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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—THE DUTY OF THE CHURCH WITH REFERENCE TO THE SPECULATIVE TENDENCIES OF THE TIMES.

BY REV. F. F. ELLINWOOD, D.D., NEW YORK.

IN considering the duty of the Church in respect to current skepticism, I shall not attempt to discuss any department of speculative philosophy or criticism, but shall simply deal with certain practical questions which arise in this age of intellectual conflict.

The forms and methods of unbelief which have been encountered from first to last have been legion. Blasphemous denunciation, scathing ridicule, travesties and burlesques in literature and art, wild ravings of communism, thin and vapid theosophies, have all done their utmost to overthrow the Christian faith, and yet it has not only survived these besetments, but has even gained strength in spite of them.

It will not be necessary, therefore, to assume any apologetic grounds. Christianity is not beleaguered; it is out upon the field with advancing columns. Yet, like all armies of conquest, it should make thorough reconnoissance of the enemy's position and forces.

There are just now three general lines of skeptical attack. First, in science, particularly in biology and metaphysics. By wide inductions of selected facts and the skillful grouping of certain principles supposed to control all activity and all life, science claims to have reasoned out a universe without Creator, Ruler, or Judge. Consciousness becomes simply a molecular movement of the brain fibre; intuition is but the garnered experience of former stages of our animal history. Every man's destiny is written upon his nerve tissues; the human soul itself is a development of the ages. Beholding our faces in a glass, we see no longer the image of God, but instead, there are shown in the cornea of the eye and in the rim of the ear slight traces of bygone types of animal life. Looking up longingly for an infinite Father, we see only a "death's head" of Agnosticism in the blank heavens, and the only providence is "a stream of tendency not ourselves, which makes for righteousness." Instead of anticipating an eternal kingdom in which we shall be like our divine pattern, we are told that our im-

mortal hope must be found in the solidarity of an advancing race—that we shall be drops in the ever-flowing sea of humanity.

A second line of assaultment is that of destructive Biblical criticism. It seeks to undermine the sacred Record. It hunts for contradictions, discredits authorship, questions chronology, but is reasonably confident of its own theories, dates, comparisons, and conclusions. It utterly fails to apprehend the sacred Word in its spirit, to measure its breadth and symmetry and completeness, or divine the secret of its power over millions of mankind.

A third field of warfare is that of comparative religion. Christianity is allowed an honorable place in the pantheon of ethnic faiths. Its records are acknowledged to have been inspired—as all works of genius are inspired—and the Great Teacher of Nazareth is admitted to have been superior to Confucius or Gautama, though that superiority is ascribed to evolution. Thus, in the curriculum through which God has educated the race, He has employed all religions as successive grades. Fetichism was the alphabet. Brahmanism and Buddhism as well as Judaism were among the “divers manners” in which “God spake in times past unto the fathers,” while in Christianity He hath in these last times spoken unto us by His Son.

By the plain logic of all this, the great work of missions is not a struggle between the false and the true, but simply a rising from the lower to the higher. The stocks and the stones, as well as the tabernacle and the cross, are among the appliances of Redemption.

Besides these general departments of unbelief, there are various unclassified skepticisms whose methods are less scientific but often more direct. Secularism, with great plausibility, urges the paramount claims of the present life. In popular fiction or in flippant lectures it ridicules the illusions of Christian hope, and calls for a helping hand to-day. It points to the world's poverty and wretchedness, and rails at the Church for its failure to elevate and relieve—yet itself offers no relief. It poses as the emancipator of men from priestcraft and the tyranny of an imaginary unseen ruler. With its bright “Hellenic culture” it would “throw open the shutters of the soul to the sunlight of this world,” and make life genial and interesting now and here.

But with the masses the emptiness of all this fine sentiment soon appears. The secularism which they want is bread and wages. Thus it enters naturally into alliance with all social discontent. In its more violent moods it is mad against God and man. It would confiscate this world and gain possession, and it cares for no other. In the last analysis it is Nihilism, and that is always Atheism.

While it is admitted that there are multitudes of sincere and honest doubters who are entitled to respect, yet probably nine-tenths of all the positive skepticism of mankind, from Gautama to Schopenhauer, has found its spring in rebellion against the real or imaginary hard-

ships and inequalities of human allotment. The followers of Ingersoll blaspheme against the God of the Bible, but on precisely the same grounds the school of James Mill are equally violent against the Creator of this actual world whose dark mysteries they cannot deny. Both alike have failed to recognize the terrible factor of sin, and the glorious truth that abounding sin and death are met by super-abounding grace.

But the issue before us is only half stated: there is a brighter side. There have been centuries of assaillment; there have also been centuries of growth. Christianity has conquered savage races and made them the hope of the world. It has overthrown oppressions and instituted a real brotherhood of mankind, and it has a wider and more intelligent acceptance than ever before.

Often when infidelity has been most confident of success, spiritual religion has evinced new power. In the face of the bold scoffers of the eighteenth century, the revivals of Wesley and Whitefield wrought their triumphs. Just when Voltaire and Hume were supposed to have crippled Christianity, and the blasphemies of the French Revolution had sent a shudder over Europe, the great world-wide movement of modern missions arose. In America, eighty years ago, skepticism triumphed in Virginia, and Unitarianism swept the churches of New England; but the spirit of God attended the preaching of the winnowed truth, and out of that very period sprang successive revivals—out of that very period arose the Home Missionary movements which have covered the land with churches, and the Foreign Missionary enterprises which are reaching to the uttermost parts of the earth.

But if it be maintained that *now* a very different enemy is to be met, that now scientific demonstrations have rendered Christian supernaturalism an impossibility and a myth, the ready answer is that this generation surpasses all others in the advancement of the faith. In the activity and diffused intelligence of the Church, in the growth and power of the Sabbath-school, in the establishment of Christian associations and the development of lay efforts of every kind, and especially in the extension of the gospel to all lands, the times in which we live have had no equal.

There is more of the Christlike spirit than ever before, less of bitterness and contention, less of pious selfishness in personal experience. There is an increase of courtesy, a broader charity, greater unity, and a higher conception of universal brotherhood in Christ. And these things we believe to be real fruits of the Spirit and true tests of moral earnestness and divine reality.

What school of philosophy has thus stretched forth its hands to relieve the wants and woes of the world? Agnosticism opens no orphanages or mission schools; the religion of humanity rears no hospitals on the dark continents. Only the divine law of love in

Christ proves its power to redeem the world. The wholly unique position and influence of Christianity in this regard are a proof of its divine origin and a warrant of its success. Uhlhorn and others have shown at this point the splendid contrasts of the early Christian faith with the best civilization of its time, and the same contrast holds good to-day.

Now, with such antagonisms and such encouragements before us, what is the true course to be pursued?

(1) The Church must make it plain that she welcomes all truth, whether of nature or of revelation. It is just here that Protestantism has taken issue with the repressive spirit of the papacy. It is not enough that the Church should admit the demonstrations of science when they have been thrust upon her from without; she should take the lead in the study of God's handiwork—exploring the realms of nature in that devout spirit which alone can see all things in their true relations.

It is an age of special studies, and the full scope of Christian education will not be reached till the Church shall train up her own specialists by lifelong study. If, in the optional courses which are now introduced into so many colleges, there is a tendency to train up two distinct classes of men—scientists on the one hand and theologians on the other—each class claiming authority in its own sphere, but knowing little of the other, that tendency must be met. Skeptical science may be presumptuous enough to ignore the ethical and religious element in human life and confine itself to the discoverable relations of cause and effect, but the Church on her part should be guilty of no such mistake. She must bridge this opening chasm between science and religion. Her well-trained sons must join hands across the breach, and demonstrate to the world that all truth is one. Above all, the Church should be foremost in the critical study of her own sacred records. It should not even seem to be necessary for her theological students to seek their climactic training from rationalistic sources.

There should also be a correct knowledge of the false religions of the East. Given over to the special charge and specious advocacy of anti-Christian apologists, they are made blocks of stumbling. On the other hand, if rightly understood, they give indications of a universal lapse from a primitive monotheism, which discredits the theory of evolution in religion and goes far to corroborate Paul's account of Gentile apostasy. They illustrate the vain struggle of human philosophy to find out God and the felt need of a divine Intercessor. As the dead mythologies of Greece and Rome are harmless because thoroughly understood, so should the "Light of Asia" and the fashionable Neo-Buddhism be disenchanting by a full investigation.

It is understood, of course, that the great body of Christian teachers must devote their time and strength to the direct work of saving souls.

The preaching of the gospel in its simplicity and power is the great business of the ministry. Philosophic discussions are rarely called for in the pulpit. The people do not want them; for the young and uneducated they are certainly out of place. The pulpit should beware of advertising doubts and cavils, which would otherwise pass unknown. Least of all should it indulge in scolding at science without adequate knowledge of its facts. The expression, "science falsely so called," is often put to uses which Paul never intended. No other formula as ever been employed with so little discrimination.

In the subsoil of all ministerial training there should be a deposit of scientific knowledge, covering at least the results of the most recent investigations. This might prevent some lamentable stumbling, and would often enable men to present truth so wisely as to forestall error, and it would give to the pew a more uniform confidence in the pulpit. Beyond this let a few carefully chosen and well-trained specialists man all the outposts of modern inquiry.

(2) But while the Church should welcome and search out all truth, she should draw the line against mere theories. Science is one thing, hypothesis is another. Yet to a large extent the issues against Christianity are based upon theories whose deductions are so wide and so nebulous that multitudes surrender not so much in conviction as in helpless bewilderment. Yet nothing can exceed the dogmatic assurance with which these speculations are set forth, or the blind deference with which they are received by congenial skeptics.

"No body of religious disciples," says Principal Tulloch, "have ever followed the voice of authority with more unhesitating decision than a large proportion of the professed army of unbelief. They have surrendered themselves with the most melancholy monotony to the voice of some master or other, without any genuine inquiry on their own part, or even any knowledge sometimes of the real character of the conclusions from which they dissent."

Paradoxical as it may seem, most of the infidelity of the age is thus received by faith—faith in leaders, faith in men instead of God. What proportion of the professed disciples of "First Principles" are capable of so combining their numberless generalizations as to derive an intelligent conclusion?

As we descend lower and lower in the social scale, this blind subserviency becomes more truculent and more vehement. Communists are made by the tens of thousands without the slightest investigation, without reasoning or reflection, but simply by the magnetic influence of demagogues who voice their discontent and stimulate their hatred of all law, human and divine.

(3) The Church should emphasize the principle that man's judgment of ethical and religious truth is always a moral as well as an intellectual judgment, and that invariably there are prepossessions.

A noted skeptic recently based an argument on the psychological impossibility of Christian faith to a mind like his. "How could he resist the logical conclusions which forced themselves upon his reason?" But he overlooked the fact that for twenty years he had warped his judgment by a public and bitter crusade against Christian revelation.

As skeptical sentiments are everywhere promoted by sympathy and interest and all adverse moral tendencies, so, on the other hand, "with the heart man believeth unto righteousness." Christ constantly taught that clear apprehension of spiritual truth went hand in hand with love and obedience to divine precept. According to the whole teaching of the Scriptures, faith toward God is the outgoing not of one, but of all the higher powers of our being. And when a defender of Christianity stoops to popular discussion with some athlete of infidelity, on his narrow ground, he throws away all the noblest part of his armor and enters the arena of mere intellectual gymnastics, and often of low sarcasm and blasphemous sneers.

It is a lesson which this age especially needs to learn, that mere scientific training does not qualify a man to sit in judgment on religious truth. How constantly is it assumed that because a man has become a master, for example, in biology, he is also an authority on religious subjects, or any other subject on which he may venture an opinion! The late Charles Darwin was candid enough to admit that the exclusive use of scientific methods had well nigh destroyed his appreciation of poetry and general literature; and on the other hand Mr. Herbert Spencer retorted against the criticisms of Matthew Arnold and others, that their habitual attention to literature had unfitted them to comprehend his scientific generalizations. Much more, then, may the religious sense, or what Cardinal Newman calls the "faith faculty," become impaired or even atrophied by mental habits which are hostile to the truth.

If it be urged that this claim for the faith element is a begging of the question, the answer is that no human creed of whatever sort is wholly without it. The social and political opinions of men are largely due to moral and sympathetic influences. In childhood, sympathy and example are the chief media of all sentiments and the bases of character.

From this point of view how clear is the duty of the Church to urge the truth of God upon the consciences of men, and especially to prepossess the minds of the young. It is idle to talk of unbiased judgment in a world where a thousand influences are in full play upon every human heart from infancy to age! Candor there may be, but no colorless mind exists or is possible. We say, then, prepossess the children and the youth. Feed them as lambs of the fold; guard them from poisonous literature as from poisonous food. Ground them in



the word of God ; school them in the catechism, and let them reason it out in later years. Prejudice them ! Yes, and preoccupy them for God and write His name upon them, for His they are.\*

(4) The Church should magnify the convincing power of her historic position. Her history is among her miracles. If all things are to be judged by their fruits, she may well point to the centuries of experiment in which the word of God has afforded guidance and comfort to fifty generations of mankind. That word has enlisted the study and reflection of multitudes of profound scholars, many of whom have sealed their convictions with their blood. Shall the moral earnestness and the solemn testimony of so many generations be weighed in equal balance with an hypothesis of yesterday? Is the accumulated experience of the ages to count for nothing? Men do not thus judge of other great interests. In medicine, the experience of the past constitutes a science not easily surrendered. In jurisprudence, legal precedents and decisions enter into the body of a nation's laws. Constitutions found to conserve the public weal are changed only for the gravest reasons. And yet in matters of religion men sometimes talk of creeds and canons as if the very fact of being long tried and venerable were a discredit and a blemish—as if the last thought of some “thinker” were to be received because of its freshness and its audacity.

The Church believes that the day is coming when Revelation and Science will be harmonized because more fully understood. But she does not expect that all the mysteries of life will be solved in this mortal sphere, or that the secrets of the Infinite will ever be fathomed by finite minds. Beyond the known and the knowable faith finds a “sure word of prophecy,” while science, in the very nature of the case, must continue its researches until the end of time, changing its conclusions step by step. Nothing can be more absurd than to suppose that the great principles of this Kosmos have now at length been determined, and the plan of the universe settled to the satisfaction of coming generations. They too will have their philosophies and will discard ours.

To a certain extent a law of evolution is doubtless observable in the variation of species, and it finds much wider applications than have been recognized in the past ; but the most rational of evolutionists admit the creation of an original germ, and the burden of proof is theirs to show why there may not have been a thousand creative beginnings as well as one. We refuse to admit the blind idolatry which places evolution on the throne. We decline to accept the Book of Genesis accord-

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\* The principle here involved is not confined to Christian training. The childhood of John Stuart Mill was most carefully guarded against all religious influences. All his environments were studiously atheistic. On the same principles the Mohammedans of India, though patronizing the Government schools, yet confine the years of early childhood to the study of the Koran.

ing to Haeckel. We prefer rather, that Scriptural account which, written before all science, so marvelously and miraculously accords with science. We will still believe that man was created in the divine image till "the missing link" shall be found and cross-examined, and the mollusk and the grub shall have established their claim to our kinship.

(5) The convincing power of the Church is to be found in still greater degree in the person and the character of Christ. There is no other influence in the world like that of living personality, and in Christ this is divine. Amid the philosophic questionings and disputes of the ages there arises this unearthly figure, "the Wonderful, the Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!" Even the enemies of the cross feel His strange presence in the world. Less and less does candid unbelief know what to think of Jesus. Some of the most eloquent tributes to his unearthly purity have been given by writers who have beheld Him with wonder, though not accepting His salvation. History has made Him its moral center; the calendar of the nations begins with Him, and the date of His birth is the festival of the civilized world. Most of the skeptics of our time owe whatever is best in them to the culture of the Christian faith, and the most successful apologists for the false religions of the East are those who, as a result of early training, clothe them in a Christian nomenclature, and ennoble them with conceptions borrowed from the New Testament and of which their own authors never dreamed. The real principles held by our modern agnostics have never yet been tested as social laws, except perhaps in the French Reign of Terror.

Let us try to imagine this Christ-element and the entire outcome of faith in Christianity removed from the world and a gospel of evolution instated in its place. Can we imagine all Christian sanctuaries closed, the voices of prayer and praise forever hushed, all comfort to the sick and suffering dispelled, and the dead buried in the silence of despair? If we seek the very highest inspiration to all noble activities, it is found in communion with a personal Christ. The demon of distrust flees from His presence; the most faltering tongue becomes eloquent when touched by the celestial fire of His love. If we trace the secret of the peerless zeal and power of the Chief Apostle, we shall find it in his vivid realization of Christ's living presence. Paul was an accomplished scholar, but it was not that. He was a prince of rhetoricians, but his power was not there. He possessed a thorough knowledge of all the philosophies of his time, but seldom did he turn it to account. The great fact was that his soul was filled with an overpowering enthusiasm for his divine Master. Christ possessed his whole being, glowed in his every thought and act, nerved him with power, dwelt within him and spake through him. And this is the secret of real effectiveness for the ministry and the laity of every age.

(6) The Church must never forget the power which lies in what this same apostle has called "the manifestation of the truth." The life, the consecrated service of Christ's followers—this constitutes the living "epistle which is known and read of all men." And in that wonderful prayer of our Lord for the unity of His disciples He assigns this reason: "that the world may know that thou hast sent me." Startling as is the thought, the very credentials of the Son of God in His great errand of salvation are to be found written in the lives of His people. And so it has been a uniform law of history, that just in proportion to the love and consecration and moral earnestness of the Church, has been the measure of her convincing power and her actual success.

No generation has ever yet made full proof of its ministry. The constant wonder has been that so much has been done with so poor a service. It was a remark ascribed to the late Lord Shaftesbury, that if the Church had from the first acted up to the spirit of the Great Commission, the heathen world might have been converted a dozen times. And if she were now to arise in her strength, subsidizing the moral power, the wealth, the service of her ministry and her whole membership for Christ, she might silence all cavils of skepticism and march forth to the conquest of the world, "glorious as an army with banners."

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## II. — DARWIN'S ARGUMENTS AGAINST CHRISTIANITY AND AGAINST RELIGION.

BY PROFESSOR B. B. WARFIELD, D.D., PRINCETON, N. J.

SCIENCE has not broken with religion. But a large number of the scientific thinkers of our generation have. When we ask why, the reason returned is apt to be colored by the personal feelings of the answerer. One attributes it to the bondage into which what he speaks of as "so-called modern science" has fallen, to materialistic philosophy, or even to Satanic evil-heartedness. Another finds its explanation in the absorption of scientific workers, in this busy age, in a kind of investigation which deadens spiritual life and spiritual aspirations within them, and totally unfits them for estimating the value of other forms of evidence than that obtained in the crucible or under the microscope. Others suppose that it is the crude mode in which religion is presented to men's minds, in these days of infallible popes and Salvation Armies, which insults the intelligence of thoughtful men and prevents their giving to the real essence of faith the attention which would result in its acceptance. Others, still, conceive that it is advancing knowledge itself which in science has come to blows in religion with the outworn superstitions of a past age. In such a Babel of discordant voices it is a boon to be able to bend our ear and listen to one scientific worker, honored by all, as he tells us what it was that led

him to yield up his Christian faith, and even, in large measure, that common faith in a God which he shared not with Christians only but with all men of thought and feeling. A rare opportunity of this sort has been afforded us by the publication of the "Life and Letters of Charles Darwin," by his son, in which is incorporated a very remarkable passage, extracted from some autobiographical notes written by this great student of nature, as late as 1876, with the special purpose of tracing the history of his religious views. Certainly no one will hesitate to accord to him a calm hearing; and we cannot but be instructed by learning by what processes and under the pressure of what arguments so eminently thoughtful a mind was led to desert the faith in which he was bred, and gradually to assume a position towards the problem of the origin of the world which he can call by no more luminous name than that of Agnosticism.

The history of the drift by which Mr. Darwin was separated from faith in a divine order in the world, divides itself into two well-marked periods. The first of these, which was completed at about the time when he reached his fortieth year, ends with the loss of his Christianity. During the second, which extended over the remainder of his life, he struggled, with varying fortunes, but ever more and more hopelessly, to retain his standing at least as a theist. At the end of the first he no longer believed that God had ever spoken to men in His Word; at the end of the second he more than doubted whether the faintest whisper of His voice could be distinguished in His works. He was never prepared dogmatically to deny His existence; but search as he might he could not find Him, and he could only say that if He existed He was, verily, a God that hides himself.

Let us take up the matter in the orderly form which Mr. Darwin has himself given it, and inform ourselves seriously what were the objections to Christianity and the difficulties in the way of a reasoned theism which led him to such sad conclusions.

His account of his loss of Christianity takes the shape of a personal history. He gives us not so much an argument against Christianity as a record of the arguments which led him to discard it. These fall into two classes: in the first stands the single decisive argument that really determined his anti-Christian attitude; while in the second are gathered together the various supporting considerations which came flocking to buttress the conclusion when once it was attained. The palmary argument depends for its weight on a twofold peculiarity of his personal attitude. He had persuaded himself not only that species originated by a process of evolution, but also that this process was slow, long continued, and by a purely natural development. And he held, with dogmatic tenacity, the opinion that the Book of Genesis teaches that God created each species by a separate, sudden, and immediate fiat. If both these positions were sound, it followed necessarily that either his

theory or Genesis was in error; and to him, in his naturally enthusiastic advocacy of his theory, this meant that Genesis must go. Now he was ready for another step. Genesis is an integral part of the Old Testament, and the Old Testament is not only bound up with the New Testament in a single volume, but is in such a sense a part of Christianity—as its groundwork and basis—that Christianity cannot be true if the Old Testament record is untrustworthy. To give up Genesis is, therefore, to give up Christianity. Thus his chief argument against Christianity reduces itself to a conflict between his theory of evolution and his interpretation of Genesis, about the accuracy of both of which there are the gravest of doubts. Here is the form in which he himself describes the process: “I had gradually come by this time, *i.e.* 1836 to 1839, to see that the Old Testament was no more to be trusted than the sacred books of the Hindoos. The question then continually rose before my mind, and would not be banished: is it credible that if God were now to make a revelation to the Hindoos He would permit it to be connected with the belief in Vishnu, Siva, etc., as Christianity is connected with the Old Testament? This appeared to me utterly incredible.”

It was impossible, however, to deal with Christianity as if it came claiming our acceptance uncommended by evidence of its own. The assumed conflict with Genesis would be fatal to the theory of evolution if the Christianity in vital connection with Genesis were confessed to be truth demonstrated by its own appropriate historical evidence. Mr. Darwin could not, therefore, rest in this short refutation without calling to its aid other more direct arguments, such as would suffice to place Christianity at least on the defensive and thus allow the palmary argument free scope to work its ruin. Thus we read further: “By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported, and that the more we know of the fixed laws of nature the more incredible do miracles become; that the men at that time were ignorant and credulous to a degree almost incomprehensible by us; that the Gospels cannot be proved to have been written simultaneously with the events; that they differ in many important details, far too important, as it seemed to me, to be admitted as the usual inaccuracies of eye-witnesses—by such reflections as these . . . I gradually came to disbelieve in Christianity as a divine revelation. The fact that many false religions have spread over large portions of the earth like wildfire had some weight with me.”

This is Mr. Darwin's arraignment of the Christian evidences. A close scrutiny will reveal the important place which miracles occupy in it. It may almost be said that Mr. Darwin concerns himself with no other of the evidences of Christianity, except miracles. It looks as if, in his objection to Christianity, arising from the conflict that existed in

his opinion between Genesis and his theory of evolution, he felt himself faced down by the force of the miracles by which, as he says, "Christianity is supported," and felt bound to throw doubt on this evidence or yield up his theory. In one word, he felt the force of the evidence from miracles. It is instructive to observe how he proceeds in the effort to break the weight of their evidence. He does not shortly assert, as some lesser scientific lights are accustomed to assert, that miracles are impossible. He merely says that they need clear evidence of their real occurrence to make us believe in them, and that this is increasingly true as the reign of law is becoming better recognized. And then he tries to throw doubt on the evidence of their occurrence: they profess to have been wrought in a credulous age; the documents in which they are recorded cannot be proved to be contemporaneous with their asserted occurrence, and are marred by internal contradictions in detail which lessen their trustworthiness; and it is not necessary to assume the miraculous origin of Christianity in order to account for its rapid spread. In a word, Mr. Darwin deserts the metaphysical and what may be called the "scientific" objections to miracles, in order to rest his case on the historical objections. He does not say miracles cannot have occurred; he merely says that the evidence on which they are asserted to have occurred falls something short of demonstration.

Were our object here criticism rather than exposition, it would be easy to show the untenableness of this position: it was not in the field of the historical criticism of the first Christian centuries that Mr. Darwin won his spurs. There are also many more sources of evidence for Christianity than its miracles. It is enough for our present purpose, however, to take note of the form which the reasoning assumed in his own mind. It has a somewhat odd appearance, and was about as follows: The miracles by which Christianity is supported are not demonstrably proved to have really occurred; therefore the conflict of my theory with Genesis, and through Genesis with Christianity, is not a conflict with miraculous evidence; therefore my theory may as well be true as Christianity. The validity of the inference seems to rest on the suppressed premise that none but miraculous evidence would suffice to set aside his theory. And there is a droll suggestion that his state of mind on the subject was not very far from this: "I was very unwilling to give up my belief," he writes; "I feel sure of this, for I can well remember often and often inventing day-dreams of old letters between distinguished Romans, and manuscripts being found at Pompeii or elsewhere, which confirmed in the most striking manner all that was written in the Gospels. But I found it more and more difficult, with free scope given to my imagination, to invent evidence which would suffice to convince me. Thus unbelief crept on me at a very slow rate, but was at last complete. The rate was so slow that I felt no distress." Nothing short of a miracle would, then, have convinced him; and

nothing short of a miracle could have convinced him of a miracle. Surely a man in such a state of mind would be refused as a juror in any case. In lesser causes we should speak of him as under bondage to an invincible prejudice; in this great one we are certainly justified in saying that his predilection for his theory of the origin of species, and that in the exact form in which he had conceived it, lay at the root of his rejection of Christianity. If both Christianity and it could not be true, why then Christianity certainly could not be true, and a full examination of the evidence was unnecessary.

It was some years after his giving up of Christianity before his belief in the existence of a personal God was shaken. But as time went on this also came. The account given in his autobiography of this new step in unbelief is not thrown into the form of a history so much as of ordered reasoning. So that we have, strangely enough, as part of a brief body of autobiographical notes, a formal antitheistic argument. The heads of theistic proof, which Mr. Darwin treats in this remarkable passage, are the following: (1) "The old argument from design in nature as given by Paley"; (2) "the general beneficent arrangement of the world"; (3) "the most usual argument for the existence of an intelligent God at the present day, drawn from the deep inward conviction and feelings which are experienced by most persons"; and (4) the argument "from the extreme difficulty or rather impossibility of conceiving this immense and wonderful universe, including man with his capacity of looking far backwards and far into futurity, as the result of blind chance or necessity." The full development of these propositions, while it would be far, no doubt, from exhausting the argument for the existence of God, would afford quite a respectable body of theistic proof. In offering a refutation of them, one by one, Mr. Darwin evidently feels that he is sufficiently treating the whole fabric of theistic argumentation; and he draws an agnostic conclusion accordingly. It will be very instructive to note his answers to them, in as much detail as space will allow.

To the first—the argument from design as developed, say, by Paley—he replies that it "fails, now that the law of natural selection has been discovered." "We can no longer argue," he adds, "that, for instance, the beautiful hinge of a bivalve shell must have been made by an intelligent being, like the hinge of a door by man. There seems to be no more design in the variability of organic beings and in the action of natural selection than in the course which the wind blows." By this he means that the adaptations of means to ends, as observed in nature, are the necessary result of the interaction of the purely mechanical forces of nature, and would result from them whether there is a God or not; and that therefore they cannot be pleaded as a proof that there is a God. This conception of the working of nature is the result of the stringency with which he held to his theory of evolution

by natural selection, in the exact naturalistic form in which he first conceived it. The second argument, that drawn "from the general beneficent arrangement of the world," he meets by a reference to the great amount of suffering in the world. As a sound evolutionist he believes that happiness decidedly prevails over misery; but he urges that the existence of so much suffering is an argument against the existence of an intelligent first cause; "whereas the presence of much suffering agrees well with the view that all organic beings have been developed through variation and natural selection," which he appears to assume to be a necessarily atheistic conception. In treating the third argument, derived from man's "deep inward conviction and feelings" that there is a God, to whom his aspirations go out, on whom he is dependent and to whom he is responsible, Mr. Darwin confuses the "conviction" with the "feelings," and sets the whole aside as no more valid an argument for the existence of God than "the powerful, though vague, and similar feelings excited by music." He sorrowfully recalls the time when he too had such feelings rise within him in the presence of grand scenery, for instance—when he could not adequately describe the "higher feelings of wonder and admiration and devotion which filled and elevated his mind"; but confesses that they no more visit him, and that he might truly be said to be like a man who has become color-blind and whose loss of perception is therefore of no value as evidence against the universal belief of men. But he denies that the "conviction of the existence of one God" (why "one" God?) is universal among men; and hints that he believes that all these feelings can be reduced to the "sense of the sublime," which, could it only be analyzed, might be shown not to involve the existence of God any more than the similar emotions raised by music. The confusion here is immense—confusion of a conviction that accompanies, or rather begets and governs, feelings with the feelings themselves—confusion of the analysis of an emotion into its elements with the discovery of its cause, and the like. But the confusion and Mr. Darwin's method of seeking relief from his puzzlement, are characteristic traits which may teach us somewhat of the value of his testimony as to the scientific aspects of faith. The fourth argument, that which rests upon our causal judgment, is the only one to which he ascribes much value. He does not hesitate to speak of the "impossibility of conceiving this immense and wonderful universe as the result of blind chance or necessity." But the question arises: Impossibility to whom? And here again Mr. Darwin's theory of the origin of man, by a purely natural process of development from brute ancestors, entered in to void the unavoidable conclusion. "But then," he adds, "arises the doubt, Can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions?" Or, as he writes later, after having



again confessed to "an inward conviction that the universe is not the result of chance": "But then with me the horrid doubt always arises whether the convictions of man's mind, which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would any one trust in the convictions of a monkey's mind, if there are any convictions in such a mind?" Thus the last and strongest theistic proof fails, not because of any lack in its stringent validity to the human mind, but because so brute-bred a mind as man's is no judge of the validity of proof.

We are tempted to turn aside and ask, Why, then, are the theistic proofs so carefully examined by Mr. Darwin? Why is so much validity assigned to the judgment of his human mind as to the value of the argument from design, for instance? Why does he trust that brute-bred mind through all the devious reasonings by which the theory of development by natural selection, on the basis of which the value of its conclusions are now challenged, was arrived at? In a word, is it not certain, if man's mind is so brutish that its causal judgment is not trustworthy when it demands a sufficient cause for this universe, that it is equally untrustworthy in all its demands for a sufficient cause, and that thus all the fabric of our knowledge tumbles about our ears, all our fine theories, all our common judgments by which we live? When Mr. Darwin chokes down this "inward conviction" and refuses to believe what he confesses to be "impossible" to him not to believe, he puts the knife at the throat of all his convictions, even of his conviction that he exists and his conviction that a world lies about him, such as he sees with his eyes and theorizes about with his "bestial" mind; and there necessarily goes out into the blackness of nescience all thought, all belief, all truth.

