressed will, by whatsoever means it may be expressed. And the picture suggests to us nothing less than this: absolute coincidences and conformity between my nature in all its parts, will, inclinations, affections, and all the rest of its powers, and the manifest will of God. Is that the thing that I like and love most in all the world? That is the simple question that my psalm brings before each of us. Of course, where there is this conformity, where the will of God is my joy, there will be a familiar knowledge of it, and a constant occupation of mind and heart with it. Do I carry through all the day, amidst its bustle and activity and distractions, a reference, subconscious sometimes, and sometimes clearly conscious, to the will of God as supreme and all-operative? And do I, when the hours of rest come, find that repose is solaced and strength renewed by the meditation upon that will as omnipotent and sweet?

If we were more at home with that great thought, and walked the earth as conscious ever that the will of the Lord was working around us, on us, and in us, we should be more glad that the will of the Lord should be wrought by us, and less tempted by delusive and coarse delights.

Is that *your* character? We know how to win it better than the Psalmist did. We shall love the law when we love the Lawgiver. We shall love the Lawgiver when we are sure that He loves us. We shall be sure that He loves us when we gaze upon the Christ that died and rose again, and reigns for us. And, loving Him, we shall love and fulfil His law.

And now note the second part of this picture—how it fares with the lover of God's law. "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not

wither; and whatsoever he doeth shall prosper."

Such a life will be rooted and steadfast, for the word here translated "planted" is not that ordinarily employed to express the idea, but conveys mainly the notion of fixity and steadfastness. If you want your life to have a basis, then you must consciously and intelligently feel and pierce down through all superficial, fleeting things, until you grasp the centre, and wrap yourselves round that. I remember, in a Highland glen, a whole forest of noble pines, stately in bole, wide-spreading in their steadfast green branches, levelled by one night's storms, while tiny saplings stood uncathed. Why? Because the roots of the one ran along the surface amongst the gravel, and the roots of the others went straight down. So the one held, and the others did not. "He shall be like a tree rooted," and therefore steadfast.

"By the rivers of water." Such a life will be nourished and refreshed. The "rivers of water" are the law in which he delights.

Jesus Christ sat once, faint and wearied, upon the well, and His disciples went away to get bread for Him, to keep Him from collapsing. He was too tired to go with them. When they came back they found Him strong, vigorous, refreshed; and the answer to their wonder whether any man had given Him aught to eat was, "My meat is to do the will of Him that sent Me." So, if our motives, like the roots of the tree, feel through all obstructions to the water, though it may be some way off from where the strong bole rises, we shall draw by underground and continuous percolation, the precious fluid that will refresh and strengthen, and turn to greenness in the leaf and color and fragrance in the flower.

Such a life shall be vigorous and fruitful. We need not ask if there

is any special significance to be attached to "fruit" as distinguished from "leaves." All that pertains to productiveness, beauty, and the manifestation of life is included in the picture. The condition of true vitality, for man or woman, is delight in the law of the Lord, and holding fast by Him.

Such a life shall "prosper." Now, that is not true unconditionally, and in regard of outward things. It is not true to-day, and it was not true when the psalm was written, as many a strain in the Psalter itself distinctly enough shows. But what is prosperity? Is it the world's estimate of success, and does the Psalmist drop down here to preach the vulgar form of the doctrine that religion makes the best of both worlds? By no means. He is asking us to rectify our notions of prosperity, and bring these into conformity with the notions of it which the law of God has. If we do that, the saying is absolutely true. The best man will have his full share of disappointments and sorrows, and will often have to stand, like other people, amidst the ruins of crumbled hopes, and confess himself beaten, will have to see fruit nipped by the frost and blown green off the tree, as other people do. And yet, all that being admitted, it remains true that, if our hearts "delight in the law of the Lord," and our lives are rooted in Him, these hearts shall be calm and these lives shall be fruitful and prosperous.

So much, then, for the first picture here.

II. Now turn to the other dark picture of THE ROOTLESS, FRUITLESS LIFE.

The sharp contrast of the two is even more abrupt in the original, because that fourth verse begins in the Hebrew, "*Not so* are the wicked," flashing the whole contrast upon us at once, and negating all the former delineation. The light and

the shadow, the blackness and the glory, are put right against one another, and each is heightened by the juxtaposition.

Note, then, how first the Psalmist, very "uncharitably" and "narrowly," orders all men into two groups. If they do not belong to the former they do belong to the latter. Now that is said to be very harsh doctrine, and not to correspond to the innumerable gradations and shades of moral character which we find in the world. But it seems to me that, after all, if we will ponder the matter, it does correspond to facts. For if a man does not make God his supreme aim, and God's will his absolute law, then he makes something else his supreme aim, and something else his absolute law; and that departure in thought and feeling from God taints a life, however fair in other respects its surface be. It seems to me to be but an undeniable deduction from the very fact of what we know God to be, and what we know our relations to Him to be, that lives lived irrespective of Him, and of His will, are sinful lives, whatever in other respects their complexion. And so I venture to re-affirm the doctrine of the psalm, that, admitting all these gradations, still, in its main tenor, in its fundamental affinities, if a life be not a godly, it is a wicked, life.

Now we have in this other picture three points—the essential nothingness of such a life, its consequent transiency, and the deepest ground of the blessedness of the one life and of the vanishing of the other in the attitude of God to each.

What greater contrast can be drawn than between the waving, leafy beauty of the fruitful tree, and the chaff—rootless, fruitless, lifeless, light, and the sport of every puff of wind that blows across the threshing-floor? That is the picture of lives that are not rooted in God, and fruitful because they are.

They are rootless, for where can I find a basis for my being if I do not find it in God? or what can I clasp if I clasp not Him? or where can I wrap my roots if I wrap them not, so to speak, round the firm foundations of His throne? My friend, our lives have no basis or anchorage unless they be anchored in God.

Fruitless, for what is fruit? There is much work, done with many partially good results, both to the doers and to others, which has no right to be called fruit. Think of what man is in the whole sweep of his nature. Think of what his relations to God are, and then say whether anything which does not come from that nature in obedience to, and union with, God Himself, is adequate to the necessities of the case, and the responsibilities of the creature. There may be much that is fair from some points of view, but to the clear eye of heaven nothing is fruit except the issues of a life that is grafted into God. And some of you hard-working men who have been busy all your lives, and have achieved a good deal in various ways, will be very much astonished at last when you find that it is all wiped out, like a wrong sum off a child's slate; and that there is nothing left to you but the unfruitful works of darkness.

There comes next the disappearance of such a life in the winnowing wind, as a consequence of its essential nullity. "Therefore, they shall not stand in the judgment, nor in the congregation of the righteous." The winner in the threshing-floor throws up his shovelful into the wind, and the wind carries the chaff fluttering out of the floor, because it is light, but the wheat drops upon the heap, because it is solid. The wind only reveals the different nature of the substances with which it deals. "One shall be taken and the other left." When God's judgment comes the chaff will vanish before it, and the wheat will be safe on the floor.

We need not trouble ourselves about the date of this judgment. It is remarkable, and may be illuminative, that John the Baptist uses the same two metaphors of the trees and the threshing-floor and chaff, in his prediction of the Messianic judgment. And it is quite possible that that epoch was floating before the mind of the Psalmist. But be that as it may, what he is sure of is that, sooner or later, this separating judgment will come, when men shall be arranged according to their spiritual and moral affinities, and the wicked will no more be able to keep a place in the "gathering of the righteous" than the husk of chaff can drop safe upon the cone of good seed below when the wind is blowing through the threshing-floor.

So, brethren, do you take the warning—the light vanishes, the solid abides. Nothing lasts but obedience to the will of God.

And the deepest reason for all this is found in the diverse attitude of God towards the two classes. "The Lord knoweth the way of the righteous," therefore it abides. The Lord doth not know the way of the wicked, therefore it perishes.

That which God knows lasts. For His knowledge is not merely theoretical or intellectual, or the knowledge which is due to His omniscience, but it is that of which we read in other places, such as "He knoweth thy wanderings through this great wilderness," "He knoweth them that are His." It is the knowledge which means love and care. Therefore the path which He watches is sure to reach its goal.

That which He does not know perishes. What is a "perishing" path? Here is a man upon some narrow way in a trackless forest. It becomes fainter and fainter as he advances, and dies out at last, and leaves him bewildered and helpless in impermeable thickets. Here is a man upon a treacherous narrow ledge amidst

rotten Alpine rocks, which at any moment may crumble beneath his step and drop him a thousand feet. The life which is godless leads to the edge of a fathomless gulf.

There are two roads before us. The one steep, rough, narrow, hard, but always climbing steadily upward, and sure to reach its goal; the other broad, easy, flowery, descending, and therefore easier than the first. One is the path of obedience for the love of Christ. In that path there is no death, and those who tread it shall come to Zion with songs and everlasting joy upon their heads. The other is the path of self-will and self-pleasing, which fails to reach its unworthy goal and brings the man at last to the edge of a black precipice, over the verge of which the impetus of his descent will carry his reluctant feet. "The path of the just is as the shining light, which shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble."

THE COURAGE OF JESUS.

BY REESE F. ALSOP, D. D. [EPISCOPAL], BROOKLYN, N. Y.

Behold, we go up to Jerusalem, etc.—
Luke xviii: 31, 32.

DID you ever think of the Courage of the Lord Jesus? Courage always awakens admiration and elicits praise. No other quality more crowns our humanity. We see here the Captain of our Salvation advancing to the final scene. He said, "Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished; for He shall be delivered up unto the Gentiles, and shall be mocked and shamefully entreated and spit upon; and they shall scourge and kill Him."

No blare of trumpet, beat of drum, no pomp of war, no applauding spectators attend Him. "Of the people there were none with Me." As

He moves on towards the Holy City, His disciples see that there is a mystery of sorrow written in His face, a deep emotion in His soul which they cannot understand. They were awed, they were afraid. His divine prescience took in all the near future. He told them that He had a baptism to be baptized with, that they knew not of. He was straitened until it was accomplished. He knew that foes in Jerusalem plotted His death, but there was no hesitancy. He could have retreated. He was free and untrammelled. He was popular with the multitude, but His path was plain. He was going to Jerusalem, knowing it to be to Him as a den of lions, a furnace of fire, a ribald throng of mockers who would shamefully entreat, spit upon and scourge and crucify Him, yet He said, "I go up to Jerusalem! to the garden and its gloom; I go to the cross, to climb up into its embrace and bear its exquisite agony!" Nothing could be more divinely sublime than this magnificent, heroic courage. Let us take this passage as our motto. Let us meditate on this divine example, walking with our Master from Bethany to the heights of Olivet, where hosannas filled the air as He passed along the road; to the temple and the street; to the upper room and to Gethsemane; to His mockery and death, learning the grandeur of this feature of character and trying to come ourselves more fully under its power.

But the self-sacrifice of the Redeemer is another feature to be kept in mind. This underlies all His life. Born of a virgin, cradled in poverty, living in obscurity in Nazareth, and afterward having no place where He might lay His head, the Lord of glory emptied Himself and became of no reputation. But specially at the last we see this. It was scornfully said, "He saved others, Himself He cannot save." False yet true. He might have left the shameful cross, and yet Christ could not save Himself at the

expense of others. Love carried Jesus to the cross, and love fastened Him to it! He could lay down His life and take it up again. He did lay it down for us. Oh for more of Christ's enthusiasm for humanity! Let us come closer to Him, that we may catch the contagion of His life, and become willing to spend and be spent for Him in saving the souls for whom He died.

A third lesson we should learn from these words is this, our true attitude towards sin. Sin bars the way of Jesus Christ. Sin showed its ugly malignity in the treason and treachery of Judas, in the scorn and hate of Pharisee and Sadducee, in the mockery and scourging, in all the venom which Satan poured on the seed of the woman. Jesus was holy, harmless and undefiled, separate from sinners; gentle, loving, pure and tender; a friend to the lowly and a lover of children. He sought the outcast and ministered to the suffering. His life was radiant and beautiful, noble and knightly. Yet sin barred His way and frustrated His gracious work. Sin, the destroyer of all that is good, still lurks all about us. Let us trace it to its lair, trample it under our feet, for it curses and kills. Sin could not endure the rebuke of Christ's white purity, and so sin crucified Christ. Sin is that abominable thing which God hates. Shall we not hate and loathe it? Let us hate it in ourselves and in others. Can it be that you or I might have shared in this crime of crucifying Jesus? Yes, it is. They who slew Him were respectable, were religious, were titled and learned, moving in the best society. They said, "We will not have this man to reign over us." Sin, masked and painted; sin, as an angel of light, did it, and still does a work of ruin. The carnal mind is enmity against God. Let it be our urgent and constant prayer to be rid of its fearful thrall.

Let us follow the path Jesus took to the Cross. Let us "Go up to Jerusalem." As we listen to His words and drink of His Spirit, we shall walk in a light that is sweeter than sunshine, and be filled with a fulness that is deeper than ocean depths, even "the fulness of God."

SHERMAN, A TYPICAL HERO.

BY REV. JAMES M. LUDLOW, D.D.

[PRESBYTERIAN], ORANGE, N. J.

Quit you like men.—1 Cor. xvi:13.

ALL heroism is essentially the same, whatever may be the field of its display. Christian heroism surpasses all other in the exaltation of its aim, and the intensity of its spirit, but may find illustration in the lower fields of patriotism, soldiership, exploration, scientific devotion, etc.

Sherman displayed most brilliantly three qualities of the heroic:

I. He was UNSELFISHLY DEVOTED TO A GREAT CAUSE. He saw no general's star waiting to drop upon his shoulder, when, in January, 1861, while acting as an instructor in the Louisiana State Military Academy, he wrote to the Governor, "If Louisiana withdraw from the Federal Union, I prefer to maintain my allegiance to the Constitution as long as a fragment of it survives, and my longer stay here would be wrong in every sense of the word. On no earthly account will I do an act, or think a thought, hostile to or in defiance of the old Government of the United States."

It was that spirit of consecration to a great cause that gave him so great a place in our reverence and love. We admire his genius, but it is not for that we cherish his memory. His devotion was the light in his soul that fascinates our souls; his genius only lifted that light so that it shone farther, and enabled him to display his devotion over a broader field.

So it always has been, and will be. The great cry of the world, with its menaced interests, its insulted rights, its oppressed peoples, is for help.

When that cry is echoed in the steady footfall of some one coming, or in the strong blow of some one smiting out evil, then our hearts thrill with gratitude. This is the cry of the Christ and of the Christ spirit, "Lo I come." The text of our Lord's Sermon at Nazareth must be the text of all heroic Christian lives, to be illustrated in practical consecration, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised."

II. Sherman's heroism was not merely in the fact of his devoted purpose, but also in his ALERT READINESS to render the service the instant it was called for.

He was in the field at the first sign of danger. Two months before Sumter was fired upon he threw down the gauntlet to treason. Doubtless there were hundreds of persons in Louisiana whose hearts were inclined to the Union side. But when he offered his sword, he tells us in his memoirs, there was but one army officer in the State who saw fit to speak out for the Government, and but one man in New Orleans who dared display the old flag. It was a moment when a quick ringing note of loyalty was needed; and Sherman sounded it. So all through the war, for him to see that a thing ought to be done was to do it, whoever might not be ready, and whoever might oppose.

Our Lord required that sort of heroism in His disciples. He looked men in the eyes, and gave the instantaneous command, "Follow Me!" So now; Christ's cause is presenting ceaseless emergencies, and as ceaseless opportunities. What we do, we must do quickly, if we would display the real heroism for the Cross.

III. Sherman showed the finest

qualities of heroism, not only in his *devotion* and his *alertness* to render service, but also in the PERSISTENCE OF PURPOSE with which he followed it up. He was dashing, but his zeal did not die out with the dash. He was one of the very first to see that the war was to be of vast proportions; no hundred days affair; nor one of 300,000 men; but that it would try the patience, and drain the resources of the country, and consume like a mighty holocaust a myriad men, and even then be of doubtful issue. Brave men, if they had foreseen what he did, would have given up the conflict at the beginning. As the war progressed men's hearts failed them from very weariness. But for a few spirits like Sherman, we would have submitted to compromise. But Sherman's heroism was of endless patience. His heart never drooped because the colors did on the field. He looked forward as persistently when our armies were retreating as when they were advancing.

That is always the final test of heroism—its patience, even unto sacrifice. Christian heroism gives itself to Christ for life. It recognizes the immense field to be fought over. As the holy warfare has lasted for eighteen centuries, so the end is not yet. Our eyes will not see it. The next generation will have its problem of poverty and crime and infidelity and hopelessness. All that we can do will be to work each one in his own place; to fight on our battle line, even though we are soon to fall. God's is the time; ours only the present opportunity, and the persistent spirit.

THE CHRISTIAN FOR THE TIMES.

By J. ROBINETTE, D.D. [METHODIST],
KNOXVILLE, TENN.

Lord, what wilt thou have me to do?—
Acts ix : 6.

THIS man, Saul of Tarsus—Paul the Apostle, is one of the most re-

markable characters of whom we have any account.

When on his way from Jerusalem to Damascus, with authority to persecute Christians, as he drew near Damascus, a mysterious light shone about him, and a mysterious influence operated upon him, and he was stricken down to the ground. While in this condition, he hears a voice calling him by name, saying, "Saul, Saul, why persecutest thou me?" He answers, like an honest inquirer after truth, "Who art thou, Lord?" The voice responded, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." Then Saul meets the situation by inquiring, "LORD, WHAT WILT THOU HAVE ME TO DO?"

There is as much of real heroism, of true courage, couched in this inquiry as can be found in any portion of God's Word. It was a virtual expression on the part of Saul of his willingness and readiness to do *anything* the Lord might command.

It was, in substance, saying, "If it be thy will for me to preach the Gospel to the Jews, I can and will; if it is thy purpose for me to carry the glad tidings of salvation to the Gentiles, I can do that; or, if I must 'suffer great things for thy name's sake,' I am ready for that. Lord, what wilt thou have me to do?" It is *thine* to command, but it is *mine* to obey!

No man could have done more. That Saul was honest and sincere in his profession, every reader of the New Testament knows. A little later, when, by his espousal of the Christian cause, he was subjected to imprisonments and scourgings and false brethren, he said, "none of these things move me." And when he had almost accomplished his work, he declared, that he had fought a good fight, finished his course, and kept the faith.

The great Apostle was a man for the times in which he lived. He

measured up to the demands of the times upon him. He ascertained from the Lord what He would have him do, and then did it, in faith and hope.

Then, let it be accepted as a fundamental truth, disclosed in the Word of God: every man who finds a place within the pale of the Church of God is called to a *particular work*. And he who performs *faithfully* and *efficiently* his work, whatever it may be, meets the demands of the times upon him.

But, without stopping to consider the *specific* work to which one may be called, the particular sphere in which it is one's duty to operate, there are certain great underlying principles upon which he must stand if he would realize the best possible results in his life.

"The Christian for the times" must be—

I. **SPIRITUAL.** He must be "converted" on the conditions of *repentance* and *faith*. There can be found no substitute for this requirement. Church-membership is to be encouraged, conformity to outward requirements is commendable, a correct creed is to be desired; but these, in themselves, will not suffice.

II. He must be **INTELLIGENT.** Must know the Scriptures. The Word is the sword of the Spirit—he must know how to wield this weapon. A knowledge of the Bible is the only safeguard against fanaticism, and other various "isms," which torment and afflict the Church at this time.

He must know the doctrines and polity of the Christian Church, and especially should he be familiar with that particular branch of the Church in which he may have his membership. To this end he must read his "Discipline" or "Confession of Faith"—the embodiment of his doctrines and polity. He must seek information from the *religious press*. He cannot keep himself in harmony

with the spirit and purpose of the Church unless he reads.