But we remember that we are not now criticising, but only trying to understand Mr. Darwin's reasons for refusing to believe in "what is called a personal God." This much is plain, that the root of his agnosticism, as of his rejection of Christianity, was his enthusiastic acceptance of his own theory of evolution, in the mechanical, naturalistic sense in which he conceived it. We raise no question whether this was an inevitable result; there have been many evolutionists who have been and have remained theists and Christians. But this was the actual course of reasoning with him. It was because he conceived of each organic form as liable to indefinite variation in every direction, and to development into other forms by the natural reaction of the environment on these variations, through the struggle for existence, that he denied that the hand of God could be traced either in the line of variation or in the selection of the types to live. It was because he included all organic phenomena, mental and moral as well as physical, in this natural process, that he found himself unable to trust the convictions of the mind of man, which was after all nothing but the brute's

mind beaten and squeezed into something of a new form by an unmoral struggle for existence stretching through immemorial ages. In a word, Mr. Darwin's rejection of Christianity and loss of faith in a personal God were simply the result of his enthusiastic adoption of a special theory of the origin of organic differentiation, and of ruthless subjection of all his thought to its terms.

And now, returning to our original query, we are prepared to answer why one scientific man broke with faith. Mr. Darwin was honest in deserting the faith of his childhood and the theistic convictions of his manhood. But was he logically driven to it? He himself, despite himself, confesses that he was not. To the end his "conviction" remained irreconcilable with his "conclusion." Yet he was logical, if the evidence in favor of the extremely naturalistic form of the evolutionary hypothesis is more convincing than that for God and the Bible; but logical with a logic which strips the very logic on which we are depending for our conclusion, of all its validity, and leaves us shiveringly naked of all belief and of all trustworthy faculty of thought. If we are to retain belief in our own existence, Mr. Darwin himself being witness, we must believe also in that God who gave us life and being. And we can only account for Mr. Darwin's failure to accept the guidance of his inextinguishable conviction here, by recognizing that his absorption in a single line of investigation and inference had so atrophied his mind in other directions that he had ceased to be a trustworthy judge of evidence. Whatever may be true in other cases, in this case the defection of a scientific man from religion was distinctly due to an atrophy of mental qualities, by which he was unfitted for the estimation of any other kind of evidence than that derived from the scalpel and the laboratory, and no longer could feel the force of the ineradicable convictions which are as "much a part of man as his stomach or his heart."

### III.—TOLSTOI.—PART FIRST.

BY WILLIAM C. WILKINSON, D.D.

THE temptation is strong to be extravagant in treating my subject. Having, however, passed through several successive stages of opinion or of impression respecting his work, I cannot, I think, be premature now in declaring Tolstoi for me one of the very greatest minds to be encountered in literature. Shall I seem immediately to recall this sentence, if I add that the one thing lacking to complete greatness in Tolstoi is final soundness and justness of judgment? It is, I confess, a serious, perhaps it is even a vital, deduction of praise that I thus make. The deduction, however, needs to be made. Let it stand; and then the estimate of Tolstoi which, despite, I venture here to set forth may serve at least to show how strong my sense is of greatness in him—true greatness, though thus unbalanced and incomplete. Comprehensive

intellect, imperial imagination, immeasurable capacity of all human experience, elemental passion by turns Titanic and womanly, faculty of representation in language adequate to full self-expression, and in fine a certain demigodlike ease and unconsciousness in the exertion of power—these things in Tolstoi make up a complex and indivisible whole, a prodigy of mass and of force, which at times in encountering it you involuntarily feel to be fairly overwhelming. Your emotion is qualified with a sentiment approaching to awe.

With an intellectual sentiment such ; but with a moral sentiment of what sort? Do you not reprobate as vehemently as you admire? Some seem to do so ; nay, even to reprobate more vehemently than they admire. To examine fairly what degree, if any, of moral reprobation, what degree of intellectual admiration, is justified by the actual facts of the case—that is the object of the present paper.

We do not need to separate the man from the writer in estimating Tolstoi. The separation, in truth, is impossible. The two are one and the same. Tolstoi lives one life, whether in the world or in his books. His life in his books is simply less hindered than is his life in the world. The expression of his thought he masters and molds in his words more easily and therefore more perfectly than he does in his acts—that is all the difference. Language is more plastic under his hand than is circumstance. The ideal man, and therefore the actual, the man that he would be and that therefore he is—the true Tolstoi—is best seen in his books. To his books, then, let us turn for our study of Tolstoi.

Eighteen volumes of them in English translation I have lying before me as I write, and my list is not complete. Tolstoi has been a free and fruitful, you might even call him a voluminous, producer.

The first thing, perhaps, to strike one who reads Tolstoi's writings is the singular frankness of the writer. Some of these writings are distinctly and avowedly autobiographic, others are disguisedly so, and all of them, read rightly between the lines, are full of revelation to the reader of the character and even of the career of the author. "My Confession," "My Religion," are titles that obviously belong to books dealing with the author's own personal experience. "Childhood, Boyhood, Youth" entitles in English an ostensible fiction which is understood to be virtual fact out of Tolstoi's own earlier life. His greater books, "War and Peace" and "Anna Karénina," are novels—not romances, but novels of a peculiar sort—which, beyond even what in such writing is unavoidable, manifestly present the writer's own personality to the reader. In "War and Peace" one of the principal characters—the principal one, indeed, if that one be principal which though not the most heroic yet serves most to give its unity to the novel—is undoubtedly Tolstoi himself. In "Anna Karénina," too,

the author plays an unheroic part as one of the characters. Tolstoi has not shrunk from showing his own inmost thought to the public. In fact, to do this may be said to be the object of his authorship. He has written supremely for the purpose of disclosing to the world, but primarily to Russia, his thought. Nobody perhaps ever more entirely fulfilled the famous precept, "Look into your own heart and write." Take the following for an example of the deep-going frankness with which he has come to be willing to open himself to the public. He is giving an account of the process of self-scrutiny through which he passed to arrive at his present solution of the problem of life. His question with himself was, What ought I to do? He says (the italics are mine):

"I propounded the query to myself; but in reality I had answered it in advance, in that I had in advance defined the sort of activity which was agreeable to me, and by which I was called upon to serve the people. I had, in fact, asked myself, 'In what manner could I, *so very fine a writer*, who had acquired so much learning and talents, make use of them for the benefit of the people?'"

Tolstoi seems never to have said to himself, "Go to now, I will produce a book—novel or other." His one aim has been simply somehow to wreak *himself* upon expression. "A most voiceless thought" within him has been incessant anguish to his soul till he could find it a voice. A novel, for instance, has been nothing to him as a novel—that is, as a mere literary work of art. He has chosen that literary form purely as a convenient but otherwise an almost unregarded vehicle of expression to his thought; to his thought, or what is always the same thing with Tolstoi, his message to men. This, and not any defect of the artist's instinct in him, accounts for the comparatively formless structure of his novels.

The artist's instinct in Tolstoi, in fact, is strong, very strong; it only is not predominating. The predominating instinct in him is the instinct to teach. He is a teacher, and only for that reason not, most characteristically, an artist. If I were to modify at all Mr. Howells's hardly extravagant sentence upon him, I might, instead of pronouncing Tolstoi "incomparably the greatest writer of fiction who ever lived," prefer to pronounce him the greatest mind that ever sought to express itself in the form of the novel. His noblest novel, judged strictly as a novel, might well admit some equals if not some superiors. But if, judged more freely as a repository of profound and various wisdom, not less than as a series of pictures transferred to the printed page out of the vast and endless moving panorama of human life—if, when thus judged, Tolstoi's "War and Peace" has, I will not say any superior, any equal in fiction, that equal certainly it has not been my fortune to encounter. Nay, few in any kind of literature are the books which, judged as I have indicated, I could admit to be the peers of this great masterpiece of Tolstoi. "Anna Karénina" is, how-

ever, judged as a piece of literary art, a better novel than "War and Peace."

The second thing to impress the student of Tolstoi is the note of sincerity that runs through his works. You feel that whatever may be the artistic merit, or whatever the value of truth and wisdom belonging to these writings, the writings, at any rate, reflect the real sentiments and convictions of the writer. He may be singular, erratic, eccentric, but his departures from the customary and conventional are not affectations. He differs apparently because he differs really. Know him well through his books and you may indeed be confirmed in thinking him mistaken, but you will certainly be compelled to yield to him the involuntary tribute of respect due to a soul evidently smitten with love of the truth.

We need not, but we may, go to his life for proof of this. Tolstoi is a rich Russian noble who teaches that men ought to live for the service of others, not for the service of themselves. In one of his latest books, an expressly and directly and most aggressively didactic volume, translated under the title "What to Do?" he lays it down that for every man "true happiness consists solely in renunciation of self and the service of others." Mr. George Kennan, a truly accomplished observer and narrator, having lately visited Tolstoi on his estate, reports that he found this unique nobleman occupying the plainest of houses and wearing the plainest of clothes. His morning he had spent, this wealthy landed proprietor, the greatest, the most popular, of living Russian writers, the author of "War and Peace," had spent—how, would you guess?—in spreading manure with his own hands on the ground of a poor widow, his neighbor. Even as I write these lines my eye lights upon a paragraph in a newspaper of current date, which says that there is a threat of legal proceedings to be instituted against Count Tolstoi on the ground of insanity, in case "he attempts to carry out his plans of selling all that he has and giving the money to the poor." I am far at this moment from insisting that what I thus mention in the conduct of Tolstoi is wholly to be admired and praised. It may be enthusiasm, perhaps pushed to the verge of fanaticism, of lunacy; but assuredly when a teacher so puts his teaching in practice, that teacher can no longer be accused of lacking sincerity.

But Tolstoi is more than merely sincere. He is earnest. His earnestness makes him a teacher. It is for him not enough that he has found a truth for himself. He must immediately communicate the truth found to his fellows. His sincerity would keep him from saying what he did not believe; his earnestness forces him to say what he does believe, in order that others also may believe it with him.

Tolstoi's earnestness it is that has made him treat so lightly, almost disdainfully, what we may call the technics of his fiction. He seems never to have sought to secure unity, orderliness, steady progress, cu-

mulation, completeness, for his novels, as if his art were to him an end in itself. His art in fact has never been to him an end in itself, but always, in incessantly increasing degrees, a means to an end. His zeal as a teacher has consumed his zeal as an artist. For myself I feel that his greatness as a man has forbidden his being absorbed in his art. There is more of him than could go into the measure of a profession. His moral earnestness has worked like a leaven in him to expand irresistibly his personal proportions. It has made him overflow the bounds of the novelist's art. Tolstoi has accordingly of late ceased writing novels and taken to writing didactics pure and simple—didactics direct and undisguised; didactics eager, fervid, white-hot. Read his "What to Do?" and understand what these adjectives of mine mean. I commit myself now not in the least to the truth and soundness and fruitfulness of his doctrine; but I say that never since the world was made did doctrine get itself more frankly, more sincerely, more earnestly, and I will add more eloquently, set forth. What a voice is this man's crying in the world's wilderness of diletanteism, finical self-culture, art for the sake of art! Were it not for a certain lack, a lack presently to be indicated, it would seem like the voice of a veritable John the Baptist forerunning the kingdom of heaven. Hear him flout the novelists—flout himself, that is to say, and his guild:

"The very people whom we have undertaken to serve have become the objects of our scientific and artistic activity. We study and depict them for our amusement and diversion. We have totally forgotten that what we need to do is not to study and depict them, but to serve them!"

Edifying contrast that—and that is the strain of all Tolstoi's teaching—edifying contrast to the teaching of Goethe! Here is a Russian, with—let me not fear to say it—with as much strength of genius in his little finger as the overpraised German had in all his loins—here at last, and where you might least have expected it, is a giant teaching with a giant's power the gospel, not of culture, far less of self-culture, but of self-sacrifice and of ministration to others. Hear him again: a soul might stir under the ribs of death at such life-giving sound:

"Scientific and artistic activity, in its real sense, is only fruitful when it knows no rights, but recognizes only obligations. . . . The thinker or the artist will never [in the true state of things] sit calmly on Olympian heights, as we have become accustomed to represent them to ourselves."

With that, compare the speech to himself of the man, doubtless Goethe, shown in Tennyson's "Palace of Art":

"And 'while the world runs round and round,' I said,  
'Reign thou apart, a quiet king,  
Still as, while Saturn whirls, his steadfast shade  
Sleeps on his luminous ring.'"

No wonder Mr. Kennan could report a man of Tolstoi's burning earnestness as speaking "slightingly, almost contemptuously, of his [own] works of fiction." No wonder that a man of Tolstoi's burning

earnestness—an earnestness grown quite incandescent now and capable of consuming in him utterly the subordinate motive of artistic ambition and pleasure and pride—reached at length a conscious crisis in his self-knowing in which he could feel :

“It was necessary for me to repent, in the full sense of that word, *i.e.* entirely to alter my conception of my position and my activity ; to confess the hurtfulness and emptiness of my activity instead of its utility and gravity ; to confess my own ignorance instead of culture ; to confess my immorality and harshness in the place of my kindness and morality ; instead of my elevation, to acknowledge my lowliness.”

It is easy for an earnest man to be courageous, and Tolstoi is courageous. He faces without blenching the consequences of his doctrine. Courage it is, and not mere vainglory of singularity or impassiveness of vulgar bravado that steadies him to propound his teaching in the teeth of universal difference and almost universal scorn. He knows well and he feels keenly the attitude toward himself that the unbelieving world assumes. He puts it into brutal language supposed spoken of himself—language which does not over-express the truth as to the world’s regard of Tolstoi :

“He [Tolstoi] repudiates science and art ; he wants to send people back again into a savage state : so what is the use of listening to him and of talking to him ?”

But the wind of opposition cannot blow so broad and so strong that he will not stand up alone and speak against it. He is a prophet, and prophesy he must, whether men will hear or forbear. His voice falters never a note. His whole message gets itself uttered. And his courage is not the courage of despair. His cause may be desperate, but its champion is not. His courage bears the supreme test—the test of being strained up to the pitch of hope. Tolstoi is hopeful, that last obduracy of noble minds.

Consistency is to be added to the count of Tolstoi’s qualities as a writer. I quoted a little way back an expression of his revealing his conviction that the literary guild had proved recreant to their true mission—recreant to the motive which constitutes their sole valid reason for being—namely, that of serving the people. He urges this indictment against his own class with eloquent insistence. He says :

“While we have been disputing, one about the spontaneous origin of organisms, another as to what else there is in protoplasm, and so on, the common people have been in need of spiritual food ; and the unsuccessful and rejected of art and science, in obedience to the mandate of adventurers who have in view the sole aim of profit, have begun to furnish the people with this spiritual food, and still so furnish them. For the last forty years in Europe, and for the last ten years with us here in Russia, millions of books and pictures and song books have been distributed and stalls have been opened, and the people gaze and sing and receive spiritual nourishment, but not from us who have undertaken to provide it ; while we, justifying our idleness by that spiritual food which we are supposed to furnish, sit by and wink at it.

"But it is impossible for us to wink at it, for our last justification is slipping from beneath our feet. We have become specialized. We have our particular functional activity. We are the brains of the people. They support us, and we have undertaken to teach them. It is only under this pretense that we have excused ourselves from work. But what have we taught them and what are we now teaching them? They have waited for years—for tens, for hundreds of years. And we keep on diverting our minds with chatter, and we instruct each other and we console ourselves, and we have utterly forgotten them. We have so entirely forgotten them that others have undertaken to instruct them, and we have not even perceived it. We have spoken of the division of labor with such lack of seriousness that it is obvious that what we have said about the benefits which we have conferred on the people was simply a shameless evasion."

That is brave, sincere, earnest writing. Is it sentimentalism, like Rousseau's? Sentimentalism no doubt it is, but not like Rousseau's. Rousseau said, but did not. Tolstoi says and does. He is consistent. He has in fact undertaken, and in great part has executed, a stupendous labor of Hercules in precisely such a service of the people as that which, in profuse public blame of himself, he did penance for so long neglecting. He has produced, with remarkable, with prodigious fertility of invention, a whole library of literature expressly, effectively dedicated to the people—the people in the most universal, democratic sense of that word. His popular acceptance with his countrymen has been phenomenally great.

If the reader of these pages wishes to see, in a single comprehensive or at least representative specimen, what this generous intellectual giant has accomplished in the line of popular service here indicated, let him read, and be sure he read sagaciously, Tolstoi's story of "Ivan the Fool." He will find it, together with many companion stories, in the volume issued by T. Y. Crowell & Co., Tolstoi's American publishers, under the title "Ivan Ilyitch." This story, by the way, "The Death of Ivan Ilyitch," which gives its title to the volume, is a story of power such as may fairly be called terrific. It is a late production of the author's, and it is pure moral didactics conched in the form of a fiction which, in Tolstoi's hands, has more force by far than the truth itself represented by it, though that truth is to be seen by us all in act everywhere around us every day of our lives. Realism in fiction never was achieved before. How cheap and how false Balzac, for example, seems in comparison! George Eliot—well, she still keeps her truth, but her measure of power, how different! Victor Hugo is a brother Titan of Tolstoi's, but he is a Titan of the theatre rather than, like Tolstoi, of real life.

In "Ivan the Fool" Tolstoi, with original fabulist's power seldom surpassed, contrives to condense and yet make luminous like sunshine, the whole sum of his radical teaching on social and political problems. He is reported to have been amazed, as well he might be, that this



little allegory of his should have passed the ordeal of the Russian censorship of the press. To have succeeded in making his story do this was a triumph of his genius and of his humor. The story is, so to speak, one broad grin of kindly sarcastic humor from beginning to end, yet such as never for one moment to forget the intent didactic earnestness with which the author is writing. The very title is a master stroke of humor, and of practical tact as well. Tolstoi's humor, by the way, would save him, if his common sense and his immense knowledge of the world did not, from being what some—knowing him, so I must guess, largely at second-hand—have pronounced him, a "crank." A "crank," I submit, could never have disengaged himself from himself, could never have relaxed his habitual tension, sufficiently to deal earnestly with the one doctrine which was dearest to him, under the form of an ironical apologue like "Ivan the Fool." A "crank" is a man in whom disproportionate earnestness has overset the balance of his practical judgment. Tolstoi's speculative judgment is, I think, not firmly balanced; but his practical judgment is as steady as his moral earnestness is strong. By the speculative judgment I mean that faculty which concerns itself with the finding and choosing of ends to be secured; by the practical judgment I mean that faculty which concerns itself with the finding and choosing of means for securing such ends. The cycle of popular tractates, stories, fables, and so forth, produced by Tolstoi, are a distinct addition to the wealth of literature. As a teaching force they will probably exert a formidable influence; but certainly as the proof of genius they cannot be gainsaid. Under Herder's prompting the German writers, animated by their own purpose, which was to serve themselves, to fructify their own minds, to find matter for literature, went about to put into form, prose or verse, the tales current already in the mouths of the common people, who would thus at best get only what they gave. Barren, mendicant literature that! Tolstoi, instead of drawing on the people to enrich himself, draws on himself to enrich the people; and his genius, fed from secret springs, is great enough, full enough, free enough, always to respond, whatever the draft. I may say in passing that, beyond any other writer known to me, Tolstoi represents himself fully, or at least fully suggests himself, in his short pieces. The force which shaped the sun is the same force as that which shapes the dewdrop.

Thus far, in estimating Tolstoi, we have dealt only with his moral characteristics; or incidentally, if at all, with his intellectual. Let his intellectual characteristics now engage us.

The most impressive intellectual characteristic of Tolstoi is undoubtedly quantity of power. In one word, he is intellectually a great man. The number and the variety of the things he has thought about and formed judgments upon are enormous, are overwhelming. Equally extraordinary is the amount of the thinking that he has done on these

things. Deep thinking, "high thinking," always, and generally wise thinking too, he has done. But what most excites one's admiration is the mass, the might, of that organ of thinking in the man which evidently has made all this easy to him. The process in his mind seems to have been like the working of an elemental power of nature. The overcoming of resistance has been so complete that you are beguiled almost to forget that there ever was any resistance to be overcome. You feel yourself face to face with a kind of qualified intellectual omnipotence.

A kind of qualified omniscience also is Tolstoi's. What is there that this universal mind does not appear to know? Of course I cannot mean to include within the grasp of Tolstoi's knowledge the details and technicalities of the specialized sciences. With science, however, conceived largely and comprehensively, with science the unity, Tolstoi betrays effective familiarity. His experience of the world has been immense. Seldom indeed—I doubt if ever—has any novelist been equipped for his work with such resources of knowledge gained through long and wide and various personal experience of his own. And it has been personal experience affected, penetrated, made valuable, with original and independent personal thought. The knowledge has been converted into wisdom. I refer now especially to what is found in the novels written before Tolstoi fully espoused his present peculiar social and political views. Those novels, and indeed the author's works in general, no person wishing to enrich himself with the spoils won by the world's greatest thinkers, can afford to neglect. The reality of Tolstoi's representations is such, and such is the sagacity of his interpretations, that to read him wisely stands the reader very well in stead of having himself the same opportunities of observation turned to account with exceptionally clear and deep insight and reflection.

I have just spoken of the "reality" of Tolstoi's representations. Is Tolstoi then a "realist" among the "realists," so called, of modern fiction? I answer by saying that Tolstoi is too great a novelist to be classed in any such way as that term implies. He is alike a realist and a romancer, now one and now the other, and now again both at once. He is a realist in the sense of being true to the nature and to the life of what he represents; he is a romancer, a poet, in the sense of investing his work, when he pleases, with the authentic aura, the glorifying, the enchanting, atmosphere of the ideal. Wonderful is the poet's power with which he will sometimes suddenly, on a scene of depressingly low or narrow or hard or cruel action, described by him with the impartial, remorseless, telltale veracity of the sunbeam reporting through the photographer's lens—wonderful, I say, is the poet's power with which, now and again, Tolstoi, on such a scene of his, will dash down a sudden ray of the light that never was on sea or land. Take, for example, the following from "War and Peace." The battle of

Austerlitz is in progress. Prince André, a Russian, on the whole the most heroic figure in the novel, has been watching fixedly the struggle about a battery between a group of Russians and a group of French. What he sees narrows itself down to a wrestle of one Russian with one Frenchman for the possession of a ramrod :

"He [André] could distinguish the furious and vindictive expression of their faces; it was quite clear that they were hardly conscious of what they were doing.

"'What are they about?' said Prince André to himself. 'Why does not our man take to his heels as he has no arms, and why does not the Frenchman make an end of him? He will not have time to be off before the Frenchman gets a shot at him!' And just then a second Frenchman came up, and the fate of the red-haired Russian, who had wrenched the ramrod out of his adversary's hand, was sealed.

"But Prince André did not see the end. He felt a tremendous blow on his head, dealt, as it seemed to him, by some one close to him. The pain was sickening rather than acute, but it changed the current of his thoughts.

"'What has come over me? I cannot stand—my legs have given way, . . . ' And he fell on his back.

"Presently he opened his eyes to see the end of the struggle between the gunner and the Frenchman, and whether the guns had been rescued or captured. But he saw nothing but the deep, far-away sky above him, with light gray clouds lazily sailing across it.

"'What peace! what rest!' he thought. 'It was not so just now when I was running; we were all running and shouting; it was not so when those two scared creatures were struggling for the ramrod—the clouds were not floating so then, in that infinite space! How is it that I never noticed those endless depths before? How glad I am to have seen them now—at last. Everything is a hollow delusion excepting that. . . . Thank God for this peace—this silent rest. . . .'"

In that last paragraph there is something conversely akin to Pascal's sublime "These infinite spaces—how they affright me!"

Another example. In the same novel, "War and Peace," Pierre (probably more or less closely Tolstoi himself) is visiting, as senior friend summoned by her to counsel, a young girl who has fallen into great fault and consequent grievous trouble of despair and shame. She has, in fact, narrowly escaped eloping with a handsome villain, Pierre's own brother-in-law, who had dazzled and confused the child. Pierre says :

"'Did you love that . . . ' he hesitated and colored, not knowing what name to give Anatole [the villain]. 'Did you love that wretch?'

"'Oh! do not call him so! I do not know. . . . I know nothing now.'

"Pity such as he had never felt in his life, a passionately tender emotion, surged up in Pierre's soul so suddenly that his eyes filled with tears and overflowed; he felt them fall under his spectacles and hoped she might not observe them.

"'Say no more about it, my child,' he said, when he could control his voice; Natacha was struck by its pathos and sincerity. ' . . . Regard me as your friend; if at any time you want advice or help, or even feel that it would be a comfort to you to confide in a faithful heart—not now, of course,

but when your own mind is calm and clear—remember me! . . . I shall be happy to be of any use to you.’

“‘Do not speak to me so—I do not deserve it!’ cried Natacha, rising to leave him; but Pierre detained her. . . .

“‘I must say to you, do not speak so, for you have all your life before you still.’

“‘No, no,’ she cried, ‘I have nothing; all is over for me!’

“‘No. All is not over,’ Pierre went on eagerly. ‘If I were any one but myself; if I were the handsomest, the cleverest and the best man living—if I were free—I would ask you on my knees at this very moment to bestow on me your hand and your love.’

“Natacha, who till now had not shed a tear, broke down completely; she looked in his face with grateful melancholy and hurried out of the room.

“Pierre, hardly able to check his own tears, also hastened away.”

Pierre is a wealthy noble, very unhappily married. What he has thus said to Natacha may be differently considered, according to the bent of the individual reader—that is, either as an escape of mere passionate weakness on his part, in which perhaps there was not more of pity than of love; or as a magnanimous and delicate reassurance, of the strongest sort, intended to quicken despair with hope in the breast of the erring child. No immediate sequel of relationship between the two follows, and Tolstoi supplies no interpretation to the reader. This is quite in accordance with Tolstoi’s not infrequent reticent suggestiveness. But now for that promised touch, occurring in this connection, of the poetic, the transcendent, with which the magician knows so well how to arch at will over his page “an ampler ether, a diviner air”:

“He got into his wraps anyhow, and threw himself into his sleigh. . . . Everything seemed mean and small in comparison with the impulse of love and compassion that had come over him. . . .

“The night was exquisitely clear; above the dark and dirty streets and the tangled perspective of roofs, spread the deep vault of the sky bejeweled with stars. As he contemplated those remote and mysterious spheres, which seemed to have something in common with his state of mind, he forgot the abject squalor of the world. When they came out on the Arbatskaia square a wide horizon lay before him. Just in the middle blazed a pure luminary with a glorious train, surrounded by sparkling stars, that lay majestically displayed from the very margin of the earth; this was the famous comet of 1811—the comet which every one believed to be a warning of endless woes and of the end of the world. It caused Pierre no such superstitious terrors; his still moist eyes admired it with rapture. It looked to him like a bolt of flame that had rushed with giddy swiftness through measureless space to fall on that distant spot of earth and now remained quivering and blazing into infinitude. That heavenly glory dispersed the gloom of his soul, and gave him a foresight of the diviner splendors of another life.”

I shall not say that there is not something of the empty sentimental in that last sentence; but the sentimentalism is not the author’s own, it is sentimentalism attributed, and under the circumstances attributed in accordance with the truth of illogical human nature. But what I now particularly point out in the passage is the lift given to the imagination by that unexpected, that audacious, that magnificent appropri-

ation by the novelist of an august and awful aspect of the physical universe to set it, not now by contrast but by association, into his picture of human experience. If this is realism, it is at least not realism of the Dutch sort. There is reach to it, horizon, aspiration. A man may breathe in such an atmosphere. The weight, the oppression is taken off. You are not stifled.

It deserves to be noted in passing that to reach the English reader "War and Peace" has had its wine twice decanted—and not, one judges, with very "neat-handed" skill—from the *amphora* of text in which it was by the author originally stored. From the Russian it was first translated into French, to be from French then translated into English. There must be something highly vital in writing that can suffer such handling and still survive in such power.

With this reflection, let us suspend our discussion, to resume it and complete it in the next number of the REVIEW.

#### IV.—MODERN ROMAN CATHOLICISM.

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

SOME years ago high Ultramontane authority declared that "the Church of Rome is collecting her hosts for the apocalyptic battle." Recent developments in that church are of such a character as would entitle the author of the above prediction to the claim of being a prophet or the son of a prophet. One of the most prominent and pronounced features in the Roman Catholicism of the day is the growth of aggressiveness and combativeness against the principles of evangelical Protestantism. The increase in self-confidence and self-reliance, and the willingness to enter into competition with its rival for the leadership in the thought and action of the age, is a strong factor and force in the aims and ambitions of the Roman Catholic communions. Ultramontanism and Vaticanism are becoming more and more its leading characteristics; the spiritual element in its system is being crowded to the wall by the absorbing ambition of establishing a powerfully organized, equipped, and managed, hierarchy, with a pope in the enjoyment of temporal power at its head in Rome.

It is from this secularization of modern Roman Catholicism that we can understand why all assemblies and conventions of this people have *one* great object for discussion and agitation, namely, the restoration of the former papal states to their old ruler. The agitation in this matter has been so bold in Italy, especially during the heyday of the recent papal jubilee, that the government, as a matter of self-protection, has published a new legal code, which was accepted by the Parliament with an overwhelming majority, according to which any movement aiming at bringing any portion of the state under foreign dominion is punishable by fine and imprisonment. This has put a most effectual quietus on the recent rampant political scheming of

the priests and bishops. In Germany the Roman Catholics have as their political head one of the astutest men of the nineteenth century, Dr. Windthorst. It was under his leadership that they won the moral victory in the adjustment of the *Kulturkampf* of fifteen years. At the recent Catholic congress held at Freiburg in the Breisgau he was again the leading spirit. This convention was arranged for the special purpose of creating public sentiment in favor of the restoration of the temporal power of the Pope, and in this consisted the principal demand of the convention. So much was the Vatican pleased with the aims of this congress that the Pope issued an especial breve urging German Roman Catholics to attend, and appealing to the devotees in other lands to get up similar conventions for the same end. The second annual convention of American German Catholics, held in September in Cincinnati, made its very first resolution a strong demand for the temporal power in Rome.

These facts, while indicative of the trend of modern Romanism, are also surface indications of something deeper. The boldness and persistency with which these peculiar demands are urged show that back of them is a moral force without which they cannot psychologically or historically be understood. There must be a why and wherefore for the eagerness to contend and the certainty of victory just at this time.

Such a cause does exist and is found in the conviction, or better, the self-delusion of Roman Catholic leaders, that in the face of history and truth and in the presence of the great problems presented by the intricacies of modern life, the principles of that church have proved themselves to be right and those of Protestantism have shown themselves to be false.

It has long been the hypothesis of Roman Catholics that Protestantism is a mere negative factor, and as such will in the course of time disappear through its own weakness. But to attempt scientifically to prove the superiority of Roman Catholicism has not been attempted until in comparatively modern days. Indeed in the field of learned research the attitude of Roman Catholics has on the whole been generally a negative one. They have been content to be on the defensive, being on their guard only that the new thought of the age might not seriously interfere with the historic claims and the traditional position of their church. In general they were well content to leave in the hands of Protestant scholars the discovery and development of new lines of investigation, and they sought merely to adjust themselves to the new theories or data that were brought forth. In accordance with this the new sciences of this century and further independent research in the old sciences have been in Protestant hands. In other words, the modern development of thought has been Protestant in origin and character, and the public mind has been educated under Protestant influences.