III. He must be **TOLERANT IN SPIRIT.** The age of intolerance is past. The various evangelical denominations are coming into closer unison with each other. He who is not of a tolerant spirit is out of joint with the times.

IV. He must be **PROGRESSIVE** in his methods. Not that "essentials" or "old land marks" are to be annulled, but that he must adjust himself to the demands of this progressive age.

V. He must be **AGGRESSIVE** in spirit. "Go ye into all the world, and preach the Gospel to every creature." To go is to be *aggressive*.

VI. He must be **LIBERAL** with his possessions. The present time is characterized by great liberality. This is a time of wonderful beneficence. Men are giving to the Church and her enterprises by the hundred thousands and millions. He who has not a liberal spirit cannot meet the demands of the times, in this evening of the nineteenth century.

VII. He must possess **STABILITY OF CHARACTER.** This is the key-stone which supports the arch. Other traits and qualities are of but little worth without this. There will come seasons in the life of every Christian when it will be necessary for him to say, "None of these things move me."

Then, let a man examine himself and ascertain whether he stands upon these fundamental principles.

OUR RESPONSIBILITY FOR THE EXISTENCE OF INTEMPERANCE IN THE LAND.

BY REV. W. D. J. SCHERER [LUTHERAN], FAIRFIELD, PA.

And they said one to another, We are verily guilty concerning our brother, etc.—Gen. xlii: 21.

It is my intention in this discourse to single out one of the mighty evils that rest like a blighting curse

upon our land and turn my attention to it. The evil to which I refer is intemperance, and my theme is, "Our Responsibility for the Existence of Intemperance in our Country."

Of all evils that curse humanity I look upon this as the blackest, the strongest, the greediest, and the most ungovernable, causing more crime and misery and shame and degradation and soul-poverty in the world than any other, doing more to people hell with lost spirits than any other, for holy writ tells us that no drunkard shall enter the kingdom of heaven. When we think of the vast number of men who fill drunkards' graves and are dragged down to a drunkard's hell annually, I wonder that we are not struck dumb with amazement as we contemplate the enormity of an evil that does so much injury to the temporal and spiritual interests of mankind. And yet, my friends, I do not hesitate to charge it upon us, that we are guilty for a great deal of the crime and misery consequent upon this great evil. And when I say "we," I include three distinct classes of individuals—they who sell intoxicating liquors as a beverage, they who buy and drink them as such, and they who neither sell, nor buy, nor drink.

I. In the first place it is not hard for us to see how **THE SALOON-KEEPER IS RESPONSIBLE.** We can see very clearly how, being led on by avarice and covetousness, he allows the evil part of his nature to get the mastery over that which is better in him, and lead or drive him to do that which he who loves his neighbor as himself could not possibly do. All classes unite in attaching blame to him. Ah, we unite our voices in crying down his trade as an offence against God, against his country and against his fellow-men, and seem to think that he alone is to blame for all this crime, all this

misery, all these tears, all these heart-aches. But here we do him an injustice. Whilst I would not lift one particle of the blame that is due him, still I would have the world to know that he is not alone to blame.

II. In the second place, **THE MAN WHO ALLOWS HIS ANIMAL APPETITES TO GET THE MASTERY** over his better judgment and lead him to pay his money for that which makes the continuance of intemperance possible, is just as responsible for its existence as is the saloon-keeper himself. While the one is working to perpetuate the evil by keeping these liquors for sale, the other is working for the same object by buying and drinking them, and the responsibility falls just as heavily upon the one as upon the other. Some one has said that, "were there no sellers there would be no buyers," but it is just as true that if there were no buyers there would be no sellers. And while the drinker censures the bar-keeper for the part he takes in this evil work, in all justice and honesty he must take to himself a great part of the blame. But the saloon-keeper and the drinker are not all that are responsible.

III. There are **MANY WHO NEITHER SELL, NOR BUY, NOR DRINK**, who are held accountable before God for a great deal of the drunkenness which we see around us. Whilst I make no apology for either of the former classes, I still see no justice in putting the blame all on them. There are a great many men who readily acknowledge that the existence of the saloon is a great evil, and ostensibly deplore the fact, and yet have the effrontery to stand in the presence of intelligent men, and say we have no right to interfere with a business which our government makes legal. These men seem to forget, or at least they overlook, the fact that there is a higher law than any body of men in any government

could possibly make. There is a law that takes precedence of any law that may stand written on the statute books at the seat of our government—a great moral law, written by the hand of Almighty God, by which we are commanded to lay no stumbling-blocks in our brother's way. And when we fail to do our duty in not trying to remove these obstacles which already exist, we are just as responsible in the sight of God for their existence as we would be were we among the chief movers in the matter of their creation. It is ours to rise up in the majesty of our strength and *do all we can to discourage drunkenness*, and thus render the existence of the saloon an impossibility. If we fail to do this, then are we guilty. And yet a great many of us seem to be asleep entirely, or to a great extent indifferent. Our government has made it possible to banish this monster evil from our midst. No one can conduct a business of this kind without going in direct opposition to law, unless he first produce a bond signed by a certain number of good responsible citizens. If all those who would like for us to regard them as "good responsible citizens" were to *positively refuse to go on the bonds of these men*, how soon would the time come when the saloon would be a thing of the past in our land, and a great moral and spiritual revolution be brought about! There are a great many men who would look upon it as an unpardonable insult were we to accuse them of doing anything to encourage, or help along this work of body and soul destruction. And yet they do encourage it when they sign the saloon-keeper's bond and make it possible for him to obtain license. There is a law in most of the States of our Union, that he who is found guilty of aiding a thief in any way is just as much a criminal as the man who is detected in the very act of theft.

The law deals just as severely with the one as with the other. If intemperance is wrong and the saloon encourages intemperance, then the saloon is wrong, and he is wrong who by any act would encourage the existence of the saloon. How any one who looks upon the saloon as an evil and yet wilfully does anything to encourage its continuance, can reconcile his conscience to his action, I cannot see. Under the old Jewish law, when an ox became vicious, and his owner was apprised of the fact and requested to restrain him, if he did not and the ox gored a man or woman, the ox was stoned and his owner put to death. The saloon has grown to be one of the most vicious evils against which we have to contend; men have been warned of its viciousness time and again and requested to restrain it, and yet it is allowed to run at large and go on in its devilish work. Will we who have the majesty of truth and right and justice and all that is good in our hands, stand idly by and see it go on thus forever in its work of body and soul destruction—flooding the land with tears, overriding law, destroying life, heaping up shame and crime and misery, sinking souls by the thousands annually into hell? Then are we guilty of neglecting our duty and for the existence of drunkenness; and in the end we will find that as we have been unfaithful to our duty here, we must suffer the consequences of that unfaithfulness hereafter. We need to wake up to the enormity of this evil, and being fully aroused we need to pray God continually to guide us aright in this matter, and then work as our consciences and our God tell us to work, fighting always, fighting valiantly—brave, true, honest-hearted men and women, afraid of nothing, afraid of nobody, so long as we feel that we have truth and right and God on our side—feeling assured that in the end right must win even though it

does have to fight its way against the united hosts of evil. But it will require our best effort, all our heart-force to cope successfully with this great enemy of truth and righteousness, liberty and good citizenship, morality and Christianity. We need men in office—men who will not allow their greed for popularity to get the mastery over their better natures—men who will stand up for the right in the face of all opposition—men who are not afraid to do their duty and their whole duty—heroes in the strife, fighting to elevate degraded manhood and to redress the wrongs of insulted and oppressed womanhood. And we want such men not only in public office but also in private life—men who will consecrate themselves, body and soul, to this work—men who will fight this devil of drink to the very death, asking no quarter and giving none.

"A time like this demands

Strong minds, strong hearts, true faith and ready hands ;

Men whom the lust of office cannot kill ;

Men whom the spoils of office cannot buy ;

Men who possess opinions and a will ;

Men who have honor—men who will not lie ;

Men who can stand before a demagogue
And scorn his treacherous flatteries without winking ;

Tall men, sun crowned, who live above the fog

In public duty, and in private thinking—

For while the rabble, with their thumb-worn creeds,

Their large professions and their little deeds,

Mingle in selfish strife, lo ! Freedom weeps,
Wrong rules the land, and waiting Justice sleeps."

Then

"Dare to do right ! Dare to be true !

You have a work that no other can do ;

Do it so bravely, so kindly, so well

Angels will hasten the story to tell."

A man may know all that La Place knew—all that Shakespeare knew—all that Watt knew—all that the greatest geniuses have known ; . . . but if he does not know his Bible what shall it avail?—*Thomas Guthrie, D.D.*

THE CHRISTIAN IN GOD'S ARMORY.

BY REV. W. J. FRAZER [PRESBYTERIAN], PARIS, ILL.

Finally, my Brethren, be strong in the Lord, etc.—Eph. vi : 10-18.

Lesson—2 Tim. iv, and Deut. xx : 1-8.

Hymns—"Stand up, my soul, shake off thy fears ;" "Am I a soldier of the cross ?" "My soul, be on thy guard."

Benediction—2 Tim. iv : 18.

I SEE before me the armory of God, standing open like the Temple of Janus in time of war. Along its halls and corridors I see the weapons hanging, weapons tried and true, with which the saints of old have fought,—the shield, the greaves, the buckler, and the sword. From it even our Lord himself was equipped when "He put on righteousness as a breast-plate, and a helmet of salvation upon His head ; and He put on garments of vengeance for clothing, and was clad with zeal as a cloke."

And some of you have come today, I trust, to enlist in the service of the great King ; and some of you, doubtless, have come to re-enlist, for spiritual warriors do not spring, like Minerva, full-armed for battle from the brain of Jove, or emerge, like Cadmus' men, from the ground in bright array ; nor are they like the Hohenzollerns, "warriors hatched from the cannon-ball as an eagle is hatched from the egg." We must all be fitting and refitting, furbishing and burnishing and keeping bright our weapons.

I. But, as we are about to enter at the threshold, the Apostle beckons us to pause. We may not enter yet. One of the ancient philosophers wrote above his door, "No one ignorant of geometry may enter here." We may not come into the armory until we are first possessed of A STRONG CONVICTION OF WHERE OUR STRENGTH LIES. "Be strong in the Lord, and in the power of His might." It is in the Lord. Hear the priest's exhortation on the eve of battle : "Hear, O Israel, ye draw

nigh this day unto battle against your enemies; let not your heart faint; fear not, nor tremble, neither be ye affrighted at them; for the Lord your God is He that goeth with you, to fight for you against your enemies, to save you." It was this conviction that led Gideon to dismiss all but "the mighty handful," and do valiant and victorious battle; it was this that led Jonathan to undertake with a single henchman the garrison of the Philistines; that nerved Deborah to say, "O, my soul, march on with strength!" Dear young friend, if you are expecting to be a Christian, remember your trust must be in Him, not in yourself. You fear you cannot hold out, and therefore will not become a church member. You are not to hold out, but to hold on to Him. "Thou hast covered my head in the day of battle." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "Nay, in all these things we are more than conquerors through Him that loved us."

II. We had taken one step in advance toward the entrance of the armory, but he stops us again. You must not only have a firm conviction of the source of strength, but you must have A RIGHT ESTIMATE OF THE FOE you are about to meet. It is no common one; not flesh and blood. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," "against the wiles of the devil." We are to believe in a personal devil—spiritual, subtle, powerful—working by *methods*, using, it may be, the instrumentality of wicked men, or our own wicked passions, and supported by hosts, rulers of the darkness of this world. As God is served by angels, Satan is ministered to by imps. And perhaps there are persons possessed of devils now as

there were of old. When our troops halted before Williamsburg General Kearney called out, "Do you want to know how many men are in there, boys?" And making a signal to his staff, he rode out in front of the line, and dashed at full gallop down the whole length of the entrenchments amid a blaze of fire. If you want to know what kind of an enemy you have in this spiritual warfare, just try by a righteous life to draw out his reserve fire, and you will see. May you try like Job, and never fail.

"And though this world with devils filled
Should threaten to undo us,
We will not fear, for God has willed
His truth to triumph through us."

This word "wiles" is *methodica*. Satan tried first one method and then another on faithful Job, and put the spiritual wickedness in heavenly places when he went with sons of God to worship. It is not the only time he has done the like.

The Thermopylæ of this warfare will be in getting the victory of yourself. You may expect to hold other territory if you can keep that.

III. TAKING THE WEAPONS. They are provided for you—you are not obliged to construct them. Soldiers are not required to manufacture their arms. "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." You must appropriate them. Take the whole armor, the panoply, the heavy armor of the Greek infantry. Panoplied with divinity! Some are trying to stumble along with one or two pieces to the neglect of the rest.

1. Gird the loins with truth.

2. Put on the sandals and greaves of *gospel-preparedness*. Minute-men wanted.

3. Put on the breastplate of righteousness, imputed, presented.

4. Take the helmet of salvation. "Thou hast covered my head in the day of battle." So "Chinese Gordon" believed. "It is God that worketh in you."

"Cover my defenceless head
With the shadow of Thy wing!"

5. Take the shield, not the ἀσπίς, but the θίραξ, the great shield, which Homer says could block a doorway. We get our word "door" from the same source.

"Minerva's fringed shield,
The dreadful agis, which not even Jove
Could pierce with thunderbolts."

Take it "above all," over all, but in your own proportion. Saul's harness may not fit. Don't try to wear the faith of Luther or John Knox; take your own size. It may be little, but it must be genuine.

6. The sword. All those were mere integuments, or weapons of defence. Now for advance as well. Take the sword of the Spirit. As David said of Goliath's, "There is none like that; give it me." Our Lord's resistance when tempted of Satan was effected with this weapon. It is equally good for parry or for thrust. It is a veritable Damascus blade. I have heard of an infidel at —— overcome by a lady who used this sword; and of a man who resisted an eloquent sermon, but was pierced to the soul by the sword of the Spirit in the hands of a poor woman at the door.

But I find one fault with this armor. The front is protected, head protected, but no cover for the back. I let you into a secret. This warfare never contemplates turning back; it makes no provision for retreat; it burns the bridges, the ships, and cuts loose from its former base of supplies. It expects to live upon the new territory taken. "If any man turn back, my soul shall have no pleasure in him." He who puts his hand to the plow and looks back is not fit for the kingdom. No one ever turned back from being a Christian without exposing himself to the enemy. Col. Chesney, R. E., says the advantage is always with the attacking party. If you turn back you are generally captured. The proper way is to resist. Our Lord tried it, and Satan left him. "Resist the

devil, and he will flee from you." It was the trouble at Ai that Israel turned back. Thirty-six were slain, and the whole army discomfited for the first time. No armor for the back!

IV. And now, brother, don't leave the armory for a moment, though you have your weapons; wait and receive YOUR MARCHING ORDERS. There are *three distinct stands* to be made.

1. Standing in readiness. "*That ye may be able to stand.*" I noticed soldiers in time of peace at Fortress Monroe engaged in two things: (a) *Daily drill.* Now prayer is this drill: it is the taking of the weapons, the burnishing of weapons, the training in their use,—parry and thrust, faith, righteousness, and all. "No man ever prayed," says Emerson, "without learning something." "*All kinds,*" infantry, artillery, cavalry, all. Hardee's tactics, Upton's tactics. Public prayer, private, family, social, ejaculatory, javelin-prayer shot up to God in the midst of our occupations. "*All seasons.*" In some places sheds are built for the soldiers to drill in bad days,—prayer, rain or shine, weal or woe. "*In the Spirit.*" This is tactics. Napoleon defined tactics to be "the art of being stronger"; stronger at a given point, no matter what the comparative strength of the opposing forces might be. You will be stronger than Satan at a given point if you oppose to him the Holy Spirit, the power of the Omnipotent God. This is tactics! (b) *Sentinel duty.* I found the soldiers at the entrance to the fort pacing their beat, and at the bridge marching to and fro with shouldered arms, carried arms, shifted arms. Here is the sentinel duty; there is great significance in "watching thereunto," that is, unto the prayer. If you have prayed, look out for the answer, work out the answer. Pray, and keep your powder dry. Watch thereunto! In the Greek it is α, without, γρη, an atom,

of sleep; without an atom of sleep. Let no sentinel sleep upon his post. Sleeplessly watching. Eternal vigilance the price of safety. "With all perseverance." The French confess that in the Franco-Prussian war the advantage was with the German troops because of one thing, their constant daily drill in the use of their weapons. To be a strong Christian you must daily drill.

2. Standing in action. "That ye may be able to withstand in the evil day." But, young friends, all this preparation means war. Conflict is contemplated, expected. You who are veterans know. If you have had no experience I will tell you now. Many men can look down the throat of roaring cannon who dare not to be Christians. At the battle of Trafalgar Lord Nelson said to his men, and inspired them thereby, "England expects every man to do his duty!" These are my orders for the action—I read them clearly: "Watch ye, stand fast in the faith, quit you like men, be strong!"

3. Here is another and a last stand: "Having done all, stand." Evil days will come, the evil day will come, but they will not last always. There will be days of triumph. I see it now;—these orders contemplate victory. They would prepare us for that, that we shall not be surprised at success, and know not how to act in an emergency. "Having done all," having accomplished, subdued, put all things under our feet by the help of Christ. O yes, I see. One by one we are dropping in death, but never succumb to the foe. Our last victory will be over the grave. We pass through this moat, and climb the heights beyond. Our line is reforming on the other side. The last stand will be within the bulwarks of Heaven. I see the line standing forth in strength, "fair as the moon, clear as the sun, terrible as an army with banners." Valhalla, the Scandinavian palace of immortality, was

only for the souls of heroes slain in battle. Heaven will be such a place. Only those who fall as soldiers of the cross may enter its shining halls. Now I know what those words mean, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me in that day; and not to me only, but unto all them also that love His appearing." It is the shout of victory!

But remember, friends, it is when you "have done all," when there are no more foes to face, no more contests to engage in.

"Ne'er think the victory won,
Nor lay thine armor down;
Thine arduous work will not be done
Till thou obtain thy crown."

SHOWERS OF BLESSING.

BY REV. J. BERG ESENWEIN [EVANGELICAL], LEBANON, PA.

There shall be showers of blessing.—Ez. xxxiv: 26.

GOD never stints the needy. It is the excellence of His glory that "He giveth to all men liberally, and upbraideth not." He never wearies with our oftcoming, but His beneficence dictates that his willingness—to say naught of His ability—to give ever exceeds our readiness, as well as capacity, to receive.

He gives his blessing with lavish hand. "It never rains but it pours" is more universally true of spiritual blessings than of earthly reverses.

To paraphrase the words of the Stratford bard:

The quality of blessing is not strain'd,
"It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest;
It blesseth Him that gives and him that
takes."

This blessed promise may be claimed by

I. THE BELIEVER.

He of all others expects God's blessings. He is a favored son of a tender Father. At peace with Him

by whom he was begotten, free favors and unmerited bounties are his daily portion.

There shall be showers of blessing :

1. *In the joy of the morning.*

They shall refresh his soul. "Songs in the night," but blessings for the morning. They shall invigorate him, for blessings are not bestowed out of any vain purpose to be prodigal, but to fit for some condition of experience which is to come. A blessing is added strength.

2. *In the heat of the noonday.*

As a reminder of providence, and a remembrancer of the God who promised that the "sun shall not smite thee by day," these cooling showers shall come. Lest he should be utterly cast down and discouraged, his efforts shall be rewarded by showers of blessing.

3. *In the weary evening.*

What can so soothe the fevered brow, so sweetly calm the troubled soul, so quickly lull the perturbed spirit, as these showers of blessing? Do doubts assail, do fears annoy? Do sorrows gather, do tempests rise? There shall be showers of blessing, and "dewy eve" will be a time of surcease from grief and labor, turmoil and care, and HE will give "His beloved sleep."