It is proposed now to change all this and to reconstruct modern

thought by making Roman Catholic ideas and ideals the controlling factor in its development. Probably the most typical representative of this new Roman Catholic "science" is the famous, or rather infamous, History of the German People since the Close of the Middle Ages, by Professor Janssen of Frankfort-on-the-Main. This has appeared in five volumes, and probably one hundred thousand copies of the different volumes have been disposed of. It contains the new gospel of history according to Roman Catholic methods. Its central thesis is that the Reformation was only a revolution, and the greatest misfortune that ever befell Europe, and that it has been the source and fountain head of all the ills that later generations were heir to, politically, socially, and religiously. Janssen's method is *sui generis*, and is a fair example of that adopted by the whole clan of which he is a leader. He ostensibly proposes to write accurate and authoritative history, to build only on the foundation of the original sources. These sources he indeed does use, but his manner of using them is that of a dishonest and bigoted partisan. He takes or omits such statements of his authorities as happen to suit his special object; employs data in a sense in which they never were intended to be used; engages in a *suppressio veri* which practically amounts to positive falsehoods; brings statements together as corroborative which never had anything to do with each other; in short, his method is Jesuitism introduced into history, and the result is a caricature of the actual course of events. So radical he is in the application of this method of historiography that before the appearance of the fourth volume a shrewd Protestant scholar predicted what Janssen's special charges against Protestantism would be for the period covered by the new volume, and the result proved the prediction correct throughout. This method of making the facts of history bend or break before a preconceived historic scheme at first excited not a little concern in Germany, but little attention is now being paid to it.

Janssen, however, cannot lay claim to originality in his effort historically to undermine Protestantism and prove it of base pedigree. More than four decades of years ago the now veteran church historian and leader of the Old Catholics, Dr. Döllinger, attempted the same thing. He is really the pioneer in this field, and undertook this work while Möhler, with his *Symbolik*, attempted the same task in the field of dogmas. It is of special interest here to note that Döllinger, now nearly ninety years of age, has, in his *Akademische Vorträge*, recently published, acknowledged the incorrectness of his former views. He states that formerly he could not understand the events of 1507-1552 in any other light than that of revolutionary thought; but that now, since understanding the Middle Ages and the character of modern Romanism better, he "worships the way of Providence, through whose almighty hand the German nation has become an instrument and a vessel in the hands of God, and that too a right precious one."

Nor are Romish writers slow in drawing the practical conclusions from such a thesis. If Protestantism was conceived and born in sin, then its fruits can be only sinful. Accordingly, it is regarded as the source of all revolutionary and baneful thought in every department of life; and a correction of all the errors and wrongs of the last four centuries can be secured only through the re-adoption of the principles which in the Reformation were discarded, *i. e.*, by a return to the fold of Rome. Probably the best summary of the new wisdom, claimed to be based on reason and research, can be given in the words of the *Germania*, the leading paper of the German Catholics. It says: "The movement which the shameless monk of Wittenberg inaugurated about 350 years ago is no longer looked upon as a reformation. No; it was a rushing into a bottomless pit. It was the most flagrant, the most radical, the most wicked revolution which the world has ever seen. It was a revolution in the churchly, the religious, the moral, the political, the social, the economic, the learned, and the historical worlds. The foundation of the so-called Evangelical Church has long since been understood by intelligent men. These see that Protestantism is nothing but a mere rejection of all and everything that is supernatural; it explains everything on the basis of the laws of nature, of material development, and not even the smallest nook is left open for the God of revelation. Its foundations are the purest godlessness and religious nihilism; and on such a foundation only hate and empty words, only decay and destruction, in time and eternity, can be built."

Modern Roman Catholic literature is full of this sentiment, and priest and layman are deeply imbued with its truth. No better collection of materials for the study of this question can be found than the pamphlets issued by the *Evangelischer Bund*, a society organized only two years ago, but now numbering already 40,000 members, which proposes to contend by "word and pen" against the aggression of Roman Catholicism in the life of the German nation. One of the best of this series is a brochure by the well-known authority in missions, Dr. G. Warneck, in which, with an abundance of testimony from Roman Catholic writers, he shows that officially that church cannot and does not recognize the right of existence of Protestant missions, but is bound by its principles to overthrow these wherever it is possible. One of these we reproduce in order to show the spirit of the aggressive policy against Protestant missions. Trippe, in a brochure, printed 1886, says: "The Catholic Church, conscious of her origin on the Pentecost after Christ's ascension, must insist upon her exclusive right of engaging in mission work. If Christ could found only one church, and this one church could be only that which has existed as the Catholic Church from the days of the Apostles to our own times, then merciless logic demands that this church alone has been intrusted with the mission of Christianizing the world. Mission work



among the heathen is dogmatically an exclusive and inalienable right of the Catholic Church. Every and all mission work by others is, as a consequence, an assault on the rights of the Catholic Church and an assault on the royal office of the Saviour. The claims of the Protestant sects to the right of missionizing is an absurd inconsistency."

One of the departments in which special efforts are made to supplant Protestant by Roman principles is that of the social question of the day. Led by such men as the Bishops Martin of Paderborn and Ketteler of Mayence, a whole host of writers have labored diligently to prove that the social problem can be solved only by the Church of Rome; that the position of that church on the question of labor and other fundamental problems of economics is such that it alone can guarantee social peace. The *Historisch-politische Blätter*, the chief organ of scientific discussion for German Catholics, has made the attempt to prove this proposition one of its leading objects in the last few years. The regular run of the syllogism is the following: There can be no solution of the social question except through the true Christian church; there is no true Christianity except in the "only saving church"; therefore, etc. Bishop Ketteler is the great advocate of this formulation. There is but one sure relief, and that is a return of all the nations to the fold of Rome. "In this," he says, "center the questions of the culture and civilization of the immediate future. Upon this depends the decision of the question, whether we are at the eve of a rise upward or shall sink into a still lower abyss." Protestantism is condemned as the father of socialism. Hohoff, a prominent Catholic writer on social questions, declares that "the fact that Liberalism is the child of Protestantism, and in turn is also the father of socialism, and that socialism is, accordingly, a legitimate offspring of the Reformation and of Protestantism, is now denied only by those who have an interest in not seeing the truth and in not acknowledging it." Hohoff, accordingly, goes to great lengths to prove that Voltaire and Diderot, Büchner and Hartmann, Lasalle and Marx are genuine children of the Reformation. Even more than this, Hohoff significantly pronounces Russian nihilism "as Greek orthodoxy saturated with the free German Protestantism."

The same spirit of superiority and the elated self-confidence that Roman Catholic principles are proving and will prove themselves victorious in the struggle for the control of modern thought and life, which we have seen in its manner of expression in the departments of history, social science, and missions, is showing itself everywhere in aims and ambitions of this church in our day. Professor Nippold, the Jena church historian and worthy successor of Hase, the author of the famous Polemics against Rome, has recently published a lengthy pamphlet, dedicated to Döllinger, in which he records and criticizes the literary and scientific claims of Roman Catholic writers in history,

philosophy, natural sciences, jurisprudence, pedagogics, belles-lettres, the German classics, journalism, etc. It is an excellent sweeping view of the extraordinary and ambitious schemes at a reconstruction of modern society and thought after the manner of Romish ideas. It is an extremely interesting anthology.

In perfect consistency with this theoretical standpoint of official modern Roman Catholicism are the practical measures adopted to advance the cause of the church of errors. The determination in Germany, as again voiced by the congress at Freiburg, to secure the entire control of the education of at least the Catholic youth of the land and taking away from the state all right of supervision or conduct in this regard, is a perfectly consistent step, as is also that of these people in this country looking in the same direction. In perfect consistency are also the efforts made to revive, in its full length and breadth, the mediævalism of the church, such as pilgrimages. At the exposition last summer of the fraudulent relics at Aix-la-Chapelle, no less than 100,000 pilgrims put in their appearance. The demand for special masses for the dead and for other purposes has increased to such an extent that the Archbishop of Cologne has published an official price-list for such services.

For those who see no danger in a possible Roman Catholic ascendancy in America the following quotation from the papal organ at Rome, the *Voce della Verità*, of October 7, 1887, will be instructive. It gives the policy of the Vatican *in nuce*, when it says: "We remark that the Catholic Church, although she has the right to reject the freedom of religion, and does in principle (*in tesi*) reject it, however does accept it and takes advantage of it hypothetically (*come ipotesi*). That is, there, where unfortunately she is not acknowledged as the only state religion, she claims and demands that freedom for herself which all the confessions enjoy, calculating, however, that through the purity of her dogmas and of her morals in the course of time all errors and evils will be overcome, and expecting with a certainty that day when it will come to pass that there shall be one fold under one shepherd. In those lands, however, where she is in the ascendancy (*primato*)—where the blood of her martyrs and her doctrinal controversies have secured for her her full and legal right of existence—she rejects such a theory of equal rights of the confession as in contradiction, not only to the objective truth of things, but also as an attack upon her pre-existent rights and her inalienable right of supremacy."

#### V.—A CLUSTER OF CURIOSITIES.

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

*A Woman's Heroism.* During the siege of Gibraltar, over one hundred years ago, Count d'Artois came to St. Roch to visit the place and works, and while in company with the Duke de Crillon, a bomb fell among them. A

Frenchwoman, who had at the time two children in arms, deliberately seated herself on the bombshell and put out the match! What wonder the count and duke united to bestow on her a pension of eight francs a day.

*The Alphabet of Church Socials.* The church entertainments that are devised to raise money for various ends—pastor's salary, parsonage building and furnishing, church building and repairing, furnish mission funds, etc.—have, as *The Faithful Witness* remarks, exhausted the alphabet. We have art socials and authors' socials, blackberry and broom brigade, and busy bee, cream, cake, calico and charade, dorcas and donkey, evergreen and Easter, farewell and fan, garden and gift, harvest home and Halloween, ice cream and instrumental, jug-breaking and jelly-making, knitting and keepsake, lawn and literary, May queen, Martha Washington and mission, necktie and New Year, old folks' and old fashion, pink and pound, quarterly, reading and raspberry, spelling-bee and strawberry, tea-drinking, tableaux and Thanksgiving, union and variety, white yuletide, young folks' and zenana socials. It is suggested that the alphabet be completed by a few extra xcentric socials, if it is possible for any progressive church to arrange it.

*Phosphorescence at Sea.* The luminous appearance of the surface is sometimes so widespread and brilliant that the vessel seems floating in a sea of liquid silver. This brilliance seems to depend upon the *agitation* of the water, and is most intense in the wake of the ship. Naturalists are divided in opinion, some attributing phosphorescence to electricity generated by friction, others to the presence of countless animalculæ. In 1785, on the evening of July 31, Dr. Buchanan, during a voyage from Johanna to Bombay, saw the sea milk-white and floating luminous bodies so that the ocean seemed to have become a "milky way" in which larger stars could be seen as in constellations. The light was so bright as to illuminate the ropes and rigging of the vessel. He found 400 of these phosphorescent animals in one gallon of water.

*Sacred Gardens.* "Eden" has its counterparts. The gardens of Alcinoös and of the Hesperides, of Adonis, of Flora, were famous among the Greeks and Romans. These traditions are verifications of Scripture history. The very name "*Horti Adonides*" answers to that of Paradise or Eden, "gardens of pleasure," as *Horti Adonis*, to Garden of the Lord.

*Avenging Monkeys.* The East Indians superstitiously revere these animals and seldom destroy them. A new mode of revenge is to sprinkle rice or corn on the roof of an enemy's house or granary, just as the rainy season begins. The monkeys will congregate on the roof, eat all they can find outside, and then rip off the tiles to get at what has fallen through the crevices. Thus the house or granary is exposed to the weather and the contents ruined.

*Chinese Mirrors.* Sir David Brewster describes a singular illusion produced by images delineated on the face of metallic convex mirrors. The figures are drawn on the surface in very shallow lines or are eaten out by acid. Then the surface is very highly and delicately polished, so that the sunken lines take as high polish as the rest, and the figures appear only in a strong light. We fear that some of the images seen in the mirror of the Word are those that human hands have delineated there!

*The Follies of Fashion.* Nothing can be more absurd than the silly homage paid to the fashions of this world, notwithstanding they quickly pass away, and the pains taken to keep up with the latest styles however extreme. In the fifteenth century the headdresses of women in Flanders rose to a height so enormous that those of a late day were but dwarfs in comparison to these giants. Juvenal des Ursins declared that so high and broad were these hair

ornaments, with their huge artificial ears, that ladies could not go through any ordinary door! Thomas Conecte, the Carmelite friar, preached vehemently against these absurd superfluities, and was burned at Rome in 1434 in consequence.

*The social instinct* may be found remarkably prominent even in animals, as the beaver among quadrupeds and the bee among insects. The *Loxia socialis* of South Africa is a notable illustration among birds, as also the *Philacterus socius*. These birds build an enormous assemblage of nests under a common roof placed among the branches of a tree, the roof so compactly interwoven of herbage as to shed the heaviest rain. The separate nests are on the lower surface, having separate apertures. Le Vaillant found 320 chambers inhabited. And most curiously he found that these birds do not pair, but each male has several wives, each of them having, as becomes a polygamous community, a separate cell.

*The Misery of Misers.* John and James Jackson, brothers, died in 1778, near Reading, England, aged respectively 93 and 87. They were both bachelors, very rich from the days of their majority. Yet, for between 65 and 70 years they denied themselves the commonest necessities of life, living not only as poor men, but courting charity as beggars. They died on the same day, worth \$750,000, and had never, either themselves or through others, gotten any good out of their enormous fortune.

*Insect eyes* are alone a sufficient proof of a designing Hand in the great Creator. They are evidently adapted for distinct modes of vision of which we, whose eyes are modeled on one pattern, cannot conceive. Many insects have on the crown of the head several eyes set "like 'bull's eyes' in a ship's deck," and besides these, compound eyes on each side of the head, whose multitudinous lenses depend on the same optic nerve. These lenses vary in number from 50, as in the ant, to 25,000 in the mordella, every one a perfect eye furnished with iris and pupil and nervous system.

*Queen Bee.* Reaumur witnessed the apparent drowning of a queen bee and her attendants. He drew them from their peril before they were quite dead, and by application of gentle heat revived them. The common bees first revived, and the instant the queen bee began to show signs of life they came about her and rubbed and licked the body as though the bees had some code of laws for resuscitation of drowned members of their community, and as soon as she moved they hummed aloud as if they were performing a triumphant anthem.

*Hair as an Index of Character.* The ancients thought ringlets not only an ornament but a sign of merit, as in Achilles, Ajax, and Augustus. Auburn locks were supposed to indicate industry, intelligence, and amiability, but red hair was viewed with aversion; hence the proverb, "Wicked as a red ass." Abundance of hair was associated with liberality, and lank hair with cowardice and parsimony.

*Washing Disciples' Feet.* In 1731 the Lord Archbishop of York, Lord High Almoner, was recorded as performing the annual ceremony of washing the feet of the poor in the Royal Chapel, White Hall. This was formerly done by kings, James II. being the last of the royal succession who performed this in person in 1685.

*Consciousness after Decapitation.* It has been thought that beheading by the guillotine is so rapid that consciousness and sense survive for some seconds the blow of the sharp blade. The eyes for a moment stare upon the crowd, as if sensible of the peculiar situation of a head that is severed from the body.

*Subtle poisoning* was common in olden times. For example, a ring was placed on the hand that conveyed from its inner rim a fatal virus to the skin; so that, like Judas' kiss, love's own sign became the badge of treachery.

*Christmas Festivities.* It is a curious fact that nearly every custom now associated with Christmas—festivity, evergreens, exchange of gifts, etc.—came originally from paganism. So of Easter: the Ashtar cakes referred to by the prophet, etc.

*Scientific men* are not infallible. Jacob Bobart, keeper of the physic garden at Oxford, it is said, took a dead rat, altered its head and tail, distended its skin on each side with sticks to resemble wings, then let it dry as hard as might be and submitted it to the learned for classification. It was pronounced a *dragon*, and essays were written and verses composed about this rare relic of an extinct and remarkable species of animal.

## SERMONIC SECTION.

### THE BOOKS OPENED.

BY REV. A. W. RINGLAND, D.D.

[PRESBYTERIAN], DULUTH, MINN.

*And the books were opened: and another book, which is the book of life.*—Rev. xx: 12.

It goes without the saying that books printed and bound as we have them now are of comparatively modern origin. But the thing signified by the word book dates back to an uncertain age. Records were once written on the shoulder blades of animals, afterwards upon parchment, not to speak of monuments, tablets, coin and other surfaces found convenient for this purpose. Copied works could only be possessed by the few, and at great price. Plato is said to have paid about \$1,500 for a single volume; Aristotle, \$2,500 for a second, and Alfred the Great bequeathed a whole estate for a third. Bibles have been sold for more than \$2,500 each. We learn of one in fifty-four volumes, bringing the princely sum of \$25,000. These figures sound strangely in a reading age, as much noted for its cheap literature as former ages for expensive literature.

In general terms it may be said that the use of a book is to supply a place of record. As civilization marks an onward movement of mind, so it greatly multiplies the matter to go on record. It marks important history, to lose which would make

the world poorer. It quickens sentiment, and floods the world with poetry and fiction. It magnifies trade and commerce and thus multiplies accounts. Religion has its many students and its many exponents, which adds a vast accretion to the world's records. Legal business, requiring receptacles for its common and statute laws, with its records of possessions, with its dockets of crime and accusation, adds still another important use of books. All these, by whatever name called and for whatever specific purpose used, are records, safes for preservation, helps to memory. We trace their pages and thus meet the dead as if they were living, and hold converse with spirits long gone into eternity.

The word "book" is eminently suggestive of the last day, when all hearts shall be laid open; when all lives shall be judicially reviewed; when all sin shall be punished and all righteousness shall be rewarded. It is fitting to say that the books shall be opened, inasmuch as this is a world of stealth and concealment. "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." The judgment is a matter of both human and angelic expectation. That expectation is cradled in the breast of every accountable being. "The child that tries to hide its con-

scious fault"; the youth that protests against his growing prodigality; the man of middle life giving pledges of reform to his conscience; the old man "startled in his recollection" of sins long committed—what are these but the hot flashes of a judgment to come? This expectation extends to all latitudes and peoples. It is a child of no sectional religion—Pagan, Mohammedan, Jewish, or Christian. It is a part of that germinal idea which we call aspiration for a future state. Conscience steps in and says that if we ever pass beyond the boundary fixed by the grave, we must be judged by the heavenly powers. We feel that the world needs it—that there is much unsettled business for a judgment to transact.

This Book of God confirms this universal expectation. That which rests upon the universal mind as an expectation, the Bible presses home upon it as an undoubted fact. Here is erected the great white throne and upon it Almighty God, with eyes of fire. Here are the unnumbered millions who have worked folly or wrought righteousness. Here are the angels that kept not their first estate. Here "the books are opened, and another book which is the book of life." Here is eternity with its infinite leisure—time for a thorough examination of every life, every action, every motive, every influence, until it spends itself upon the western banks of time.

I bring you the picture as laid in the unfailling truth of God. God will bring us all to the august reality, with its "crash of ruin, its winepress of displeasure," its burning destiny, to the lost—with its welcome rest and abiding glory to the saved. How soon, it is not given to God's messengers to say. Time is ours, but time is only the swift rapid which dashes into the eternal chasm. A man nearing Niagara would never stop to count the miles between him

and the gorge below. His alert mind would fasten itself upon an infallible method of escape from his deadly perils.

Notice that the record here carefully distinguishes between what it calls "the books," and "another book, which is the book of life." The "book of life" is that in which the names of God's people are recorded. The other "books" are such as were kept on earth and with which we are perfectly familiar. And the first one that I name, because it is first in the order of thought, is—

1. The Book of Nature. That masterpiece of mechanical skill which we call the world, the cosmos, divided into many kingdoms, all joining in one grand service to the living, speaks in eloquent terms of its Maker. Who can take that wider survey, witnessing the orderly course of the stars; who can compute the mathematics of their arrangement and movements, or the doctrines of their interdependence as one after another they were hung out in space, and say there is no God? Who can come away from a study of the waterworks of nature, after witnessing the atmosphere pumping up great volumes of moisture from the seas; depositing it in the clouds as in a mighty reservoir; wheeling it along to northern latitudes by the wind as a motive power; turning the faucets on every acre and town lot according to the needs of vegetation, beast, and man; gathering up the excess in rivers as in water pipes; then bearing it back to the ocean-reservoir, filtered by the soil—who can see all this stupendous industry, unimpaired by age, and still say, "No God?"

Or that narrower view: who can take up a flower, built under the magic touch of spring, with its adroit structure, to say that no divine finger laid its veins or traced its colors? Who can behold the perfect angles and graceful curves in the mineral kingdom and not see the exact prod-

tions of a mathematical Mind? Animals with their many adaptations—the lungs for air, the stomach for food, the tooth for flesh in the ravenous animal and for vegetable in the domestic, and say that these were not adjustments due to Mind? Who can measure man, with his present powers and deathless hopes, and not label him as the creature of God? Here in nature is a field bristling with suggestions that the world is the product of mind. Howe nor Paley nor the Bridge-water Treatises can exhaust its testimony that there is a God. And right here is the first book to be opened at the judgment. False religions were born here under false interpretations of nature, or under its gross neglect. Paul says: "The invisible things of God are clearly seen, being understood (or interpreted) by the things that are made, even His eternal power and Godhead, so that they (the heathen) are without excuse." Yet Paganism had its birth and grew up under the glowing presence of God, to the wretched moral extremity portrayed by history, and of which things it is a shame to speak. Pantheism, which makes God and nature one, robbing him of personality after infecting him with sin; Deism, which smites away providence and makes the world a God-forsaken machine; Atheism, the conclusion of "the fool"; Agnosticism, the label of the man who claims to know nothing about any god—must all be judged for their godless reputation, by this book of nature, which protests by day and by night against their degrading doctrines. If things are to be traced to their source and all "the world is to be found guilty before God," it would seem an orderly method to open this book first, which sweeps away the false cosmical philosophies of men, and in which unhappy millions have pigeonholed a false religion, or no religion at all.

2. The Book of Providence will be opened. Providence is only our every-

day history connected with the thought of God's sustaining, protecting and overruling presence. It includes all that He ever did or ever will do for us. It is the book in which is written the mercy of a Christian birthright; all the common mercies of our lot—the plenty in our basket and our store, extended life under gospel invitation, the blessings of the charmed circle of the home and of hallowed Sabbaths, the blessings of moral and social order; of the short privations and sanctified afflictions by which our eyes are kept on eternal things; for the thousands of days of health and sunshine when no enemy threatened and no discomfort tore our happiness asunder. Wonderful book is this. Count its pages by the days of life. Count its entries by the breaths you draw. Measure this massive volume by the unspeakable goodness of God, and you have the second book to be confronted at the judgment.

3. The book of Conscience. That is the book that "makes cowards of us all." Yet it has no authority whatever if there be no God. Conscience claims and has no original jurisdiction. It declares a standard of right, but creates no standard. The very word means "I know along with," and its whole will and wish concerns the heavenly powers. Who or what are these heavenly powers? Who is the joint revealer of right, of whom conscience boasts, if it be not God? Believers in God's Book have no quarrel with the testimony of conscience. They will know that conscience is neither law nor gospel. It is only a creature, crazy with sin until educated—as ready to throw babes into the Ganges as to train them up for God—and can therefore only be trusted in the measure of its enlightenment. It is the seat and gauge of moral conviction. And as such it will be called to tell its story at the judgment—how men have quarreled with its message; how hard it was

for some men to be lost; how they shut their teeth against its friendly whisper; how they browbeat it with fallacious argument; how they crushed its tongue under the heel of persistent habit, until the soul, robbed of its accuser, becomes an easy prey to the second death.

4. The book of Memory will be opened. It has been well said that one of the distinctive features of the judgment will be the deep and overmastering sense that we are encircled by an atmosphere of truth. The soul will feel: "Oh, how awful is this place! This is none other than the house of God and the gate of—" what? Subterfuges all gone, excuses swept away, escape impossible, nothing left but to face THE TRUTH. And there sits the Truth, in the person of the Judge. Here are its unwelcome lines traced on the scroll of memory. With what whizzing speed sometimes that dim scroll flashes into view. Let the drowning man tell his story: how the past shot up from memory; with what electric haste years jammed their contents into seconds under the alarm bells of eternity. No time, no disposition for romancing. Just time to breathe a sentence—prayer to God, a God-be-merciful—and consciousness was lost under the billows. Yet these men tell us that the time was ample to see the events of a life rush by. Think you that memory cannot do as well in the infinite leisure of eternity, amidst the august surroundings of the judgment? Yes, its long story must be told. It will be sweet to remember the tender and covenant mercy of God, encircling and leading us through fruitful fields and desert places, at every step saying, "This is the end of your faith, even the salvation of your soul." How inexpressibly sweet to remember the charmed ties and companionships of the home, the labors done, the sacrifices made, the victories won.

"Yes, we surely shall remember,  
And His grace we'll freely own,  
For the love, so strong and tender,  
That redeemed and brought us home."

But if the solemn processes of the judgment do not give us title to a home with God, then some Abraham shall shout across the "fixed gulf," "Son, remember." Yes, we surely shall remember the

"Patient love that taught us,  
The precious blood that bought us,  
And the gentle voice that sought us,"

all trodden under foot, our hopes quenched by our rejection of eternal life.

5. The Bible will be opened at the judgment. We own it as a divine record. We meet to worship its divine Christ. We supplicate the Holy Spirit's help. We confess our sin. We build churches and send this gospel to far-off continents and islands on the strength of our conviction that it is true and all-important. Its law proclaims God's rights and man's duty. Its gospel proclaims man's help in Jesus Christ. It lays down discipleship, its conditions, and its way. This book intertwines itself with all the concerns of life. It is the book of prayer. It is the book of business rights and wrongs, the book of social courtesy, the book of righteous official trust and honorable citizenship. It founds the marriage altar. It frames our deathbed consolations. It furnishes our words of hope as we lower the casket between the sods, and our epitaphs for the marble slab. Surely this book shall be opened at the judgment. Then—

6. That "other book, which is the book of life." Blessed record of the unflinching constancy of Jesus, who "having loved his own, he loved them to the end!" Blessed book, with all the memorials of our footsore journey! How many drooping eyes will be made glad by its pages. There are the names of all the "yoke fellows" and "fellow laborers" of God's prophets. There are the "overcomers" of temptation. There are the names of the confessors and mar-



tyrs who so pitifully cried from the altar, "How long, O Lord, how long?" There the millions of meek and quiet spirits who clung to Christ and washed their robes white in the blood of the Lamb. They have fought a good fight; they have finished their course; they have kept the faith; ready now to become the crowned victors of Immanuel.

But there are painful omissions in this "book of life." I would gladly pass them by if it were possible to do so, in loyalty to its teachings. No defiled person, no unbelieving, no disciple of Anti-Christ, no person who has taken from or added to God's record, of himself or His record of us, shall have any part in the Lamb's Book of Life. "And whosoever was not found written in the book of life was cast into the lake of fire."

Oh, I beseech you with my own soul to enter into a fitting sense of the solemnity of life. When all other books have been opened at the judgment, there is one book incomplete still. When nature no longer smiles; when Providence no longer opens her nourishing hand; when memory has delivered up her contents; when conscience has filed her affidavit; when the Bible has met its rejecters, the book of Influence will still be adding to its pages. When will the influence of Moses be done? When will the bliss of the saved be done? When will the doom of the lost be done? As some one says, "When will Paul be ready for judgment? Being dead, he yet speaks louder with every generation." When will Paine, Voltaire and Ingersoll be fully ready for judgment, so long as the curse rolls over the souls lost by their treacherous words?

Influence is a stupendous matter. Men follow one another. Thus we unconsciously lead great trains of accountable beings up to the judgment of God. In every community are captains of fifties, captains of

hundreds, and captains of thousands. Do they realize these things? Do they train their followers for God? Do they bring them to the cross and to the church, which is the pillar and the ground of the truth? How is it with you? Bend to the truth and render your account at the bar of solemn conviction, as you must at a higher tribunal. God help us in this subtle ministry of influence, to be clean, to be Christian, to be holy. God help us that we make no mistake about our foundation. For other foundation can no man lay. Boasted culture, a honeycombed morality, a false dependence upon the mercy of God, disregarding Christ the channel of all divine compassion to men—any and all of these will throw the soul madly back into endless disappointment and remorse. The end of all things is at hand. Be ye therefore sober and watch unto prayer. Prepare to meet thy God. Every voice of nature and of grace cries: All flesh is grass, and all the goodness thereof as the flowers of the field. Oh, be not swept away in your sins! This is mercy's moment. Now is the accepted time. Now is the day of salvation!

#### THE INIQUITY OF THE PEOPLE.

BY JOSEPH PARKER, D.D., LONDON,  
ENGLAND.

*O Israel, return unto the Lord thy God. . . . Take with you words and turn to the Lord. Say unto him, Take away all iniquity, etc.*  
—Hosea xiv : 1, 2.

ALL know what a tempest is; perhaps all do not know the real sweep and force of a cyclone; such knowledge it is not always desirable to acquire, but being acquired it is not easy to forget. The prophecy of Hosea has hitherto been tempest and storm and whirlwind and cyclone, and great rage and tumult of all elements, but now in this closing chapter we have light, peace, comfort, gospel words, evangelical music, an easy and inviting slope right up into

heaven. Judge nothing before the time. Do not judge the book by the preface; do not determine the real scope and temper of providence by occasional occurrences; wait until the voice from heaven says, It is finished; then survey the whole, and fear not to let the heart pronounce its judgment even upon the ways of God. There have been times when we expected no such conclusion as this. Sometimes we thought in reading these prophecies by Hosea that all must end in midnight, and that the objects of the divine judgment must be carried away by an infinite whirlwind, none knowing whither they have been borne; but the wind cries itself to rest, the cloudy sky outgrows its frown, and lo, at eventide there is light, and in the closing hours there is prophecy, and there is assurance of immortality. The gospel itself has gone no further than the elements which constitute this closing chapter.

"O Israel"—the nation addressed in its unity, all the details brought into living cohesion, and God's gentle eyes moist with pity fixed only upon the great unit—"return unto the Lord thy God"; come back; do not any longer pursue the way of folly and the path of darkness; turn round, be converted. What said Jesus Christ in his opening sermon that was all music, so brief yet so elaborate, though in a word, yet in all the volumes that human literature could write? "Repent." That is the cry of this closing chapter: "return," be converted, be healed, come home. That is an evangelical cry, that is the very passion and the very meaning of the Cross of Christ. Then the door is not closed; then a man need not be a fool unto the end of his life and die a criminal; then having once set his foot upon the wrong road there is no divine necessity, as of election or predestination, that he must go on and on until he is burned in perdition. Is it true

that somewhere in life, yes anywhere, so that the old man may have his gospel as well as the young prodigal, there is a possibility of returning? Who having heard of that possibility would resist its play? Who would not say, This is a divinely created opportunity; I will arise and go unto my Father, and say unto him, I have sinned? "If thou hast fallen by thine iniquity," then man is not called to come down but to come up; thou hast fallen flat upon the earth, into the deep gully, into the unmeasurable abyss, into the bottomless pit. This is a call from a fall. We are inclined to be a little timid in our use of that old theological term. We have changed the word "fall," we have elaborated it into a polysyllable or we have, in some way not wholly explained or justified, got rid of it. But having conjured with the word, have we parted with the solemnity and tragedy of the fact? The fall is not to be argued into a man; the fall is an experience which must be confirmed by the consciousness of the heart itself. The heart cannot speak coherently upon this question, or rest in any argument of its own invention; it dreams and half dreams; it plunges into the clouds and mists; then out it springs into green places where the summer seems to be lying in all welcome and hospitality of beauty and fruitfulness. The experience of the heart about this matter of the fall is a varied, conflicting, tumultuous experience. Sometimes the heart would deny it and say, I have never left the Lord, and sometimes the heart would say, I have so far left my God that to return is impossible. Here is a recognition of fallen manhood. The word is "fallen"; there is no mistake about the line of movement; it is not oblique, vertical, collateral, eccentric; it is done. To come up is the difficulty; to ascend is the miracle. There is a kind of gravitation that would seem to be against that action,

for all things are tethered to an invisible center and limited by lines impalpable. But the gospel delights in miracle, delights in carrying forward nature and its actions to higher applications, delights to find in the darkness stars which the telescope of genius never discovered.

"Take with you words." How easy! That is a mistake. How cheap! That is a fatal blunder. "Take with you words." When men are in earnest their words are themselves. We say in our homely proverb, "His word is his bond." "Take with you words;" leave the bullock, leave the calf, leave the sacrifice, leave all ritualism and pomp and circumstance, and take with you yourselves, speech of the heart, prayer of the soul, cry of the felt necessity. We are coming quickly now upon spiritual regions. Presently we shall get rid altogether of bullock and calf and sacrifice of animal, and all the reeking, flowing blood; presently we shall come to a new seizure or method of appropriation in relation to God; there shall be between us a Word: In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. And man, if he were made in the image and likeness of God, would be a word, unmarred by any insincerity, un concealed under any garb of ambiguity. Here is a call to spiritual worship. The Lord is tired of all the offerings which have been placed upon His altar, He cannot away with them; but when the heart speaks to Him He will listen. That will be a new order of service. Now we shall come to whispered penitence and whispered love, to a suppressed cry of weakness, then to a louder cry of hope, then to a shout of thanksgiving, then to a storm of triumph. Here we come upon a new era; God is a Spirit, and they that worship Him must worship Him in spirit and in truth. The Old Testament here

unloads itself and is prepared to introduce us to an era in which there shall be spiritual perception, spiritual communion, the voice of words tenderer than love, more eloquent than music. What words shall be spoken? Is any hint given of the new speech? It is written here in plain letters, but never can be written in all its meaning: "say unto him," Lord, teach us to pray, as John also taught his disciples. Here is the Lord before John through the medium of a prophet teaching us a prayer. What shall we say? Here is your speech: "Take away all iniquity and receive us graciously," do us good. "Take away all iniquity," here is confession. "Take away all iniquity," here is a consciousness that God only can do it. We can commit the sin, but cannot pardon it; we can do the evil, but cannot expunge it; we can incur the burden, we cannot discharge the responsibility. "And receive us graciously"; receive us into grace, into favor, yea do us good; restore us wholly as a dislocated joint may be put back again into its place. That is all petition. Are words to be limited to request? Is there to be nothing in prayer but this monotonous asking? The answer we find in the latter part of the second verse: "So will we render the calves of our lips." Our sacrifice shall be a living sacrifice; we have nothing to say; we will live unto the Lord. The "lips" here stand for life; the "calves" must be regarded as representing symbolically the old sacrifice in a new form, not the unintelligent and irresponsible calves of the meadow, but the calves of our lips, the living sacrifice, the personal offering. What a prayer thus modeled and outlined! Here is confession, here is hope, here is poetry, here is consecration, here is communion with God. Yet is there no bargain-making. Man is not inviting God to enter into a covenant in which there shall be so much for

so much; forgive us, and we will obey; pardon us, and reckon then upon our worship. The worship does not come as a payment, but as a necessity of nature; it will be the utterance of gratitude; it represents the irrepressible music of spiritual thanksgiving. When the prophet says, "Take with you words," he has often been misunderstood. Some have thought that this is an authority for using forms of prayer; so quick, yet so blind, is the exegetical ingenuity of unqualified expositors. "Take with you words" has been regarded as an instance that we have only to utter a certain description of pious words and all will be well. The term here signifies heart, life, truth, sincerity, an independence of all ritual, an interview with God. Do not amend these conditions. We cannot surprise God by the magnificence of our offering; we must surprise ourselves by the magnificence of poverty. We must be led to see that there is nothing in grandeur, and that all grandeur is in simplicity. The most difficult lesson for man to learn at a certain point in his spiritual education is that he is doing everything by doing nothing; that he is praying most when he is saying least; that he is moving all heaven, not by the might of his intellect, but by the weakness of his tears. How can we take with us words? Only by taking with us the Word—the Word that was made flesh and that dwelt with man. We are not invited to go alone to God; there is no way spoken of now by which a man shall go unaccompanied to face his Creator; we go in the name of Christ, in the company of Christ; we have a meeting-place, and there is none other, and the name of that meeting-place is the Cross.

But can Israel so pray and so promise, and then repeat yesterday as if nothing had occurred in the night-time of penitence? No; this is a

miracle not permitted by the Lord; Israel must be complete in confession and complete in renunciation. That completeness of renunciation we find in the following words: "Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, Ye are our gods." It comes to this, that a man must at some point say good-by to his old ruined self. There were cleansing days in the moral life, days when Assyria must be warned away as a helper that is helpless, as only a name of pride without being an arm of power. Asshur must go. "We will not ride upon horses"; the stable must be cleansed. The horse has always in ancient history, as given in the Old Testament, been regarded as an emblem of pride. Israel at one period bought horses. Solomon committed the folly of having a boundless stable; he would have horses like the Egyptians. The Lord will not have anything to do with such horses in such relations. Men must ride upon His almightiness, and not upon the bared back of some steed of the wilderness; though he fly with the wind and tear up the desert in the passion of his urgency, it is running itself to death. "Neither will we say any more to the work of our hands, Ye are our gods." Here is the day of good-by, life-cleansing, a renewal that is complete, all old companionships dismissed, old habits given up, the Ethiopian's skin torn away, the spots of the leper taken out by some divine action. If any man be in Christ Jesus he is a new creature. Old things have passed away, and all things have become new; old trusts, old superstitions, old hopes, old sacrifices—all old things have gone, and life enjoys a newness that is not without a touch of the venerableness of eternity; not a paltry superficial newness as of polish just put on, but of newness that connects itself with eternal origins, with eternal springs. This is

the mystery of the gospel, this is the mystery of grace, that a man shall grow newer as he grows older, he shall become younger with the flying years, he shall use time as a ladder by which he scales the ramparts of eternity. This is a great mystery, but I speak concerning Christ and His Church. This is a mystery only to the dense understanding that has never felt upon it the splendor and the warmth of the new morning.

We now come upon words never excelled by John or by Paul for sweep of thought and tenderness of pathos: "I will heal their backsliding, I will love them freely: for mine anger is turned away from him." "I will love them freely" is an expression which literally means, I am impelled to love them. Some old memory is awakened, some long-disused energy comes into play; considerations that have fallen into desuetude arise, awaken and operate, and I, the Eternal, am impelled to love the returning prodigal. Here is another profound mystery: when God meets man it is on both sides as the result of an impulsion not to be fully described in words; they know one another; they have been seeking one another; across the darkness of the finest apostasy there have shot occasional gleams as if from the lamp that made the old home bright with love; in the revel of midnight, in the debauch of darkness, there have been heard broken tones as of a voice that once filled the soul with ineffable music. When God sees the returned prodigal He sees more than the sin—He sees the sinner within the sin, the man within the sinner, the God within the man. Old memories so to say—for we must use a language that will accommodate itself to human conceptions—are aroused on both sides, and when the sinner and the offended Father meet it is by impulsion, constraint; it is a recognition of the fitness of things, a restoration of suspended harmonies; it is in very deed

in apostolic language a "reconciliation."

Now the Lord will betake Himself to poetry. To what else could He betake Himself? He is all sublimity, His tears are jewels, His words are eternities, His glance is the glory that lights up the universe: "I will be as the dew unto Israel." It would seem as if the Lord had something to make up to the sinner. This is the view which he always takes of the case of repentance, as if He had been neglecting some part of His duty, and no sooner does the prodigal return than He seems to say, Now, what more can I do for him? Bring forth the best robe, the ring, the fatted calf, and if you have instrument of music in all this house, strike it, blow it, let it be heard and in vibrant sound or in tender winsomeness of tone let it fill the house, for my son was dead and is alive again, he was lost and is found. "I will be as the dew unto Israel," a great beauty, but nothing to carry in the way of burdensomeness. What flower ever said, O thou Maker of flowers, this dewdrop is too heavy a load for my poor strength to carry?—an infinite jewelry, but quite unbearably, without one touch of oppression. "He shall grow as the lily," an image referring to the pureness of God Himself. The lily was a flower of dazzling whiteness, the very summation of all color, caught in a velocity which reconciled and united the colors in one brilliant white. But the lily may be cut down; does the figure terminate with frailty and evanescence? No; for the Lord says, "and cast forth his roots as Lebanon"; the roots shall be as long as the branches. The Chinese proverb is that when a tree has been blown down it shows that the branches have been longer than the roots. This is not the case with those who really live and move and have their being in God. Measure the branch, that is the length of the root; measure the

root, that is the length of the branch; to get at the branch you must get at the root. Blessed be God, the figure was never amended but by Him who originated it; said He, "I am the vine, ye are the branches: as the branch cannot bear fruit of itself, neither can ye except ye abide in me." So that we are no longer either branch or root independently, but we are a branch in a living Vine, and if we have aught of root that root is hidden in the infinity and sovereignty of God. "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon"; and so the wind around about him shall be odoriferous. Let your light so shine before men that they may know your Father; let your fragrance be as the odor of many choice spices, that men may know ye belong to the garden of the Lord. Do not have a limited piety. All the little flowers in the well-concealed garden are struggling to get out. Rich men—how dare they live?—wall their garden all round, and there is not a violet in the estate that is not trying to escape; the little thing is saying, I can't get over that wall, but I can send a kiss over it to some little child that may happen to be chalking the wall on the other side. Children will chalk walls as long as there are walls to be chalked. And every little rose is saying, This is too small a place for me; I can't get out, but I will breathe a benediction, and perhaps some poor o'er-labored wight, some burden-carrying old woman, may get a sniff of this fragrance and know that there is a garden on this side the wall. The Church is to be fragrant, the Church is to make itself known. There is no violence here but the tender violence of love, the aggression of a pity that would save the world.

"Ephraim shall say, What have I to do any more with idols?"

Ephraim has seen his folly, Ephraim has sounded the depths of superstition, Ephraim does not give up his idols without a reason. He says, I have tried you, and you are vain; I have leaned upon you, and you are broken staves; I have consulted you, and you had no answer; I have looked to you, but you never turned a kind eye upon me. The great apostle says, "Little children, keep yourselves from idols"; the old Scotch version says, "Wee bairns, keep yourselves frae dolls"; the meaning is the same. I like the quaintness of the Scotch version. There is a caressing tenderness in that gruff old tone. Listen to it: it is the kind of tone that grows upon the heart; at first it is very singular, and not wholly desirable, but there is in it a latent music; if you say the words over and over again, you will come to like them. The time is on the surface; open it, and you find eternity.

#### THE LIGHT OF THE WORLD.

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

*I am the light of the world.*—John viii: 12.

THIS is one of the sayings which not infrequently occur in Christ's recorded utterances in which we recognize either a foolish, crazy arrogance or a majestic self-affirmation. No poet, orator, philosopher or scientist could say, in a sane mood, "I AM THE LIGHT OF THE WORLD." After so many centuries of learning, and amid so many developing sciences, no one would now be so bold as to say, "I am the light of the world." Bacon never said it, Humboldt, Herschel, or Laplace. But Jesus did say it, standing in full view of the past, remembering Moses, David, and all those whose thought had made Jewish or Greek life illustrious. He spoke it, in language simple as that of a child, yet kinglier than the words of emperor. It must, I say, be a crazy arrogance or the

genuine assertion of His place in history, a declaration of the union in His nature of the human and the divine. History has justified it. Light has come from Christ such as the world never saw before. It has illumined the character, and attributes and government of God, the paternal relations He bears to the creatures He has made. It has shown us the evil of sin and the indispensable need of divine grace to remove the effects of a taint so deep and ineradicable. It has revealed the august truths of man's responsibility and the immutable principles of the law of righteousness. We are apt to form some artificial, rubrical rules to govern the external life, but which do not touch the inward temper. God's law is spiritual and controls the heart, out of which are the issues of life. Augustine truly said: "Have Charity in thine heart, then do what you will." Love to God is the controlling power. Light, too, has come to our path through this world as believers, walking in the simplicity of a penitent faith in Christ's work, the only ground of salvation. Pre-eminently has light come to us as to our future, immortal life—a light unfading, unparallelled, growing brighter and brighter with the passage of the years. To withdraw this divine illumination would be to create an eclipse, disastrous, deadly, and permanent. To distribute the light of Christ's person and work is to introduce the elements which ennoble character and uplift society everywhere. <sup>(11)</sup> This light of Christianity is about us here. Behold it in men, in books, libraries, laboratories, and museums; in domestic life and in church fellowship and work. There are those who would expel it, loving darkness rather than light, but one may as well attempt to destroy his own identity and all the influences that have molded his life.

But the thought that now presses

on our attention is this: it is our joy and duty to extend this light. There is a peculiar appropriateness in this in its bearings on the work of City Missions, for which our offerings are made to-day. "I am the light of the world." It is not a local matter. The world is here! We walk and work and sleep in it. These cities, interlinked and banded by bridge and boat, are a world in miniature, a microcosm. Here is the highest culture. The ages and the nations minister to it—Greece, Rome, France, Germany, England. They contribute every hour. But along with this intellectual refinement there is the densest ignorance. There are those here who know not the primary art of reading, to whom a book or a newspaper brings no stimulus, nay, who do not care to acquire knowledge.

Wealth is here princely and almost fabulous; piling up year by year in rapid accumulations. Here, too, is poverty, absolute and pressing. There are those who know not day by day where their bread is to come from. Here are palaces that surpass those of imperial Rome, and tombs that rival those of the Scaligers. Yet here arises the cry of need as clamorous as in the streets of Verona or in the Ghetto of Rome. Here is faith, beautiful and Christly, and character that is lovely and alluring. We may confide and rest in it with the same assurance that we trust the earth under our feet. But here, too, are the vilest vices known in the earth, or that have darkened the pages of human history. We are jostled in the street by the harlot and the ruffian, the lustful and the treacherous. The extremes of character now and here exhibited are as startling as in the days of the early church. Here is social order, and here are the elements of misrule and anarchy, growing more audacious every day. As the institutions of charity and religion are increased the opposing

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forces wax fiercer year by year. Heathenism is here as truly as in Bombay. Here is the Joss temple as well as in China. Here is Buddhism, Mohammedanism, the Oriental faiths, Judaism, the Papacy, and here is infidelity which sweeps all faiths away. All the principal races and religions and languages are here. There is probably not one tongue wanting from among all the peoples and tongues for whom Christian missionaries have prepared an alphabet and grammar.

All that is peculiar in any part of the earth in thought and life is here. In one street you find a community of Italians, and in another the Spanish. In one neighborhood are found those of unpolluted African blood, and in another the people of South America or China. This metropolis—this territory of New York and Brooklyn, thirty miles or more in circumference—is not an American city. We find foreign life here in this great world-center. We need not cross the sea to find an alien, foreign life, for it is at our very doors.

Now to all this mass of humanity, these millions of men, the text applies. "I am the light of the world." Here is help for all the struggling and turbulent forces that make up this seething mass of life. Here is light for all this ignorance, and redeeming grace for all this sin. Never shall we feel our need, our peril, and our opportunity till we realize that the world is here. All the world and all history are represented here in the population, the pride, the hostility of the race, as seen among us. Here is manifested the same stubborn resistance to the gospel that is shown in India. Here is the same instrument to overcome it, the truth of which Pilate spoke so scornfully. Here is our field and here our work.

We need not be cast down because of the apparently slow progress made. This is a frequent complaint on the

part of the men of the world. Nor is it strange, for they have had no experience of the truth in their own lives. They are not prepared to estimate its power in the world. The Roman scorned it in the days of Christ. Leo the Pope regarded the German Reformation as but a "quarrel of monks" and Luther "a man of heart." Secular journals sneer to-day sometimes at the tardy conquests of Christianity. But centuries were spent in building great universities. The church to-day, in its free, democratic life, represents the growth of centuries of discipline and culture. So with the work of founding modern missions, by which the world is slowly and surely regenerated. We are not to be discouraged. Truth has subdued and transformed men in heathen lands, and the same gospel that has converted the Japanese and Chinese in their own homes can convert them here if brought to bear with loving and consecrated hearts. The end is sure and glorious. Every advance here is a prophecy of final triumph. Jerry McAulay, a drunkard and scoundrel, is redeemed and sanctified and made a holy temple unto the Lord. He begins a mission among his old associates and others. To-day is the sixteenth anniversary of that fruitful work. It certifies to the fact that the gospel is the power of God in saving sinners. Let us not despair. Every convert gained from the gutter or attic, on whom descend traditions of vice, renewed by divine power, may be exhibited as corroborative evidence of the illuminating and purifying grace of Him who is the "light of the world." We may rehearse their history, so far as prudence and delicacy will admit of, to convince gainsayers of the regenerative power of God.

Not only a prophecy of but a help to the final salvation of men is every conquest we may gain. This miniature world represented in these united municipalities touches the world at



large, touches such even as are separated by the whole diameter of the globe. Let us not be discouraged, but ever keep in mind that the church of Christ is built up by its *work*, not by song, meditation, or sermon. When and where it wears a distinctively missionary character, then and there it always shows its vastest power and purity. It is a privilege for us to reach in such a small territorial compass, society in its most concentrated form and present the light of truth to these hundreds of thousands of souls.

We enter to-day upon the forty-third year of that delightful union which has bound us as pastor and people. Let us mark the event by our large and costly offerings to a cause than which there is none more honored in the fruitfulness of its past, and none that presents to us a more hopeful future, and none that is dearer to the Son of God.

#### HOW THE PERMANENT IS EVOLVED AND ESTABLISHED.

BY E. R. DILLE, D.D. [METHODIST],  
OAKLAND, CAL.

*And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.*—Heb. xii : 27.

THE text speaks of certain things that should pass forever away in the progress of the race—things which, having had their day and done their work, should cease to be, being supplanted by better and more enduring things.

Such were the types and ritual of Judaism, which had only a provisional and temporary importance and were done away when that which was prefigured was come—shaken, shattered and cast aside, as the tree sheds its leaves or the bird its shell, as the scaffolding is taken down when the building is completed. We sit by the lamp till daylight bursts through

the windows. So types and shadows were useful in the twilight of time. But the Antitype has come, the twilight is past, and there is light on all the skies.

God's government has always been one of accommodation and growth. He has never violently broken in upon the natural order of human development, but has ever adapted His disclosures to the capacity of the race, thus gradually educating it to a higher level of life. It is not God's way to force growth. He does not make man—the individual or the race—complete at first, any more than He does a world or a tree. He educates mankind by temporary expedients that disappear when their purpose is served, just as we leave behind us the primers of childhood. God instructed the infant human race by methods adapted to its infancy. Infidelity sneers at the pettiness of detail in the Levitical law, but the very triviality of those details is the measure of the divine condescension.

What fatherly tenderness God displays in thus adapting His methods to the training of a rude people in a primitive age! Is the prattle of the nursery, its picture books and baby talk and object lessons, unworthy of the mother, who thus adapts her instruction to the infant minds that are unfolding under her care as the flowers open in the sunshine? The Old Testament is simply the picture book of the infant race, and in that one fact lies a volume of reply to the carpings and cavils of unbelief. But what are some of the shaky things that are passing away, and what the steadfast things that remain? For the storm that uproots the dead tree only roots the living one more firmly.

Certain misconceptions of the Bible have passed, or are passing, away. Most of the objections that have been urged against the Bible, from Julian the apostate to Ingersoll, have been urged, not really against

revealed truth, but against human misconceptions of it. The Christian religion is divine and therefore perfect; but Christian theology is a human system, and therefore full of imperfections, and over these men stumble.

1. Bibliolatry—making a fetich, an idol of the Bible—is an error that is happily passing away. The Jews trusted in the law to save them, not because it was in their hearts, but because it was embroidered on their garments, regarding it as an amulet, a charm, a talisman against evil. A stockbroker in Oakland said to me: "I want you to get me an elegant Bible for the center-table. I don't read it, but I think it's lucky to have one in the house." And I knew a wicked soldier who carried a Bible in his knapsack for the same reason. A brick would have been a better talisman.

The Saviour gave us the Lord's Supper to be a memorial of His death and the outward and visible sign of our communion with Him. But men have made a fetich of this simple rite, and have come to worship the bread and the wine as the veritable body and blood of our Lord, and to tremble with superstitious fear when the tinkling of the silver bell announces that the celebrant of the mass by a few Latin words has brought God down into the wafer and by a miracle created Christ's body, with a bit of bread for raw material—a god which a mouse could make a meal upon.

So the rite of baptism, given as the simple and beautiful invitation into Christ's visible church, has been perverted into a pretended saving ordinance by the monstrous figment of baptismal regeneration. The Bible is sometimes regarded with the same irrational and superstitious reverence. Some read so many chapters a day as a task, thus measuring their piety by the square inch, like the Hindu who winds up his praying ma-

chine and looks on while it rolls off prayers for him by the yard. Only the Bible and the prayer-book are ever read in that mechanical and perfunctory way. All such reading by rote is soul-killing formalism.

2. Again, it is an exploded error that every part of the Bible is of equal inspiration and importance. I believe that all the Bible is inspired, because it inspires me. But it does not all inspire me alike. Revelation has a human as well as a divine side, and not all the diamonds even in this mine are of the first water.

The old view was that every part of the Bible is equally profitable and that it was almost the unpardonable sin to omit any portion of it, or to give preference to any part of it for pulpit or home reading, and so at family worship our fathers read straight on, finding as much edification in the genealogical tables and in the history of brutal lusts and savage atrocities of the ancient Hebrews as in the twenty-third psalm. Those old histories are certainly not inspired in the same sense that the Gospels and Epistles are. They are histories and nothing more, and the only sense in which their writers were inspired was that they were preserved from error in recording matters of fact, and were divinely guided to give an authentic history of God's dealings with His chosen people.

3. Another error about the Bible is that being God's word it must contain all truth. Now the Bible was not given to teach philosophy, science, or art. It was given "not to show us how the heavens go, but how to go to heaven." Man can find out for himself all about this world, and it is far better for him to do so than to have it revealed from heaven. If the Bible were an encyclopedia of universal knowledge, that would take away from mankind that discipline of toil and study and research which is the chief element in human development. But man can-

not find out for himself about God and salvation, duty and destiny, as all his attempts to construct a religion unaided by revelation demonstrate.

This truth, that God never does for us what we can do for ourselves, applies to bodily healing. I believe in healing through faith, but it must be a faith that co-operates with God, that uses the best hygiene, the best nursing and the best medical skill, if that is available, and then trusts God to supplement these things, and do for our healing what they and we cannot do. I have no faith in faith healing, so called, that is hawked about like a patent nostrum to save doctors' bills, and to enable people to escape the penalty of overeating, overwork, or defective plumbing!

I don't dispute the fact of faith healing, and I cheerfully recognize the sincerity and integrity of many of its advocates, but its facts are no more evidences of miraculous power than are the equally well attested cures wrought by Christian scientists, mediumistic and magnetic "healers," and by the "holy water" from the shrine of Our Lady of Lourdes in France, at which shrine cords of crutches may be seen left by cripples healed by the image of the Virgin. I believe that all the real cures wrought by these agencies can be accounted for on well understood physiological and psychological principles, and of most cases of "faith healing," so called, the same thing is true.

Miracles are never given save to attest a revelation, and the canon of revelation is forever closed. There are no modern miracles. The most rational explanation of most of these doubtful cures is the strange influence of mental emotions over bodily health and disease. God has given us the *materia medica* and authorized its use. In bodily healing, as in the supply of our temporal wants, God will not do for us what we can

do for ourselves. His work begins where ours ends.

While then certain errors about divine truth are passing away, the truth remains unshaken. The fire that destroys the dross refines the gold. The mistaken dogmas and creeds of men, their misinterpretations of Scripture and crude systems of theology, are only the meteors that flash upon the sight and go out like a taper. But shining in the moral heavens with clear, unfading luster, are the great truths of revelation, and like the stars of God they will shine on until earth's twilight melts into the perfect day.

#### A PAULINE PURPOSE.

BY WESLEY R. DAVIS, D.D. [REFORMED], BROOKLYN, N. Y.

*I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus.—Phil. iii : 13, 14.*

PROGRESS is the rallying cry of our time. It has more significance than any other in the life of men. All reforms are marshaled under its banner. Men of opposite characters and aims are gathered and join hands here. Men of progress are the pioneers of the race, the advance guard of mankind. Many of them reach high summits of thought and achievement, and bid their followers all hail as they behold in vision the land which is afar off. Some die there, as did Moses, seeing but not entering the land of promise.

This aspiration grows out of human experience, from a desire for something more satisfying and complete. The ideal, the unreached, allures men onward. With some this hunger or aspiration is perverted. One may make progress downwards, far away from truth and God. Some have followed wrong paths and

made shipwreck of their souls. Christ came to redeem this aspiration. He came to lay His guiding hand upon this normal impulse. All true progress, according to Paul's teaching, is to be found in Jesus Christ. There was an advance from the days of the Syrian shepherd, Abraham, to Jesus of Nazareth, but beyond the Son of Mary we may look for no progress as to God and immortality, as to man and his destiny. The tables of Christ's law are complete. He gave the final word of God; when Christ ceases to speak there is no more to be said. Our sensibilities are roused by the Holy Spirit, and the truth is applied, but He does not add to the word of Christ. French philosophers and other theorists have told us that the bettering of man's environment is the way to reform him. We know, however, that the work of renewal is an interior one. The heart must be changed, the aim and temper of life, not merely the surroundings, the scaffolding of character. This internal renewal alone can prepare one for the grind and the crash of actual trial and temptation. Nor is it in the worship of humanity that the race is to be lifted. Man's moral forces are to be purified, restored and ennobled, and this alone accomplished through the Eternal Son of God. Here we find the aim and method of development, the true secret of lifting a human life or that of mankind.

Paul was a seer. He saw great things to come. He had not himself apprehended and was diffident as to parading any personal experiences. Yet, in all humility, he was positive in some things. "I know whom I have believed, and one thing I do. I press forward to know more of Him, for all things before me are concrete in Him. The life I live is in Him. The knowledge I crave is in Him. So I press forward towards the mark, Christ Jesus."

Too many put the prize rather than the mark first; the honors and felicities of heaven rather than the similitude and likeness of Jesus Christ. Are you seeking for Christ-likeness or for the reward of heaven? Do you dream of some castle of indolence where by and by you may rest and feast and sing? Paul pictures his heroic zeal in the racer's eager attitude, awake, alert, elate, braced for his task; with girded loins and muscle tense and nerves quivering, he runs, he flies, to the goal. So he who reproduces a Pauline purpose brings every fiber of his moral being into tension, masses his intellectual and spiritual forces, and yields to no wayside loitering. He is steadfast, vigilant, and unwearied till the goal is gained and the victory won. Napoleon used to concentrate the fire of his guns on one point till the enemy broke at that point, and then he would sweep in the wings of his army and complete the capture. Are you thus massing and centering all your energies on "this ONE THING" that Paul sought, Christ Jesus? Men there are who work for pay alone, students who toil only for the honors of scholarship, and children who are kept outwardly good by bonbons. John Ruskin repeats the Saviour's admonition about the folly of trying to serve two masters, and warns men that they who serve but for the fee serve Satan and not Him on whose vesture and thigh is written "King of kings." Nobler is it to leave the reward to God; it is safe in His hands. The central question, Into what likeness are you growing? Is it self or Christ you seek to please?

Notice the method by which the purpose of Paul was accomplished: "Forgetting the things that are behind," etc. He forgets the sacrifices he had made for the Lord Jesus, whether in sundering domestic ties, aspirations as a scholar, distinction as a Hebrew of the Hebrews in Judaistic zeal, or worldly advantages of

any other kind. His first query was, "What wilt thou have me to do?" not as Peter—looking back regretfully to his boats and nets—"We have left all and followed thee: what shall we have?"

Some men grow narrow in the exercise of benevolence as life wanes. They may look back to some large gift in bygone years, and speak of that as if it would balance the penuriousness of to-day. The true believer puts fresh offerings on God's altar daily, and aims to make his entire life a benediction to others.

Paul also forgot the mistakes and blunders of the past, and did not sit down and nurse and brood over blunders committed in his earlier years. Christ's grace covers all the past: why should we continually upbraid ourselves? "He is a fool who stumbles twice over the same stone," says the Spanish proverb. Let us use the experience gained and go onward with new purpose and wiser endeavor.

Paul forgot the attainments of bygone years. We can no more live on last year's grace than can our bodies thrive on last year's food. Action of brain or muscle causes a waste of tissue in the organ employed. We must reinvest supplies. So new spiritual manna is daily needed for new work and new victories. We are to "grow in grace" and daily pray, "Open thy hand and feed me *now*."

We are also to put away the fears that have hindered in other days and trust in the Lord. We are, in a proper sense, to trust in ourselves, in the powers which God has given us, and which He promises to sustain. Jacob struggled and said: "I will not let thee go until thou bless me." We are to hold fast to God and endure as seeing Him who is invisible. We shall grow into God's strength and beauty. When morning kisses the eastern hills, and the night of trial is over, we shall have our reward.

Paul had had a long journey through life. Vision after vision, victory after victory had been his, yet all was nothing compared to what was yet to be revealed. He had had but a hint. He had but seen the initial forces of his endless life at work. He recalled the journey to Damascus and the riven heavens, the stormy Adriatic, and the voice of the angel that cheered him there; but these were but suggestions and shadows, mere intimations of an unrealized glory of Christ, and of a wealth of sympathy and helpfulness yet to be had in Him. There were yet "heavenly places in Christ Jesus" to be reached, even on earth.

But I hear you answer, "This is all above and beyond *me*. Paul was an apostle, gifted and girded for special work. He was miraculously furnished, while I am obscure and alone." But if God lives, and Christ be true, yours is a "high calling," notwithstanding. You are God's child, though the heavens be not riven for you, or the storm be stayed for you. You are called in Christ Jesus, and He says, "All that I have is thine." Character in a character, life in a life; not a formula, but a being, and that being encircled in Christ more truly than is the life of a babe in that of its mother. Yes, "hid with Christ in God." I summon you today to this development. God calls you, to walk and talk with Him. He calls us as a church. We are not to break with the splendid past, with its inspiring memories, but to live for the future, else we have no place here as a church. We are to brace ourselves for the road and put our feet in the dust of travel; we are to take on our hearts the burden of sinning souls as did Christ. Forgetting the things that are past we are to press forward in the accomplishment of what He has given us to do in our future individual and corporate life, "I have fought a good fight, I have

kept faith" with God. The day to Paul was done, but another dawn was near at hand. Behind him were all the trials through which he had passed, the beasts at Ephesus, the mobs and scourgings, the shipwreck and hunger, and before him was the crown! So may we round out our lives in victory as did the apostle, and hail our crowned kinsman in a land whose sun goes down no more forever!

#### THE DEPARTURE OF CHRIST.

BY ROBERT LOWRY, D.D. [BAPTIST],  
PLAINFIELD, N. J.

*It is expedient for you that I go away.*—John xvi : 7.