4. *In the desolate night.*

These grateful showers shall descend and comfort his loneliness. After all friends have gone, after even friendly twilight has withdrawn herself, in that "dark and lonely hour," they shall fall upon him to season his meditations or perchance to lull to repose his wearied and inflamed orbs.

5. *Ever*, there shall be showers of blessing for the believer.

But this promise is also for

II. THE BACKSLIDER.

These showers fall irrespective of man. They wait not for his cooperation, nor for his prayers, nor for his merits.

"Ah, grace, into unlikelyst hearts

It is thy wont to come ;
The glory of thy light to find
In darkest spots a home."

To the poor backslider these showers shall come:

1. *In the hour of thoughtfulness.*

When he considers his relations to God, and how strained they are. With the thoughtful mood will come the movement of the sensibilities, and lo, in this is blessing !

2. *In the hour of remembrance.*

The blessed "Remembrancer," the good Spirit of Truth, will bring forsaken joys, discarded delights, and vanished experiences to his memory. Then shall be broken up the soul's great deep, and the fountain of tears be opened, and, though bitter, these shall prove to be showers of blessing.

3. *In the hour of penitence.*

Is it not recorded that "God resisteth the proud but giveth grace to the humble?" and humility is twin sister to penitence. The truly penitent will not be puffed up with a vain sense of his own importance and goodness. As "the goodness of God" leads him to repentance, there shall be showers of blessing.

4. *In the hour of return.*

When the prodigal son returned, the tears which bedewed the cheeks of reconciled father and repentant son were indeed showers of blessing. What words can express the joy, not alone in heaven, but on earth, which characterizes the home-coming of the wanderer?

This sweet promise comes likewise to

III. THE SINNER.

The generous rains from heaven fall on unpromising soil, and often, after years of apparently profitless deluging, fertility is the result. It is God's delight to satisfy the sons of Adam, even though they be sinners, with an abundance of mercy. "Satisfy us early with thy mercy."

Blessed showers will come when

1. *He feels his need.*

"He satisfieth the longing soul and filleth the hungry soul with goodness." The self-satisfied need not apply. There are showers, copious and free, for the needy, but alas for him who realizes not his need of a Saviour!

"All the fitness He requireth
Is to feel your need of Him."

Then, too, when

2. *He loathes himself,*

blessings are at hand. Not only must the sinner realize his helplessness and his need, but he must give over all his vain attempts to be his own helper and look with utter self-loathing upon all efforts at self-saving.

"Thou canst save,
And thou alone."

When

3. *He cries to God,*

he shall be baptized with these showers. The seeds of faith spring up into buds of desire, buds of desire bloom out into blossoms of resolve, and these yield the fruits of true prayer to God, which are as "apples of gold in pictures of silver."

Finally, there shall be showers of blessing when

4. *He trusts in the Saviour.*

Fee ing expands into love, glory fills the heart and peace the breast, and the life of the now true believer, "hid with Christ in God," becomes the subject, in a higher, nobler sense, of "SHOWERS OF BLESSING."

SUCCESSFUL PRAYER.

BY REV. J. W. FLINT [METHODIST],
ALTON, ILL.

Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.—Mark xi : 24.

"WHAT things soever" has limitations. An evil heart has evil desires and cannot ask God to gratify them. John xiv : 13 indicates the boundary-line: "Whatsoever ye shall ask in my name." All such things we may *desire* and seek with assurance.

Having the "Whatsoever" thus defined, follow the steps indicated in the text.

I. THE "DESIRE" in the heart. "Desire" here means more than simple willingness. All men *desire* salvation, but the desire must be so strong as to override every counter desire. I desire a certain piece of goods, but the merchant fixes the price, which happens to be more than I am willing to pay; then asks me if I want it, and I say, "No; I am not willing to pay that price." So, in salvation. God fixes the conditions. I must so *desire* as to be willing to comply.

II. PRAYER—"When ye pray." God does not seek information through our prayers, but would be *inquired of*. Some blessings He gives without our asking, *e. g.*, sunshine and rain, etc., but for grace, pardon, salvation, He says: "Ask, and ye shall receive," "Seek, and ye shall find."

III. FAITH—"Believe that ye receive them." Without *faith* it is impossible to please God (Heb. ii : 6). Doubt paralyzes prayer. "Let not that man"—the doubter—"think he shall receive anything of the Lord" (Jas. i : 6, 7).

Assurance follows: "Yeshall have them."

Themes and Texts of Recent Sermons.

1. A Prayer Answered. "And he gave them their request; but sent leanness into their soul."—Ps. cv : 15. Rev. W. R. Herendeen, St. Louis.
2. God's Gospel for Man. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i : 30. James Stalker, D.D., Glasgow, Scotland.
3. The Bible the Mightiest Factor in the World's Civilization. "The entrance of Thy words giveth light."—Ps. cxix : 130. K. B. Tupper, D.D., Denver, Colo.
4. The Lost Soul. "I am come that they might have life, and that they might have it more abundantly."—John x : 10. Rev. Myron Reed, Denver, Colo.
5. Life's Fruits. "What fruit had ye then in those things whereof ye are now ashamed?"—Rom. vi : 21. Rev. Wm. N. McVickar, Philadelphia, Pa.
6. The Related Life of the World. "For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we

- die unto the Lord : whether we live therefore, or die, we are the Lord's."—Rom. xiv : 7, 8. Rev. Dr. Thomas, Chicago, Ill.
7. The Blessings of Death. "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labors ; and their works do follow them."—Rev. xiv : 13. Rev. R. A. Holland, St. Louis.
8. The Secular Press. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."—1 Peter ii : 15. W. H. Felix, D.D., Lexington, Ky.
9. The Ministry of Stephen. "And Stephen, full of faith and power, did great wonders," etc.—Acts vi : 8-10. R. R. Meredith, D.D., Brooklyn, N. Y.
10. Christ's Democracy. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."—1 Peter v : 6. F. W. Gunsaulus, D.D., Chicago, Ill.
11. Tradition and Experience. "I have heard of thee by the hearing of the ear ; but now mine eye seeth thee."—Job. xlii : 5. Rev. W. R. Taylor, Glasgow, Scotland.
12. A Legacy of Peace. "Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you."—John xiv : 27. Rev. W. J. Hocking, Hornsey New Parish, Eng.
13. The Mourning Heart. "Blessed are they that mourn : for they shall be comforted."—Matt. v : 4. Rev. Walter Wynne, Waterhouse, Durham, Eng.
14. The Testing of Filate. "I am innocent of the blood of this just person," etc.—Matt. xxvii : 24, 25. Canon G. F. Browne, London.
4. Jesus in Social Life. ("And both Jesus was called, and his disciples, to the marriage."—John ii : 2.)
5. The Stages and Culmination of Man's Life. ("Howbeit that is not first which is spiritual, but that which is natural : and afterward that which is spiritual. The first man is of the earth, earthy;" etc.—1 Cor. xv : 46, 47.)
6. Jesus as a Young Man. ("And Jesus increased in wisdom and stature, and in favor with God and man."—Luke ii : 52.)
7. Comfort in View of Reunion in Heaven. ("I shall go to him, but he shall not return to me."—2 Sam. xii : 23.)
8. Yearning of the Church to Give Joy to Her Lord. ("Awake, O North Wind ; and come, thou South ; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his pleasant fruits."—Song of Sol. iv : 16.)
9. The Touch with Life in It. ("As many as touched him were made perfectly whole."—Matt. xiv : 36.)
10. Enemies in the Household. ("He that eateth bread with me hath lifted up his heel against me."—John xiii : 18.)
11. The Intolerance of Love. ("If any man love not the Lord Jesus Christ, let him be anathema."—1 Cor. xvi : 22.)
12. A Young Convert's Love. ("And he left all, rose up, and followed him. And Levi made him a great feast in his own house ; and there was a great company of publicans and of others that sat down with them."—Luke v : 28, 29.)
13. The Certainty of Missionary Success. ("Till the whole was leavened."—Matt. xiii : 31.)
14. The Necessity of Culture for the Ministry. ("Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus i : 9.)
15. Paul's Portrait of Himself as a Worker.—(1 Thes. ii : 1-12.)
16. The Witnessing Power of Faith. ("These all having had witness borne to them through their faith."—Heb. xi : 39. R. V.)
17. Finding by Searching. ("The Kingdom of Heaven is like unto a merchantman seeking goodly pearls."—Matt. xiii : 5.)

Suggestive Themes for Pulpit Treatment.

1. The Uses and Limits of Opposition to God. ("Surely the wrath of man shall praise thee ; the remainder of wrath shalt thou restrain"—Ps. lxxvi : 10.)
2. On Keeping Business out of Worship. ("Take these things hence ; make not my father's house an house of merchandise."—John ii : 16.)
3. Christian Socialism. ("Look not every man on his own things, but every man also on the things of others."—Phil. ii : 4.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

[NOTE.—"Decoration Day," May 30, and "Children's Day," so largely observed, June 7, have suggested a considerable part of the matter for this month in this department.]

The Standard-Bearer.

Thou hast given a banner to them that fear Thee, that it may be displayed because of the Truth.—Ps. lx : 4.

HERE we have the believer presented as a standard-bearer.

I. A BANNER.—From earliest times, flags, or banners, have been used as standards, representing nations, both in war and in peace. Such banners are the symbols of the State,

and are peculiarly sacred. An insult to them is an insult to the Empire or Republic. Their devices and characteristics are not arbitrary, but are determined by historical and symbolical considerations. The Republic of God has its flag.

II. THE BEARER.—Every one who "fears" God. In an army every man is a soldier ; in God's army every soldier is also a standard-bearer. He bears both weapons wherewith to

flight, and the flag wherewith to witness; and the flag is as important as the sword or shield. God's army is made "terrible" to the enemy by its banners.

III. THE DUTY.—The banner is to "be displayed." A flag wrapped up and concealed in a tent is of no use. It is to be unfurled, and borne aloft. God's believing people are to confess Him before men; lift the lamp to the lamp-stand, display the flag, openly declare that He is their God and they are His disciples.

IV. THE OBJECT.—"Because of the Truth." Truth here stands for everything in doctrine and duty which is Godlike and profitable. In two ways the display of the army's colors furthers the cause: 1. In the impression made on the foe; and, secondly, in the incentive furnished to heroic endeavor and endurance on the part of fellow-soldiers. Here most thrilling illustrations may be given of the power of a flag in attacking strongholds; *e. g.*, capture of Fort Donelson.

The Power of a Presence.

In Thy Presence is fulness of joy.—
Psalm xvi : 11.

A MINISTERIAL friend of mine was interrupted in his study by his little boy coming in. "What do you want, my son?" said the father somewhat impatiently. "Nothing, papa, only to *be with you*." It was irresistible; and the child was made welcome.

The above Scripture, and many others like it, call attention to the *Power of a Presence*. Mark, not necessarily a spoken word or an act performed—simply a *presence*. There is a Divine Presence, distinct from any word, or act, or exercise of divine power; the charm is found in this, that *God is there*: it is what He *is*, not what He does or says, which His Presence emphasizes. The use of worship is partly this, that it makes His invisible Presence

a reality. The more forms and ceremonies corrupt the simplicity of worship, the more is attention diverted from God as a Spirit. Closet prayer is especially helpful, if not hurried and superficial. To wait until a proper conception of God's Presence impresses the soul, makes prayer of vastly more service to the suppliant.

Every human being has a presence. It used to be said of Lord Chatham that *in the man* was something finer than in anything he ever said. We bear with us a power that for good or evil is greater than any influence exerted by our deliberate acts or words. Swedenborg called it an "atmosphere." It is as inseparable from the person as fragrance from a flower. It is the unconscious reflection and transmission of character. It sometimes contradicts the words and studied externals; and it sometimes coincides with and confirms their witness. That atmosphere makes the home, and the church, and society, more than all else. Negatively, a good "presence" restrains, and positively, it inspires. To stay in Fénelon's society, an infidel said, would compel him to be a Christian. While we emphasize the deliberate and voluntary part of our lives, God doubtless sees that the most potent, for good or evil, are the influences which silently and unconsciously go out from us, like the savor of salt and the radiance of light.

Fearfully and Wonderfully Made.—

Psalm cxxxix: 14.

(An illustrated sermon in which a *watch* may be used as an illustration.)

I. SOMEBODY MADE YOU. Compare the watch and signs of design and intelligence in wheels, levers, jewels, etc.

II. SOMEBODY MADE YOU, WHO KNEW HOW. Look inside the watch, as well as outside. Wheels and cogs,

main-spring and hair-spring; all things exactly fit their places. Curiously and wonderfully are our bodies wrought. Sir Chas. Bell in Bridge-water Treatises wrote volumes on "The Human Hand" alone.

III. There is something here YOU CANNOT SEE. In a watch, when wound, there is an invisible power—we call it *Force*, that turns all these wheels and hands. No man ever saw it, but it is what keeps the watch moving. Compare body and soul or life.

IV. The great thing about you is WHAT IS UNSEEN. The watch has a case and works; but the works are the important thing. The body is only a temple for the soul. When the works no longer move, the hands stop—and in our bodies, when the works stop, we call it death. God holds the key that keeps the body wound.

V. When the works are OUT OF ORDER we must take them TO THE MAKER. A watch that needs repair must be taken to a watchmaker. No mere change of the hands will do. It needs work inside, and then the outside will take care of itself. A mason, carpenter, blacksmith cannot repair a watch, but only a watchmaker. If something is wrong in you, it is not the outside, so much as the inside life, that needs correction, etc.

VI. A VERY LITTLE THING MAY PUT US IN DISORDER. A watch may be stopped by a hair, a grain of sand, a little break, or a little dust. A human breath may rust the works. A little lie, wilfulness, selfishness, bad temper, upsets the life. Compare the little sin in Eden.

VII. A WRONG LIFE MAY WORK GREAT HARM. A watch that keeps no time may betray hundreds who have depended on it, on railroad, or steamboat, *e. g.*, one sinner—one sin—destroys much good.

VIII. If the body dies, THE SOUL MAY HAVE A BETTER BODY. Watch-works may have a new and finer

case. The doctrine of Resurrection, etc.

(We have only hinted a few of the many beautiful truths which may be illustrated by this simple and familiar object, and we commend the use of this illustration, well worked up, to all who have to do with children.)

The Christian Panoply.—Eph. vi:10-17.

I. THE WHOLE ARMOR of God. Six parts to Greek and Roman armor: The Belt, Breastplate and Boots constituted the body-armor; the Shield and Helmet defensive weapons, and the sword the offensive weapon. Thus the entire body was protected. Note the beautiful correspondence in the Christian panoply: Truth girdling the believer, not only embraced by him, but embracing him; the Breastplate of righteousness making his vital parts unassailable; the shoes of alacrity making him the ready and swift messenger of God; the Shield, outside of all the rest, with its power to quench the fiery darts,—(a reference to the "*longum scutum*," covered with moist hides); the Helmet of Salvation protecting the head against false argument and infidelity; the Sword of the Word, the one and only offensive weapon.

II. The ENEMY TO BE MET: Not flesh and blood only, but a hierarchy of evil spirits, with Satan at their head. Note the terms: Principalities, powers, world-rulers, wicked spirits—four of the orders of fallen angels corresponding to the orders of unfallen angels. Here is an organized Empire of Evil, malignant, mighty, unsleeping, invisible. All human foes are but the mere imitators of satanic enemies.

III. The GLORY OF SIMPLY "STANDING." Four times in three verses the word "stand," or "withstand," is used, to express victory. "*Trituratur mallei, remanet incus*," is the motto of the Waldensian Church: "The hammers are broken; the anvil stands." It is a great thing simply to "stand in the evil day, having done all." Satan can do nothing

with a full-armed Christian who, in the strength of God, "resists."

IV. THE NATURE OF THE OFFENSIVE WARFARE. This is shown: 1. By the one and only offensive weapon: "The sword of the Spirit which is the Word of God;" and, secondly, by Paul's request, that Ephesian disciples would pray for him, "that utterance might be given him, boldly to open his mouth," etc. *Resistance* to the devil is our defensive fight. *Testimony* to the Gospel is our offensive warfare. Beyond these we have no duty as Christian soldiers.

The Disciple.

Come unto Me . . . Take my yoke, . . . learn of Me, and ye shall find rest, etc.—Matt. xi : 28-30.

OFTEN a most effective sermon may be framed out of the leading words in a text. The inspiration of God's Word evinces itself in the compactness and completeness with which truth is presented. There is no accident, for instance, in the fact that in these verses which furnish one of those "little gospels" with which the Word of God abounds, the four conspicuous words, COME, TAKE, LEARN, FIND, should not only outline perfectly the *whole experience of the believer*, but should give the *four great stages* of that experience in their invariable order.

I. COME, *i. e.*, *Approach to Christ*. This has three main avenues: 1. The word of God. 2. Honest reflection. 3. Humble prayer.

II. TAKE, *i. e.*, *Appropriation*. There must be an acceptance of Christ, in three relations: 1. Prophet. 2. Priest. 3. King, or as Teacher, Saviour and Sovereign.

III. LEARN, *i. e.*, *be a disciple*. This again includes three things: 1. A teachable mind. 2. An obedient will. 3. An active following of His example.

IV. FIND. Here is the result as wrought out in experience. Note 1. Its certainty—ye *shall* find. 2. Its

satisfaction—rest. 3. Its spirituality—unto your souls.

The Holy Child.

Thine Holy Child Jesus.—Acts iv : 27.

INTERESTING fact: Jesus once a babe—a little child. Born like ourselves—bred in a humble home, etc.

I. His GROWTH. "He grew in wisdom and in stature: and in favor with God and man."

He began life as we do, and grew up into knowledge and strength of mind and body.

II. His OBEDIENCE. "He went down to Nazareth, and was subject" to His parents. He submitted to parental authority, and obeyed the fifth commandment, setting an example to all other children.

III. His BUSINESS. "His Father's business." Undoubtedly, like other Hebrew children, He followed the trade of His reputed father, Joseph, and was a carpenter. In a higher sense he followed His Heavenly Father's business—"going about doing good."

IV. His REWARD. 1. The Joy of being of service to others. 2. The Glory of fulfilling His life's purpose and end. 3. The Approval of His Father. 4. The Throne of the Universe.

HINTS ON SERMONS AND TALKS.

Do your Duty.

In earing time and in harvest time thou shalt rest.—Exodus xxxiv : 21.

WHAT a text is that on doing our duty without regard to temporal consequences!

"Search the Scriptures."

In making pastoral calls not long ago, I came upon a Bible, upon a parlor table, under a glasscase. Dr. Hanson says that on one occasion while attending a funeral, having left his own Testament behind, he asked to be provided with a copy of the Bible. After a search of ten minutes, a Bible was brought to him.

and opening it, some forty keepsakes, more or less, dropped upon the floor. Evidently that Bible was not often disturbed, and when anything was to be kept in a particularly nice condition, it was put in the Bible as a safe repository.

The Use of Mammon.

There is a striking contrast in the history of the children of Israel in the desert as to the use of the mammon of unrighteousness. There was the golden calf, and the furniture of the tabernacle of God; and these stood in absolute opposition the one to the other. One was the sign of idolatry, and the other of loyalty to the living God, but yet observe that in both they used their jewels.

Man was Born for Freedom.

The nightingale will not sing in the cage until you put out its eyes. It used to be said in vindication of human slavery, that the slave was content with his condition. That was the damning argument against slavery. Contentment in bondage is the sign that the nightingale's eyes are put out!

Latent Intellect.