It is our Lord who speaks. He is going away, and this departure is for His disciples' good. Everywhere we see Him ignoring self and caring for them. "Let not your heart be troubled, I have enough; be quiet, believe in God and believe in me." At His arrest He says, "If ye seek me, let these go their way." He was ever interposing for their benefit. Having loved them, He loved them to the end. But now He is to depart. This, too, is for their sakes. How can this be? To a superficial view His presence would seem to be essential to the integrity of that little company. Without Christ it would seem likely that they would disband, untutored and inexperienced as they were. How can it be for their good?

1. We might say that the Lord wished to test their fidelity to duty. As the man gave talents to certain custodians, one, five, or ten each; as a parent confides certain trusts to his children in his absence, or an employer gives his clerks special work while he is gone, so our Lord would intensify their sense of personal responsibility by withdrawing from view and leaving each to do the work given him to do. The weight of responsibility sobers a man. The absence of a pastor ought to awaken this feeling, although in some churches only the fact of the minis-

ter's presence keeps the flock together. If he is away, many scatter. The wanderers cannot keep themselves, but need the visible presence of their leader. Their sense of duty is dim.

2. He may have wished to quicken their attachment to Himself. The disciples had a tender affection for Christ, yet it came largely from the sense-life and depended on seeing and touching Him continually. Many depend on that which is visible and tangible, and if that be absent their love is gone. "Out of sight out of mind" expresses the idea exactly. Jacob served seven years for Rachel, and then seven more; yet, though they met daily, his love for her knew no abatement. Her power of attraction must have been wonderful. But the purest, strongest, and most abiding love has elements other than those which appear on the surface. Some loves fluctuate, ebb and flow, because dependent on these material and visible factors. Christ may have desired to put His followers to a test in this regard.

3. He may have had in view a trial of their faith. To Peter He said, "Satan hath desired to sift thee as wheat, but I have prayed for thee." He saw also the perils to which all the others were exposed. Some Christians have no religious assurance except in revivals. Then they mistake the elevation of sensibilities for a real advance in holiness. They feel the excitement of the time and place. We should aim to live less under the dominion of circumstances. Conviction of soul is more than the mere evidences of the senses. The latter are often delusive. Our senses deceive, and men are hung on account of so-called "evidence" wholly unsubstantial. A man governed by moral convictions goes to the ends of the earth and strives with things impossible, while he who looks on the things that are seen and is governed by feeling is easily cast down.

4. The great reason, however, why the departure of Christ was needful is contained in the context: "For if I go not away, the Comforter will not come unto you." Their existing ideas of the Messiahship were crude and secular. At one time John proposed that his Lord should call down fire upon the inhospitable Samaritans. Peter boldly reproved Christ for hinting at the death of the cross. At another time the query was put, "What is the sign of thy coming?" They seemed to know no more at the end of Christ's ministry than at the beginning relative to the real character of His mission in the world.

Peter was ready to die for Christ, but was not wholly ready to live for Him. At one time all the disciples forsook Him and fled. After His burial they gave up hope concerning Him who was to redeem Israel. This condition did not come from any defect in the Master's teaching, but the defect was in the mental and moral state of the disciples. Their capacity of knowledge was inadequate. Christ at one time used the parable and at another the paradox, but failed to secure what He sought. Sometimes they and even the Pharisees "perceived that He spoke concerning them," but at other times they were forced to ask, as in the story of the sower, for an explanation. He told them distinctly that He had many things to say to them, but they were unable to bear them then. The aim of the parable is not to entertain. It is not always to explain. It is to embody and preserve truth, as certain chemical substances are held in solution not yet precipitated. The truths in our Lord's parable were sometimes discovered, and the hearers exclaimed, "Now Thou dost speak plainly!" To them was the parable given and not to the world. The wise man was passed by and the revelation made to spiritual babes and sucklings. In paradox Christ uttered

truths that seemed to fly in the face of fact and experience. "Destroy this temple, and in three days I will raise it again"; "This is my body"; "He that eateth not the flesh and drinketh the blood," etc. What meaning, think you, did the disciples get from such sayings? Much was purposely left unexplained. The germs of truth they had. These were to be fully developed afterwards, under the tuition of the Holy Spirit, who should testify of Christ and show Him to them, and bring all things to remembrance, whatsoever He had said to them. The visible Christ was not a help but a hindrance, a wall that shut out the view they sorely needed. "Show us the Father"; "What is this little while?" they said in their confusion. They had no idea of the doctrines of sin, forgiveness, atonement, and the future life, of prayer and the spiritual character of Christ's kingdom, compared with what they needed. They had the germ of truth in all these particulars, but needed the light of the cross to illuminate them. It was useless for Christ to teach them more until the one offering be made by which they would all be sanctified. Then with the flame of Pentecost on their lips they went forth preaching—not, "The kingdom of heaven is at hand," but "The kingdom *has come*"! The whole earth felt the divine impingement, for the cross is the pivot of the world's destinies, and the revelation of the cross in the hands of the Holy Spirit is a power that strikes to the quick of our spiritual being.

The Redeemer told the disciples that they should do greater works even than He himself had done, because He was going to the Father and would send the third person of the adorable Trinity. The initial ideas were there in the minds and hearts of the disciples. The Holy Spirit's indwelling gave strength, stamina, life and beauty to them.

The roots of the Epistles are found in the Gospels. Of equal inspiration and authority they are our guide to-day. The Holy Spirit is omniscient and is everywhere using them.

It is not irrelevant, it may be profitable, in closing, to make of this general, central truth a local use in interpreting God's providence, in removing from us teachers or friends we greatly prize to make room for some better thing for us. Even so it seemeth good in His sight. Let us ever be humble, believing and hopeful; not faithless, but confiding in His love, and only asking, "Lord, what wilt Thou have ME to do?"

#### TO THE UTMOST.

BY WAYLAND HOYT, D.L. [BAPTIST],  
PHILADELPHIA.

Wherefore He is able also to save them to the uttermost.—Heb. vii : 25.

THAT word "*wherefore*" a word of reasons. Our Lord is able to save to the uttermost because of certain things. These reasons are stated in the immediate Scripture in which the text is set. Taking into account this whole Scripture, consider

1. A great ability.
2. Some great reasons for this great ability.
3. The way of entrance into the enjoyment of this great ability.

First, a great ability—able to save to the *utmost*.

(a) To the uttermost of *difficulty* and *danger*—e. g., escape of Christians from destruction of Jerusalem to Pella.

(b) To the uttermost of *sin*.

(c) To the uttermost of *bad habit*.

(d) To the uttermost of *bad inherited disposition*.

(e) To the uttermost of *despair*.

(f) To the uttermost of *death*.

Second, some great reasons underlying this great ability.

Jesus is able to save thus, because

(a) Of His *character*.

He is holy, harmless, undefiled, separate from sinners—not in the

sense of refusing to mingle with them, or of inability of temptability, but in the sense of always conquering temptation.

(b) Of His *sacrifice*.

Who made it not daily as those high priests, etc., for this He did once, when He *offered up Himself*.

(c) Of His *vanguishment of death*.

He ever lives, etc.

(d) Of His *intercession*.

Seeing He ever lives, etc., to make *intercession* for them.

(e) Of His *place*.

Made higher than the heavens.

Third, way of entrance into the enjoyment of this great ability.

Coming, accepting. "Who come unto God by Him."

#### THEMES AND TEXTS OF RECENT SERMONS.

1. The Social Redemption of Woman. "Because the daughters of Manasseh had an inheritance among his sons," etc.—Joshua xvii : 6. A. T. Pierson, D.D., Philadelphia.
2. The Divine Persistence in Cleansing. "When I begin I will also make an end."—1 Sam. iii : 12. Denis Wortman, D.D., Saugerties, N. Y.
3. Our Social Situation : Its Dangers and Duties. "Let not him that getteth on his harness boast himself as he that putteth it off."—1 Kings xx : 11. David H. Greer, D.D., New York.
4. An Unconsecrated Heart the Secret of an Evil Life. "And he [Rehoboam] did evil because he prepared not his heart to seek the Lord."—2 Chron. xii : 14. J. M. Ludlow, D.D., East Orange, N. J.
5. The Duty of the Citizen Toward the State. "Seek the peace of the city . . . and pray unto the Lord for it; for in the peace thereof shall ye have peace."—Jer. xxix : 7. Rev. J. R. MacLeod, Kingsbury, Canada.
6. Religion and Religionism. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"—Micah vi : 8. Archdeacon Farrar, D.D., London, Eng.
7. The Ruinous Effects of a False Religious Belief. "Their word will eat as doth a canker."—Matt. vi : 12. Rev. J. Williston, Ashland, N. Y.
8. Reason Cannot Save. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii : 3. Thomas S. Hastings, D.D., New York.
9. Contrary Winds; or, Obstacles to be Overcome. "And he saw them toiling in rowing; for the wind was contrary unto them."—Mark vi : 48. George C. Lorimer, D.D., Chicago, Ill.
10. Well Shod for the Life-March. "Put shoes on his feet."—Luke xv : 22. Theodore L. Cuyler, D.D., Brooklyn, N. Y.



11. The Devil of our Time. "And take heed to yourselves lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."—Luke xxi: 34. Robert F. Horton, M.A., London, Eng.
12. Abraham's Day and Christ's. "Your father Abraham rejoiced to see my day; and he saw it, and was glad."—John viii: 56. Wm. Elliot Griffis, D.D., Boston, Mass.
13. Crossing Cedron. "Jesus went forth with his disciples over the brook Cedron."—John xviii: 1. H. Macmillan, D.D., London, Eng.
14. False Faith. "Then Simon himself believed also; and when he was baptized he continued with Philip," etc.—Acts vii: 13. Howard Crosby, D.D., New York.
15. More than Conquerors. "Nay, in all these things we are more than conquerors through him that loved us."—Rom. viii: 37. Alexander MacLaren, D.D., Manchester, Eng.
16. What Christ is to Believers. "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. Henry J. Van Dyke, D.D., Brooklyn, N. Y.
17. The Matchless Weapon. "The sword of the Spirit, which is the word of God."—Eph. vi: 17. T. D. Witherspoon, D.D., Louisville, Ky.
18. Sacrifice as an Educator. "For with such sacrifices God is well pleased."—Heb. xiii: 16. The Dean of Westminster, London, England.
19. Crooked Methods in Business and in Politics, and the Penalty. "For this is the will of God, . . . That no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such."—1 Thes. iv: 3, 6. Rev. A. J. Turkle, Hillsboro, Ill.
20. Judgments and no Repentance; Repentance and no Salvation. "They repented not to give him glory."—Rev. xvi: 9. Rev. C. H. Spurgeon, London, England.
2. The Ever-Enduring Promise. ("While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."—Gen. viii: 22.)
3. Resist the Beginnings of Evil. ("The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it unto thee, lest thou be snared therein."—Deut. vii: 25.)
4. The Responsibility of Seeing. ("I have made a covenant with mine eyes; why then should I think upon a maid?"—Job xxxi: 1.)
5. God the Gate-Keeper. ("Open to me the gates of righteousness: I will go into them, and I will praise the Lord; this gate of the Lord, into which the righteous shall enter."—Ps. cxviii: 19, 20.)
6. How a Young Man may be Kept from Falling. ("My son, if sinners entice thee, consent thou not."—Prov. i: 10.)
7. Wicked Combinations shall not Escape. ("Though hand join in hand, the wicked shall not be unpunished."—Prov. xi: 21.)
8. The Conditions of Perfect Peace. ("Thou wilt keep him in perfect peace, whose mind is staid on thee; because he trusteth in thee."—Isa. xxvi: 3.)
9. The Law of the Gospel Founded in Eternal Justice. ("With what measure ye mete, it shall be measured to you again."—Matt. vii: 2.)
10. The Unreasonableness of Wickedness. ("His hand was restored whole as the other, And they were filled with madness."—Luke vi: 10, 11.)
11. A Mother's Plea for her Boy. ("Master, I beseech thee, look upon my son."—Luke ix: 38.)
12. Natural Helps in Religion. ("Zacchæus . . . was little of stature, and ran before and climbed up into a sycamore tree to see him [Jesus], for he was to pass that way."—Luke xix: 3, 4.)
13. Assurance of Victory. ("Nay, in all these things we are more than conquerors through him that loved us."—Rom. viii: 37.)
14. The Building Power of Love. ("Love edifieth," [Buildeth up, R. V.]—1 Cor. viii: 1.)
15. Service the Glory of Heaven. ("And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him."—Rev. xxii: 3.)

#### SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. Unqualified Obedience. ("Noah did according unto all that the Lord commanded him."—Gen. vii: 5.)

#### THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 1-5.—REDEEMING THE TIME.  
—Eph. v: 6.

Time passed is time *irrevocable*. Do you remember that most startling image of F. W. Robertson? "Have you ever seen those marble statues in some public square or garden which art has so finished into a perennial fountain that through the lips or through the hands the clear water flows in a perpetual stream on and on forever; and the marble stands there passive, cold, making no effort

to arrest the gliding water? It is so that time flows through the hands of men, swift, never pausing till it has run itself out; and there is the man petrified into a marble sleep, not feeling what it is which is passing away forever."

One of the most fascinating sights I know is the blowing off of a blast-furnace. Here comes the molten metal, flowing easily down the channel made for it in the sand; then in a moment it has fixed itself. That

is like time. From that minute, future just ahead, time flows into the small space we call the present; here I may change it this way or that as I shall choose; but almost immediately it has passed beyond the grasp of my volition into the *fixed* past.

One was rummaging along the seashore gathering what treasure of weed and shining stone and shell he might. There, dropped from the fingers of some more daring wave, high on the beach, lay, suddenly, a shell more beautiful altogether than any the searcher had turned up. He was searching in a dreamy way, listlessly looking here and there. "That shell is safe enough," he said. "I can pick that up at my leisure." But, as he waited, a higher wave swept up along the beach, recaptured the shell and bore it back to the bosom of the ocean. Is not that like our thoughts of life at such a time as this? Now, when the wave of another year has flowed back and off from the shore of time, how many shells of plans, of opportunities, of purposes toward nobler and better life, lying there, you thought within your easy grasp when the last year began, has it not swept into the irreparable past!

There are two ways of treating this fact of passed and irrevocable time. *Jeremiah* sat amid the ruins of Jerusalem—walls thrown down, temple destroyed, all the fair city given over to desolation—only beating his breast and filling the days with a tempest of bewailing.

*Ezra* came at last, with his heart as full of sorrow for the desolation of Jerusalem as was *Jeremiah's*, but he put himself at once at work, and soon the walls rose again, and the temple began to shine once more on Mount Moriah.

The two men are typical of two methods. The one method, with eye fastened upon the sad and fractured past, is sorrowful and altogether

nerveless in the sorrow. The other method, looking backward at the past, willing to miss nothing of its experience and warning, may waver, but it is for the moment only; its eye is fastened on the future, its hands address themselves to present duty, it seizes the remnant of opportunity, and, though Jerusalem has been destroyed, will rebuild Jerusalem.

This last is the mood and method enjoined on us in this Scripture. Redeeming the time is literally *buying up the opportunity*, just as when, in the market, seeing a good chance to purchase what you want, you seize it; so for the future of your life buy up the opportunity, seize the remaining chances for nobler living; make the future worthy, however sad and fragmentary may have been the past. *Redeem the time.*

In this Scripture there is an *injunction* and a *reason*. 1. The *injunction*: *redeem the time*, make the best possible terms you can with time, rescue time, *buy up the opportunity*.

Redeem the time if you are *young*. The temptation of youth is to say, "Oh, there is time enough." But youth swiftly passes. Here is a lately published poem of Robert Burns:

"Youth is the vision of a morn  
That flies the coming day;  
It is the blossom on the thorn,  
Which wild winds sweep away;  
It is the image of the sky  
In glassy waters seen,  
When not a cloud appears to fly  
Across the blue serene;  
But, when the waves begin to roar  
And lift their foaming head,  
The morning stars appear no more,  
And all the heaven is fled.  
'Tis fleeting as the passing rays  
Of bright electric fire,  
That flashes out with sudden blaze,  
And in that blaze expire."

Redeem the time, if you are *middle-aged*. The temptation of this period of life is to say, "Habits are fixed; there is no use in trying to do more or to be more." And the precise

way to stunt yourself is to say that and act on it. Pity the man who is not perpetually stirred with a noble discontent.

Redeem the time, if you are *aged*. The assaulting temptation now is, "There is so little time; I can accomplish nothing." And to say that and act on it is to swiftly bring upon one's self the senility of age. A green old age must always be an active one. Franklin died at 84, and John Wesley at 88; and they were vigorous to the last and affluent of service because they steadily made the most of the time given them way on to the last breath. That is a glorious thing to do. "Burn to the socket."

Redeem the time, *if hitherto it seems to you as though you had failed*. All the more reason for making the most of the time left for rescuing that from failure. "Take hold of life, put out of your mind all thought of failure, and out of your heart the weakness that springs from it; strike out boldly and strike strongly, with full faith in yourself, your destiny, and your God."

Redeem the time, *if circumstances seem peculiarly hostile*. What thews of vigor will come to you by determining to be the victor instead of the victim of hard circumstances.

Redeem the time, *though you can do but little*. But do the little. The widow's mite outweighed the mass of pharisaic gold. A great motive dignifies the least deed.

2. The reason. Redeem the time, *because the days are evil*. That is, evil if you do not, like a wise merchant, watch the market and seize your chance.

The days are evil, because *short*; 135,000 hours only, and that is a large estimate, measure the mature working portion of one's life.

The days are evil, because they are so apt to be filled *with dreaming instead of doing*. Coleridge said he would give 20 years to the making of

a great poem—10 years to the filling of his mind for it, 5 years to writing it, 5 years to correcting it. But alas! he only dreamed about it through all the 20 years. He never wrought it.

The days are evil, because *if I do not redeem the time all the time the time is working against myself*. It is fastening me in evil habits of indecision, listlessness. He that committeth sin is the *slave* of sin. I have read that when Gen. Wolseley was about to undertake his march over the plains of the Nile for his last engagement with Arabi, he secured the services of an educated young Scotchman, who was familiar with the course, to guide the movements of the army. Before they took up their march the General said to him, "Now I want you to guide me straight; guide me by the star."

During the battle that followed the young man was mortally wounded. The General visited him in his tent. As he entered, the dying soldier raised his eyes and said, "Didn't I guide you straight, General? Didn't I guide you straight?" Yes, he had guided the General straight.

We may have a guide for the pilgrimage and battle of the New Year. That guide will lead us straight. And He is *alive forever more*. If we put ourselves under Christ's guidance, He will so lead us that we shall make the most of the New Year, and compel even the apparently evil days it may be holding for us into triumphant and shining ones. Let this be the motto for each one of us: *Christ my guide for the New Year!*

JAN. 7-12.—INCENTIVE AND DUTY.  
—Heb. x: 19-25.

"Life is a *game*, which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chessboard is the world, the pieces are the phenomena of the universe, the rules of the game are

what we call the laws of nature. The Player on the other side is hidden from us. We know that the play is always fair, just and patient. But we know, to our cost, that He never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid, with that overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated, without haste, but without remorse." Such is the view of the meaning of life; of the way to get on in it, of the help for it, of one of the most distinguished of our modern scientists. Life a tasking, dexterous, unhelped game, with no chance for an upward look in it, with no suggestion or possibility of any divine aid or rescue for it. *You* must play your wisest; *you* must win or lose; *you* must do it all by yourself; *you* must grasp your triumph or endure your defeat as best *you* can. As for God—He is nowhere; or if, possibly, He be anywhere, He is certainly out of all relation toward you, of call and answer, of interfering and benignant aid. It cannot be denied that such iron, somber, heart-quenching view of life is by no means unusual in our day.

But the Scripture tells of the besetting God—His presence enwrapping; His care unwasting; His vigilance unsleeping; His love alert; His help steady as gravitation and quick as the flash of thought; and of the open and wide and easy way of prayer from any least and lowliest soul, straight and up and into His brooding and infinitely tender heart.

Nay, you are not a tasked and helpless and hopeless soul, set at wrestling the best you can from vast and heartless forces. You are a son of God, held in a Father's clasp, and with the Divine ear bent for your least cry, and with the Divine arm, the strong, swift servant of your cry, if you will have it so—that is the teaching of the Scripture. In all

time of our tribulation, in all time of our prosperity, in the hour of death and in the day of chastisement, *let us draw near*, is the constant exhortation of the Scripture. For this *drawing near* this Scripture is crowded with incentive.

Here is one incentive: let us draw near because we may have *boldness* to do it: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, His flesh." It hung before the Most Holy Place. It at once hid it and hindered access to it. Behind that rich and massive vail, in the ancient tabernacle and in the eldest temple, stood the ark of God, overswept by the wings of the golden cherubim, and upon which fell, like a fragment of celestial light, the wavering, miraculous Shekinah. And though from the later temple the ark was gone and the strange radiance was vanished, still the Most Holy Place remained, and before it fell the guarding curtain. It shut off the whole of Israel from the Most Holy Place—one man excepted. Once, and once only in the round year, might the high priest lift the vail, and passing beyond it, with the blood of the atonement sprinkled over himself, and with that blood borne in a golden vessel in his hands, kneel in the directest presence of Jehovah.

Then for another year must steadily hang the curtain's barring folds.

It is the third hour after midday. It is the precise hour when crowds of eager worshipers are thronging the temple courts, and when all are preparing for the evening sacrifice. In the Holy Place, and in the court without it and around it appointed for their ministry, the priests are busy with the various duty of the time. To be sure, a singular darkness has been flinging down its pall from noon till now. And though the priests

are doubtless awed by it, they are also doubtless in a kind of exaltation. For the day has been one of triumph for them. The troubler of Israel has been seized, tried, sentenced. Even now He is hanging on a cross on Golgotha outside the city walls. There, within the Holy Place, and concealing the Most Holy Place, hangs the mighty veil, unstirring as is its wont.

But listen! look! Yonder, on Calvary the Sufferer utters the majestic It is finished. See, His head falls; death has smitten Him. And just now, at the very time of the evening sacrifice and of His dying, that vast and massive veil is seized, as by superhuman hands, and rent, not from the bottom to the top, but in twain from the top downward. And that Most Holy Place, secluded for so many centuries, is flung open to the common light and for the common gaze and entrance.

Having, therefore, brethren, *boldness* to enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, *His flesh, let us draw near*. Yes, through the rent veil of His flesh we may draw near *boldly*. No longer in the single and difficult way of *ritual*. No longer through a human *priesthood*. No longer in a special and consecrated *place*.

Anywhere, at any time, concerning any thing, the least prayer of the lowliest soul may march boldly along the way, consecrated by the blood of Jesus, into the central and holiest shrine of the divine presence.

Here is another incentive. Let us draw near because in the Unseen Holy there is for us an interceding priest. "And having *an high priest* over the house of God," let us draw near.

I hope these words from one of the most cultured and deepest seeing of our modern theologians will help you as they have me: "There arises from all parts of the world at the

morning and the evening, and through the labors of the day, a perpetual incense of adoration and of petition; it contains the sum of the deepest wants of the human race, in its fears and hopes, its anguish and thankfulness; it is laden with sighs, with tears, with penitence, with faith, with submission; the broken heart, the bruised spirit, the stifled murmur, the ardent hope, the haunting fear, the mother's darling wish, the child's simple prayer—all the burdens of the soul, all wants and desires, nowhere else uttered, meet together in that sound of many voices which ascends into the ears of the Lord God of Hosts. And, mingled with all these cravings and utterances, is one other voice, one other prayer, their symphony, their melody, their accord—deeper than all these, tenderer than all these, mightier than all these—the tones of One who knows us better than we know ourselves, and who loves us better than we love ourselves, and who brings all these myriad fragile petitions with one prevalent intercession, purified by His own holiness, and the hallowing power of His work."

What incentive to prayer here—the *intercession* of our High Priest, the Lord Jesus. Our prayers, so *narrow* in their vision, but Christ sees all things. Our prayers, so feeble in their *utterance*, but Christ presses them with His eloquence. Our prayers, so *hesitating* in their flight, but Christ carries them for us into the presence of the Supreme.

Such are our *incentives* for drawing near—the boldness possible; the intercession of our High Priest.

Consider now the *duties* springing out of such incentive. The duty of *faith*: let us draw near with a true heart in full *assurance of faith*. Surely the prayer of faith is easy when we remember such incentives for prayer.

The duty of *right living*: let us

draw near, *having our hearts sprinkled from an evil conscience and our bodies washed with pure water*; inward and outward purity ought certainly to be the aim. Real prayer is real choice of what God wills.

The duty of *holding fast*: and let us hold fast the profession of our faith without wavering. Steadfastness is surely the duty of the man whom the helps of such incentives clasp.

The duty of *holy example*: and let us consider one another to provoke unto love and good works; he who has such incentives to prayer should surely set the example of a holy life of prayer.

The duty of *united worship*: not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another. The prayer-meeting ought to be a glad and thronging place when such aim and incentive are furnished us.

The duty of *holy haste*: and so much the more as ye see the day approaching. The late Emperor William said in his last days: "I have no time to be tired." Since time for all of us is so short, Christians should be energetic with holy haste.

JAN. 14-19.—FAITHFULNESS.—Neh. vii: 1-4.

Consider the *meaning* of faithfulness. Man is a being set in relations. No man is a simple unit flung into life unbound to any other units. When the ivy climbs up ruins and binds lovingly the falling stones together, and wraps them in its green, it clambers and winds about and helps and beautifies because of the feelers it thrusts out, laying hold, by them, of the crumbling stones. It is the nature of the ivy to force these feelers out. So, forth from every man there are shooting feelers of relations. They are a part of his life-endowment. They come with life. Man is bound into relation with

God. Man comes forth from God. He finds himself here in this wonderful existence, the result of a distinct thought and volition on the part of God. Into that dark unknown, preceding his conscious being, there is but one word that can bring the light of explanation and efficiency, and that word is—God. God is creator, and therefore man must stand to God in the relation of the created one, or creature. But God is more than creator. God is Father, and Providence, and Sustainer, and King, and Judge. And so again man must stand to God in the relation of son, and dependent, and subject. But, sharing life with man, there are multitudes of other beings. Neither can man stand in any way disassociated from these. With these, innumerable relations bind him together. Men and women are to each other in the relation of father, and mother, and child, and husband, and wife, and sister, and brother, and relative, and friend, and business partner, and buyer, and seller, and employer, and employee, and fellow-townsmen, and fellow-citizen, and so on and on endlessly. Into more or less of these relations every man is thrust. He cannot help himself. He throws these relations out toward others, and others throw them out toward him, and through these relations men are intertangled with each other, inextricably, irrevocably.

Now, springing out of these relations in which we thus stand toward God and toward man, there are forced upon us certain *duties*. If I am standing in such relation toward God as I have indicated, I must owe God the duties springing out of such relations—the duty of filialness, gratitude, loyalty, obedience. If I am standing in such relations toward men as I have indicated, I must recognize toward men the duties appropriate to the relations binding together themselves and myself. And

faithfulness is the *reverent and constant acceptance of these duties springing out of the relations in which I inevitably stand.* Want of faithfulness is quarreling with them or slouching before them. Faithfulness is accepting and steadily discharging them. Here was Hananiah. He stood in relation with his nation, his city, Nehemiah, his God. He was a faithful man because he accepted the duties starting from such relations, and did the duties day by day as the days brought them.

Consider the *chance* opening here, right at the feet of every man, for a noble life. A man need not go on a hunt after chance for noble living. All he need do is to recognize the relations in which he certainly at present stands, accept the duties springing from them, and steadily do the duties these relations are steadily setting against his hand.

Here is open door for a *right ambition.* Here is the method for the building of *noble character.* When I do the duty next me I do not do that simply, but I get within myself a set and inclination of nature toward further duty. So I build character: *e.g.,* Joseph accepting the duties springing from the relations in which he stood as slave, prisoner, prime minister.

Thus I may lift *humdrum* from my daily life. There is nothing so invigorating as the consciousness of recognizing and accepting duty. The peace of a quiet conscience is in it. Thus I am sure of setting a *right example.* There is a noble contagion for others in the sight of a man faithfully toiling at his duty. Thus I shall certainly *make my life tell* in all directions. The great and deciding question for me is not so much my *capacity* as my *faithfulness.* A meager capacity faithfully accepting duty will accomplish vastly more than the amplest capacity occupying itself in shirking duty. Be thankful for

duty. All chance and means of glorious growth and helpfulness is in it.

Consider a REWARD of faithfulness. It is always in demand. The world and the church are hungry for faithful men. Nehemiah gave Hananiah charge over Jerusalem *because* "he was a faithful man." For this reason precisely he passed from charge of the palace to charge of the city: *e.g.,* Joseph, David, our Lord—faithful in the carpenter's shop at Nazareth, therefore fit for the atonement on the cross.

Consider the real source and incitement of faithfulness. "For Hananiah was a faithful man, and *feared God above many.*" Think of Milton holding himself "as ever in his great Taskmaster's eye." Policy, expediency, self-interest may seem to hold a man to duty in fair weather. The only lasting motive for faithfulness, for all times and in the roughest weather, is *God.* Oh, take God into your life. Seek ye *first* the kingdom of God and His righteousness!

JAN. 21-26.—HOW TO GO ON TO PERFECTION.—Heb. vi: 1-20.

It has seemed to me that this sixth chapter of Hebrews is full of suggestion as to method. The legitimate aim of the Christian is not heaven: "Whom He did foreknow, He also did predestinate to be *conformed to the image of His Son*"—that is the end the Christian is to strive for, the possession of a character like Christ's. It is the within that makes the without. A Christlike character will make heaven for itself. Become perfect, and the appropriate environment for perfection will inevitably gather to you. Our supreme and organizing thought ought to be *character.* Similarity of moral being with Christ—at no lower target than this may the Christian draw his bow. Perfection is our end and aim. And this chapter is full of hints toward winning it.

1. Refuse to be occupied simply

with the first principles of the Christian life (vv. 1-3): "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit."

All these first principles are important. Into these, as a tree into the soil, the Christian life must root itself. But there are even higher and nobler things than these. Personal intimacy with Jesus, the indwelling of the Holy Ghost, power in prayer, glad willingness of service, a growing sensitiveness of conscience, what the Scripture calls "unction"—these are higher things and nobler, and into the sweet mystery and experience of things like these the Christian is to be stirred with a noble discontent to enter. Just a low, commonplace, routine sort of experience is not to satisfy him. From the *babe* in Christ he is to determine to grow into the *man* in Christ.

2. *Holy fear, in view of a terrible warning, is to actuate him* (vv. 1-6). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The Bible does not seek to frighten us with scarecrows. There is a real danger suggested here. The object of the Epistle to the Hebrews is to warn against apostasy. Those early Hebrew Christians were under the stress of a vast temptation. Still the temple shone on Mount Moriah, still the resplendent ritual went on, still the wealth and culture

and public opinion of the time focussed itself at the temple. It was at terrific personal cost that one accepted Jesus, the crucified Nazarene, as the true Messiah. Friends and family were against him, public opinion was against him, culture and fashion were against him, besetting traditions were against him. To stand out against all these things was a terrific personal strain and trial. The danger was that he yield—go back, deny his Lord, become apostate. Well, there is no remedy for a determined apostasy. God can do no greater thing for us than to give us Christ. If we reject Christ there can remain no more sacrifice for sins. And even now there is danger of apostasy. And the Christian, by holy fear of it, is to be driven into daily and deeper intimacy with Christ; into ever-closer clinging to Him.

3. *The Christian is to apply himself to distinctive Christian service* (vv. 10, 11): "For God is not unrighteous, to forget *your work and labor of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister.* And we desire, that every one of you do *shew the same diligence to the full assurance of hope unto the end.*" Using is the price of having. The Christian may not simply dream, he must do. The law of growth is exercise. If it be true that he that doeth sin is the slave of sin, the converse is as true—he that doeth righteousness becomes the glorious slave of righteousness.

4. The Christian is to be certain of the divine mindfulness of Him. Verse 10 again: "For God is not unrighteous to forget your work and labor of love." I am not struggling in the presence of a heartless fate. The besetting God is round me, noticing and helping. Let me think of His loving eye upon me. There is inspiration in struggle here.

5. *Let the Christian get heart by*



high example of fidelity—e.g., Abraham (v. 15): "And so after he had patiently endured he obtained the promise."

6. Let the Christian be sure of the validity of the Divine promises of help (vv. 13, 16-18).

The Christian has two immutable things to trust in—the Divine promise and that promise ratified by the Divine oath. "By Myself have I sworn," said Jehovah to Abraham. As the Jewish legend tells it: Said Moses reverently to God, "Hadst Thou sworn by heaven and earth, I should have said they will perish, and therefore so may Thy oath; but as Thou hast sworn by Thy Great Name that oath shall endure forever." What steadier thing possible than such promises of God!

7. Let the Christian be jubilant with hope (v. 19.)

The Christian is to expect triumph. All the cheer of hope has right to shine within him. In this struggle toward perfection he does not enter doubtful war. All Divine allies are with him. What the anchor is to a ship, holding it from wreck, as, with mighty flukes, it grasps the bottom of the sea, should his hope be to the Christian. Only the Christian's hope is flung upward instead of downward. "It entereth within the veil." It fastens itself into the immovable buttresses of the Throne of God.

8. Let the Christian get courage by vision of his Forerunner (v. 20):

God does not give us promise simply. He gives us specimen too. Jesus is one with us. He was made in the likeness of sinful flesh. He came into our place and plight. He united Himself to us indissolubly. He took upon Himself our nature, never to cast it off. He is Elder Brother. He died, He rose, He ascended. He is majestic with the eternal victory and shining. He is beforehand specimen of what will come to us, since with Him we are

joint-heirs. He is pledge and illustration of my triumph, if I trust Him, for He is my forerunner.

Ah, this high and glorious struggle of the Christian is not a doubtful and bootless battle.

#### Prayer-Meeting Topics for 1889\*

##### JANUARY.

- Jan. 1-5. Redeeming the Time.—Eph. v: 16.  
 " 7-12. Incentives and Duties.—Heb. x: 19-25.  
 " 14-19. Faithfulness.—Neh. vii: 1-4.  
 " 21-26. How to go on to Perfection.—Heb. vi: 1-20.  
 " 28-31; Feb. 1-2. A Present Rest.—Heb. iv: 3.

##### FEBRUARY.

- Feb. 4-9. The True Way of Treating Sin and What Comes of it.—Dan. iii: 16-30.  
 " 11-16. Conversion—its Means and Tests.—Acts xvi: 30-34.  
 " 18-23. He who Looks Back Unfit.—Luke ix: 57-62.  
 " 25-28; March 1-2. The Spirit of Adoption.—Rom. viii: 15-18.

##### MARCH.

- March 4-9. Some Helpful Lessons from the Sleeping Jesus.—Mark iv: 35-41.  
 " 11-16. What are you Building?—1 Cor. iii: 10-15.  
 " 18-23. Trials, their Reason and What to do with Them.—2 Cor. xii: 1-10.  
 " 25-30. Therefore—What then?—Rom. xii: 1-21.

##### APRIL.

- April 1-6. The Noble Choice.—Joshua xxiv: 15.  
 " 8-13. What to do Amid Fears.—Ps. lvi: 3.  
 " 15-20. The Crucifixion.—Mark xv: 24.  
 " 22-27. Lessons from the Ascension.—Luke xxiv: 51.  
 " 29-30; May 1-4. Some of the Possessions of the Christian.—Rom. v: 1-3.

##### MAY.

- May 6-11. The Service of Shining.—Matt. v: 14-16.  
 " 13-15. The Divine Memory of Us.—Gen. viii: 1.  
 " 20-25. Great Faith.—Luke vii: 1-10.  
 " 27-31. God's Sometimes Strange "Little While."—John xiii: 33.

##### JUNE.

- June 3-8. Light for Us.—John vii: 12.  
 " 10-15. Christ's Use of What We Have.—Luke v: 3.  
 " 17-22. The Great Dilemma.—Matt. xxvii: 21.  
 " 24-29. The Transfiguration.—Matt. xvii: 1-8.

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## JULY.

- July 1-6. God Glorified in Us.—Gal. i : 24.  
 " 8-13. Cure for Anxiety.—Matt. vi : 25-31.  
 " 15-20. Lead us not into Temptation.—Matt. vi : 13.  
 " 22-27. How We may be Sure.—1 Cor. 1 : 20.  
 " 29-31 ; Aug. 1-3.—A Longed for but Useless Remedy.—Ps. xv : 6, 7, 8.

## AUGUST.

- Aug. 5-10. When God Helps.—Joshua iii : 15.  
 " 12-17. Lessons from the Martyrdom of Stephen.—Acts vii : 54-60.  
 " 19-24. Truths for Strugglers.—John vi : 17-21.  
 " 26-31. How Christ's Resurrection Dries Our Tears.—John xx : 15-16.

## SEPTEMBER

- Sept. 2-7. A Man's Might for the Great Duty.—Judges vi : 14.  
 " 9-14. Lessons from the Syrophenician Woman.—Mark vii : 24-30.  
 " 16-21. Drifting.—Hebrews ii : 1.  
 " 23-28. Well-doing.—1 Peter ii : 15.

## OCTOBER.

- Oct. 1-5. Those with Us.—2 Kings vi : 16.  
 " 7-12. Building Battlements.—Deut. xxii : 8.  
 " 14-19. Prophet, Priest, King.—Acts iii : 22 ; Heb. vii : 26-29 ; Rev. xix : 16.  
 " 21-26. What hinders.—Joshua xvii : 12.  
 " 28-31 ; Nov. 1, 2. What to do in Trouble.—Ps. lxi : 1-4.

## NOVEMBER.

- Nov. 4-9. The Wasteful Life.—Luke xv : 13, 14.  
 " 11-16. Worldly Excuses.—Luke xiv : 16-24.  
 " 18-23. The Good Shepherd.—John x : 14-18  
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 " 9-14. Salvation Through Faith.—Matt. xx : 30-34.  
 " 15-21. Jesus Leads the Way.—Mark x : 32.  
 " 23-28. And Dwelt Among Us.—John 1 : 14.  
 " 30-31. This Year Also.—Luke xiii : 6-10.

## EUROPEAN DEPARTMENT.

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## REDEEMING THE TIME BECAUSE THE DAYS ARE EVIL.

PREVALENT and growing evil is an appeal to Christians to appropriate and use whatever of good may remain in an age. In the sense of the apostle, the time is redeemed by purchasing from it whatever of value and of opportunity it may afford ; the price paid being the study and the labor of Christian wisdom to make the most of the age in which the believer lives and of which he forms a part.

Who will master the age, discriminating between the good and the evil, interpreting its unrest, fathoming its profound problems and tracing the course of its deep and earnest tendencies ? And if understood, how appropriate its values and reject its faults, how become the possessor of its truth without an admixture of its errors, and how use all its advantages to overcome the evil with the good ? Men partake too much of the coloring of their time to judge aright of its lights and shadows. Even historic personages can be fairly judged only by other generations than the one to which they belong.

Yet if the time is to be wisely ex-

hausted and used, its treasures must be known. One reason why the study of the age is peculiarly difficult now is owing to the fact that to the wealth which has been transmitted by the past unparalleled riches have been added by our own times. The waters which thought navigated in the past have turned out to be mere bays ; now the great ocean to be explored is recognized as boundless and fathomless. The limit of the human mind is a commonplace of philosophy ; but who ever hears of the limits of the objects of that mind—such as space and time and their contents, and the principles and the ideas of reason, and God ?

The intellect is emancipated ; thought is free. Truth can leave its hiding places ; it can appear in its own light and is admitted to be its own victorious defender. And wherever it enters darkness of itself flees away. The enlarged views of nature and of the universe have enlarged the mind itself. True the mind has lost itself in the labyrinth of matter, but it is becoming conscious that it is lost, and hence is striving again to find itself. Thought

has become so absorbed by the objects on which the attention was riveted that the thinker was forgotten. There are even psychologies which deny the soul of whose operations they profess to give a system. But that which alone knows cannot be permanently ignored, and there are numerous indications that the spirit will burst through the superincumbent mass of matter, as seeds burst through the shell and the earth. The mind is sorely tried in this day of materialistic interests and tendencies, but it is a trial that will make it stronger and more thoroughly conscious of itself. And in proportion as the soul becomes aware of itself it also recognizes God, whose image it is.

While science has tended to make matter supreme, socialism forces human interests into prominence. But even these interests are viewed chiefly from the materialistic standpoint. Yet humanity is the focus toward which all movements tend, and into which all the light from science and philosophy are concentrated. As all the streams of thought tend to man, we may look for a renewed study of his being, his needs, his adaptations, and his possibilities. This will help to bring out what is of supreme value to him, and thus ethics and religion must be promoted. The effort to learn from what is lowest in man his possibilities and destiny, is so irrational and so signal a failure that what is highest in him will now naturally be sought as the interpreter of his real nature. Who would look to the unpolished diamond for a demonstration of the highest brilliancy of which the diamond is capable? More cannot be thoroughly studied without the discovery that the deepest needs and the highest aspirations of his soul are as true and reliable an expression of his real being as is his power of thought and of action. In man's nature our age must learn to see the basis of relig-

ion, the proof of design, and the evidence of the existence of God and of the spiritual world; and when this has been learned it will prepare the way for the redemptive and sanctifying work of the Lord.

Modern culture and the modern proletariat are indifferent and hostile to religion as never before. But these are not the only factors with which we must reckon in redeeming the time. Superstition also prevails. In proportion as the spirit of genuine piety vanishes, ghosts will take its place. The new energy of Rome embraces in its aim both culture and socialism. The step from agonizing doubt to the peace offered by an infallible church is an easy one. Anything for rest. And if a man cannot settle the weightiest problems for himself, why not let an institution that has grown with the centuries and embraces millions under one head determine them for him? An easy victory through the efforts of others is usually more welcome than a hard one gained by self. While thus Rome offers special attractions to those tossed about on the sea of doubt, she is not less lavish in offering her treasures to the restless poor. Her unity, her pretended infallibility, her benevolent operations, her priesthood armed with the keys of heaven and hell, all are presented as cogent reasons for making her the refuge of the masses. Is it a wonder if the unreflecting multitude look with more favor on her than on the divided and quarreling hosts of Protestantism?

The times are evil, but this makes them all the more momentous. The hesitation, doubt, uncertainty, and fears, so common in crises, are now unusually augmented and intensified. The very agitations of thought, however, and the immeasurable importance of the interests at stake, also make our day one of unusual opportunity. What problems to be solved, what interests to be pro-

moted! For the true man it is a rare privilege to live in such an age. How rich the soil and how abundant its harvests! Reapers are in demand, lest the precious grain be wasted.

These reflections are peculiarly appropriate on entering upon the labors of a new year. The magnitude of the work overawes, but a look at God and at the majestic power of truth and of religion also arouses the greatest zeal and inspires confidence. The times demand a rare union of intellect and heart, the profoundest research and the most devoted piety. In this age of unbounded intellectual wealth, one side of the demand made on the believer is indicated in the words, "All things are yours;" but the other side is, "And ye are Christ's, and Christ is God's." Thought must be absolutely free; the conscience must be absolutely bound. The world is cold, unspiritual, critical, and destructive; therefore the Christian must glow with love, must be deeply spiritual, must be appreciative and constructive. Just because the negative work of the day is so general and so radical, the disciple of Christ must devote himself more unreservedly to positive work. Through earnestness, through consecration, through sacrifice, through deep emotions and through profound thought the Christian must redeem the time, just because the days are evil.

#### NEEDS.

Divine truth is needed, but not in an abstract form merely, for that is not affected by its acceptance or its rejection among men. Spiritual truth that has become personality is the supreme need. In the Christian its abstract form becomes a concrete reality; it becomes a life that expresses itself in a faith which works by love. A real sermon is always a personal revelation of the truth which the preacher has embodied in his being. The personal truth, which the preacher is, must also be presented as personal, so that the ser-

mon is not only backed by the personality, but is permeated by the entire personality. Preaching is not perfunctory routine; it is not the reading or reciting of an essay; but it is the fruit of the spiritual life, which fruit is to be planted as a seed in the personality of the hearer.

The spirit of self-sacrifice is needed in an unusual degree. So large a part both of the cultured and of the masses being alienated from religion, German ministers are frequently exhorted to cultivate this spirit. The remarkable changes which have taken place in the position and influence of ministers require that they deny themselves if they want to work efficiently. The office itself gives them but little prestige; with the majority it is rather a reproach. With modesty and humility they must bear the burdens increased by the peculiar circumstances of the times; and faithfulness to their calling, now so peculiarly difficult, demands that they cheerfully give up much that the world esteems and the natural heart craves.

But in this case, as so often in our day, the emphasis is placed on what is merely negative, when the most urgent need is for the positive and the constructive. What is required is not mere sacrifice, but that great-heartedness which is wrought by the indwelling of the truth and Spirit of Christ, and which because of this indwelling sacrifices cheerfully. Denying self is not the same as receiving of Christ's fullness; but it is the nature of him who has received of Christ's fullness to deny himself whenever necessary.

Extremes are punished by extremes. Thus human nature avenges itself. A dead orthodoxy is followed by a depreciation of doctrine; an excessively emotional religion is followed by a coldly intellectual moralism or by rationalism. If one age neglects the human factor in relig-

ion, another will discover in it nothing but the human element.

Evidently, for theology as well as for philosophy, the time has come when a healthy completeness, a synthesis of the various constituents of religion is required, so that instead of mere fragments theology may be a perfectly articulated organism, no part wanting, no part out of its proper place.

Is originality dead and buried? "Goethe and no End" was the subject of an address by Du Bois Raymond a few years ago. This subject was chosen because there seems to be no end in citing the great poet in favor of whatever opinions may be advocated. The dependence on the originality of other ages and minds is surely no argument in favor of the originality of the present. Perhaps as learning accumulates the need of adding original contributions is not keenly felt by the ordinary mind, what exists being regarded as sufficient; perhaps the very effort to master and appropriate what has been produced by others hinders the development of originality. He that is born to wealth does not feel the need of earning a living.

But does not the very lack of originality make its need all the more evident to vigorous minds? And this need can be supplied. Scripture truth has by no means been exhausted. And even that which has been expounded admits of new application. Every age has its peculiarities, and furnishes opportunity for new apprehensions and original adaptations of truth. Accumulated learning does not crush originality out of the mind that is truly alive, but it promotes originality. To the living mind all spiritual truth is a living seed with an endless power of expansion.

Well has it been said that "a man himself grows in proportion as his aims are exalted." Particularly when low earthly aims fill the atmosphere and become contagious is

an exalted purpose required in order that men may be lifted into a worthy sphere of thought and action. Only by increasing the attractions of heaven can the gravity of earth be overcome. The power to lift the soul above groveling worldliness is found in choosing Christ and His ideals as the aim of life. The sublime mission is an inspiration to the soul, and makes life itself sublime.

There is a theoretical and a practical confidence in the truth. The former often finds expression in empty phrases; the latter produces mental calmness. This calmness, based on the assurance that nothing but truth can stand the severest test, and that no test can affect the truth except to make it more prominent, is one of the urgent needs amid the severe conflicts of the day. It is of prime importance in view of the conflicts with infidelity. Respecting the criticisms of the Pentateuch, Delitzsch says in the new (the fifth) edition of his commentary on Genesis: "God is the God of truth. It is a holy duty, a part of religion, to love the truth, to bow beneath the authority of the truth, and to abandon traditional views which cannot stand the test of truth."

With this confidence in truth as our guide we enter boldly into all critical, philosophical, and scientific researches, never for a moment doubting that all inquiry will serve eventually to promote religious truth. Farrar's words have significance for the crises through which we are passing: "Disorganization is the temporary result; theological advance the subsequent. Whatever is evil is eliminated in the conflict; whatever is good is retained. Under the overruling of a beneficent Providence, antagonism is made the law of human progress."

#### THOUGHTS FOR THE TIMES.

*History of Religion.* Fears have been entertained lest the great prominence given in our day to the study

of the history of religion might rob Christianity of its solitary pre-eminence. How little foundation exists for this is evident from the remark of a writer, a specialist in this department, who gives a critical survey of works on this subject during 1887. He says: "The growing knowledge respecting other religions makes it more and more evident what it is that constitutes the specific character of Christianity, and how fully that which is peculiarly Christian corresponds with the deepest and most universal need of the human heart." Thus, while the study of Buddhism has brought to light some analogies to Christian facts and doctrines, it has also brought out the great and irreconcilable differences. The similarities are superficial, while the differences are radical. Thus in all that pertains to God and to the supernatural origin of morals and religion, Christianity is peculiar. And the same is true of the destiny of man. The fundamental principle of Buddhism is personal resignation; that of Christianity is personal victory.

*Emotional and Intellectual Apprehension of Religion.* Julius Mueller, the late eminent theologian of Halle, is chiefly known for his speculative power; but the depth and intensity of his emotions were no less remarkable. In his early home rationalism prevailed. Entering the university for the purpose of studying law, he became earnestly interested in religion, and exchanged law, which did not satisfy his heart, for theology. Christ met the yearnings of his soul and thus won him. But his first ardor cooled, and the experience so common with Christian thinkers in our day was also his, namely, that what has been eagerly and warmly seized by the heart must also be appropriated and elaborated by the intellect. Questionings and painful conflicts were the result; he found that the fire which glowed in the heart did not always give light to the reason.

In this crisis Tholuck's influence over him became decisive. As Mueller himself stated, it was not the theology of Tholuck which enabled him to gain the victory over doubt, but his personality, his ardent love for Christ. Mueller beheld in Tholuck's faith and love an evidence of the power of Christ over the entire personality. The rational elaboration and appropriation of the gospel apprehended by the heart is one of the problems constantly thrust upon philosophical Christian minds. The process of Christian development from an emotional to an intelligent appropriation of the gospel usually marks the most critical period of the religious life. Frequently this period occurs in youth, when experience is necessarily limited, and when the rational powers are but imperfectly developed. Emotional enthusiasm is frequently followed by cold speculation and by doubt. Then an effort is made to turn into a one-sided intellectualism what was before an exclusive *emotionalism*. In this state a valuable lesson may also be learned from Julius Mueller: he did not let his emotions flood his reason and determine the stream of his speculations; but neither did his critical acumen ever sever the organic connection which exists between the intellect and the heart.

*Christological.* Gess, in a work on Christ's testimony respecting Himself, gives the following classification of views concerning Christ on the part of those who reject His divinity. Thus all admit that Jesus called himself the Son of God, and that this was intended to designate a peculiar relation; but in the interpretation of the term their views differ. Some claim that Jesus was human, just as we are, but that He discovered a new idea of God, and that it was this discovery which led Him to adopt the term Son of God. This was the view of Strauss and Baur. The second class also hold

that Jesus was merely human, but that God in His case began to enter into new relations with man, and that for this reason Jesus had a right to the name of God's Son. This view is held by Hase, Ewald, Weissaecker, and Keim. The third class declare that another man like Jesus can never appear again, for although merely human, He was from the beginning peculiar—predisposed to an absolutely perfect communion with God, and that for this reason He called himself the Son of God. Of this view Beyschlag is a representative.

*Tendencies in Art.* By a comparison of the modern with the older pictures a significant change in the spirit prevailing in art becomes evident. Indeed, is it not likewise indicative of a general change in thought and in life? In the older works we are struck by the predominance of religious subjects; in modern paintings their absence is conspicuous, their place being taken by natural scenery, city and marine views, battle pieces, portraits, and representations from daily life. This change is, of course, attributed by Catholic writers to the Reformation, which they make responsible for all modern evils. The new spirit, however, has its source in the general tendency to make this life and tangible realities of supreme importance. We cannot disguise the fact that in Europe literature and art as well as science and philosophy are largely intent on ignoring religion. It is evidence that among the masses as well as among the cultured classes religious indifference prevails to a frightful degree.

The realism of the day means a naturalism which banishes the ideals; it means that value is to be attached solely to what affects the senses and has an influence on the earthly life. Attention is frequently called to this supremacy of the sensibly real by continental writers, but the same

tendency is strong in England. Thus in the *Contemporary Review*, in an article by H. D. Thraill, we read: "Science relieved by sensuousness appears to be the ideal to which not only poetry, but art of all kinds, is tending at the present day, and if the movement is a real and persistent and not a merely apparent or merely temporary one, the ultimate effect of that movement must be to crowd out all poetry set mainly to the contemplative key, to whatever tenderness of feeling and truth of esthetic vision it may be allied."

Some writers actually discourage the use of religious subjects for poetry and painting; and Gerok, the well-known court-preacher in Stuttgart, recently published an article to show that Christianity is rich in subjects and in inspiration for poetry and for art. It seems hardly credible that such an article could be needed.

*The Press.* Germany contains 5,000 newspapers and journals of various kinds. It is universally admitted that in point of influence the press is unparalleled, being the mightiest factor in human society. Even monarchs feel its supremacy, and it is not strange that Emperor William II. recently spoke feelingly of the manner in which the papers discussed the affairs of his family. The character of German journalism has lately been the subject of considerable inquiry, and it is recognized by many that its reformation is the first condition of national and individual purification. Journalists claim to be the chief educators of the people, the conservators of morals, and the critics of religion as well as of art and of politics. They speak on all topics of popular interest with a confidence that could not be augmented by divine authority, and their individual and perhaps worthless opinions are promulgated as if the voice of reason and of humanity. Yet it is evident that the ruling motive in journalism is generally mercantile, that the high-

est interests must submit to the domination of pecuniary considerations, and that many of the writers are as unscrupulous in their statements as they are worthless in character. Regarding themselves as responsible only to their readers, the reporters and writers often yield servilely to party prejudice and sordid aims what should be governed by the highest motives of truth and right.

The elevation of the press is recognized as a problem of vital importance, but also of stupendous difficulty. It is a subject worthy of the fullest discussion and of the most thorough reformatory efforts. Whoever controls the press virtually controls society, the nation, and the world.

A German writer, after reviewing the sordid spirit so often prevailing in the press and considering the remedy, thinks that the national welfare demands the most energetic efforts to root out the selfishness which now to so large an extent prevails in journalism. But how can this be done? In a military state we are prepared for the introduction of military tactics even in morals and religion, and still more in journalism. The writer holds that by law and by censorship the press must be forced to become what now it generally professes to be but is not, namely, the real leader of society. The state must see to it that the journals exert an educational influence, instead of being intent solely on making money; and for the manner in which this educational work is conducted the press must also be held responsible. This is to be accomplished by obliging the journalists to pass a state examination on their intellectual and moral fitness for the position. Indicative as this is of a growing tendency in certain regions to make individual liberty more and more subordinate to the state, it also shows that the evil for which a remedy is sought has become so great

that no authority but the strong arm of the state is supposed to be capable of checking it.

*For Churches and Colleges.* A word to the wise is found in the following statement: "The efficiency of the German army is to be attributed to the fact that no official is permitted to remain in a position whose essential duties he fails to discharge."

#### THE EVOLUTIONISTIC THEORY OF RELIGION.

A SUMMARY of the latest inquiries on this subject is given by Professor Saussaye of Amsterdam, in his work on the "History of Religion." He says that evolutionists hold that identical laws of evolution are seen in sub-organic, the organic, and in super-organic life. Different writers vary in their views respecting the working of these laws in intellectual and social life, but they are agreed respecting the principle itself. This principle affirms that there are no leaps in nature: *Natura non facit saltus*. Everywhere the more complicated is developed from the simpler form, the higher from the lower, the human from the animal. In the intellectual and social development of man great stress is laid on the surroundings, such as climate, soil, flora and fauna; besides these the inner factor is to be considered, namely, the native talent, the character of the race and of the people. Religion is to be regarded as solely the product of these factors and in connection with the general development. Every supernatural explanation which attributes to the choice of God or man an influence on the course of the development must be excluded. All teleology is likewise rejected. The doctrine of evolution recognizes causes in history, but no aims; laws, but no ideas; and it considers only the existing reality, not what ought to be.

Forceful objections, as the author states, have been urged against this



theory. Such concepts as "historic law" and "natural development," by means of which evolutionists propose to explain everything, are themselves in need of explanation. Important as is the consideration of the first or embryonic beginnings of life, there are many who do not see how these can either exclusively or chiefly explain life. The separation of man from the animal through language and reason has been emphasized, particularly by Max Mueller. And finally the teleological consideration seems to be so essential for the explanation of intellectual phenomena that many who in other respects adopt evolution (Von Hartmann, for instance) cannot give up the idea of teleology. "The opponents of the theory think that just as natural religion, which had so many enthusiastic advocates last century, was a mere abstraction, so also the treatment of religion on the basis of natural science, now in vogue, is an illusion, and incapable of explaining the real phenomena."

The author holds that the efforts to explain religion on natural principles must not be ignored, yet contends that this explanation is one-sided, and fails to interpret many phases of religion. Admitting all that can justly be claimed for evolution, he argues that it does not interpret the whole religious life of humanity. There can be no doubt that the important truth in evolution has had so absorbing an influence as to blind the discriminating and critical judgment. The healthy view of the author, which does full justice to evolution without accepting all the fancy claims for it, is the one to which many minds are tending. On the origin of religion he says: "Religion proceeded from the nature of man under influences and circumstances in which God was active, but we cannot determine the form

and the relations under and amid which this activity took place."

#### PROTESTS.

MUCH controversy respecting Christianity is worse than useless, for the reason that the subject under debate is not Christianity at all, but something surreptitiously put in its place. There are real difficulties in religion, and every Christian thinker earnestly desires to have them fairly stated and earnestly discussed. Nothing is gained by attempts to hide or ignore these difficulties; unless candidly met, they will continue to embarrass faith and to prove an obstacle to Christianity with all honest inquirers. Instead of deprecating discussion, it is really to be welcomed whenever its sincere aim is the truth, and when it is carried on in the spirit of honest investigation.

But when Christianity is ostensibly discussed, it should also be in reality the subject of inquiry. The opponents of the Christian religion too often substitute for it their own perverted views; so that instead of opposing the religion of Christ they fight the base counterfeit which passes current in their own minds. They are to be congratulated for raving against the caricatures of religion which they have constructed for themselves. Not so completely has the age of chivalry died out that Don Quixotes are no longer needed to fight the fictions of their brains.

While we protest against those who fight their own perversions in the name of genuine Christianity, we also protest against those assailants who substitute for the teachings of Christ some traditional form of religion or the product of historical development. Thus on the continent Catholicism is often made the synonym of Christianity; or the dogmatic system of some school is made the object of attack, and is treated as the final expression of Christ's living teachings. How monstrous to make the Christian religion respon-

sible for any modern neglect of the poor on the part of the church, or for the decadence of morality among professed believers. Religion has actually been pronounced indifferent to morality, and that in spite of their organic union both in the gospel and in the epistles. So Christianity has been charged with being emotional, but neglectful of the rational element; whereas Christ as no other teacher addresses the entire personality and makes His appeals to the whole man. The "otherworldliness" of our religion is also opposed, just as if heaven was exalted at the expense of this earth and of our present life. In view of Christ's teachings such a charge seems incredible, and yet on it is based much of the socialistic hostility to religion. It is likewise affirmed that the main significance of Christianity is its help for the weak and its comfort in especial emergencies, so that at times it is contemptuously mentioned as the religion for women and children. Does not the apostle Paul rise up to protest? It is for all occasions and for all men, and can be best appreciated by the strongest at their best. These are but a few of the perversions against which it is time to protest in the name of truth and honesty and Christianity. Indeed, it almost seems as if the advance of intellect had decreased the knowledge of the Christian religion.

But here the protests do not end. If they did we should have nothing to do but to promote a better understanding of Christianity — perhaps the greatest apologetic demand of the day. We also protest against the claim that Christianity must square itself to the changeable whims of every objector. Is it not time for arrogant objectors to investigate their own claims to infallibility? Perhaps they will have a better right to be heard after their claims have stood the test of as many ages as Christianity has done. Opposite sys-

tems make opposite demands on the Christian religion; if it meets the one it necessarily fails to meet the other, and so is sure of contradiction. Now Kant's criticism is made the final test; Hegel succeeds Kant, and then Christianity must perforce submit to the yoke of Hegel's dialectics. Now Comte's improved assumptions are proclaimed as the infallible test of truth, and the Christian religion is put into a new crucible. Empiricism finds the gospel too speculative; speculation finds it not speculative enough, and so proposes to substitute philosophy for religion. One system wants to reduce all religion to morality; another prefers to give it the realm of fictitious idealism. One tendency opposes Christianity because it brings God into immediate contact with man and with the world; another objects to it because it exalts God above the world instead of making Him immanent in the world in the pantheistic sense. There is this inconvenience in the present state of affairs: If Tom is refuted, the opposition of Dick is increased; and if both Tom and Dick are silenced, Harry becomes more furious than ever. Thus the dispute itself becomes a farce. Verily, the times are too serious for such trifling.

Could not the objectors hold a convention and pass resolutions which would settle for heaven and for earth, for time and for eternity, just exactly what religion must be? Thus might be ended the interminable and perplexing contradictions in the demands now constantly made on religion. The effort of such a convention to patch up an agreement on fundamental principles, to say nothing of details, would be a sublime spectacle for men and for gods. Besides the sweet harmony and the edifying resolutions of the convention, the members might learn what other thoughtful men have long ago learned—that in proportion as men

are negatively (destructively) critical, they usually lack the productive and constructive faculty.

By itself, by its own primitive teachings as found in Scripture, Christianity must be judged. And so long as other principles are not absolutely and finally established, it is presumptuous to ask the Christian religion to abandon the test involved in its own principles. It is too grand a system, and has been too thoroughly approved by eighteen centuries, to yield its well-established principles to the improved hypotheses, the untried theories, the abstract speculations, and the fantastical whims of every inventive genius. Let the men who set up something positive in place of Christianity, and who are crucified for their religion, be respectfully heard after they have risen from the dead.

#### THE RELIGIOUS SPIRIT OF THE GERMAN LIBERALS.

THE liberals are in part the heirs of rationalism and of the Tuebingen school; but they are still more the heirs of Schleiermacher, who retained many of the rationalistic views, while at the same time he introduced more feeling and more life into religion than was possible with a rationalism which made a cold morality the essence of Christianity. Many of the German liberals are not a whit more orthodox than were the rationalists at the beginning of this century, but they lay more stress on the church and on divine services; emphasize the heart in religion and preach love as the essence of Christianity; and without dogmatizing about Christ and His gospel, they profess great reverence for his person and profound admiration for his living teachings. In their sermons they use nearly the same terms as the orthodox preachers, though in a different sense, and they earnestly advocate piety and a religious life. It would be hard for them to formulate a creed, for the reason that there is

so great diversity among them, and also because they do not emphasize the need of creeds, but disparage the prominence given by the orthodox to doctrinal points. We may therefore affirm that their advance on the old rationalism consists chiefly in a better appreciation of the church and its services, and of the living teachings of Scripture, as well as of the ethical and religious life of the individual. Even if their intellects are not orthodox, their hearts are intent on seizing what the liberals regard as the essence of Christianity, namely, the life and the love of Christ's gospel.