At Dr. Richard's private asylum in New York there was a boy, Sylvanus Wheeler, whom they called the "oyster boy" because he seemed to be scarcely more intelligent than a bivalve. It seemed impossible to arouse his dormant intellect. One day, a thimble was dropped on the floor, and the ring of the metal arrested his attention. From this very simple beginning, one thought after another found its way into his mind. Shoes and clothes were made in his presence that he might get some idea of cause and effect: finally, a conception of a Divine cause entered his mind, when he was pointed to the sun and told "God made sun." That "oyster boy" developed so fast, that his recitation of the Lord's Prayer brought tears to the eyes even of venerable bishops. What a

lesson on the capacities lying latent in the mere child!

The Appeal to the Bible.

The wife of a French infidel successfully trained her family to a pious life, without direct antagonism with her husband and their father, by simply *appealing for a decision* of every question, to the Supreme authority of the Bible. Instead of coming into constant collision with the authority or opinion of the father she taught them to ask, "What saith the Lord?"

They Have Their Reward.

An intimate friend of mine in a prominent city of New York State, sent, on her dying bed, for a very godly minister; and told him as her dying confession that she had trained her children to a nominally godly life, but really had desired for them fashionable culture, polite manners, wealthy alliances, etc.; and that her heart's desire had been fulfilled to the ruin of their spirituality. Not her outward professions but her inward longings had shaped their characters and life. They both grew up to be vain, beautiful, gay, and practically godless. That clergyman told me it was the most solemn confession to which he ever listened.

A Children's Sermon.

A lesson on Wisdom—An acrostic from Proverbs, Compare:

W—here no oxen are, the CRIB is clean (xiv: 4).

I—n all thy ways acknowledge Him (iii: 6).

S—urely in vain the NET is spread, etc. (i: 17).

D—iscretion shall preserve thee (ii: 11).

O—pen rebuke is better than secret love (xxvii: 5).

M—y son, if sinners entice thee, etc. (i: 10).

Six lessons may be clustered about these leading words:

CRIB, GUIDE, NET, LIGHT, BLOW, BAIT.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 4-9.—THE LEAVEN.—Matt.
xiii : 33.

Life is girt by mystery. Wonders are weaving round us all the time, and in the simplest things, which no analysis can disclose, or test of crucible or piercing lens of microscope make evident.

Ferns, mosses, lichens, algæ, fungi—very humble things they are. You appropriately call them the first forms of vegetation. Very ancient things they are. Millions of ages since they were the most triumphant forms of vegetation. Very wide-spread still is the domain of these humble plants. The first robe with which some rock upheaved amid the ocean can clothe its naked shoulders is a robe of these; the last trace of vegetation beneath a breath too burning or a cold too chilling for any life, shall be a trace of these.

Your leaven is a plant really. It belongs down here amid the lowest forms of vegetation. It is a kind of fungus. Through its growing it produces fermentation, and setting free various gases, thus forces bubbles of them through the mass of heavy dough, which, swelling it, gives the oven-heat chance to equably penetrate the mass and bake it thoroughly, so that it becomes light and palatable bread.

Very wonderful is the duty which these mosses and lichens do. There is passing through them a constant miracle before which the proudest science must hang its diminished head.

Did you ever think of the vast mediating agency of plants? Did you ever think it would be impossible for you as an *organized* being to eat *unorganized* rock or soil? And then did you ever go on to think that, notwithstanding, you had got to get your living—and all other animals with you—out of that *unorganized* rock or soil?

Well, it is through the plant that that wonderful passage from the inorganic into the organic is taking place. Out of the soil, which you cannot eat, the plant *can* get nutriment; and then you can eat the plant; or some animal, like the ox, can eat the plant, and then you can eat him. In all nature there is no change so startling as is this—the change from rock or soil into vegetable tissue which is utterly different from it.

Now it is down here, among the mosses and the lichens and, to some extent, the fungi, that the great miracle begins its passing.

"Seeds, to our eye invisible, can find
On the rude rock the bed that fits their
kind;

There in the rugged soil they safely dwell,
Till showers and snows the subtle atoms
swell

And spread the enduring foliage; then we
trace

The freckled flower upon the flinty base;
These all increase till, in unnoticed years,
The sterile rock, as grey with age, appears
With coats of vegetation thinly spread,
Coat above coat, the living and the dead;
These then dissolve to dust and make a
way

For bolder foliage nursed by their decay."

And this "bolder foliage" is something which some animal can live on. And so the great wheel of nature begins to turn toward you for your sustenance.

^ But *how* the tuft of moss or bit of lichen or cluster of fungi gets out of the rock and out of the sun and air and moisture that living vegetable structure so different from either, or *how* the wheat kernel changes the inorganic soil which you cannot eat into its own organic vegetable tissue which you can eat—is a baffling wonder. And yet into that wonder, beginning to be ministered down in these first forms of vegetation, and pressing up through nobler forms, the very roots of your existence strike.

Now when you come to man, and begin to think of his moral nature,

you are confronted by another wonder equally startling and equally inexplicable. Jesus said, "Except a man be born again, he cannot see the kingdom of God." These are words betokening the fact that upon every man must pass a change more real and radical than any change with which nature startles. From the old, bad, sinful being a man must come into a new, forgiven, Godward-fronting being. *How?* asked Nicodemus. We are indeed baffled as to the how. We cannot tell how new turn and impulse is given to the soul. But this change, you and I inexorably need. And I have thought of the lower change, in nature as a kind of unit and prophecy of this higher spiritual change which must take place in every human soul.

And this is the point to which I am coming. While this startling and lower change, as to its method, baffles us, *yet we do know and we can use certain conditions which shall promote the change; e. g.,* we can surround with proper soil, light, air, moisture, etc. So of this new and other and higher change of the second birth. While we cannot explain it, we can nevertheless *make use of certain conditions which shall promote it.* And as to what these favoring conditions are, we may be taught by this parable which Jesus spoke of the woman and the leaven.

First—The woman *took* the leaven and *hid it in* the meal. We know this much concerning the great new second birth, that it is produced by the power of the Holy Spirit through *the truth brought into contact with the soul.* We must take the truth and bring it into contact with human hearts.

Second—The woman hid the leaven in *three measures* of meal. That was the quantity commonly used in the household. You get a hint here as to *where* you should put the

truth, viz., among those around you, those next to you, your family, circle of friends, neighborhood.

Third—There must be a certain *profundness* in the soul. Dry meal—the leaven will not work in that. It must be moist and warm. The soul must be brought into a state of "intelligent interest" and "spiritual susceptibility." Now, while we cannot compel this, we can to some extent induce it. Here is the value of the *religious atmosphere* of the home, of religious services, the prayer-meeting, etc. Bring souls under the influence of them.

Christians, in such ways as these, can lend themselves to the inducing of the great spiritual change. They cannot bring about the change itself. They can, however, bring about conditions favoring the change.

MAY 11-16.—THE MOURNING COMFORTED.—Matt. v:4.

What benediction here! What a chasm between the Saviour's speech and the usual worldly speech! His thought is new thought. His words are new words. Blessed is the man girt with strength and rich in self-resource, says the world. Blessed are the poor in spirit, says the Master. Blessed is the pushing, self-assertive man, says the world. Blessed are the meek, says the Master. Blessed are those for whom times are bright and whose praises are on every tongue, says the world. Blessed are they which are persecuted for righteousness' sake, says the Master. And in our Scripture how this difference is evident.

When, years ago, the rumor got abroad, that, sparkling amid the gravel of Southern Africa, diamonds of the first water had been found, at once crowds hastened to the charmed spot; little squares of earth changed hands for fabulous values; men dug, sifted, toiled for the bright treasures. What is that but a picture of the world? What is the world but

a motley crowd of seekers for the diamond happiness? Wealth cries out, the diamond is in me; and men stop at no toil that they may gain wealth, and so secure it. Pleasure declares, the diamond is in me; and men riot in pleasure after it. Influence, Position says, the diamond is in me; and men scruple at nothing to mount for it a political or social throne. But yet their hearts are sad, their eyes dimmed, and their hands are empty of the diamond.

Every heart has its sorrow. Every house has its skeleton in the closet. What the old Egyptians used to do—place a skull upon their feast-boards that they might be reminded of their mortality—is being done in some way or other over and over again. Some death's-head grins at all our feasts. Oh, if we could only *get out of* sorrow, men are saying; if we could only thrust ourselves into other circumstances! Well, men try all sorts of change of circumstance. Sometimes they think they have really grasped the diamond. Then, how often, does their diamond turn out to be, like many of those found there in South Africa, sparkling but valueless quartz.

But now Christ comes and stands amidst sorrow, and calls *that* blessed. He says the place to look for comfort is within your sorrow; the real diamond lies there in the darkness; sorrow is the path to comfort. "Blessed are they that mourn, for they shall be comforted." Ah, it is a most sweet thing for one who mourns to catch the music of this Beatitude, and be assured that his very mourning is something blessed.

But of all sorts of mourning is this true? In 2 Cor. vii : 10 we are told, "but the sorrow of the world worketh death." There is an unblessed mourning.

(a) There is the unblessed mourning of a *fretful* discontent. It had been overcast all day. Suddenly the sun shone through a cloud, and a

little patch of sunshine brightened the corner of the carpet. Immediately dog Tray got up, and with a wise look, trotted to the bright place and laid himself down in it. "There's true philosophy," said one; "only one patch of sunshine in the place, and the sagacious little dog walks out of the shadow to roll himself in the brightness." Two gardeners had their crops of early peas killed by the frost. One of the gardeners fretted and grumbled. He visited his neighbor some time after, and was astonished to see another fine crop growing. "Why, how can that be?" he asked. "These are what I sowed while you were fretting," said his friend. "Why, don't you fret?" "Yes, but I put it off till I have repaired the mischief." "Then there is no need to fret at all," "True," said the other, "that's the reason I put it off." And when, moping with discontent, I would not see and use the little spot of sunshine; when, because the frost had bitten, I would not bravely do the next best thing I could, but allowed my heart and strength to be consumed by a cancerous upbraiding of Providence, I have found that there is indeed no beatitude in a fretful discontent.

(b) There is the unblessed mourning of *envy*. While discontent is anger at Providence, envy is anger at the fortune of another. There is no beatitude in such mourning.

(c) There is the unblessed mourning of *wounded vanity*. When the "ego" gets so swollen that it shuts out vision of everything else, in the shadow which then falls on one, chill and drear, there can be no beatitude.

But—

(a) Mourning *for sin* is a mourning blessed. Consciousness of sin, the meanness of it, stain of it, horror of it, has blessing in it. For such godly sorrow forces us to the forgiveness and justification possible for sinners through Jesus Christ our Lord.

(b) Mourning because of the *struggle* against the remaining sin in us, though we be forgiven, is blessed. For that forces us to lay hold of the sanctifying strength and indwelling of the Holy Spirit, through which we can be conquerors.

(c) Mourning because of *Providential dispensation* or chastisement is blessed, if it force us to submission and loyalty to Him who doeth all things well. "Before I was afflicted I went astray," sings the Psalmist.

(d) Mourning for the *transitoriness* of this poor world has blessing in it, for it makes us more thoughtful of, and longing for, that heaven which is the soul's real home.

MAY 18-23.—SECRET PRAYER.—
Matt. vi. 6.

God is the only unconditioned. God is the only being all whose springs are within Himself. God hangs not on anything outside Himself. God is self-existent.

But all other life than God's is conditioned. It depends. It must get nutriment outside itself. It must seize upon and fit itself into the conditions appropriate to itself. To do this is its only chance for being and for growing.

So, also, the Christian Life falls within the great law that it is dependent, not on itself, but on the conditions appropriate to it. It can only be and grow as it seizes on and adjusts itself to the conditions fitted to and nurturing it.

The Christian Life is a life in God. For ye are dead, and your life is hid with Christ in God. Other life roots itself in other soils—in places, in pleasures, in praises. When these fail the life fails with them. The Christian Life thrusts itself back into God. The inspiration of the Christian Life is by the breath of God; the nourishment of it is by the truth of God; the growth of it is by the inpouring of the love and peace and power of God.

So the Christian Life is conditioned on that which keeps the union with the Divine constant, close, open. The branch is nothing without the vine. Now that upon which the healthfulness, closeness, openness of this union with the Divine is conditioned is Prayer. We can only remain in union with Christ as we maintain communion with Him. The soul must reach into His fulness; be sensitive to His controllings; keep open an unhindered channel for the inflowings of His life.

Prayer is the way of doing this. The Christian Life is then conditioned upon Prayer. Prayer is that without which the Christian Life cannot be. And, in proportion to the depth, sincerity, earnestness of Prayer, will be the reach, strength, fruitfulness of the Life. A man may profess to be Christian and yet be prayerless; but a man cannot *be* Christian and be prayerless. Our Scripture is the rule for Secret Prayer. The symbol of Secret Prayer is the "shut door."

First—What the shut door is to shut out.

(a) It is to shut out the *outward*. "I feel," says Robert Cecil, "that all I know and all I teach will do nothing for my soul if I spend my time as some people do, in business and company. My soul starves to death in the best company, and God is often last in prayers and ordinances. 'Enter into thy closet and shut thy door.' Shut thy door means much. It means, shut out not only nonsense, but business; not only the company abroad, but the company at home; it means let thy poor soul have a little rest and refreshment, and God have opportunity to speak to thee in a still, small voice, or He will speak to thee in thunder."

(b) That shut door is to shut out *Hurry*. The soul needs time for Secret Prayer.

(c) That shut door is to shut out *conscious sinning*. If I regard in-

iquity in my heart the Lord will not hear me.

(d) That shut door is to shut out *Indolence*. "Believe me," said Coleridge, "to pray with all your heart and strength; with the reason and the will; to believe vividly that God will listen to your voice through Christ, and verily do the thing He pleaseth thereupon—that is the last, the greatest achievement of the Christian warfare on earth."

Second—What the shut door is to shut in.

(a) *God*. Robert Burns lamented he could not "pour out his inmost soul without reserve to any human being without one day repenting his confidence." True. But no one ever repented the most open disclosure of the self to God.

(b) *Yourself*. With what is yours—besetting sins; temptations; troubles; infelicities; perplexities; annoyances; the greatest of them; the least of them.

Such Secret Prayer, behind the shut door, God will openly reward—in the evident peace, strength, purity, nobleness, such communion with God must lend the life.*

MAY 25-30.—THOUGHTS, LOOSE AND WANDERING.—1 Peter i: 13.

The figure is Oriental. The Orientals wore a loose and flowing robe, which, dangling about the feet, hindered swift, straight motion. When they would move quickly and with precision, they must needs gather the trailing garment into the girdle about the waist. You remember how the children of Israel were commanded to eat the Passover. The Passover was the door of their deliverance. The lamb slain, and roasted whole, they were to eat, How? Standing, with travelling staff in hand, *with loins girded*. A

*See also more extended study along this same line in my little book, "Hints and Helps for the Christian Life"—Chapter, "The Shut Door."

journey was before them. They were to *go forth* from Egypt. On that journey no trailing robes were to hold them back. A definite aim was theirs—to leave Egypt and march toward freedom and nationality. They were to be harnessed toward that aim. Robes, trailing, flowing down and out, catching at stones, sweeping up sticks; robes to be trodden on, and so the cause of stumbling, might do for the smooth floors of Pharaoh's palace, might do for the even paths about their villages—but they would not do for men *on the march*. With *girded loins* they were to go forth.

So, before these Christians to whom Peter wrote, there was an aim. They were to be sober; to hope to the end; to be obedient children; to refuse to live after the fashion of their former heathen lusts; they were to be holy, since He who had called them was holy. A shining and gracious aim was theirs. And there was but one way for them to reach it—wherefore toward this aim, *gird up the loins of your minds*, says the Apostle. Thoughts, loose and wandering, thoughts heedlessly trailing over this thing and that; allowed imaginings of your former heathen lusts; the robes of your minds unbound, and let down to flow over whatever they may list—such ungirded thoughts will be as hindering to you, O Christians, as would have been the loose robes of the Israelites on their desert march. Girded thoughts are what you need.

All this is very close and practical. Here is a young man who has come to the consciousness of life's meaning and solemnity. "Ah," he says, "I must be sober; I must take for my life a strong and noble aim." But how may the young man make real and actual such aim? Here our Scripture comes in. By girded thought; not by thoughts loose and wandering.

First—What ungirds thoughts?

(a) Pleasure as an end for life un-
girds them. *Duty* is the sacrifice for
the great altar of the life, and pleas-
ure—recreation—is to come in only as
it helps us lay that sacrifice, more
constantly and worthily, upon that
holy place.

(b) Aimless and frivolous reading
ungirds thoughts.

(c) Bad associations, also, ungird
thoughts.

(d) Neglected Bibles and neglected
secret prayers ungird thoughts.

(e) Carelessness of attendance on
religious services un-
girds thoughts.

(f) Sunday secular newspapers un-
gird thoughts.

Second—What girds thoughts?

(a) A high and determined purpose
girds them.

(b) Quick decisions for the Right
gird thoughts.

(c) Love for the true and good girds
thoughts. The best and most help-
ful girdle for the thoughts is passion-
ate devotion to the personal Christ.

ASCENSION DAY AND PENTECOST.

(Selections from the German.)

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

Ascension Day a Festival of Faith.—

Luke xxiv : 50-53.

GLORIOUS facts are revealed in
these verses. They can be compared
with the starry heavens; each
fact more glorious than the preced-
ing; the longer we look and con-
temple, the greater is the abun-
dant of rich truths here opened to
our view. The ascension Gospel is
one of comforting importance, of
powerful effect, and deep and earnest
significance. It is—

I. THE REAL FESTIVAL OF FAITH;
which fact is recognized. (1) In its
significance for us, namely, that we
learn how *heaven has been opened
for us*, as it is our Saviour who has
entered heaven; and (2) in its effects
in us, namely, that *it opens our
hearts for heaven*, for heaven is the
place to which our Saviour has been
exalted. The Saviour, first, led His
disciples to Bethany, but only after
He had passed through Gethsemane
and Calvary. This emblematic of
His way of leading man's soul, first
through the valley of humiliation
and recognition of sin. But, then,
He blessed them, which is emblem-
atic of His grace given by faith to
those who have learned to look for
help to Him alone. Faith looks only
to the outstretched hand of the Sav-
iour. Then, further, He departs to

heaven; indicating what shall be
the reward of those whose faith
has made them His. His own as-
cension, the certain assurance that
where He is, there those too shall
be, who are His own.

II. THE SUBJECTIVE EFFECTS OF
THE ASCENSION GOSPEL, namely, that
it unlocks and prepares our hearts
for heaven. (1) The apostles *wor-
shipped* Him, indicative of how their
hearts had been opened to a recog-
nition of His true character and
work. (2) They returned to Jerusa-
lem, *with great joy*; their hearts
and lives were filled with the full
joy of confident faith. (3) They
were *continually in the temple
blessing God*; their lives thus be-
came one of constant *devotion, con-
secration, and service to Him*.—*Theo-
dsius Harnock*.

Sermon Sketches on the Gospel Lesson for Ascension Day.—Mark xvi : 14-20.

WHAT does the Ascension of the
Lord signify?

1. The only worthy conclusion
of His life on earth.

2. The all-supporting corner-stone
of His life in heaven.

The Ascension of the Lord, the
glorification of the Lord.

1. As a Prophet.

2. As a High Priest.

3. As a King.

The glory of the Lord on His Ascension Day.

1. He is raised up to heaven.
2. He sits at the right hand of the Father.

All things are fulfilled in the Lord's glorification.

1. His disciples go out to the ends of the earth.
2. He himself takes possession of the heaven of heavens.

How does the Lord depart from his disciples?

1. He upbraids them for their unbelief.
2. He gives them His last commands.
3. He comforts them with great promises.
4. He remains with them by His word and wonders.

How the Lord's departure can comfort us.

1. That He has left us faith, through which we can overcome the world.
2. That He is sitting at the right hand of the Father, and that through Him we too can come to the Father.