In confirmation of this I give the substance of an article by Rev. Sulze of Dresden, from one of the leading liberal religious papers of Germany, the *Protestantische Kirchenzeitung*. He states that doctrinal questions are evidently losing their former prominence in the church. The liberal movement deserves credit for insisting on having the congregations represented in the affairs of the church, and thus has promoted the activity of the laity. "I remember the sermon of an orthodox clergyman who denounced this effort to secure representatives from the churches, declaring that helpers were to be appointed so as to paralyze the arm of the ministry." Now other views prevail. The reaction against rationalism put the most incompetent men at the head of ecclesiastical affairs. This evil the liberals have done their utmost to overcome, acting on the principle that individuals and congregations are more important than doctrinal formulas. Many of them cherished the hope that the people would again be won back to the glorious religion of Jesus if the doctrines which had become strange to the people were replaced by purer and more biblical ones. They had learned that the form of doctrine has not the importance which has been attributed to it. It is a liberal principle to which we expect to adhere

firmly, that religious convictions can be awakened only by religious personalities, and that for this work doctrinal formulas are secondary. This is the road to peace. The orthodox have also approached nearer to this principle. It is now generally admitted that in the preacher, as in the head of the family, the ethical personality is the main thing. "Pressed both by Rome and by the social democracy, it is constantly becoming more evident that the time is not favorable for engaging upon a warfare to maintain a formula of Athanasius or Anselm; but the time demands that all who are pure in heart, and are determined to contend against superstition and infidelity, should forget their inner questions and stand together." One reason why the Ritschl school, with its emphasis on the ethical and religious impulses, has gained such influence is owing to the fact that the doctrinal differences are now made less prominent than formerly. The age is practical, and places especial value on moral and religious personages. "Party leaders who boast of their dogmatic faith, and ecclesiastical officials who are chiefly intent on dogmatic conversions, and in denouncing and condemning those who dissent from them, are anachronisms." Doctrinal conflicts destroy the life of the church. Therefore ministers should avoid them as much as possible. The great problem in theological inquiry is the origin of the Scriptures, especially of the New Testament. The conflict of centuries between Catholicism and Protestantism would long ago have been ended if dogmatic controversies were of any avail. Unfortunately political questions are mixed with the theological ones, so that a man's politics also determines his religious party. In such cases religion becomes a matter of expediency rather than of the heart. The dragging of religion into the mire of political and social ten-

dencies has served to alienate the masses. "The seriousness of the times demands that we prove by our conduct that religion is independent of all technical questions of politics and of political economy. We must prove that we are equally friendly to the adherents of all parties, and only aim at creating in all a spirit of sacrifice and of faithfulness to duty. Then we shall gain the confidence of all." But even if the clergy become the organs of the Holy Spirit they will find their position endlessly difficult. Every calling is viewed by the social movements of the day as means for selfish purposes, and not as devoted to the welfare of the whole community. Hardly ever have the advocates of Christ's religion had a more difficult task than at present. "Therefore we must learn patience, and must unite against the mighty enemy—not forming a union in dogmatics, which leads only to the peace of the graveyard, but in the recognition of the fact that religion and morality are greater than all doctrinal formulas, and that fortunately they are relatively independent of these formulas."

There can be no question that this writer is correct in affirming that there is a widespread tendency to make the dogma less prominent in religion than in former times. On the continent this is true of nearly all Protestant bodies, as is evident from their books, their journals, and their sermons. The practical needs of the day have brought into greater prominence the practical interest of religion.

As an indorsement of the views of Sulze I quote the words of Schaeffer, a French writer: "Since the days of the apostles every thinking Christian has had his own system. Experience proves that dogmatic discussions do not promote peace, but discord, and they have been the means of driving many persons

away from Christianity. Love is the divine element which communicates itself to all men, and that works through emotion and experience. Love is the only way to real happiness. Christian morality is the basis on which all can unite. Love

as the essence of religion is not only taught by all the apostles, but also by all believers now who are not dominated by an intolerant dogmatism. The way to win brethren to Christ is by means of love in the heart and the life."

## EXEGETICAL AND EXPOSITORY SECTION.

### A STUDY OF JOHN II: 2-4.

BY REV. N. S. BURTON, NEEDHAM,  
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THE passage is one of acknowledged difficulty. The answer of Jesus to his mother's words, *οἶνον οὐκ ἔχουσιν*, contains a plain reproof, however respectfully spoken. Mary's words in themselves contain nothing to justify or call forth reproof. They simply announce an unwelcome fact, which she was not to blame for knowing or telling. Her purpose in giving this information must have been to make some suggestion or request, and this, whatever it was, called forth the words of Jesus, *τί μοὶ καὶ σοὶ γίνεαι*. This expression—the same that the demoniac of Gadara addressed to Jesus—implies that whatever she had in her mind was wholly distasteful to Him, and if he regarded it as a request it was a clear refusal. This unexpressed thought lying back of her words in Mary's mind is the clue to the meaning of the Saviour's words which we need to get hold of. In searching for this clue we need to bear in mind: (1) That since Mary's words in themselves furnish no reason for the reproof conveyed in the reply of Jesus, we are absolutely obliged to look behind the words themselves for a reason. (2) That whatever we predicate as the ground of the reproof must be something that will fully meet the case, otherwise we shall still be in the dark. (3) Our supposition must be, not arbitrary, but reasonable and natural—one suggested by or at least in harmony with all we can learn of the state of

Mary's mind at the time. With these simple rules for our guidance let us search for this clue. We naturally look first into our Saviour's answer. Since we have not the question stated in words, we may be able to discover it by a study of the answer. The answer is in two parts, the first of which we have already glanced at. It affirms a want of agreement between Him and His mother. "Our thoughts are not in the same direction. We do not desire or seek the same thing. I cannot do what you desire." Something of this sort the Saviour must have meant by the words, What have I to do with thee? The other part of His answer is: *οὐπω ἤκει ἡ ὥρα μου*, Mine hour is not yet come. Does He mean these words as qualifying and explaining the preceding, or as additional thought? Would He say, "We are not of the same mind as to the time for action. Do not hurry me"? Or does He mean, "Our views and ends are unlike, and the time for me to carry out *my* purpose has not yet come?" Or are we to regard the first expression as disclaiming her authority over Him, and the latter as expressing His purpose to act at the proper time? These are at least some of the points to be considered. Whatever meaning we seem to find in His words must fit what may reasonably be supposed to underlie Mary's words.

Let us first compare the views of a few of the ablest expositors.

Bengel (quoted by Trench) interprets Mary's words thus: "Velim discedas, ut ceteri discedant, ante-

quam penuria patefiat." Her words were designed as a quiet hint that the party, including herself and Jesus and His disciples, should withdraw and by their example break up the company before the failure of the wine should embarrass their hosts. Few, if any, would now accept an interpretation giving so trivial a meaning to the words of both Mary and Jesus. Calvin's suggestion is: "Ut pia aliqua exhortatione convivis tedium eximeret, ac simul levaret pudorem sponsi." That Jesus by some sort of pious discourse should divert the attention of the guests and relieve the embarrassment of the bridegroom in consequence of the failure of the wine. This interpretation is open to the same objection as that of Bengel.

Alford thinks "that there had been a previous hint given her by our Lord of His intention, and the manner of performing it, and that her fault was *the too rash hastening on of what had been His fixed purpose.*" (The italics are his.) Trench, taking essentially the same view, says: "Not till the wine is wholly exhausted will His time arrive; as yet it was only failing. Then will be the time to act when by its complete failure, manifest to all, the miracle will be above suspicion." Olshausen's view is quite similar: "He repels Mary only in respect to *time.*" This view has the sanction of many great names.

If this be the Saviour's meaning, then the sole reason for the reproof in the words *τι ἐποιὶ καὶ σοί*; is what Alford calls her "too rash hastening on of what had been His fixed purpose." By telling Him that the wine is giving out she means to suggest to Him the exercise of the power which she believed Him to possess, to meet the emergency and save their hosts from embarrassment, and Jesus, having a "fixed purpose" to do this very thing, because she hinted it to Him somewhat prematurely (as these expositors think), replies to her in words

of which Trench says: "If we compare them with the same or similar expressions elsewhere the meaning will come clearly out, and it is this: 'Let me alone; what is there common to thee and me? We stand in this matter on altogether different grounds.'" That Alford was not satisfied with his own exposition is evident from his indorsement of Stier's criticism of the interpretation of Trench. Stier says: "The known *depth* of all his early sayings forbids us from attaching only this meaning to it"; and Trench himself says: "Undoubtedly there is something obscure in the command to the servants: 'Whatsoever He saith unto you, do it,' following immediately the words of Christ: 'Mine hour is not yet come,' for these words, and above all when taken in connection with those that precede them, seem to put off, not merely for a brief period—for a few minutes, or an hour—the manifestation of His glory as the Messiah, but to put it off altogether till some later period in His ministry." The difficulty with this interpretation, which seems to me absolutely insuperable, is that the reproof seems out of all proportion to the offense (if, indeed, this interpretation admits any offense), and attributes to Jesus a childish petulance toward His mother utterly inconceivable. Granting that there was in Jesus' mind the "fixed purpose" to do within an hour the very thing she desired, is it conceivable that He should have administered to her this severe reproof for gently suggesting it to Him?

Dr. Kendrick, in a note to his translation of Olshausen, asks: "Does the language, 'my hour,' etc., necessarily mean more than 'I only work at the appointed hour, (not at *any* human dictation)? In reply, it may be said: (1) That we must first read into Mary's words 'human dictation' before we can find it there; and (2) that if the "hour" was the

hour for performing a miracle, it was come, or at least so near as not to justify Him in reproving His mother for undue haste.

Meyer has a different interpretation. It is, in brief, that Mary desired Jesus to supply by some *natural* means the needed wine, while Jesus saw here an opportunity, by working a miracle, to manifest His glory and confirm the faith of His disciples, and that Jesus' words *τί μοι καὶ σοί?* reprove Mary for her want of apprehension of His mission.

Thus far Meyer's view seems consistent and satisfactory. The reproof is all contained in the words *τί μοι*, etc., and the other words *ὄπω ἤκει ἡ ὥρα μου* simply express His purpose to meet the need in due time. This exposition seems more satisfactory than either of the preceding, but it is still open to the objection that it gives a trivial meaning to the words "mine hour is not yet come"—words which everywhere else when spoken by or in reference to Jesus are weighty with solemn meaning. To give to them only the meaning Meyer would give them, "the requisite time for me to help has not yet come," when we see Jesus at once proceeding to perform the miracle, seems so to empty them of meaning as to make them unworthy of Him.

In venturing to offer a different exposition of this passage, I would endeavor first to conceive clearly Mary's state of mind.

She had forgotten nothing of her wonderful experience at His miraculous conception and His birth and the events that immediately followed, nor of His unrecorded childhood and youth and early manhood in the home in Nazareth. Now He had come into public life. John the Baptist had pointed Him out as the Lamb of God that taketh away the sin of the world. The Holy Spirit like a dove had descended on Him at His baptism, and a voice out of the

opened heaven had declared Him God's well-beloved Son. All this Mary well knew and pondered in her heart. No doubt she fully believed her son to be the promised Messiah. But her conception of the Messiah was that of her nation and of her teachers, a temporal prince who should restore the throne of David and deliver and exalt to power the nation of Israel. Everything seemed to her now ready and to point to this hour as the fit time for Him to assert His claim as the Messiah. Such an announcement of Himself accompanied by a manifest miracle would be sure to rally the people to His standard and His own divine power would insure His triumph.

If such were the thoughts lying back of her words, which we might naturally look for in Mary's mind at this moment, do not the words of Jesus in His reply perfectly meet them? The *τί μοι καὶ σοί?* reprove her earthly conception of His mission and express His repugnance to her worldly ambition and her eagerness to have Him declare Himself the Messiah before He had prepared the way by His teaching and His holy living; and the *ὄπω ἤκει ἡ ὥρα μου* harmonize perfectly with the use of the same words elsewhere, and have the meaning which Trench says they have elsewhere when used in reference to Him: "Indeed this 'hour' is generally, and especially in the language of St. John, the hour of His passion or of His departure from the world."

The method of the miracle is in harmony also with the view now advocated. It was not a *public* miracle, so to speak. Its purpose is set forth in verse 11. His disciples believed on Him.

There is no indication that outside of the little circle of His disciples and the servants any knew that a miracle had occurred. The governor of the feast did not know it, still less would the ordinary guests. Only John re-

ords it, and no one else alludes to it. The disciples saw His glory and believed on Him. His hour to manifest Himself to the people was not yet come. Lurking behind His mother's words, Jesus discerned the same Satan who had bidden Him to cast Himself down before the eyes of the multitude from the pinnacle of the temple, and He rebuked Satan even when speaking through a mother's lips.

Jesus knew that His kingdom was not to come with observation—that its subjects were not to be gathered by the display of banners or the sound of trumpets. One by one they were to be drawn to Him by His words of truth. He had begun to gather them, and He had come to Cana with them, because there He was to have an opportunity to give them a "sign" in confirmation of their faith.

He knew that His hour would come to declare Himself publicly as the Messiah, and to be rejected, and to be crucified. Till then He must say to those who would push Him forward to a throne and to those who sought His life, Mine hour is not yet come. When it came, a sword pierced through the soul of Mary, and not till He was risen from the dead did she recognize it as the hour of his glorification and triumph.

But Jesus' words showed to Mary that she did not understand His purposes, and that her thoughts were not in harmony with His, and she yields to Him whom she now recognizes as her Lord and the Son of God as well as her Son, and as one *under* authority though exercising authority in the household, she said to the servants, 'Whatsoever He saith unto you, do it.'

#### STUDIES IN THE PSALTER.

BY TALBOT W. CHAMBERS, D.D.,  
NEW YORK.

NO. I.—THE SECOND PSALM.

THIS psalm is one of the most remarkable in the whole collection. It

is extremely regular in its structure; it is very dramatic; it is full of poetic fire; it is unquestionably Messianic; and it is often quoted or borrowed from in the New Testament. It falls into four equal parts, each containing a distinct utterance. In the first (vv. 1-3) the occasion is described as an uproar of proud rebellion. In the second (vv. 4-6) is the act and the word of the Sovereign so haughtily defied. In the third (vv. 7-9) the Anointed King asserts his divine and world-wide authority. And in the fourth (vv. 10-12) the author of the lyric completes the whole composition with a suitable address to the rebels doomed to discomfiture. The transitions between these parts are managed with exquisite skill. Thus at the fourth verse the poet soars at once from the confused noise of this earth up to the heavenly throne and describes the divine derision of human rage. So at verse 7 a new speaker is suddenly introduced, yet one whom nobody can mistake, since he evidently carries on the action already begun. In like manner at verse 10 the serious exhortation with which the poet concludes his piece follows most naturally upon the statement of the Anointed's resistless power.

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

Why do the nations tumultuously assemble,  
And the peoples meditate a vain thing?  
The kings of the earth take their stand,  
And the princes combine together  
Against Jehovah and against his anointed—  
"Let us break their bonds asunder  
And cast away their fetters from us."

The writer begins boldly and abruptly with a question, as if astonished at what he sees. Then follows a graphic picture in few words of the whole scene. It is not a few obscure conspirators, but whole nations, headed by their natural leaders, marshal themselves for war. Amid the tumultuous roaring of the peoples who rage like the sea in a storm there is seen the deliberate action of crowned heads, who determine the



course to be pursued, and for that purpose sit in consultation together. The object of the conspiracy is not any earth-born ruler, but Jehovah himself, the ever-living, the God of revelation and of grace, and not He alone but as He is united with One who is His representative here below, and is therefore described as Anointed—that is, regularly qualified and introduced into his official position. The insurrection is not against deity in general, but against Israel's God as He revealed himself to the covenant people. The writer, instead of describing the issue of the council held by kings and princes, quotes their own words as if he heard their consultations. Their conclusion is to renounce allegiance altogether. They will break their fetters and fling away with scorn every bond by which they have been restrained.

How complete the vivid sketch of the gathering, the rage, the onset, the deliberate plan, the contemptuous purpose!

### II. The Reply of Jehovah (vv. 4-6).

He that is enthroned in heaven laughs,  
The Lord holds them in derision.  
Then he speaks to them in his anger,  
And in his wrath puts them in dismay.  
"But as for me, I have constituted my king  
Upon Zion, my holy mountain."

This stanza corresponds exactly to the foregoing, as it tells first what the Lord does and then what He says. This symmetrical adjustment adds greatly to the poetic beauty of the psalm and facilitates its interpretation. No shifting of the scene could be more dramatic in form and effect than the sudden transition here made from the noise and tumult of earth to the tranquillity and safety of heaven. The climax of the strophe is worthy of attention. We have the *laugh* of security, the *derision* of rising anger, then the *word* and the *dismay* which follows it. If Jehovah is enthroned in heaven He is of course far beyond the reach of earthly foes. This fact is expressed by the bold and startling figure, "He

laughs," nay, He even "mocks" at them. "Who thought," said Luther, "that when Christ suffered and the Jews triumphed, God was laughing all the time"? A modern writer well suggests that beneath this bold anthropomorphism is hidden the profound thought that to God there is something in sin not only odious but absurd, something that cannot possibly escape the contempt of the highest intelligence. But this does not last forever. While men are plotting, Jehovah looks down in scorn upon them; but *then*, that is, if they attempt actual rebellion, He overwhelms them in His indignation. Some have supposed that here is a reference to the thunder as the voice of God, and the lightning as the flash of His eye. But this cannot be, since the words He utters immediately follow. It is the utterance itself and not any physical manifestations that fills God's foes with dismay. That utterance puts the two parties in strong contrast. You on your part pursue your course, and I on my part pursue mine. Mine is already determined. The king who rouses your hostility is one whom I have already constituted such, so that he is "my king," reigning for me and in indissoluble union with me. "Upon Zion, my holy hill," that is, the great theocratic center in which God especially manifested Himself, and which, therefore, rightfully was regarded as holy and consecrated, distinguished from all other hills. It is therefore not a mere secular and earthly dominion that is in view, but one that is sacred and spiritual.

### III. The Utterance of the Anointed King.

I will tell of the decree;  
Jehovah said to me, Thou art my son;  
It is I who this day have begotten thee.  
Ask of me, and I will give thee nations for  
an inheritance,  
And for thy possession the ends of the earth.  
Thou shalt break them with a scepter of  
iron;  
As a potter's vessel shalt thou shatter them.  
Another dramatic change of per-

sons without formal intimation in the text. The anointed King comes forward to declare Himself and the constitution of His kingdom. "The decree" is the statute or law underlying His whole dominion. He does not reign by inherent right, but in consequence of an express provision of Jehovah, the ground and extent of which are distinctly set forth. "Thou art my son," *i. e.*, one standing in a peculiarly close and intimate relation to Jehovah. The statement in the next clause is simply a renewed and stronger assertion of the same truth. "I have begotten thee" is demonstrated by the exact parallel in Jeremiah ii : 27, to be simply another way of saying, "I am thy father." The phrase "this day" states not when the relation was formed, but rather the formal recognition of it, the solemn proclamation of an existing fact. Whether the language here denotes only the peculiar favor of Jehovah to His anointed or the filial relation to God so often ascribed in Scripture (Ex. iv : 22; Mal. i : 6; Rom. ix : 4 *et al.*) to the theocratic kings and to Israel as a nation, or whether it denotes something far more profound and significant, a community of nature and an identity of interest, is determined by what follows, where a literal universality of dominion founded upon hereditary right is assured to the anointed Son. This assurance is Jehovah's reply to the insolent menace of the insurgent peoples. Their revolt is wholly unauthorized and criminal. It is no usurped dominion that Messiah holds, but one expressly covenanted to Him by His Father. He has not individuals or communities, but "nations" as a heritage, and his kingdom is coextensive with the world. For the latter is the established meaning of the phrase "ends of the earth," *viz.* the remotest bounds and all that lies between them (Ps. xxii : 27; lix : 14; lxxii : 8). This extensive grant is accompanied with

power adequate to hold it, as appears by the last couplet of the strophe. The peculiar form of this power is owing to the ideal occasion of the psalm, *viz.* the audacious insurrection of kings and peoples casting off Jehovah's supremacy. This shall not, cannot succeed. The Anointed Ruler is able to subdue all opposition. The concentrated might of all His foes disappears before Him just as an earthen vessel is shattered to pieces by an iron bar. The figure indicates an easy, immediate, and remediless destruction.

#### IV. The Concluding Admonition (vv. 10-12).

And now, O ye kings, be wise,  
 Be warned, ye judges of the earth !  
 Serve Jehovah in fear,  
 And rejoice with trembling.  
 Kiss the Son lest he be angry and ye perish  
 in the way,  
 For his wrath will soon be kindled.  
 Blessed are all they that take refuge in him.

Here again is another transition and a corresponding change of tone. The different parties introduced having expressed themselves severally in their own way, the author of the lyric resumes his place and concludes the whole in a tone of earnest didactic admonition. The Psalmist calls on the lofty personages, the kings and judges who raised the banner of rebellion, to act wisely in view of what they have heard, and take warning, seeing that the power they have defied is unlimited and irresistible. The precise form in which this change of feeling is to be expressed is stated in the next couplet. They are to serve Jehovah, their rightful ruler, and to do it in fear, *i. e.*, in religious awe, in view of His terrible majesty, His inflexible justice and His destroying power. The precept is reiterated in another and very singular form, uniting what seemingly are incompatible emotions: "Rejoice with trembling," that is, exercise the mingled feelings which are appropriate to your present situation, in full view of God's wrath on one side,

and His mercy on the other. And thus there is made a genial transition from the tone of severe denunciation to that of kindly admonition and encouragement, which immediately follows. "Kiss the Son." The authorized version of these words differs from that of the ancient versions (LXX., Vulgate, etc.) and is vehemently objected to by some critics, yet while it has its difficulties, they are less serious than those which beset other renderings (*e.g.*, Receive instruction, Lay hold of obedience, Worship purely), and it therefore has the support of Gesenius, Hengstenberg, Orelli, and Delitzsch. It is important to the full sense of the psalm to retain this rendering, which suggests what is the main theme of the lyric, the honor due to the Son. So far from being "unintelligible," as a recent writer says, it expresses a familiar usage of those times in the recognition of royal state, as Samuel when he anointed Saul "kissed him, saying, Is it not that Jehovah hath anointed thee to be prince over his inheritance?" Here men are called to do the Anointed homage, "lest He be angry," for He is entitled to such allegiance and must needs punish them that withhold it, who consequently "perish in the way," just where they are walking—that is, suddenly or before they reach their destination. The necessity of prompt as well as humble submission is then urged by the consideration that Messiah's wrath will soon be kindled, a statement not without parallel in other Scriptures. But unwilling thus to close his poem with words of storm and stress, the poet turns round and winds up the strain with a beatitude, thus making this psalm end where the first begins. The Anointed is indeed an avenger, but he is also a hiding place from the wind and a covert from the tempest, and He is as able and all-sufficient in one relation as the other. Hence the emphasis of the concluding words, as

correctly given in the rendering of Dr. De Witt :

O the blessedness of all that take refuge  
in Him !

That the psalm is Messianic seems to be certain from its character and from the use made of it in the New Testament (Acts iv : 25-28; xiii : 33; Heb. i : 5; Rev. ii : 27; xii : 5; xix : 15). "The Old Testament knows of no kingship to which world-dominion was promised and to which sonship was ascribed save the Davidic (2 Sam. vii : 14)," and this evidently contemplated David's one great pre-eminent descendant. None but He could stand so near to God; none but he could wield such a dominion. But this latter feature has been made the chief ground of objection since the destructive agency ascribed to the Anointed seems inconsistent with the character of Him who came not to destroy men's lives but to save them. But the office of the Messiah is not only that of one who brings salvation, but also that of one who is a judge. Redemption is the beginning and judgment the end of His work. It is to this end that the psalm points. It is a distinct New Testament doctrine that those who reject Christ will incur an aggravated doom, and that Christ will be Himself in some sense the destroyer those who will not let Him be their Saviour. One of His own parables (Luke xix : 27) concludes with the solemn words, "those mine enemies which would not that I should reign over them, bring hither and slay them before me." In the dread picture of avenging judgment contained in the sixth chapter of the Apocalypse, nothing to a thoughtful mind is so awful as the statement that they who call on the mountains and the rocks to fall upon them and hide them, do it to escape "the wrath of the Lamb." But the psalm itself, while it dwells on the terrible majesty and power of the Anointed King, apparently does so only to show the

futility of all opposition to Him, and to give point to the invitation to tender Him the kiss of homage and so convert His resistless energy from a menace into a shelter.

#### NEHEMIAH SPIRITUALIZED.

BY HOWARD CROSBY, D.D., NEW YORK.

THE Book of Nehemiah is a plain history of the rebuilding of the walls of Jerusalem after they had been prostrate for more than a century. But the apostle Paul has shown us in his reference to the Rock in the desert (1 Cor. x.) and his allegorizing of Sarah and Hagar (Gal. iv.), and the apostle John has shown us in his use of Sodom and Egypt (Rev. xi.), that the Holy Spirit has made plain history to have a deep spiritual significance. Following the hints thus given, it is by no means such a folly as many think it to trace the spiritual parallels in Biblical history. Of course, the practice may be abused and all sorts of fancies be aired. Philo and the Alexandrians are warning beacons in the past, and the Swedenborgians are such in modern times.

In any such spiritualizing of Scripture the analogies of faith must be preserved and symmetry in interpretation be maintained. No new doctrine must be evolved, but only illustrations of known doctrines procured. With these cautions the work is not to be condemned but encouraged, and old truths will be illuminated by the process.

Nehemiah is a plain history, but the rebuilding of Jerusalem at once suggests the rebuilding of ruined man. I believe that David's cry in the 51st Psalm: "Build thou the walls of Jerusalem," referred poetically to himself, all broken down by his sin.

It is a curious fact that one may see each step of the spiritual rebuilding of man's soul in the history as given us in the Book of Nehemiah.

In the first chapter we have the

first apprehension of the fearful ruin and the disturbance of soul at the knowledge, with the effort to start a renovation and the call upon God for relief.

In the second chapter we have the surmounting of all obstacles to an honest examination of the desolation, which is made in the dark and by the soul alone.

In the third chapter (including the last verses of chapter ii.) we have the earnest work of the soul trusting in God and building up its character by God's grace and power (see chapter vi: 16).

In the fourth chapter we have the outward adversaries to the growth of the new man using sneer and threat.

In the fifth chapter we have the internal adversaries (the natural man, striving to thwart the good work.

In the sixth chapter we have both outward and inward adversaries combined in the opposition to the soul's sanctification.

In the seventh chapter, after the soul is firmly established, we have the regulation of its life in watchfulness and work.

In the eighth chapter we have the study of God's word, with holy joy at the Lord's wonderful mercies.

In the ninth chapter we have the fasting, confession and prayer, perfectly consonant with holy joy, as the believer bewails his sins.

In the tenth chapter we have the increased resolutions and regulations of a godly life which follows a true humiliation.

In the eleventh chapter we have a courageous consecration.

In the twelfth chapter we have glorious thanksgiving of the soul for its completed salvation.

And lastly, in the thirteenth chapter, beginning with the fourth verse (describing Nehemiah's second visit), we have the sad fact portrayed of the backsliding of the converted soul, notwithstanding all its privileges.

I do not know whether Bunyan got any of his ideas in his "Holy War" from Nehemiah, but certainly we may

view Jerusalem in this narrative as the town of Mansoul, and find many forceful lessons in the parallel.

### MISCELLANEOUS SECTION.

#### The Christian Church.—No. IV. A WORKING CHURCH.

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

Two things in reference to the local churches of the land cannot be denied, and will scarcely be questioned: (1) That comparatively few of them are really *working churches*. 2) That comparatively few of the members of these comparatively few working churches are enthusiastically and self-sacrificingly devoted to the enlargement and adornment of the kingdom of Christ on earth.

This is not saying that all other local churches of the land accomplish nothing in the way of reformatory and evangelizing effort; nor does it imply that they are not important factors in Christian civilization; nor is it saying that only the self-sacrificing and enthusiastic members of local churches are *real Christians*, with more or less sanctifying and saving influence.

It would be far from the writer to suggest that only the really *working churches* are scripturally *Christian churches*, or that only really *working Christians* are disciples of our Lord. We are not discussing the characteristics of a church which truthfully may be styled *Christian*, nor the characteristics of a man or woman who truthfully may be called *Christian*. Our object, the rather, is to define a *working church*, and search for the cause or causes of comparatively *so few* of these.

A *working church* may be said to be one the large proportion of whose members are not only *anxious* for its prosperity, but who plan, pray, give, serve, and sacrifice unto this end; who carry the church on their hearts, and seek opportunities of adding to its numbers and graces—in a

word, who *thoroughly devote* themselves to solid effort for church efficiency in the adornment of Christian character, in the saving of souls at home, and in the spread of the gospel abroad.

To put it differently and briefer, a *working church* is a *wide-awake, active and aggressive* body of Christian believers, the *large proportion* of whose members give and serve and sacrifice with cheerfulness, tenderly and generously care for the poor and sick, warmly welcome the stranger, seek to gather into the church the churchless and win to Christ the Christless around them, in the exhibition of a love and zeal which cannot be questioned, all whose choices show a higher estimate of Christian ordinances than of worldly pleasures, and of spiritual interests as of greater concern than any material gain.

These are some of the characteristics of a *working church*. Its members will not all be possessed of the same powers. They cannot all do the same things or work on the same lines. They will have different adaptabilities and possibilities. Other things being equal, that church is capable of the greatest efficiency which has this large variety of gifts and graces. The essential thing for each member is to find what he can do best, and then DO IT! Some can speak to edification; some can pray in public with unction and without embarrassment; some can sing sweetly and touchingly; some can visit the sick cheerfully and comfortingly; some can seek the wandering helpfully and savingly; some can serve in the more quiet but equally blessed ministries of social and home life. The great thing for each member of the church is to *find* and then

fill his place. Every one who is born of God may be sure that he has some work to do in the wide vineyard. All can show such an interest in church prosperity as to convince the most critical and the most skeptical of the value of the church and of the Christian hope.

In a certain sense churches can be tested as business firms are tested. Have all the partners a place in the concern, and duties which they are expected to discharge? Does each partner feel himself personally responsible for the success of the business? Is he *on hand* at the appointed time? Does he take his share of the burden of the enterprise? Is he on the lookout for customers and collections? Does he watch the market and welcome men and women from whom profits may be expected? That is a *working business firm*.

Have all the members of the church, or a large proportion of them, a place in the church which they can call their own, and duties which they recognize as their own? Do the members feel themselves personally responsible for the prosperity of the organization? Are they on hand to engage in and enjoy Sabbath services, and to take part in the social religious meetings? Are they on the lookout for such as can be influenced to worship with them and join them? Do they go in search of such as they can save or serve? Turning away from the enticements of pleasure and the profits of trade, do they magnify the means of grace and really *exert themselves* in behalf of others? *That is a WORKING CHURCH.* The trouble with churches is that they have too many "silent partners," men and women who *join*, but assume no responsibility for church worship or church work! Take out of almost any church a dozen or a score of its *thoroughly devout and active members* and you would have little efficiency left, unless a new life should be infused into the remaining

membership! Look over *your* church, pastor, deacon, lay member, and see if this be not true!