The way through Christ to Eternal Bliss. It leads:

1. Through Repentance.
2. Through Faith.
3. Through work in Love.

The Earth in the Light of Christ's Ascension is—

1. A school for faith.
2. A place full of promises.
3. A temple for God's honor.

Heaven in the Light of Christ's Ascension is—

1. Highly exalted above this earth.
2. Opened for this world.
3. Has come down to this earth.

The Testament of the Lord in ascending to heaven.

1. It consists of the saving Gospel to all men.
2. It consists of wondrous powers in the believers.—*Nebe.*

Sermon Sketches on Gospel Lesson for Pentecost.—John xiv : 23-31.

WHAT kind of a gift is the Holy Spirit? It is—

1. Exceedingly rich in promises.
2. Most necessary to man's spiritual needs.
3. The most certain gift.

The Holy Spirit the greatest of gifts. For He—

1. Seals our covenant and communion with God.
2. Teaches us the word of God.
3. Gives us the peace with God.
4. Keeps us in obedience to God.

The Holy Ghost as the fulfilment of God's promises.

1. He causes us to love the Lord and keep His commandment.
2. He is the means through whom the Father comes to us and dwells within us.

The gift of the Holy Ghost.

1. He who loves the Lord receives this gift.
2. Joy and peace he receives with this gift.
3. This gift he receives from the Crucified Lord.

The Holy Spirit the Spirit of the Lord. For—

1. He comes to all who love the Lord.
2. He will tell us only those things which the Lord has spoken.
3. He gives us the peace which only the Lord can give.
4. He awakens in us the joy which only the Lord can bestow.
5. He creates in us the obedience, in which the Lord alone is the ideal.

The Holy Spirit the true Comforter.

1. On account of the Lord's departure.
2. On account of the foolishness of our own hearts.
3. On account of the world's enmity.
4. On account of Satan's attacks.

What kind of a Spirit is the Holy Spirit?

1. He is a Spirit of Love.
2. He is a Spirit of Knowledge.
3. He is a Spirit of Peace.
4. He is a Spirit of Joy.
5. He is a Spirit of Obedience.

The Holy Spirit not a Spirit of this world. For—

1. He separates the faithful from the world.
2. His presence arouses the world against the believers.
3. He overcomes the world through the believers.

The Pentecost Christian truly a happy Christian.

1. He is in communion with his God.
2. He is firm in adhering to God's word.
3. He is fearless over against the world.
4. He is victorious over the princes of this world.

The Christian without the Spirit of God a wretched creature.

1. He is without communion with God.
 2. He is without the light from God.
 3. He is without peace from God.
 4. He is without love from God.
- Nebe.*

Pentecostal Thoughts.

THE COMFORTER.

IN the time of early and deep sin, Noah's birth was hailed as that of a comforter (Gen. v : 29). The comforter expected was not one of words, but of the salvation of the Lord. This hope was fulfilled, but not entirely, and in its completeness, but in a manner prefiguring its complete development. The rainbow covenant after the deluge was a comfort, the blessing of which extends to all eternity. It gives men the assurance of the inauguration of a period of grace after the day of wrath, a time of pardon, patience and long suffering of God (Acts xvii : 30; xiv : 17; Rom. iii : 26). Noah is the first mediator of sacred

history, a mediator of comfort. "Comfort" is one of the fullest words in Sacred Scriptures. Jehovah as the Deliverer of his people is also the Comforter (Isa. xlix : 13; lii : 9). And the Servant of Jehovah, the Mediator of Salvation, declares it as His calling to comfort the sorrowful (Isa. lxi : 2). Noah is a forerunner of this great Comforter. The word itself is an old synagogal name for Messiah. Jesus virtually calls himself a Paraclete (John xiv : 16). The office of the "other" Paraclete is thus to take the place and perform in the hearts of men the realization of the salvation of Christ.—*Delitzsch.*

THE SPIRIT'S WORK.

We should all learn to know what is the office and the work of the Holy Spirit, namely, to secure for us that great treasury beyond price, our Lord Jesus Christ, and through the Gospel to make our hearts certain that He and His work are sure. Accordingly the work of faith and regeneration within us is entirely a work of God and of God's grace, and all self-merit and self-praise falls to the ground.—*Luther.*

THE CHRISTIAN YEAR OF JUBILEE.

IN Leviticus xxv. we are informed that God established for His people every fifty years a year of jubilee or release, in which all debts were remitted, all the banished could return, all the slaves could be freed, all the family property sold must be given back. On the fiftieth day after His Resurrection, Christ has also established a great period of Release, a year of jubilee for all times, by sending His Spirit through which men learn to accept the Gospel freedom and the Gospel grace.—*Johann Gerhard.*

THE LORD'S GARDEN.

The church is the garden of the Lord. As in Song of Songs iv : 16, the wind of the Lord is asked to blow upon the garden, so that the spices thereof may flow out, so the Spirit of

the Lord is in the church, the agency that regenerates and gives to the believers the power to spread the sweet spices of Christian conduct and work. The Spirit is the source of comfort and strength, of growth and prosperity in this garden of the Lord. He is rain and sunshine, light and warmth.—*Gerok.*

WHAT THE SAVIOUR PROMISES.

Christ promises His disciples to send them His Holy Spirit. From

this can be seen what Christians have a right to expect from Christ, namely, not temporal gifts and goods, not earthly treasures, not honor and station in life, but the Holy Spirit and spiritual blessings in abundance.—*Evangel. Harmonie.*

THE MOST PRECIOUS POSSESSION.

Christian faith, the gift of the Holy Spirit, is the most precious possession of the human heart.—*Tholuck.*

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

BY TALBOT W. CHAMBERS, D. D.

The King who is also Priest.

NO. XXIX.—THE ONE HUNDRED AND TENTH PSALM.

THE title ascribes this Psalm to David, an ascription which is confirmed by its internal character, its laconic energy, its martial tone, its triumphant confidence and its resemblance to other compositions of the son of Jesse. Besides this is the testimony of our Lord, who not only calls it David's, but founds an argument upon it, the whole force of which depends upon its having been composed by him (Matt. xxii : 43; Mark xii : 36; Luke xx : 42). The Apostle Peter at Pentecost expressly quoted it as David's (Acts ii : 34).

It is a counterpart to the second Psalm, completing the prophetic picture of the conquering Messiah. That set forth the kingdom of the Anointed One as confirmed by a divine decree; this assumes that kingdom as established, and connects it with his Priesthood which is formally proclaimed, and its perpetuity ensured by a divine oath. This is the central point of the lyric, to which all the rest is either introductory or supplementary. The Psalm is more frequently cited by the New Testament writers than any other single portion of the older Scriptures. The seventh chapter

of Hebrews is simply an inspired commentary upon the fourth verse. The early Jewish writings quoted nearly every verse as referring to the Messiah, though the Rabbis of after times (Rashi, Aben Ezra, Kimchi) abandoned this interpretation. But the application of the Psalm to any mere human rules is absurd. There is no instance in all Hebrew history of a monarch who became also a priest, much less of one who obtained a perpetual priesthood. Nor did any one share the throne of Jehovah, or obtain the complete subjugation of foes here predicted.

The oracle of Jehovah to my Lord,

"Sit Thou at my right hand,
Till I make Thine enemies Thy footstool."

The rod of Thy strength Jehovah sendeth from Zion;

Rule Thou in the midst of Thine enemies.
Thy people are most willing in the day of
Thy host, in holy attire;
From the womb of the dawn, Thou hast
the dew of Thy young men.

Jehovah hath sworn, and will not repent,

"Thou art a priest forever after the
order of Melchizedek."

The Lord on Thy right hand

Crusheth kings in the day of His wrath.
He judgeth among the nations;
He filleth them with dead bodies;
He crusheth their heads over a wide
region.

He drinketh of the brook by the way,
Therefore he passeth on with uplifted
head.

The opening word of this spirited

lyric indicates its peculiar character. It is the term almost always used to denote an immediate divine utterance. The utterance here is an oracular address to David's Lord, *i. e.*, the promised Anointed One on whom his and his people's hopes were centred. Jehovah bids this personage take His seat at His right hand, not merely as a place of honor; but as implying a participation in His power, of which the right hand is a constant symbol. This clause is the basis of the numerous passages in the New Testament which represent Christ as exalted to the right hand of the Father (Ephesians i: 20; Heb. i: 3, etc.), angels, authorities and powers being made subject to Him. This exalted position, on the same throne with Jehovah, He is to hold till His enemies are made His footstool, *i. e.*, are completely and forever subjugated. What will follow then is not stated, but may be learned from First Corinthians (xv: 24-28), where the Apostle seems to build on this verse although he does not quote it expressly.

In the next verse the Psalmist addresses the Messiah directly. He tells Him that His strong rod (not *sceptre*, as the word is by some rendered, a meaning which it never has and for which the language has another term), His rod of discipline and correction, by which foes are to be subdued, shall be sent forth by Jehovah out of Zion, considered as His earthly residence, the seat of the theocracy; thus showing clearly that Jehovah acts not only for Him, but in and through Him, for the overthrow of His enemies. Hence, the poet calls on Him to take the dominion and rule, even though hostile powers surround Him and threaten His dethronement. These will prove no obstacle, nor can there be a doubt of the result.

The certainty of it is still farther secured by the character and num-

ber of Messiah's followers. It is not an army of mercenaries. There is no need of a conscription; they stream toward the royal banner from every direction. They are free-will offerings. By a spontaneous movement they come to consecrate themselves to service in the day when the host is put in battle array and mustered for the onset. They come, too, not with coat of mail and battle-axe, but in holy attire, with allusion to the sacerdotal dress. They are clad in sacred vestments, because they are servants of a priestly King, and belong to what was called by the Lord "a kingdom of priests" (Ex. xix: 6). In Jehoshaphat's war with Ammon and Moab (2 Chron. xx: 21), the Levite singers went out before the army praising God "in holy vestments," but in this case all the people without distinction wear the sacred dress. All are priestly soldiers, like the heavenly hosts of the Apocalypse (xix: 14), who follow the word of God, and are "clothed in fine linen, white and pure." Nor are these few in number or worn with age, but in number and character and vigor resemble

dew drops which the sun
Impearls on every leaf and every flower.

From the womb of the dawn there come in perpetual succession youthful warriors who delight to uphold the royal banner.

There follows in the next verse the essential point of the whole lyric, the perpetual priesthood of Messiah united with a perpetual kingship, both secured by the oath of Jehovah himself. The importance of the fact is indicated by the solemnity of the way in which it is introduced. The indefinite expression *a priest* describes the office in itself considered without reference to temporary distinctions and gradations. The added particular that it was after the manner of Melchizedek means that it was a combination of

the regal and sacerdotal offices, such as existed in the old Canaanitish king to whom Abraham paid homage. In the Jewish state the two offices were kept distinct. This verse is made the subject of elaborate comment in the Epistle to the Hebrews (chap. vii), the author of which dwells at length upon the oath which founded the priesthood, upon the perpetuity of the office and upon the want of hierarchal succession. The royal conqueror, unlike any other occupant of the throne of Israel, was also a priest who made atonement for the sins of his people. To find a parallel the Psalmist had to mount up to the patriarchal age. The same unique combination is found in Zechariah (vi 13), who, describing the man whose name is the Branch, says that "he shall be a priest upon his throne." It is not of the least consequence to know anything more of Melchizedek than Genesis tells us. The facts that he suddenly appears on the scene and as suddenly vanishes; that nothing is said of his genealogy and birth, nor yet of his death; that he had no known predecessor in office and no successor, and that the one act of his life was to bestow his priestly benediction on the heir of the promises, made him a wonderfully expressive type of Him who had a perpetual priesthood, one that was unique and real, that had no dependence upon pedigree, and stood alone in its functions and its efficacy.

Immediately after the announcement of Messiah's priesthood, the Psalm resumes its martial tone. Before, the might of the king and the character of his army were described; now we see the conflict and the victory. The Lord—who in this case is Jehovah—stands on Messiah's right hand as His defender and upholder. The apparent solecism of placing both the Father and the Son each at the other's right hand (cf. verse 1) is obviated by the consideration that

the terms are figurative and simply indicate the mutual relations of the parties. The consequence of Jehovah's support is that Messiah crushes not merely ordinary men but kings, and the subjects they represent. He inflicts a mortal blow, one from which there is no recovery. The past tense is used in this verse, the result being so certain that the poet looks upon it as already accomplished.

In the 6th verse, by a sudden turn, Messiah is spoken of in the third person. He exercises supreme control, as judge, over nations. If they resist Him they fall in slaughtered heaps over a vast extent of country, heads or princes being overthrown with all the rest. The original text here is so laconic as to admit of very diverse interpretations of words and clauses, but the general sense is clear and certain. It points to an unlimited conquest on the part of the priest-king, all earthly principalities and powers being made subject to Him.

The closing verse is an exquisite touch drawn from an oft-repeated experience of soldiers on the march, parched with thirst and consumed with heat, as we see in the case of Samson, when, after slaying heaps upon heaps, he was sore athirst (Judges xv:18), and cried to Jehovah, "Thou hast given this great deliverance into the hand of thy servant; and now shall I die for thirst?" God heard him and cleft a spring in Lehi for his relief. In like manner, David paints the conqueror as wearied with the battle and the pursuit, but not suffered to perish through exhaustion. A brook by the way revives him, and he passes on with uplifted head, continuing his work with new vigor and pressing forward to a complete and final triumph.

The Psalm is peculiar in setting forth Messiah as a priest upon his throne. He is a real priest, one that

makes atonement, intercedes and blesses, and as such meets all the needs of sinful men, because He is a King, and can give effect to His sacerdotal functions, applying the merits of His sacrifice, and actually bestowing the blessing which He pronounces. And all this forever. Christ neither has nor needs a successor. His is an unchangeable priesthood.

Again, Messiah's followers are like Himself, wearing holy attire—an emblem of their cause and character. It is not a kingdom of this world to which they belong, but one heavenly and divine. They wear its uniform and seek to express its spirit. Nor are they in any sense hirelings, but rather volunteers, eager to obey and glorify Him whom they call Master and Lord. Napoleon truly said, "My armies have forgotten me even while living, but Christ has left the earth, and at this hour millions of men would die for Him." The strength of His cause lies in the character of His followers and the fulness and freeness of their consecration. A host made of such materials cannot be overcome, for it is perpetually renewed from the womb of the dawn.

Once more, the final result is sure. Messiah leads forth judgment to victory. All foes are to perish. The appurtenances of ancient warfare, captured kings and slaughtered heaps, only indicate the thoroughness of the conflict and its predetermined result. Forward the royal standards go, and the issue is not uncertain. The priestly King must reign till all enemies are made His footstool, and the whole earth acknowledges His rightful supremacy.

New Exegesis Required by New Discoveries.—No. 2.

BY REV. HOWARD CROSBY, D.D.
EBENEZER.

IN the March number of this REVIEW we endeavored to state the new view of the miracle of the sun

and moon in Joshua's battle, as evidenced by our new knowledge of the topography. There is another important position in that same vicinity which we think has been suggested by late discoveries. We refer to that of Ebenezer.

Ebenezer was simply a stone set up by Samuel to mark the place where Israel routed the Philistines by the gracious help of God. The meaning of the word is simply "stone of help," and the stone was probably a huge oblong one, set in the ground and standing upright, without any inscription or carving whatever upon it. It was what is called a *menhir*. It may yet be found under the soil, but it would not be strange if such a stone should have been broken up for building purposes in the course of three thousand years.

This battle-ground of Ebenezer had been the scene of a previous battle, probably twenty years before, in which the Philistines had routed the Israelites, and it would seem that during these twenty years the Philistines had held Israel under their control, a control terminated by the second battle of Ebenezer, for which success Samuel erected the stone. Of course, the name Ebenezer as applied to the first battle (1 Sam. iv: 1) is prophetic. The Philistines had several roads by which to invade Israel, the principal one being either by Bethshemesh or by Bethhoron, where the remains of the Roman roads show the best routes of entrance into the mountain country. As Mizpeh was the place where Israel was holding its grand assembly under Samuel (1 Sam. vii: 5), which aroused the Philistines to a new movement as against an incipient rebellion, and as Mizpeh certainly lay near Jerusalem and is best sited at Neby Samwil, we must suppose that the invasion of the Philistine army was by the Bethhorons, which would bring them on to the plain lying between Beitunia and Neby Samwil.

When the assembly (doubtless an armed assembly) at Mizpeh (Neby Samwil) heard of the Philistine approach, they rushed down into the plain to the west of the hill of Gibeon (El Jib) and there met the advancing host. Here God gave them the victory, which freed Israel from the Philistine yoke for (probably) fifty years.

Now, just at this point, has been found a spot called *Bir 'Azeir*, which is generally interpreted "Well of Ezra," but 'Azeir means not only Ezra, but also Ezer or "help," and *Bir 'Azeir* is "Well of help." What is more likely than that the well

takes its name from the stone which formerly stood by it, and which may yet be dug up near it?

If we are right in this conjecture, the Shen ("Tooth") would be the sharp crag at the head of the Beth-horon pass, and Ebenezer would be about half-way between that and Mizpeh (1 Sam. vii: 12).

This same battle-field was the spot where, 300 years before, Joshua had defeated overwhelmingly the united host of Southern Palestine (Josh. x: 11). It is very possible that the Beth-car of 1 Sam. vii: 11 is the same as Beth-horon.

EUROPEAN DEPARTMENT.

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

The Doctrine of Inspiration.

MANY German theologians are tired of the exclusively critical and negative tendencies now so prominent in biblical studies. Besides the negative they want also positive results, and they think the time has already come when the work of construction ought to be vigorously prosecuted. Prof. Wendt of Heidelberg, in his *Lehre Jesu*, claims that "on the basis of the critically sifted accounts of the Gospels, we can gain a very clear picture of the teachings of Christ, not only distinct in outline, but also in detail." In his book he proceeds to give what he regards as the unquestionable teaching of Christ. He is by no means alone in believing that a consistent view of the actual doctrine of Christ can be given much better since than before the critical process.

Not less interesting is the fact that amid the negative attitudes toward inspiration efforts are also made to get a positive doctrine on the subject. In the *Kirchliche Monatschrift*, one of the orthodox journals, a writer, Friedrich Bethge, says: "Although we still have advocates of the old orthodox doctrine of the verbal inspiration of Scripture, there can hardly be a doubt that by

far the majority of positive theologians no longer accept that doctrine, but adopt a view of inspiration which seeks to be more just to the human side of the Bible." He thinks the latter view far more likely to convince the left school of the divinity of Scripture, "while the advocates of verbal inspiration seem to them sophists, and their arguments are without effect." It is evident that much is yet to be done in order to give the divine and human elements in revelation their proper place. Hence our writer says, "An important task is now given to positive theology. The union of the divine and the human has not yet been clearly formulated; and theology is at present more intent on repelling unjust attacks, than in doing the positive work of construction." He gives the following hints as guides for the formation of a positive doctrine of inspiration:

"1. Jesus Christ is the only centre from which the doctrine of inspiration can receive its light.

"2. Jesus Christ is the motive and the end of the holy Scriptures of the Old and the New Testament.

"3. Jesus Christ is the highest and the final revelation of God.

"4. Jesus Christ is the absolute

religious truth, and as such He is an unconditional authority.

"5. There is in Jesus Christ nothing which comes in conflict with the absolute or relative truth in heavenly or earthly things.

"6. The value of the other biblical accounts is to be estimated by their remote or near relation to the person and the religious views of Jesus Christ. Jesus Christ is the only canon in the canon.

"7. Since Jesus is the motive and aim of the old Testament, all in it is valuable in proportion as it foreshadows His person and His truth.

"8. The historic elements in the Old Testament are in so far correct as they indicate the preparation for the coming of Christ. Whatever lies outside of this sphere must be made subject to historical criticism.

"9. Jesus Christ did not come to bring a knowledge of this world, but to redeem the world. The writers of the New Testament were not elevated by Him above the knowledge of this world prevalent at that time.

"10. The Spirit was given to Jesus Christ above measure; but neither this Spirit nor absolute religious truth was given to the disciples in equal measure as to Christ.

"11. No disciple was able to comprehend the entire fulness of Christ, but each gives it only in part. The disciples must therefore complement one another, and all must be taken together.

"12. Jesus Christ brought His disciples to such an understanding of His person and work, that a false historic picture of Him by them is excluded.

"13. Whatever transcends the sayings of Jesus must attest itself as true by the fact that it glorifies Christ and exalts the Christian.

"14. Separate doctrines are to be accepted in so far as they do not conflict with the total view of Christ and His disciples.

"15. The authors of the New Testa-

ment were developed directly or indirectly by Jesus Christ so as to become religious and moral ideals of humanity.

"16. The value of their literary activity depended on the correctness, the depth, and the power of their moral and religious relation to Christ.

"17. Their literary products are the result of their highest devotion to Jesus Christ and His church; they are the culmination of their religious personality.

"18. The highest exaltation into the sphere of Christ's life and light is an effect of the Spirit of God which governed them. And that is inspiration."

Total Abstinence on the Continent.

It is a highly significant fact that many physicians on the Continent have become strong advocates of total abstinence, because their study and experience have convinced them that alcohol, even in moderate doses, is injurious to the human system. They are not actuated by religious principles, some of them even being atheists; but their investigations and their medical practice have shown that moderate drinking works disastrously on the physical, mental and moral constitution, besides being a temptation to excess either to the moderate drinker or to those whom he influences.

One of the latest utterances is by a Swiss physician, in the socialistic journal *Neue Zeit*, in which he presents weighty reasons why the laborers should be total abstainers. Among other things he declares, that while Penzoldt held that alcohol promotes digestion, six later authorities have come to the opposite conclusion, namely, Kretschy, W. Buckner, Schuetz, Biksaly, Massanon and Kilkowicz. That alcohol has a deadening effect on the ganglia aiding the psychical functions, the writer thinks hardly needs any

proof. One need but look at those who drink in society to learn from their conversation, from the character of their thoughts, from their lack of self-control, and from their conduct, especially toward ladies, in order to be convinced that alcohol does not increase the power of thinking. Alcohol diminishes the power of psychical self-restraint, and this accounts for the apparent increase in the flow of thoughts.

The plea that laborers need alcohol is shown to be a monstrous falsehood. "Many whalers go to sea without a drop of spirituous liquor on board; neither did the Austrian North Pole expedition take any, and yet the results, so far as health of the members is concerned, were excellent." So far is alcohol from being a necessity for the laborer, that it is his worst enemy. It makes him insensible of his real condition, and robs him of the energy and endurance to rise out of his misery. "In Germany, alcoholism has made frightful progress within the last decades. And the masses, together with their descendants, physically and morally degenerated through alcohol, may still furnish good material to be used by a society of capitalists for their own ends, but it is not human material from which the ideal socialistic state can be formed." It is thus argued that the socialists must refrain from the use of alcohol, or it will be their ruin.

Moderate drinking is declared by the physician no means for rescuing drunkards, and he appeals to medical practice in confirmation of this statement. Just because moderate drinking cannot do it, total abstinence societies are everywhere pushing to the front. The weakness of human nature, known best of all to the physician, makes the alcohol problem so difficult. "In this is the essence and the difficulty of the alcohol question, that by nature and by training the majority of men show

little ability to govern their animal propensities even in normal situations, while in unfavorable circumstances they give unbridled license to their passions; that is, they become almost of necessity the victims of every kind of excess."

The poverty, the misery and the helplessness produced by alcohol are convincing proofs that alcohol should not be touched by the laborer. "Were any one to declare that under present economic conditions total abstinence is impossible for the laborer, he would be guilty of the charge that he states what he knows to be a falsehood." Spirituous liquor is not a worthy means of recreation; it tends to put man on a level with the brute. If laborers want to rise above mere machines, they must learn to seek their pleasure in a more rational way than in alcohol. He thinks it idle to discuss the question whether alcohol in small doses as a means of pleasure is injurious or not. "It is a fact that men cannot be moderate. Whoever fails to see that, does not know the history of the war against intemperance. Every one says, 'I am temperate.' And yet every moment another victim of delirium tremens enters the insane asylum."

Still more significant is an Appeal for Total Abstinence, which among its numerous signers from all parts of the Continent contains the names of many physicians. Immoderate drinking is said to be proved by science to work on the system like poison, in many respects similar to arsenic, producing debility, disease, and death. As a narcotic, alcohol works effects similar to those of ether, chloroform or morphia. The evils of this poison in excessive drinking are being more and more recognized. The results are poverty, misery and a ruined constitution.

But the evils of moderate drinking are not so apparent, and for this reason many are not aware of their

existence. Our drinking customs are so powerful that all are in danger of being controlled by them. But should not the weak be considered who are led to destruction by the example of others? It is, however, a serious mistake to suppose that moderate drinking is promotive of health and strength. Alcohol is not nourishment, and cannot be made to take the place of healthful food. "But even if we suppose that for the wealthy and for those of strong will the moderate use of alcohol is harmless, still the weaker ones should not be subjected to constant temptation."

For these reasons those signing the Appeal have united for the purpose of opposing the social drinking customs. They want to prove that total abstinence is more promotive than moderate drinking of the real joys of life and of intellectual vigor. "They want to show that the enjoyment of life which is the product of the mental activity of an unpoisoned brain is greater than that which is secured by stupefying effects; they want to show that the sociability which consists in a genuine communion of intellect does not need wine and beer in order to be tolerable. They want to prove that without the least use of alcohol as much can be accomplished as with it. Therefore, they do not place themselves on the standpoint of moderate drinking, but on that of total abstinence, and for their own sake and for the sake of their fellowmen they banish alcohol and all alcoholic drinks from all their habits and customs." The Appeal closes with the words, "We beseech all who have a heart for the future of humanity, who follow with interest the constantly growing struggle of man to secure the means of existence, to join us; for the genius of humanity will never triumph until it adopts the motto, 'We will not stultify ourselves, but we will fight.'"

Among the numerous signers are, Dr. G. Bunge, Professor of Physiology in Basle; Dr. J. Gaule, Professor of Physiology in Zurich; Dr. A. Fick, Professor of Physiology, Wurzburg, Germany; Dr. A. Forel, Professor of Psychiatry and Director of the Insane Asylum, Zurich; Dr. A. Herzen, Professor of Physiology, Lausanne; Dr. M. Schiff, Professor of Physiology, Geneva; Dr. R. Tigerstedt, Professor of Physiology, Stockholm; Dr. R. Burckhardt, Assistant in the Second Anatomical Institute of the University of Berlin; G. E. Carlsen, Chemist, Basle; L. Eder, Chemist, Vienna; Dr. K. von Ficanft, Physician, Uleaborg, Finland; Dr. J. Fodor, Physician in Vienna; Dr. Frank, Assistant Physician of the Insane Asylum, Zurich; Dr. H. Fraenkel, Physician, Lyons; Dr. A. Frick, Physician, Zurich; Dr. A. Granfelt, Physician, Helsingfors, Finland; Dr. A. Heim, Professor of Geology, Zurich; Dr. J. Lemberg, Professor of Mineralogy, Dorpat, Russia; Dr. O. Limony, Professor of Mathematics and Physics, Vienna; Dr. E. M. Hoff, Physician, Copenhagen; Dr. G. Lienge, Physician, Cormoret; Dr. J. Loeb, Physiological Institute, Strasburg; Dr. A. Ploetz, Physician, Paris; Dr. von Speyer, Director of the Insane Asylum, Bern.

To this list, which does not even give all the names of the professors and physicians who signed the Appeal, should be added many names of preachers, authors, merchants, and others who likewise signed. Whoever examines the signatures must be struck with the weight of their authority and influence. At the close, two works in favor of total abstinence are referred to for the grounds on which the Appeal is based, one by Prof. Bunge, entitled *Die Alcoholfrage*, and the other by Prof. Forel, *Die Trinksitten*.

Atheism in a Cemetery.

ON the first Sunday in February, a prominent socialist was buried in Berlin. The organ of the social democracy had made repeated appeals to the members of the party to attend the funeral, and a large crowd was present at the burial. A writer, who attended, gives an interesting and instructive account of the proceedings, and also of the final resting place of many avowed atheists. He describes the crowd as motley, some well dressed in cloth and with silk hats, while others had on their working suits, without a collar, unshaven, and smoking cigars. The speaker was chairman of the Free Religious Congregation, at whose cemetery the funeral took place. This Congregation is commonly regarded as atheistic, and not long since a meeting was held, at which the title "Atheistic Congregation" was adopted, but this was withdrawn at a subsequent meeting. The subjects discussed at the assemblies on Sunday are moral and social; religion is also discussed, but for the sake of opposing it and the Church. The chairman, an atheist, is a merchant. In his funeral address he said: "When we stand at the coffin of a dear departed one, we do not, in our grief, seek refuge in religion or in science, which here can give us nothing, but alone in our understanding and heart. Our understanding delivers us from all the errors which pious people still promulgate, and by means of which they deceive and flatter themselves as if one could leap over the abyss of death." All the comfort he had for the widow, the children, and the friends, was the reflection that the deceased, the proprietor of a restaurant and beer saloon, had been a plain, quiet man, deeply interested in the problem which now agitates the masses, namely, socialism. The deceased was glorified, and the occasion was used to abuse the faith of the fathers and to laud the social-

istic aims. As the coffin was lowered into the grave, the speaker recited a few verses to the relatives, written by the deceased, "who has now entered upon a rest followed by no life." Then the grave-diggers, in presence of the mourners, at once began to fill the grave. There was a heartlessness in the whole proceedings which is repulsive to the Christian; and the writer was convinced that such atheism cannot in the long run satisfy the people, not even the social democrats.

He was struck with the fact that quite a number of those present took off their hats as the coffin was lowered, and offered a silent prayer. Still more was he impressed with the religious instinct and the longing for immortality revealed by the graveyard itself. One might naturally expect that the atheistic, or at least irreligious, sentiments of the Congregation owning the cemetery would be expressed on the tombstones. He was surprised to find so many crosses, the symbol of Christianity. Among numerous symbols of hope and eternal life, such as are expected only in Christian cemeteries, he also saw many representations of an open Bible; and on about half the stones he found the inscription, "Here rests in God," much less frequently, "Here rests in Peace," and still less often, "Here rests," followed by the name of the deceased. There were also many tombstones with verses expressive of faith and hope. One speaks of the Creator taking the beloved to Himself; another affirms that what we love abides forever; reunion beyond death, the life in heaven, the mercy of God, and the career of the Christian on earth, are mentioned here as in Christian graveyards. What a testimony of the need of religion, and of the power of faith and hope, in the great emergencies and deep experiences of life!

Theology and Life.

So urgent and so absorbing are the practical demands now made on the individual Christian and on the Church, that scientific theology is likely to be seriously affected. In Germany there is a constant emphasis on the relation of theology to religion, on the service which theology is to render the Church, on the practical character of its teachings, and on its direct bearing on the Christian life. Theological journals have recently been established with the avowed aim of making theology a more efficient aid in meeting the religious requirements of the times.

More than in the past, theology is now pursued for the sake of its effect on life. Compared with this aim, the learned or speculative interest in it is not great. The critical problems, the historic researches, and the dogmatic developments are deemed important as the means for establishing the faith of the believer, as necessary for apologetic purposes, and because a firm basis is required for the Church and its work. The highest interests of religion and of the Christian life are at stake, and theology is asked to furnish the weapons which are to decide the great conflict.

The influence of these practical demands on theological pursuits are already apparent. Books, pamphlets, and journals are devoted to problems of the Christian life and to questions of the day. These so engross the attention of preachers that they are apt to have no time for speculation on purely learned pursuits. And theological students, heretofore supposed to devote themselves exclusively to theology as a science and to the intellectual preparation for their future calling, are now urged to enter the practical field, to study the living questions, and to work for their solution while still at the university. A serious objection is made to this in learned

circles on the ground that the students need all their time for study, that the practical work will distract them, and that their work as pastors will be so full of the immediate concerns of life, that little time will then be left for profound study. It is argued that the increased demands on the preacher make it the more necessary that the theological training at the university be as thorough and comprehensive as possible.

Formerly philosophy occupied a prominent place in the pursuits of German theological students and preachers. But now a prominent religious journal has a long article in which a preacher discusses the question, "Dare a Practical Protestant Minister have time for Philosophy?" He defends philosophical studies, since they fit the preacher to understand modern thought and to adapt his sermons to his hearers. And yet in many circles the preacher who studies philosophy is looked upon as unfaithful to his calling. This spirit necessarily reacts on the universities, and affects other than theological students. The writer says, "Let us go to the universities and inquire what the students think of philosophical lectures. Were one to ask a medical student whether he hears philosophy, he would reply in astonishment, 'What shall I do with it? I must deal with exact facts, not with such stuff. Neither have I time for it.' If one asks a law student whether he has heard lectures on natural law or has read a philosophy of law, the answer is that in the encyclopedia of law he has heard something on the subject, but that it is of no use for practical life. The theological students are in the best situation, for Albrecht Ritschl forbids the disastrous mixture of philosophy with a theology that is to serve the Church." In some cases students are required to hear philosophical

lectures, otherwise, it is said, the lecture-rooms of professors of philosophy would be nearly empty.

Yet the Protestant minister greatly needs philosophy in order to meet the materialism, the positivism, the agnosticism, and the general skepticism of the day. All the deeper problems are philosophical, and even the practical interests ultimately involve philosophy. The Catholic Church makes Thomas Aquinas the law for its philosophical inquiries and openly declares that philosophy is but the minister of theology. German Protestantism also has living theistic philosophers, as J. B. Meyer of Bonn, E. Pfeleiderer of Tuebingen, and R. Seydel of Leipzig; but they regard philosophy solely as the servant of truth, not as the minister of any particular church. Therefore Protestant ministers must make a specialty of philosophical studies, if they want to make philosophy subservient to their peculiar calling.

Overwhelming as the practical demands are, the scholarly ones are surely not less great. There is danger now of so concentrating the effort on rearing the superstructure that the deep and firm foundation, on which all must rest, is neglected. Never was there stronger reason for the most profound and most comprehensive theological scholarship. It is required for the minister's own stability in the faith, and it is required for his public ministrations and for his pastoral work. Science, philosophy, and theology have been popularized; and in their diluted form among the people they are vague, teeming with perversions, and calculated to engender conceit rather than to promote sound knowledge. To meet this half knowledge and these perverted views, the preacher needs the most thorough intellectual training. We need but mention Scripture, church history, dogmatics, and ethics, and call at-

tention to the unsolved problems, the critical inquiries, the conflicting theories, and the momentous interests they involve, in order to show the necessity of the profoundest and most persistent study. Each is a department by itself and too great even for the study of a lifetime; yet the essential elements in each are required by every preacher. Then comes science with its claims, and philosophy with its speculations. Even to the masses they have given weapons that are used against Christianity. The existence of God, the spirit as distinct from matter, the possibility of revelation and miracle, the genuineness of religion, all require proof even among the common people. And we are entitled to claim that the greatness of the practical problem is the strongest argument for the deepest study of theology.

This, German theologians, who have a mind for theology and a heart for life, realize. Hence numerous articles appear on the preacher's library, his studies, his relation to science, and the best means for meeting the demands of modern thought and of culture in general. Theological students are urged to make their work more thorough. Efforts are made to enlarge the range of their studies, particularly by adding sociology and political economy. This is opposed by some because the course already includes more than can be mastered in three years, more than can even be fairly begun in that time. But with the effort to make theological study more thorough is also connected the desire to make the theology more efficient in practical life. Especial practical training besides the scientific is advocated, say at the close of the university course, in schools established especially for that purpose, in connection with the work of some experienced pastor, or in some particular branch of Christian activity.

It is clear that a learned theology is needed as the basis and background of the pulpit. But it must be a living theology, quickened by the spiritual life of the preacher's personality. The preacher must be master of the theology, not the theology, with its abstractions and speculations, the master of the preacher. A vivified theology, deep because spiritual, and practical because deep, is now the demand. If formerly German theology was speculative and learned at the expense of the practical, now the practical threatens to thrust the learned elements into the background. Yet health means that the most efficient practice is to spring from the deepest theology.

The Intellect and Christian Experience.

So great are the problems of the day that the intellect is continually baffled in its attempts at their solution. And yet it cannot dismiss them; they seem to be innate to the mind, and the very failure of the intellect increases its anxiety to solve them. Among the deepest scholars there is a wide-spread despair respecting the answer to the mind's profoundest questions. Intellectual formulas fail us just when most needed. Hence from certainty men take their refuge in probability, and they rejoice if they find sufficient grounds for belief where absolute demonstrations are out of the question.

The difficulties and the impossibility of knowledge on the ultimate problems of the human mind have brought faith and experience into greater prominence. We may have a valid faith where we cannot mathematically demonstrate; we may experience what we cannot put into intellectual formulas. The life may demonstrate what thought cannot grasp. Faith and life thus enter as the supplement of knowledge, giving what is needed by the soul, yet not

within the comprehension of the intellect. It will be found that the most radical objection to materialism, agnosticism, rationalism, and the prevalent forms of skepticism, is that they ignore the heart and its demands, the instincts and longings of our nature, the place of faith beside knowledge, and therefore lack the true basis of morality and religion. They are one-sided, and therefore false; they forget that human nature continually transcends the limits of intellectual formulas, and that where it thus transcends it is most true to its deepest and inmost self.

Philosophical thinkers like Pascal and Jacobi have made faith the essence of reason, and have regarded feeling as the source of the deepest truth. Bauvenargues says, "The great thoughts come from the heart." Goethe held that "the chief thing is the possession of a soul which loves the truth and seizes it wherever found." As the eye is adapted to the light, so he thought the soul adapted to the truth. It is therefore evident that the soul may perceive truth directly, may feel it, beholding it immediately, as the eye does the light. This direct experience of truth was also recognized by Schiller, who affirmed that "it cannot be questioned that the experience of most persons is more correct than their reflection." The same view of the immediate perception of truth lay at the basis of Schelling's doctrine of the intellectual beholding of truth and of Dorner's doctrine of the self-authenticating power of truth. The idea is that the soul, being attuned to truth, responds to the touch of truth.

The soul may be drawn to the teachings of Christianity while the head and heart are in conflict, and where faith, as an acceptance of intellectual or dogmatic formulas, is out of the question. There is thus a religion for the soul before there is a theology for the head. Of this we

find numerous illustrations in our day. An instructive example has just come to my notice. There died, not long since, in Strasburg, Rev. Julius Dietrich. He began his theological studies at Berlin in 1838. Although agitated with doubt, he experienced, like so many others, that there is that in the Gospel which is marvellously adapted to the soul. He says: "Theology interested me more and more, but I could not believe. To my soul nothing was more attractive than theology; but I could not choose it as life's calling before I knew the truth, and even then it seemed to me that I was not fit to be a preacher. In great distress I revealed my state to Prof. Neander, who finally said to me, in a friendly manner, 'Continue to study theology.' And whenever I raised objections he simply repeated the same words." He continued his studies, but his doubts and difficulties also continued. At one time he met a preacher, whom he informed that he had indeed studied theology, but should never be able to preach. The pastor replied: "You shall at once make the attempt. Conduct the religious services to-night." He was told to say what especially interested him. The services were a success. After that he frequently took part in other meetings, and the practical work developed what he needed for faith. His own testimony is, "The truth was thoroughly experienced. God is a living God, and manifests Himself to the soul in the forgiveness of sin."

German Views of Religion in the United States.

STRANGE reports about the religious life in America are frequently given by the European press. Some of the journals seem to take delight in misrepresentations. This is particularly the case with such as oppose the efforts of American sects, as they are here called, which seek to car-

ry on evangelistic work in Germany. What is exceptional is often represented as if the rule in America; and the impression is made by some of the articles, that the sensational and the spectacular is the predominant element in our religious life. Of a free church, not subject to State control, they can form no adequate idea. Sometimes they get their statistics in a strange muddle. I have just learned from one of the most prominent religious journals that Canada now has 48,000 Protestants, while fifty years ago there were only 50! It is common to look upon the German churches in America, which keep up the traditions of the Fatherland, as the salt of the Christianity in the United States.

The sad state of the German Church is, however, leading some to be more charitable toward foreign churches. Indeed, there are those who think that the free American churches are, in many respects, the most hopeful in the world. In the eleventh edition, 1890, Kurtz's Church History says of the United States, that the preachers are most highly esteemed, that nowhere else in the Protestant world do we find church love and churchly piety so marked and so general, and that nowhere are people more ready to give money for the objects of the church. In a new volume on Practical Theology, by Prof. A. Krauss, we find the following: "The piety of North America is so peculiar, and the views respecting what is allowable in divine service are so different from ours, that the influence of the two countries on each other cannot be great in regard to this service. Especially worthy of note is the practical tendency of the Americans in religion as well as in other matters; they are therefore far from standing on the summit attained by European theology. Nevertheless they probably have a much greater future before them than the churches of the old world."

MISCELLANEOUS SECTION.

The Confessional:—The Truth About It.
M. F. CUSACK (THE NUN OF KEN-
MARE.)

THERE are two points of view from which this subject must be considered if we are to understand it thoroughly. There is, first, the dogmatic teaching of the Church of Rome in regard to the sacrament (as it is called) of Penance. This is easily explained. But there is also the moral theology of the Confessional, and this is complex and of such a character as to perplex those who have not had some experience in the study of Roman Catholic theology. Some misapprehension into which Protestants have naturally fallen on these points has given rise to dispute, which has sometimes ended in an apparent victory for Rome; and all such victories are made the most of by that Church. What we want in the controversy with Rome is fact, and to make Roman Catholic controversialists keep to fact. They are but too glad when they can entice the unsuspecting Protestant into the wide fields of metaphysical theology, where they are almost sure to leave him perplexed and apparently defeated.

The dogmatic teaching of the Church of Rome on the sacrament of Penance is very simple. It may be found in the catechisms authorized by the Church, which are therefore infallible in their pronouncements. Rome claims that she has a divine right to forgive sins, and that sin cannot be forgiven in any other way except through her sacraments. In the catechism used in this country, which I have before me now, the question is asked:

Q. "What is the sacrament of Penance?"

A. "Penance is a sacrament in which the sins committed after baptism are forgiven."

Q. "How do you know that the

priest has the power of absolving from the sins committed after baptism?"

A. "Because Jesus Christ granted that power to the priests of His Church when He said: 'Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.'"

I think Protestants do not know the extent to which Scripture quotations are manipulated by the Church of Rome, nor the force of the early impressions thus made on children. In this catechism, and in all catechisms used by the Church of Rome, Scripture is quoted, and in many cases a whole sentence which is not in the Bible is added to a text so as to appear a part of the text. The Roman Catholic child who has no means of comparing texts or studying the Bible is simply at the mercy of the Church. When he is taught that "Christ himself gave the power of forgiving sin to the Church," he believes it, and believes it with all the force of early impression.

Further, by "the Church" he is made to understand the Church of Rome. Consequently, for him there is no other way to obtain forgiveness of sin except through the priest. Consequently, again, he looks to the priest as the one medium of obtaining heaven, and he seeks this medium when the supreme moment of death arrives. Thus it is that Romanists "send for the priest" on their death beds, who have never knelt to a priest during a long life of sin or indifference. It is the absolute certainty that the priest can forgive them which makes them careless as to how they live. The forgiveness can be obtained at any moment, and it is a certainty that if asked for it will be given, and that once given the unhappy sinner need

not fear death or judgment. Of course, the Church does not deny that Christ forgives sin, but it does teach with all the power which it possesses that Christ has appointed the Church the medium of forgiveness. Hence it is useless to go to Christ except through the Church. This should be well noted. When a Protestant is discussing the doctrines of Rome he naturally and truly says that the priest takes the place of Christ. But the Romanist has a ready, if evasive, reply. He turns on you with an indignant denial. "No," he says, "we believe, as well as you, that God alone can forgive sins." You reply, "Then why do you want the priest?" His answer is ready, "Because God gave or delegated His authority to the priest." You must, therefore, if you would convince a Romanist of his error, meet him on his own ground, and show him how his Church has misquoted Scripture and distorted its plainest texts. To do this is the one and only way to reach the mind of a Catholic with conviction.

We now turn to the moral theology of the Confessional. In the first place we have already seen that the Roman Catholic is sure that the priest, and the priest alone, can forgive his sins. He will live without the priest, but he will not die without him. This is the one simple reason why we see the anomaly, day after day, of men who are Catholics merely in name, but who remain such. The more they sin, the worse their lives are, the more they feel they need the services of the priest to put their affairs in order for them when they come to die. Rome certainly does not teach in so many words, that a man may live as he pleases, if he dies as the Church desires; but most assuredly this is the logical outcome of the teaching of Rome, and it is an every-day experience in that Church.

Church membership is not dependent on good living in the Church of Rome; it depends simply on an exterior submission to the Church. Rome is the only Christian Church in the world which does not require a holy life as a condition of continued membership. We have in this fact,—and he would be a bold man who denied it,—the first danger of the moral theology of the Roman Catholic Church and the first crying evil of the Confessional, as a means of salvation.

But there are, if possible, deeper depths, and more serious evils.

In the chapter of the catechism which treats of Confession, this apparently simple question is found:

Q. "What must we do when the Confessor asks us questions?"

A. "When the Confessor asks us questions, we must answer them truthfully and clearly."

Here is the source of the fearful evils which flow from this teaching. The penitent is at the mercy of the priest. The priest may ask the young and innocent, questions which shall be a heritage of misery for the rest of their lives; and that such questions are asked, sometimes from over zeal, sometimes from pure wickedness, is a well-known fact. It should always be remembered that, while many priests are such only from convenience, or by reason of circumstances over which they had little control, there are priests who are priests from choice and from sincere belief in their calling. In the hands of a priest who is honestly scrupulous, the Confessional may be a worse evil and a greater danger, than in the hands of one who is thoroughly wicked. There is no length to which men will not go who are under the influence of religious fanaticism. It must be remembered that a priest is bound by the most solemn vows, to ask questions in the Confessional which may make any delicate

woman shrink with horror. Priests do not all fulfil their obligations in this matter—happily for themselves, and for those who come under their control—but the obligation remains all the same.

It will have been noted that the catechism teaches that those who desire to obtain absolution must answer truthfully all the questions which the priest chooses to ask. The range of human wickedness is, alas, very wide. If the priest has reason to think that his penitent has committed any sin, great or small, he is bound by his priestly vow to ask questions, so as to know the full extent of the guilt. In the Confessional the priest sits as a judge in the place of God, and the judge cannot pass sentence unless he knows the full extent of the crime. The danger to the morals of the priest is, I believe, strange as it may seem, far greater than to the morals of the penitent. He is but a man, and he must, day after day, listen to the minutest details of sin, which may at first be painful to him to hear, but later may have an evil fascination.

But there is another danger, and a danger which is seldom realized. It is the danger resulting from what is called Direction.

It is taught in the Roman Church that every one who desires to live a life of special sanctity should have a Director. That is, he, or she, should choose a priest to whom every action must be confided, and every plan submitted, whether sinful or indifferent, so that he may decide what he, or she, shall do in every relation of life. The result of this when carried out—as it is when and wherever the Church has power, especially in the case of women—is absolutely fatal to all freedom of the human will. It places the penitent at the mercy of the priest, and the result is a state of slavish degradation which has already shown its

results in every country where the Jesuit "Director" has had sway. By this process of direction men are controlled in public affairs, and women in private, until the whole population is moved as the Church pleases, and seldom indeed for the general good.

The results of the Confessional are before the world. We need not go beyond this city to see what are the consequences where Rome rules. A pupil of the Jesuits holds a high official position, and even his own co-religionists are obliged to admit that he is scarcely a credit as a public man. Rome has had the direction of the mass of the population of New York for several decades, and the result is certainly not for the public good. If the Confessional is the benefit to humanity which its Roman Catholic advocates declare it to be, where is the proof of their assertions?

Communion Texts and Themes.

BY REV. GERARD B. F. HALLOCK,
ROCHESTER, N. Y.

NOT long since, I heard an honored Professor of Pastoral Theology in one of our seminaries urging upon his students, for their future ministry, the importance of making their recurring Communion seasons climax toward which to work. Practically, I believe we cannot overestimate the importance of this suggestion.

The Lord's Supper is the central act of Christian worship. It is a prophecy, pledge and prelude to that "Supper Table of the Lamb," when we shall sit down with Abraham and Isaac and Jacob in the kingdom of our Father.

But it is more. The time of its recurrence brings to every true pastor a season of hallowed opportunity—opportunity for securing new enlistments for Christ, of speaking home to hearts in words and appeals of confidential affection to his flock,

to counsel the young who for the first time have been admitted to the ordinance, to comfort the afflicted who have "eaten their passover with bitter herbs," and to cheer the aged who, it may be with many infirmities, have come to obey their Lord's dying command. From the beginning of the mid-week Preparation to the closing service of the sacramental Sabbath evening, the pastor has one long and precious opportunity.

As one who has tried to give just such emphasis to this sacred season, and who, for Preparatory service, Communion remarks and the service of special opportunity at the close of the Communion Sunday, has made most careful preparation, simply for the sake of suggestiveness, I place in order some of the texts and themes that I have used; especially those which have been found most fruitful and which have been most blest in the using:

1. Preparatory Service:—

Invited to the Feast. "Come, for all things are now ready."—Luke xiv: 17.

2. Communion Remarks:—

The King's Guests. "When the king came in to see the guests."—Matt. xxii: 11.

3. Sabbath Evening Subject:—

After Thoughts. "So when they had dined."—John xxi: 15.

1. *Good to Draw Near to God.* "It is good for me to draw near to God."—Ps. lxxiii: 28.

2. *The Mount of Privilege.* The Transfiguration.—Mark ix: 1-14.

3. *After the Mountain-top, what?* Work awaiting at its base.—Mark ix: 14-27.

1. *Duty and Obligation of Christians to keep the Communion Feast.* "Therefore let us keep the feast."—1 Cor. v: 8.

2. *A Personal Question.* "What mean ye by this service?"—Ex. xiii: 26.

3. *Fulfilling our Vows.* Jacob

building the promised altar.—Gen. xxxv: 1-7.

1. *Encouragement for the Timid.* "As for me I will come into thy house in the multitude of thy mercy," etc.—Ps. v: 7.

2. *Invited Closer—A Day of Communion.* "Master, where dwellest thou? . . . Come and see."—John i: 38, 39.

3. *Being with Jesus Shows.* "They took knowledge of them that they had been with Jesus."—Acts iv: 13.

1. *Love's Question.* "Lovest thou me?"—John xxi: 16.

2. *Meditation Kindling Love.* "My meditation of him shall be sweet."—Ps. civ: 34.

3. *Practical Religion.* "Faith without works is dead,"—Jas. ii: 20.

1. *Rest in the Midst of Toil.* "Come ye yourselves apart and rest a while."—Mark vi: 31.

2. *Let us Draw Near.* "Having, therefore, boldness . . . let us draw near with a true heart," etc.—Heb. x: 19-25.

3. *Communion Continued.* "But they constrained him, saying, Abide with us," etc.—Luke xxiv: 29.

1. *The Duty of Christians to Study Christ.* "Wherefore, consider the Apostle and High Priest of our profession, Christ Jesus."—Heb. iii: 1.

2. *"In the Cross of Christ I Glory."* "God forbid that I should glory save in the cross of our Lord Jesus Christ."—Gal. vi: 14.

3. *Living to Christ.* "For me to live is Christ."—Phil. i: 21.

1. *Christ our Passover.* "Christ our passover is sacrificed for us."—1 Cor. v: 7.

2. *A Dying Wish Respected.* "This do in remembrance of me."—Luke xxii: 19.

3. *Every One's Life an Open Letter.* "Ye are our epistle, written in our hearts, known and read of all men," etc.—2 Cor. iii: 2, 3.

1. *Ecce Homo.* "Pilate saith unto them, Behold the man!"—John xix: 5.

2. *Watchers at the Cross.* "And the people stood beholding."—Luke xxiii : 35.

3. *The Call to Action.* "Why stand ye gazing up into heaven?"—Acts i : 11.

1. *Minds Stirred to Remembrance.* "I stir up your pure minds by way of remembrance."—2 Peter iii : 1.

2. *My Substitute—Personal Appropriation.* "Who loved me and gave himself for me."—Gal. ii : 20.

3. *Christian Unselfishness.* "For even Christ pleased not himself."—Rom. xv : 3.

1. *Song of the Pilgrims.*—Ps. lxxxiv.

2. *Under His Shadow.* "I sat under his shadow with great delight."—Song of Solomon ii : 3.

3. *The Motive.* "For my sake."—Mark x : 29.

1. *Returning to our Rest.* "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—Ps. cxvi : 7.

2. *A Visit to Calvary.* "And sitting down they watched him there."—Matt. xxvii : 36.

3. *My Witnesses.* "Ye shall be witnesses unto me," etc.—Acts i : 8.

1. *Christ Our Priest.* "For we have not a high priest who cannot be touched," etc.—Heb. iv : 15.

2. *Love for the Unseen Saviour.* "Whom having not seen ye love." 1 Peter i : 8.

3. *Christ Our Pattern.* "I have set the Lord always before me," etc.—Ps. xvi : 8.

1. *Consecration.* "But first gave their own selves to the Lord."—2 Cor. viii : 5.

2. *A New-Year Communion—Tabernacle Building.* "On the first day of the first month shalt thou set up the tabernacle," etc.—Ex. xl : 2.

3. *Climbing Round by Round.* "Behold a ladder set up on the earth, and the top of it reached to heaven," etc.—Gen. xxviii : 12.

1. *The Agony in the Garden.* "And his sweat was as it were great drops of blood falling down to the ground."—Luke xxii : 44.

2. *The Crucifixion.* "And when they were come to the place called Calvary there they crucified him."—Luke xxiii : 33.

3. *Be Strong.* "Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. xvi : 13.

1. *A Joyful Approach.* "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day."—Ps. xlii : 4.

2. *A Message First.* "I will not eat until I have told mine errand."—Gen. xxiv : 33.

3. *Chiefest by Chief Service.* "Who-soever will be chief among you let him be your servant."—Matt. xx : 27.

PREACHERS EXCHANGING VIEWS.

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

Bulletin-board Pulpits.

RECENTLY I attended service at a church whose pastor introduced his announcement of a long string of notices with the significant remark, "I must tax your patience and your memories with the following notices." The sequel justified his statement. Of the various entertainments, some religious, some secular, which he proceeded to advertise, I had forgotten the first by the time

the last was reached; had become so impatient at the introduction in a service of worship of what might be called an advertising column, that I was entirely unfitted for the reception of the sacred truth which followed; and found myself questioning whether the pulpit's dignity is enhanced by its conversion into a bulletin-board. Is there not room for reformation in this particular?
A. N.

Our readers are invited to answer A. N.'s closing question. Let them give not theoretical but experimental solutions of the "Pulpit Notice Problem."—EDS.

Call to the Ministry.

I THINK I can safely say that all your readers were profited by reading the sermon, in the last issue of the HOMILETIC REVIEW, by Dr. Leech. It is sprightly and full of genuine enthusiasm. The author begins by repeating what has been so often said, that a preacher must enter the ministry because of a call to that specific work. In support of this, he quotes Scripture. That also is proper. But I contend that the Scriptures quoted by him, and by most men who argue the matter of a divine call to the ministry, are in nowise connected with the subject. "I am called of God to be an apostle." This is a sample, and this text is one of the so-called proof-texts. *But does it follow, since God called Paul to be an apostle, or since our Lord called James and Peter and John in the way He did, that all preachers are called?* In the Old Testament we are told that the prophets were called, but does that prove anything about the calling of preachers? I believe in a call to the ministry; but I have never seen a fair and just discussion of it. The call of the apostles was as purely a miracle as the raising of Lazarus, and we cannot compare their call with ours without doing violence to the truth, nor should we undertake it. It seems to me that there is a great field open here for one who is willing to study the question, and discuss, *not the call of prophets and apostles, but the call of preachers.* Many among us are much confused about the matter. Scarcely any two of us can agree as to the proper definition of a call, and I am inclined to think it is because we have been trying to measure our call along side of the calls given to

prophets and apostles. Can you not induce some able pastor to write a paper on the call of preachers, ignoring every other call?

SUMTER, S. C. C. C. BROWN.

"The Preacher as a Huntsman."

I WANT to shake hands (in spirit) with Brother Flint, who wrote in the April number under the above topic. What good results would follow if those brethren in the ministry who suffer from dyspepsia, nervous exhaustion and kindred disorders would "throw physic to the dogs," and spend a little money for a shotgun and other hunting or fishing accoutrements. If you have an annual vacation, my brother, and seek real refreshment in body and mind, spend it not among the haunts of social or literary people, but rather in the haunts of the wild duck, the home of the prairie chicken, or beside the limpid waters where the finny tribes are numerous. When I came to my present field of labor, it was a common thing for me to be under the doctor's care about four weeks every year, with almost constant "dosing" throughout the year. I began work here in September. After a couple of weeks of special effort in January, I enjoyed (?) the attendance of a doctor about three weeks in February. When spring opened, I bought my hunting outfit, and bagged my first mallard. That settled it. Since then, when the ducks are "on the wing," I am frequently "on the hunt." When my August vacation comes, I bid adieu to my study, to the clerical dress and society, and with trusty gun and faithful dog I hie me away to where the prairie chicken hides, and the book agent and solicitor do not annoy. When I came here six and a half years ago, many were the miserable days and wretched nights I spent. I weighed but 130 pounds. Now I tip the beam at 153, and have gained two pounds during six weeks steady

work this winter, preaching forty sermons, with a hundred pastoral visits and all the common duties of my work besides. It has been said, "Gold that buys health can never be ill spent." But it depends greatly upon the market wherein gold is spent, as to whether you get a genuine or a spurious article.

LANSING, IA. A. L. HUTCHISON.

Light Wanted.

IN the February number of the REVIEW "J. O. B." asks for light upon that petition in the model prayer which reads, "Lead us not into temptation," etc. Two answers are given in the April number of the same magazine. It seems to me that neither of them is sufficient or satisfactory. I think that the correct exegesis of the passage is found in rendering it thus: "Lead us—not into temptation, but deliver us from the evil one," *i. e.*, Bring us not into the situations and circumstances that furnish an occasion for sinning; but, if we are providentially brought into such circumstances, then instantly rescue us from the seductive power of the evil one, who is ever ready to take advantage of such occasions.

This view relieves the apparent discord between this passage and James i : 13, 14.

This is an *objective* view of the occasions for falling into sin. That is a *subjective* view of the disposition to sin.

The petition "Lead us" is modified by the negative and positive expressions, *not* towards temptation, *but* from the power and reach of the evil one.

W. HANSOM.

GRANITE FALLS, MINN.

New Methods I Have Tried in Prayer-Meetings.

THE use of the blackboard. A large, reversible blackboard is placed upon the platform, at the left of the

pastor, where he can reach it with one step. At the top the subject of the meeting is printed in large letters, so that it can be seen from every part of the lecture-room. Beneath this half a dozen live questions which it is expected the volunteer speakers will answer, or which will at least prove suggestive. These, all have an opportunity to read during the opening service. Then the blackboard is reversed, and on the clean side, as each speaker concludes his remarks, the pastor puts the pith of them in a single sentence. Eight or ten speakers will fill the board. If they have not answered all the questions, the pastor, after reading the synopsis of their remarks, swings the board back and calls for brief replies, or answers them himself. The last five minutes are given to questions from the audience, which the pastor answers—if able. This is often the most fruitful part of the meeting. The blackboard succeeds best with a series of subjects, like the Miracles of Christ. With our church it was a great success, the attendance increased and everybody liked it. This was the result of a six months' trial.

WALCOTT FAY.

WESTBOROUGH, MASS.

Sore Throat.

WARM a slice of fat salt pork in a tin dish over the fire. At night bind it, comfortably hot, to the throat with a strip of cotton cloth. Wrap around it a thick flannel. It works like magic.

PHARYNGITIS.

Queries and Answers.

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

1. Do you think it wise to urge new converts to immediate public service?

SLOW TO SPEAK.

2. What are we to understand by the term

"Theosophy"? Does it indicate a religion, a science, or a philosophy? D. P. R.

[We will furnish answers to the above in our June number.—Eds.]

ANSWER TO Q. 2 IN APRIL NUMBER.

I think the sermon desired may be had of T.

W. Durston & Co., Syracuse, N. Y. It was published in the Study Visitor, a pamphlet issued by the above firm, under date of January, 1888, and was from the pen of Thain Davidson, D. D.

W. L. BEYERS.

NORTH SYRACUSE, N. Y.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Immigration and Naturalization—An Auspicious Reform Movement.

THE discussion occasioned by the horrible affair at New Orleans and the resulting diplomatic correspondence with Italy, has had at least one very wholesome development. There has arisen an unprecedented, indeed an almost unanimous, demand for the exclusion from our shores of criminals and "undesirable" immigrants, and for the strengthening of our naturalization laws. The favor shown for this demand in the newspapers of all shades of opinion is one of the most remarkable manifestations of aggressive and harmonious reform sentiment ever witnessed in this country. The representative Democratic journals, with few exceptions, are quite as outspoken as the Republican organs; we find also the leading Socialist newspaper and the most conspicuous German daily in cordial agreement with the general feeling. And the most gratifying phase of the agitation is the good judgment that marks most of the articles in the press. It is explicitly declared that the purpose of the movement is not to discriminate against any particular nationality, or to repel any aliens who are capable of becoming worthy or inoffensive citizens, but impartially and carefully, yet courageously and comprehensively, to grapple with these great immigration and naturalization problems.

The religious and moral welfare of our people is affected, no less intimately than their political interest, by the enormous evils which attend our ready acceptance of the scum

of the earth. There is no Church whose influence is not narrowed, no charitable organization whose labors are not made more arduous, no society for the elevation and improvement of citizens whose extension is not appreciably hindered, by the direct and reflex consequences. Against orderly and respectable unbelievers the Church can hold its own; from the virtuous poor, society has nothing to fear. But with vice, crime and brutality the contest must be unequal so long as the numerical strength of the enemy is systematically augmented by governmental policy and public indifference.

There is published at Washington a liquor organ that for years has kept standing at the top of its editorial columns an urgent appeal to all the confraternity of brewers, distillers and saloon-keepers to utilize to the utmost the opportunities afforded by the naturalization laws, and to convert each foreigner into a full-fledged voter at the earliest possible day. This, of course, is designed as a plea especially for the speedy naturalization of the basest, most ignorant and most un-American elements of foreigners. It conveys the most accurate interpretation that can be made of the tendencies of these particular elements. Aye, they are the mainstay of the saloon and of all the peculiar agencies of wickedness and demoralization. The men whose avocation it is to prey on society, violate the Sabbath, rob the widow and orphan, and corrupt the young, bid them hearty welcome and marshal them for the service of the devil with hot haste.

We cannot believe that the present fervid demand for better things will expire in talk, or mere inactive sentiment. The necessity for wise immigration and naturalization restrictions has long been one of the most prominent and serious subjects of discussion. The tendency of legislation has been clearly in the right direction. The earnest and persevering advocates of practical measures must surely find means of using the present auspicious concentration of thought to important advantage. The clergy of America should cooperate, with alacrity and zeal, to promote any judicious plans having definite results in view. We hope these plans will be shaped without delay. Let the clergy contribute to the shaping of them.

The Daily Press—A Possible Step Forward.

A DISTINGUISHED English traveller has expressed himself as deeply disappointed in the American daily newspaper, on the ground that it gives so little to open the mind or arouse the heart to the great currents of the world's life, but is occupied mostly with criminal or sensational matters of merely local interest. We share the disappointment. What is it to us how one rowdy butchered another in a Nevada mining camp, or in a New York saloon? The world has grander and more beautiful things. And certainly the paper which is to be laid on the family table should not contain its usual contents.

We submit to this as the inevitable. But is it the inevitable? "It costs a vast amount of money," we are told, "to start a daily paper, and a fortune every year to run it." Well, there are fortunes enough in the country, and in the hands of Christian men, too. "Yes, but they don't want to invest them unprofitably." Why not? *It is done, every day, in founding colleges and endow-*

ing professorships. Not a college in the country pays its running expenses—and their endowments are counted by millions. Why cannot some Christian philanthropists invest some hundred thousands, which might grow into millions, in a system of good, clean, vigorous dailies in our central cities—Boston, New York, Philadelphia, Cincinnati, Chicago, St. Louis, San Francisco? Begin with one in New York. Secure for it the ablest newspaper talent that is accompanied with conscience. There are fine men all through our secular press chafing, indignant and disgusted at the concessions they have to make to a false standard. They would welcome as emancipation the opportunity to do high, noble, clean work with money behind it. Soon a still grander class of men would grow up in the new atmosphere.

Why, it is only about a hundred years since a poet supposed it "necessary" to be vile in order to be popular, on Dryden's theory, "Who lives to please must please to live." The average newspaper has just about reached the standard of the poets of the eighteenth century. Since then, Tennyson and Longfellow, Bryant and Lowell, and a host of noble and pure writers have shown that there are pure hearts and homes in the great English-speaking race to make a constituency of millions for genius that appeals to them on their own high plane.

In like manner the newspaper can be lifted from barbarism, but in this commercial age the lever must be made of gold. What Christian philanthropist will endow a daily paper as men endow a college, not expecting it to pay—except as they pay, in the making of royal men and women and happy homes—the education of a people? Let it have a board of trustees, as a college has, to provide for permanency of plan and charac-

ter. The enterprise, once successful, would invite new investments on the same high ideal and attract to it the highest genius of the new generation.

God-speed from England.

THOSE are three noble victories for the principle of morality in government, and especially for the high standards to which our American agitators adhere, that have been won in the last few weeks in the British Parliament:—the decision of the House of Lords, sitting as the court of last resort, that liquor licenses may be refused by any competent authority without compensation; and the favorable votes by the House of Commons on the Welsh Local Option Bill, and the motion to discontinue the opium traffic in India. The most conservative of legislative bodies, a body of princes and nobles, whose sympathies are far removed from radical opinions, thus decrees that there is no "vested right" to traffic in intoxicants. The strongest Tory House of Commons that England has had for many years pronounces its acceptance, in principle, of the American idea that the drink business stands no longer on a footing with the other trades, but may be prohibited entirely if the people are weary of it; and the same

Tory House puts the stigma of England's reproach on England's heartless opium-revenue policy in the East, which has caused the shedding of so much innocent blood, and the ruin of so many millions of lives.

Observing such signs of the times as these, what advocate of progressive (even if unpopular) causes can fail to take courage and gain strength? Think of the immense advance that is indicated. Sixty years ago the English Parliament passed a law removing all restrictions on the beer traffic, making the sale of beer absolutely free; now it authorizes the people (on a limited scale, it is true, but the authorization is none the less distinct) utterly to wipe out the beer-shops. Scarcely more than thirty years ago, England waged a cruel war (the second of its kind) to force opium on China; now she says the opium trade is wrong and ought to be abandoned.

The discouragements that persons of advanced views have to encounter are many and great; no one who stands for aggressive principle is disposed to undervalue them. Cheering it is to find reasonable ground for the conviction that they are the discouragements of temporary environment, out of harmony with the spirit of the age—that the broader development is onward.

EDITORIAL NOTES.

Howard Crosby.

FEW names are better known to the Christian Church in America, and to the public at large, than that of Dr. Crosby. As preacher, pastor, scholar, citizen, he set an example to his brethren in the ministry which, in many respects, is well worthy their careful imitation. While by no means holding with him in all the views maintained by him—directly antagonizing him, indeed, in some respects—we take pleasure in adding our testimonial to those which

have found utterance through the voices and pens of others.

He was a man of strong convictions. What he believed, he believed with all his heart and maintained courageously. What he opposed, he opposed openly and sturdily. He had a supreme love for truth. Falseness was as foreign from him as darkness from light. With error he had no patience, though most tender in his love for the erring.

A thorough scholar, he devoted much of his time and thought to the

question of Higher Education. His name is identified with the history and work of some of our best known institutions of learning; and the impress of his mind may be found upon others with which he was not immediately associated. Though a devoted student he was no recluse. He put his religion and his scholarship at the service of the city which was the scene of his birth, his largest labors, and his death. He regarded himself not merely as the minister of a parish but as the servant of his fellows. He was foremost among those who labored for municipal reform. Familiar with the laws of city and State, he sought their abolition where obnoxious, their improvement where imperfect, their execution where righteous.

In his death the community has met with a great loss. It is our trust, however, that, inspired by his example, others shall be raised up to continue his work. Our land needs men of his stamp. Its hope, under God, is in them.

It will be a pleasure to the readers of the REVIEW to know that the Editors have still in hand several papers from the pen of Dr. Crosby, which will appear from time to time in our Exegetical and Expository Section.

The Regions Beyond Also.

At the Spring Meeting of the New York and Brooklyn Association of Congregational Churches the Rev. William Lloyd, pastor of the Central Church in the former city, said:

"My church is paying all its expenses and contributed \$16,000 last year. I suppose some people wonder why we don't do more for Dakota, Kansas, Timbuctoo and Darkest Africa. But we believe our 'Darkest Africa' lies in Tenth and Eleventh aves., New York, and we expend our money there, and if we have any surplus it will go to Dakota and Timbuctoo."

That it was our Lord's design that the work of the Church should "begin at Jerusalem" is undeniably true. That Church but imperfectly apprehends His will which overlooks

its immediate vicinity in regarding the needs of the "regions beyond." And it is to be kept in mind that the marvellous growth of our great cities has been attended with an enlargement of their claims upon the thought, the prayers, and the labors of the churches located within them. The claims of the sparsely settled regions of the far West are not to be compared with these. At the same time it is not to be forgotten that "the field is the world," not the city; that "Dakota and Timbuctoo" lie within the compass of "the great Commission" given to the Church by the Master; and that a true construction of that Commission involves a devotion, not of a "surplus," but of a fair proportion of the "total," to the work of their evangelization.

A Questionable Recognition.

A CHICAGO journal, published in the interests of the liquor trade, informs its readers that "every brewer or liquor-dealer, who has followed the progress of the movement to secure the passage of a bill for the appointment of a Commission of Investigation of the evils resulting from the liquor traffic, must recognize the able, persevering and unselfish work of Louis Schade, the editor of the *Washington Sentinel*," in his successful opposition to the passage of said bill. We do not envy Mr. Schade his laurels. He is welcome to them. The failure of the Government to investigate the woful evils that follow in the train of a business which has hitherto had its countenance and encouragement, is the more foolish that its own indifference is but stimulating independent inquiry which will issue in the bringing of hidden things to light. No government has power to keep the curtain drawn. That which is done in secret will be proclaimed on the house-tops. And when the day of the evil's full unveiling shall

come, the day of its doom will come likewise.

Evil for Evil.

An evil principal will yield an evil interest. The evil tree cannot bring forth other than evil fruit. The New Orleans outrage, unjustifiable though it must be regarded by all Christian minds, was but a fully developed fruit of that utterly heedless policy which we have pursued for years—in an encouragement of an immigration which is as baleful in its every influence as is the shade of the Upas-tree. In view of this well-known fact, it is of interest to

note Superintendent of Immigration Weber's statement that, for the month of March, Italy led all other European countries in her emigrant contribution to our own. His figures are: Italy, 7,869; Germany, 7,087; Great Britain and Ireland, 4,386; Hungary, 3,589; Austria, 3,484, and Russia, 2,923; total, 29,338. How many of these may prove undesirable remains to be seen. But their presence among us renders more imperative than ever a vigorous activity on the part of the Christian Church. The law of Christ, proclaimed and obeyed, will do away with all occasion for mob law.

BLUE MONDAY.

The Best Parishioner.

ONE who became a deacon of my church spent his earliest years in poverty. Close to his native village was a house with such lovely grounds and gardens that the place seemed to the poor lad a perfect paradise. When he went out into the world to work, it became the dream of his life that, if successful, he would purchase that property, and there spend the evening of his days. He prospered in business, for buyers and sellers alike declared that he was not only just but generous. When he reached middle age the estate was offered for sale and he bought it; and a few years later he felt that he had made sufficient money to retire. But the question then arose, "Might I not serve my Saviour better by remaining in business, and giving all I make to Him?" Believing this to be his duty, he set aside his long-cherished desire, and modestly concealing his purpose from all save his wife and myself, he labored on till his death, devoting his gains entirely to charity and religion. Looking back over twenty years of ministerial experience, I think of him as the *best* man I ever knew,—aye and the *happiest*, for God gave him recompense for his sacrifice, even here, by granting him to feel the truth of the Saviour's words, "It is more blessed to give than to receive."

J. P., N.

The Meanest Parishioner.

I CONFIDENTLY enter Col. P.— in the lists as "the meanest parishioner I ever knew." A new pastor was being settled. The Colonel had conducted the correspondence, and after promising many things in the way of support, prospects, etc., begged Bro. B., to accept a fine milch cow as a gift. Bro. B., being a modest

and inexperienced man, said nothing about the promised gift, though he and his wife often felicitated themselves over the prospective flow of milk and—butter. Matters stood thus for five or six months, when late one *Sabbath* afternoon, the children reported a cow being driven into the barnyard. The entire family rushed out to welcome the beauty—ignoring, for once at least, the soundness of the saying, "Better the day, better the deed."

They were somewhat surprised to find the animal lying down, and Mrs. B. hoped she had not been driven too hard. The man, who was taking a rope off her horns, said, "As for that, madam, it warn't a drive at all, but just a dead pull. I've made an extra quarter by the job, and I'm hoping it'll cost ye no more to get rid of her." With this dubious remark he made off.

Next morning the cow was found dead. Bro. B. was not too modest to make some inquiries, and learned that a fatal disease had attacked the Colonel's herd the week before, and, finding that this cow could not be tided over the Sabbath, he had promised his hired man a quarter if he got her into the parsonage lot alive.

P. S.—It cost Bro. B. half a dollar to get rid of the carcass. He is still buying milk.

STARVED HIS CHILDREN AND STOLE THEIR MONEY.—It was on my first field in Ontario that the following occurred: A member of my church was a wealthy farmer, or he was considered such, as he owned a large farm with good house and large barns on the premises. In fact, there was every token of prosperity about the place with one exception, and that was, the children of the said man (and there were a goodly number) looked as though they

did not get enough to eat. Upon being questioned, the children said "that their father would give them each a penny to go to bed without their supper, and after they were asleep he would steal the money he had given them."

I think this was meanness unadulterated.

"IT WILL COST \$35 TO BURY THE OLD WOMAN."—A rich out very stingy man living in I—lost his wife. I found him weeping, and attempted to comfort him, telling him he ought to be thankful for the splendid influence his wife left behind her. "Oh, it isn't that," said he, "but I'm thinking that it will cost thirty-five dollars to bury the old woman."

The undertaker furnished a fairly good casket, with silver handles and plate. When the casket had been placed on the cross-sticks, preparatory to lowering it into the grave, the husband approached the undertaker and asked him if he couldn't remove the silver handles and plate so as to reduce the price of the coffin.

INDIANA.

General Clerical Anecdotes.

EQUAL TO THE OCCASION.—Here is something from our little five-year-old Verne :

A neighbor was talking with him to hear his cute remarks. She asked him how he would walk if he didn't have any feet. "O," said he, "I'd walk on my legs." "But suppose you didn't have any legs." "Then I'd walk on my hands." "Well," said she, "What would you do if you didn't have any hands," supposing this would corner him. But without a moment's hesitation he replied, "O, I'd wiggle along like an angle-worm."

M. H. PETTIT.

ITHACA, MICH.

ADVICE WITH A STING IN IT.—Mr. D. was a popular young preacher, nearing the completion of his college course. He was invited to preach to a large and intelligent audience. His sermon was eloquent and full of power. An old elder met him in the altar, with many words of commendation, which he took no pains to conceal from those near by. But, placing his lips near the ear of the preacher, he whispered in a soft, low voice, "Don't be like a young wasp, bigger when you first come out of the nest, than you will ever be again."

"A LAYMAN'S View of the Pulpit" was the subject given to a certain prominent lawyer to discuss at a Congregational association. He gave a good and sensible address on the subject, but was somewhat astonished the next morning to read in a prominent daily paper the following headline: "A lazy man's view of the pulpit."

R. T. C.

A SURPRISED PREACHER.—One Sabbath, after the morning sermon, I gave the "Notices," and then announced the number of the

hymn to be sung. The congregation had opened their hymn-books. Seeing one of the deacons coming toward the pulpit I waited with open book. He reminded me that I had forgotten to give a notice of the Ladies' Meeting. I then stated to the congregation that I had forgotten to give such notice, announced the number of the hymn again, and proceeded to read it. The feeling of the congregation—not to say my own—may be imagined when I read the first line of the hymn :

"Lord, what a thoughtless wretch was I."

I read one line of that hymn and—the congregation tried to sing it. E. D.

D. V.—I reside in Milton, Wis., am pastor of a Seventh-Day Baptist Church, and thus am at leisure to preach on Sundays, which I do a great deal, especially for the Congregational churches in all this region. Fort Atkinson is thirteen miles distant. One Saturday I received a telegram from there, saying, "Will you come and preach for us to-morrow? Answer."

My reply was sent via Milwaukee, 62 miles from here, and was as follows: "God willing, I will be there to-morrow."

A wag of an operator in the Milwaukee office telegraphed back to the operator at Milton: "Tell the Elder, he can go." E. M. DUNN.

AN IRISH BULL.—At the close of the forenoon session of a ministerial conference held here, in announcing the opening subject for the afternoon session, I stated that Elder H— would present a paper on "the Devil," and without intending any joke, or thinking of the ludicrousness of the thing, I added, "Please be prompt in attendance, for Bro. H— has a carefully prepared paper and is full of his subject." Imagine my chagrin when an uproar of laughter reminded me of the unhappy witticism I had blundered into. I never could make Bro. H— believe it was unintentional, but it was. It must have been an act of unconscious cerebration of the humorous faculty.

MILTON, WIS.

E. M. DUNN.

PRESS versus SCRIPTURE.—A few days since a representative of the press, from what the metropolis calls one of her sister cities, came to the residence of a prominent pastor to inquire as to his text for the succeeding Sabbath. A member of the household, having ascertained it, informed the "seeker after truth" that it was, "A little leaven leaveneth the whole lump.—GALATIANS v : 9." Whereupon the new revisionist recorded, "A little eleven eleventh the whole lump.—COLLISIONS v : 9." It is as yet an open question whether he reached the office alive. It was manifest beyond necessity of proof that he had received his education at the Athletic University under the special direction of the Professor of "Football in its relation to the Public Weal."