Stop and think. Who of your church care for the sick, comfort the afflicted, and carry on the various branches of church activity? Wives and mothers of many home cares! On whom do you depend for aid in Christian enterprises? On those whose hearts and hands seem already full!

This plea of pressure of worldly work as excuse for inactivity is *all a sham*. Some, of course, cannot give as others give, or serve as others serve; but scarce a day goes by in which the busiest, the poorest and hardest pressed cannot prove such a loyalty to Christ and to His cause as to be grandly influential.

What now are some of the causes of the comparatively few *working churches*, and the comparatively few *working Christians* in any local church?

1. *The failure of confessing Christians to get the gospel idea of Christian obligation.* The impression is more or less prevalent that *personal salvation* is the chief if not the only concern of mortals, and that in this matter of personal salvation it is "each man for himself." No man of course can be *active as a Christian until he becomes a Christian*. Becoming a Christian, however, he is at once to feel himself commissioned as a witness for God and a messenger of the "good news" to others. I can imagine but two things for which the truly converted are kept on the earth: (1) that they may become *rounded out* in Christian character; (2) that they may be the instruments in God's hands of *leading others* into the light and liberty of the glorious gospel hope. It is not enough for mortals to be able to sing,

"Blessed Saviour, Thee I love"; they are to *serve in the exhibition of that love*. One of the most sat-

isfactory and most unquestionable proofs of genuine discipleship is *anxious effort to disciple others*. He who is wanting in this anxious effort may well question his own acceptance with God, and should not wonder if others question it. The gospel message is to be borne around the world to all its millions. But the church is to bear this message. Angels possibly may have some part in world evangelization, in that they are all "ministering spirits"; but to the redeemed of earth this glorious message is committed. *Every saved man is to save other men*. This is accomplished by testimony, by argument, by persuasion, by appeal, by loving offices in illustration of the genius of the gospel, by real missionary work around the home and church, and by generous offerings that all peoples and nations may be acquainted with the forgiving love of God in Jesus Christ our common Lord. The trouble is that imperative obligation on these lines is not recognized by Christian confessors in general. They enter the church with low thoughts of the uses to which God would put them in carrying forward His redeeming work. Men hear of Christ only as they are told of Him. Salvation is proclaimed only as *men proclaim it*. Work for Christ is done only as *men do it*. Few, if any, souls in all the ages have been saved but by human instrumentality. Every child of God is to be a *colaborer with God*. We shall never have *working churches* until these obligations are assumed and these privileges recognized. The time for the privilege to be recognized and the obligation assumed is when church connection is formed. One of the chief questions which ought to be propounded to candidates for church membership is, *Are you ready to pledge activity in the work of God?*

2. A second cause of the comparatively few *working churches* is the

*failure of pastors to organize the church and give its members work to do*. Here pastors have immense responsibility, and are often *seriously censurable!* Few Christians are found who *set themselves at work*. They may desire to be useful. They may have peculiar adaptations for work of one kind or another, but they do not know how to begin or how to proceed. When they enter the church they know little of its condition or of the open doors around them. Unaccustomed to think of the needs of men or of the "white fields" at home and abroad, they cannot take in the situation. They are very likely *bewildered* at what they see and hear and feel of the light and darkness in which men walk. Many in all our churches *would work* if they *only had work assigned them*. Every really working church is *organized for work*. Here the pastor is responsible. Many pastors, however, have no plans for *others*—scarcely any for *themselves!* They slip along from week to week, preaching after a fashion—possibly preaching powerful sermons. They visit among their people according to convenience or inclination, but lay out no definite lines of labor for others or for themselves! They have no special concern for individual church members, no system in regard to anything, no guidance for anybody! *Such never have a working church*, and it is no wonder. Under such leadership—if leadership it can be called—the church which is most alive will *soon be dead*.

It is the business of every pastor to have the various branches of church work fully in mind and fully in hand, and to secure, if possible, the enlistment of each member in some one or more of these branches. There is, for example, the *Sunday-school*, a most essential and hopeful field for cultivation. There is the place for some—for *many*, indeed for all who are not otherwise occupied. If this one can be an officer, somehow *help*

him into office. If this one is qualified to teach, give him a class. If no more officers or teachers are wanted, give encouragement to Bible study. There is the *prayer and conference meeting*. This ought to have the warm support of the whole church. Many can be found who should have responsibility and render assistance. The timid should be encouraged to participate, if they utter but brief words of testimony or only repeat some previous promise. There is in all churches a vast amount of unemployed prayer-meeting talent.

There is the *young people's society*, or ought to be, where every young Christian should have place and work assigned him on some one of its various committees, and where encouragement should be given to exercise his gifts.

Then there are the various *missionary societies* of the church—home and foreign—calling for woman's work. Some will be interested in the *poor* around them. Bid them care for these. Some will be interested in *servants of the Master* out on the frontier. Set them at work on the barrel or the box that shall make glad these toiling, self-sacrificing preachers and their households. Some will be interested in *foreign missions*. Encourage them to give and serve for the spread of the gospel in far fields. Some will be interested in *hospitals and Bethels*, others in young men's and young women's Christian associations. Put them into communication with these societies, where they shall have work to do according to their mind. Some will have peculiar tastes and adaptations for welcoming strangers and making social calls and aiding all in having a "home feeling" in the church. Put them on "lookout" and "welcoming" committees.

The work is various. The field is wide. The organizations are many, at least they *ought to be*, in every church. Somewhere there is a place

for each and all. Let the pastor look over his field. Let him see that the machinery is provided and set in motion. Let him consult with each newcomer as to what kind of labor is chosen. Let him show himself *thoroughly alive* to every good word and work. Let him encourage his people to seek the inactive for enlistment. It will not be long before he will have a *working church*.

Of course in all this matter the *hearts of Christians* must be enthused or they will soon tire, with whatever zeal work may be begun. It comes to pass, therefore, that, in addition to *methods*, there must be a *consecration* to Christ and to His cause, which works on in faith and is willing to wait for results. For this the pastor should preach and pray, for this the people seek. What wonders would be speedily wrought if all our churches should become *working churches*.

Dear pastor, will you not set yourself about accomplishing this end?

#### Plain Talks to Preachers.—No. 1.

WHY I DON'T CARE TO GO TO CHURCH AS MUCH AS FORMERLY.

BY GEORGE R. SCOTT, NEW YORK.

EVERYBODY ought to love to go to church, and the house of the Lord should therefore be the most attractive spot on earth. To me it was so in former years. I helped to sing the songs of Israel in it, prayed and meditated and gave thanks in it. All the week I wished for the dawn of the Sabbath, that I might have a whole day to wait upon the Lord in His tabernacle.

Happy days! How often have I wished for their return. Not long since I drove to Central Islip, L. I., to have a talk with one of the grand old mothers in Israel about those joyous times.

What has happened to diminish the love of going to church? For I am honest enough to confess, that while I still go to church, it is more because I feel it to be a duty than



from an overpowering love of being there. The little church I went to long ago was not half so comfortable as churches generally now are. Oil lamps lighted up the body and gallery of the edifice, while two old-fashioned stoves, filled with blazing logs of wood, heated it. The seats were uncushioned, and no carpets decorated its aisles. Still nine o'clock on Sunday morning found me in the Sabbath school; 10½ o'clock at public worship; 1½ o'clock again in Sabbath school; 3 o'clock once more in church; and, best of all, was the evening service at 7½, with its concluding prayer-meeting at 9 o'clock.

What constituted its attraction? First, the good old minister did not deliver a dry written sermon, but stood before the congregation all on fire with the plainest kind of truths, that were enforced with his features as well as with his voice. Though a young man, with a limited education, I understood every word he said. His Bible stories come before me now like a panorama. They were not merely told, but came from him like forked lightning from the dark clouds. They flashed into the hearts of sinners as well as saints. His sermons were not prepared essays, but commonplace truths dressed up in clothes that made them as attractive to me as the story of Robinson Crusoe. One moment I would laugh, at another the tears would be trickling down my cheeks. And when the good old saints around me broke out with "Amen," I could hardly contain myself.

He is dead and gone, but still lives in the hearts of those who heard him. He preached Christ, and the common people heard him gladly. If he had attempted any other task he would have been a failure. He went into the pulpit from his knees, and his face fairly shone while he "talked with us."

Since that time I have sat under the preaching of other men, who

know more about book knowledge in one hour than he did in a month; but they lacked the one thing needful—the power to strike at the hearts of their hearers. The trouble at present among ministers is, that what they are after is to win men by converting their heads, which is not the divine way of striking down sinners.

There was another power in the church of my boyhood that I do not find nowadays, and that was the kindly greeting that every member extended to strangers. I recollect one evening a young man, clad in Scottish attire, came in and took a seat by the stove. He had not been sitting there long before he was asked by more than one member to take a seat further front. At the close of the service the young men gathered around him and he was made so welcome that he came again. Inside of two weeks he was *coaxed* into giving his heart to Christ. Today he is one the ablest and most successful preachers in Newark, New Jersey.

Personally I have felt keenly the fact that a man can go in and out of our churches, week after week, and no man or woman ever takes the trouble to inquire who he is, or whether his soul is saved or not. What we want is less theoretical talk about recognizing friends in heaven and more about recognizing one another while on earth.

My acquaintance with ministers is not very limited. As a body of men, take them all in all, they are the grandest men on earth; but the pew has been guilty of spoiling the pulpit. Too many men have been called to pastorates on account of their good looks or educational qualifications, instead of their power to preach the only Name given under heaven by which men can be saved. There is more power to fill empty pews in a church by uplifting Christ than by any other means that can be employed.

A preacher, to be a success, must talk naturally. It is that which attracts the crowds to hear noted men or women on the stage. It is your natural orator who draws crowds to hear him on the rostrum. It is that which drew thousands to listen to the Swedish Nightingale warble "Way down upon the Suanee River." The pulpit must come down to the level of the people. The Sermon on the Mount was of that character, and will live forever.

Nothing can take the place of earnest piety to build up a church. Some have advocated what is termed "worldly methods." But the truth is, the people are not fools. When they want theatricals they will go to theatres, and have that kind of diet where they can get it first-class. What are called church "fairs" may for a time look to be a blessing, but they generally result in some kind of unpleasantness, and in the end are detrimental. If half the time and money spent in getting up a fair were used in direct efforts to convert souls, permanent success would be the result. The church is not constituted to provide amusements for the people. There is no lack of amusements, always at hand and of every kind and thrust upon our attention. The one business of the church and its ministry is to win souls to Christ and edify saints. The way to do this is plainly pointed out in the Word of God. Over every pulpit should be written the words, "This one thing I do!"

It seems to me that every sermon preached should contain something to interest the young as well as the

old; something to touch the hearts of the poor as well as the rich, and something for both saint and sinner. As the object of preaching is to win men to Christ, not a sermon should be delivered but what alludes directly to His power to save and to keep. I care not what may be the cut of the clothes a minister wears—the simpler the better—but I do care whether he has the thoughts cut from the Word that will win men from the error of their ways.

The story of the life of Christ from the cradle to the grave is unsurpassed in dramatic interest. His power to heal broken hearts never fails to draw the attention of poor afflicted humanity. "The old, old story of Jesus and His love" will be as winning a hundred years hence as now. Men listen to the magic name of Christ spellbound, when it comes forth from a heart welling over with love to Him and them. It has ever been so since the day when Peter's sermon made three thousand converts.

With all the changes that have come over me, I can truthfully say that a sermon on a risen Saviour has not lost its charms. Pointed preaching always pleases me, no matter whether the preacher be learned or otherwise.

The times call for a less elaborate and polished and a more positive and aggressive style of preaching.

Brethren of the pulpit, don't forget the words of Christ, "AND I, if I be lifted up, will draw all men unto Me." He is the magnet. Let us all fix our eyes upon Jesus!

#### PREACHERS EXCHANGING VIEWS.

##### Too Much of a Good Thing.

ARE not our clergymen getting too much help from books of illustration? I heard an admirable sermon on Thanksgiving Day. The dominie outshone himself rhetorically. I congratulated him on his familiarity

with great writers and the special study he had made of history, for his sermon gleamed with quotation and pat illustration. Wife went elsewhere to church. Her report of the sermon she heard, though upon a different text, had to me a decidedly

chestnut flavor. The two ministers, both prominent and able, had borrowed their rhetorical plumage from the same book!

We have had a series of candidates in —— church. The latest "gems of illustration" have shone repeatedly. It is amusingly pitiful to hear for the tenth time the same story or quotation given with all the gusto of an original adaptation. Every such suggestion of the book of illustrations lessens the personal force of the speaker, and the people soon come to know the book.

ELDER JONES.

#### A "Harmony" Again.

IN the November number of THE HOMILETIC REVIEW W. J. Watson criticizes my article, and offers the old theory of a harmony and attempts to defend it. My question, "Is a harmony possible?" is certainly beyond criticism, since, as I showed, the distinguished exegete, Meyer, and I may now add, not a few others, believe it impossible to reconcile the accounts of Matthew and Luke.

Mr. Watson says: "Jesus was born in Bethlehem of Judea; thence he was carried into Egypt to escape threatened death; from Egypt he was taken to Nazareth, a city of Galilee, which is somewhat different from Mr. Merchant's reading." My critic overlooks the fact that it was not *my* reading, but that of *Luke*. My article says: "According to Luke, the holy family went from Bethlehem to Jerusalem, and from thence to Nazareth."

Now as to the theory of a harmony. Mr. Watson's is as follows: 1. Jesus is born in Bethlehem. 2. He is carried into Egypt. 3. He is taken to Nazareth. Note Luke's statements: 1. Jesus is born in Bethlehem. 2. He is carried up to Jerusalem. 3. He is taken from Jerusalem to Nazareth. If Mr. Watson's theory is correct, Luke is clearly wrong. Jesus must have been

taken from Jerusalem back to Bethlehem, instead, as Luke states, to Nazareth, that the flight might be from Bethlehem. This is sufficient to negative the hypothesis of Mr. Watson. But there is more. If the flight took place immediately after the departure of the Magi, and from Bethlehem, and if the holy family remained in Egypt until the death of Herod, then Luke is clearly wrong again, for he explicitly says: "And his parents went every year to Jerusalem at the feast of the Passover." Thirdly, the *text* says: "Herod is about to seek the young child to destroy it." This he did two years after the visit of the Magi, "according to the time which he had carefully learned of the wise men" (R. V.). Why should Jesus be carried into Egypt two years before there was any danger? Hence Matthew makes the flight when Jesus is near two years old, and, of course, from Nazareth instead of from Bethlehem. The theory of a "harmony" I have suggested, so far as I can see, answers all the statements and conditions of both Matthew and Luke.

FRANKLIN, PA. A. J. MERCHANT.

#### "Let the Dead Bury Their Dead."

VERY few, I fear, will accept the exposition of Matt. viii: 22; Luke ix: 60, given in your March number. However, the article is one I am thankful for, since it set me to thinking and helped me to the following outline, which I used in the pulpit:

Text: Matt. viii: 22. "Let the dead bury their dead."

1. The person addressed was one of a large class—those going to be Christians, but not yet Christians.

2. He was one of a limited division of this class—those who seem to have a *good* reason for delay.

3. Christ's words to him mean that nothing in the world is sufficient reason for delay.

Why? (1) Till we become Christ's the highest of all duties is undone—that of loving God. (2) Till we are

Christ's the soul is in peril of everlasting ruin. (3) To become Christ's is to be more than compensated for all that present decision may cost. (Matt. xix: 29.) GEO. SWAIN.

ALLENTOWN, PA.

### Is it Typographic?

THE HOMILETIC for November is burdened with good things. To me one of the most interesting articles in it is the historical and biographical sketch of John Chrysostom, the "golden-mouthed," by the venerable and learned Dr. Schaff. However, there are two or three statements which seem a little confusing.

On page 402 Dr. Schaff gives the year 347 as the date of Chrysostom's birth. On page 404 he states that when Meletius and other bishops were banished by the Arian Emperor Valens, in 370, the attention of the clergy turned to Chrysostom and Basil as suitable successors. Does Dr. Schaff intend to assert that young Chrysostom at the age of twenty-three was seriously mentioned for the episcopacy?

On page 403 Dr. Schaff affirms that Chrysostom was not baptized till the age of twenty-eight. Would he have the readers of THE HOMILETIC believe that Chrysostom was seriously talked of for the episcopacy before he was baptized? Before he was ordained deacon, which, according to statement on page 405, took place in 371? Before he was ordained a presbyter, which, according to the same authority, occurred six years after he was ordained deacon?

If the dates are misplaced, will the doctor give the readers of THE HOMILETIC the correct figures in his next article? I am sure that Dr. Schaff knows all that is worth knowing in ecclesiastical history.

EZRA TINKER.

WAPPINGER'S FALLS, N. Y.

### Hymnology.

HYMNOLGY is imagined by many to be a comparatively new field of literary work. If any brother is thinking of making a new collection of sacred songs, let him digest the fact that Union Theological Seminary has on its shelves 4,000 different hymn-books, each one of which represents somebody's belief that he was doing a needed thing in making it. Rev. Mr. Bird, well known as a hymnologist, had collected over 3,000 specimens. By the munificence of a prominent layman these are added to the former collection in the seminary library, which is now perhaps the largest in the world. We suspect this was in some way due to the spirit of Thomas Hastings, one of the fathers of modern hymnology, reappearing in the form of his distinguished son, Dr. Thomas S. Hastings, the president of Union Theological Seminary.

A LOVER OF GOOD HYMNS.

### Is Salvation "Given"?

IN criticizing "J. S. K.," (November HOMILETIC, p. 477) M. F. Stright says: "I think his error consists in not recognizing the fact that salvation is not a something given, but a condition of soul into which the penitent believer comes."

Is it possible the critic never read this word: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God"? Or this: "The wages of sin is death; but the gift of God is eternal life"?

But the good brethren occupy different theological stations. J. S. K. views the question with Calvinistic eyes, while M. F. S. has an Arminian bias. There's the trouble.

C. E. W. DOBBS.

COLUMBUS, MISS.

## EDITORIAL SECTION.

## HINTS AT THE MEANING OF TEXTS.

## Christian Culture.

**Physical Sensation after Death.**

*But his flesh upon him shall have pain, and his soul within him shall mourn.*—Job xiv : 22.

Was it not the opinion of the ancient Jews that the soul retained somewhat of the sensation of the flesh until the body had entirely dissolved?

It would not be strange if such were the fact, considering the proximity of the Jews to the Egyptians; since the Egyptians held the notion that the continuance of the soul's existence depended upon the preservation of the bodily organism, a notion which led to the embalming and secure burial of the corpse. Tacitus distinctly ascribes this notion to the Jews as its originators. There are also some Old Testament texts which at first glance seem to convey such a belief, e.g., Job xiv : 22, speaking of a man as dead, it adds, "*But his flesh upon him shall have pain, and his soul within him shall mourn*"; and Isaiah lxvi : 24, "*They shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched.*" Dillman and others regard these texts as proving that the Jews held to the doctrine of physical consciousness in the grave. *Delitzsch* regards the pain of the soul as merely sentimental, "the process of the corruption of the body casts painful reflections into the departed soul." *Prof. Davidson* admits thus much to have been the Jewish notion. "There are two ideas expressed: (1) That the body in the grave, being that of a still existing person, feels the gnawing and the wasting of corruption, and that the soul in sheol leads a mournful and dreary existence; and (2) that these elements of the person, though separated, still belong to the person." *Prof. Evans* says: "*By poetic personification the*

molting flesh is here represented as sharing the aching discontent, the lingering misery of the imprisoned soul." Similarly *Dr. Barnes*: "It is by the imagination that pain is here attributed to the dead body." *Prof. Löchler* inclines to the opinion that the Jews believed "that man carries with him to sheol a certain corporeality (a certain residue, kernel, or some reflex of the earthly body)."

These passages, taken in view of the after revelation through Christ, may serve as illustration of how He delivered those "who all their lifetime were in bondage through fear of death," as well as of the growing dawn-light of the historic Scriptures.

**False Witnesses at Christ's Trial.**

*Now the chief priests, and elders, and all the councils sought false witness against Jesus, etc.*—Matt. xxvi : 59.

CHRIST still in the judgment hall of the world and false witnesses still appear.

I. Some of them are "his own." The very leaders of religion. Scribes and Pharisees. Teachers who bear His name and take from Him His crown. Deny His divinity or His vicarious atonement. Professors of faith in Him, who possess nothing of His character, and by their spirit and conduct deny the Lord that bought them, and crucify Him afresh. Real Christians, who yet, by doubt and fear and despondency, testify that He is not such a Saviour as He claims to be.

II. Infidels, rationalists and materialists, who claim to have examined His credentials, to admire His teachings, character, etc., but deny His claims and power to save, disputing the reality of the salvation His disciples profess.

III. In the midst of these clamorous false witnesses, Christ's character and work perennially vindicate them-

selves by self-evidencing light and power to accomplish all the miracles of grace we see in the world. Faith in Him grows more widespread and vigorous daily as the fruits of His life and death multiply.—J.S.K.

**Revival Service.**

**Insanity of the Heart.**

*Madness is in their heart while they live.*—Ecl. ix : 3.

I. Not the madness of wrath, but an *insane* condition is here meant. The heart may be insane as well as the brain—the one is a disease of the intellect, the other a moral disease.

(a) Perversion of the *affections* from their normal action toward God, heaven, holiness.

(b) Perversion of the *will* from its rightful direction in obedience to supreme authority and pursuit of supreme good, to that which is evil or inferior and unreal, unsatisfying. A rebellion which is grossly unreasonable and perilous, therefore insane in its action.

II. This insanity of the heart may coexist, with not only a sane mind, but all degrees of mental brightness, vigor and culture—all degrees of natural morality and amiability. It reveals *all the more* its terrible character by its association with a mind and heart otherwise beautiful and healthy; *e.g.*, love for friends and kindred, in contrast with coldness and alienation toward God, and especially Christ, our elder brother, the friend of our souls. Delight in literature, etc., and dislike for Bible, sympathy for suffering, indifference to the Crucified One. Weeping at a play, smiling at a cross.

III. Unlike intellectual insanity, this will be no excuse for our treatment of God or loss of the soul; because we have brought it on *ourselves*, and because the *cure* is at hand. But men reject the offered remedy insanely, anchoring to a fog-bank when the rock is at hand, choosing to lose their souls rather than lose the pleasures of sin, and

rushing upon damnation as if they were hurrying to heaven.—J. S. K.

**Young Men's Service.**

**The Inevitable Harvest.**

*God is not mocked : for whatsoever a man soweth, that shall he also reap.*—Gal. vi : 7.

THE heart is deceitful above all things, especially in youth, hence the exhortation, "Be not deceived." Law reigns in the moral as well as the physical realm. Sowing and reaping follow the same inflexible ordinance in both. It is with you the sowing time.

I. The prevalence and uniformity of this law—the correspondence of the harvest with the seed sowing—in nature, in secular industries. Thistles produce thistles, figs produce figs—"that," not something else in any respect; exactness of the law, no matter what the soil, or climate, or culture. Study of science produces a scientific mind, but not a muscular arm. Apprenticeship to watch-making will not yield the skill of a navigator. So, in kind, the harvest exactly corresponds with the sowing. Plant truth in heart, a truthful character is the result; from love springs love; pure thoughts cherished, pure motives and affections and habits are the harvest, and *vice versa*. Sow the field of the mind with infidel, frivolous or debasing literature, associations, scenes, and the end is a skeptic, trifler, dissipated life and character.

II. The increase "thirty" to a "hundred fold." Evil and good seed equally productive. Only the former native to the soil, the latter exotic. One grows without effort, the other with watchfulness and prayer.

III. Harvest must be gathered whether we will or not, and it is eternal. *One* sowing time, *one* harvest.—J. S. K.

**Funeral Service.**

**Some Facts of Life.**

*And whither goest thou ?*—Genesis xxxii : 17.

A NATURAL question under the circumstances. See context.

Always a natural question for

any one meditating his own destiny. In that light let us ask the question in view of certain evident facts of life.

1. Whither goest thou? for it is a fact *you are going*, whether you will or not. Time is passing.

2. Whither goest thou? for it is a fact, *it is not precisely certain whither you are going*. A man goes whither he chooses. This ineradicable endowment of free will is always an uncertain element in the question of final destiny.

3. Whither goest thou? for it is another fact of life that all this *lapse*

*and use of time is making character.*

4. Whither goest thou? for it is a further fact of life that *though you are going into death, you are not through death going into non-existence*. Death is a door and not a wall.

5. Whither goest thou? because it is certain that going into that other life *you must go whither your essential character shall make you gravitate*.

How imperious the need of the new character which Jesus gives if we, naturally sinful, would enter the purity of heaven.—W. H.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### Why They Don't Go to Church.

*Not forsaking the assembling of ourselves together, as the manner of some is.*—Heb. x: 25.

DURING the recent ministers' conference in this city *The World* interviewed a large number of people on the reasons why they did not go to church. The interviews were taken at random among all grades and classes of society, and some of them are strikingly suggestive of living issues for pulpit treatment:

A young man said: "Well, I'll tell you. If they were to give me permission to talk back to the preacher, I would go. Nowadays the preacher has all the say."

A Washington Market butcher said: "What's the use of wasting my time listening to them chaps, who don't know what they are talking about? They chin about the best methods of relieving the poverty in this big city, but it's fellows like us who give away our spare stuff to those starving wretches who wouldn't be let inside of a church if the sexton saw them. When the ministers learn how to preach sensibly I may take a notion to go to church, but you can bet I won't till then."

A newsdealer said: "How do you expect a man to go to church who starts working at 4 o'clock every morning of his life and sells Sunday papers besides?"

"I can't go into the high-toned churches," said a mechanic. "I am not dressed well enough, and the mission church the rich men provide for us is too much like receiving crumbs from the table of the rich man."

"I go to church, poorly dressed as I am," said a girl in a Tenth avenue factory. "to have the usher stare at me and tell me I shall find a seat in the gallery, and then when I go to a pew up there, to have the people draw away from me because my clothes are not as nice as theirs! No, indeed, I would rather stay at home."

"When I look at the well-fed preacher, with his fine brown-stone house, and hear him drawl-

ing out the text, I ask myself, how much of it does he believe?" said a magazine writer. "Does he care if the poor are starving? If you are meanly dressed, does he kindly receive you when you call at his house? Not at all; he is too busy gabbling with the fashionable ladies that have called, and leaves you to an assistant to transact the business for you."

"How can I go to church?" said a bartender in an uptown saloon. "I am here until all hours on Saturday night, and on Sunday I am busy watching the side-door to see that no copper comes, and handing the stuff over the bar. No, young fellow, I haven't got the time."

"I am as well employed in reading a good book as hearing the same subjects preached over and over," said another.

A hotel employee said: "I work at night, and am too tired to think about going to church."

A French shoeblack said: "When I went to the church I was asked for 10 cents at the door. I had none and got no seat. I have never gone since."

Said another: "I am asked for five cents a head. There are four of us, and I do not always have the money."

A young lawyer: "What first got me out of it was the enormously high prices of pews in churches where there is really good preaching."

A druggist: "Drug stores must be open on Sundays. That is a settled fact."

An actor: "The old dogmas of Christianity are a little worn out, and the faith to remain popular must keep pace with the advancement of science."

A business man: "Ministers, as a rule—that is my experience—are the most unpractical men in the community, and yet they will persist in directing their sermons at the business men and bankers of the country, advising them what steps to take in accumulating a fortune and how to deal with their employees. Our minister, so my wife tells me, is particularly gifted in this way. If I were to adopt his ideas and follow his Christian teaching, as he calls it, practically applied, why, I would soon be bankrupt and my five hundred odd workmen would be without a job."

An inventor could not afford to hire a pew.

A street-car conductor had a wife and five children to support, and all he could earn by working seven days was \$15.75 a week. He could not afford to take a day off, even to attend

church, though he would like to do so. "Their necessities," he said, "keep thousands of men in this city from church every Sunday. The low rate of wages prevailing compels working people to labor seven days in the week if they are lucky enough to find employment.

A truckman idling on his truck said the churches were not for such as him; he had no fine clothes to dress in, nor had his wife, and neither he nor she would go where they could not appear as well as other people.

A salesgirl in a large uptown store said: "I don't go to church because my employer does, and is one of the bright and shining lights of what passes now for religion. If a man who treats his employees as Mr. — does can be honored by the church, I will honor myself by staying away. He pays starvation wages to the women who make our garments and expects his clerks to keep respectable—in appearance at least—on salaries barely sufficient to keep soul and body together. He never gave a half-holiday until shamed into it, and has no regard for the health or comfort of the people who serve him. If such men can find an opiate for their conscience in religion I want none of it."

#### Some of Our Own "Heathen."

OVER 7,000 Chinamen in New York city alone support two temples to Joss, says Allen Forman in the *American Magazine* for November, and there is already a considerable Mohammedan colony established in and about Greenwich avenue. During the year ending June 30, 1888, 51,587 of the most degraded of the scum of Italy—people in the densest ignorance and almost without the vestige of a religion—landed on our shores, most of them to remain in New York city. In spite of these dark and suggestive facts, Dr. Daniel Dorchester, in his work on Christianity in the United States, shows that more than \$3,000,000 of the \$7,000,000 raised yearly in the nation for missions goes out to foreign countries "for the conversion of the heathen." With but one place of worship in this city to every 3,000 of population, and the population relatively increasing every year, the question naturally arises, What is to be done with our own "heathen"?

#### The Solid Rum Power.

ROBERT GRAHAM, Secretary of the Church Temperance Society, following the lead of *The Voice*, has been making some investigations among

the brewers and saloon-keepers of this city which bring out in startling significance the solidarity of the rum power.

He finds after careful investigation that of the 8,000 and odd saloons of the city, 4,710 are under chattel mortgages, "an overwhelming proportion of which are held by brewers, and makes good the argument that saloon-keepers are men of straw to be manipulated as occasion arises."

The following are some of the principal brewers holding chattel mortgages on saloon stock and fixtures in this city, with the number and amount of the mortgages so held by them, as reported by Mr. Graham:

BREWER.	No. MORTGAGES	AMOUNT.
Bernheimer & Schmid.....	600	\$310,134
Ehret & Co.....	308	442,063
David Mayer.....	125	63,539
J. Ruppert.....	87	76,953
Beadleston & Woerz.....	83	73,782
J. Eichler.....	80	79,115
Williamsburg Brewing Co.....	78	37,530
Geo. Ringler & Co.....	78	63,137
Henry Elias Brewing Co.....	78	67,585
Peter Doelger.....	67	68,332
F. & M. Shaefer.....	58	39,630
J. Cress Brewing Co.....	56	60,734
T. C. Lyman & Co.....	49	51,245
Budweiser Brewing Co.....	45	25,156
Knickerbocker Brewing Co.....	42	19,020
John Hupfel.....	39	28,168
Jos. Doelger's Sons.....	39	17,567
Jas. Everard.....	39	75,142
B. & W. Ebling.....	37	40,240
Shook & Everard.....	25	56,934

When it is remembered that these mortgaged saloon-keepers are substantially nothing but the agents of the brewers, the brewer often selecting the site of the saloon, furnishing the stock and fixtures and renewing the mortgage from year to year on condition that the proprietor buy only his beer, the utter futility of attempting to fight the saloons in detail is apparent.

The liquor traffic thus seen becomes a monster with a thousand arms, but with a single head. The best way to kill it is to strike at its head, by national prohibition of the manufacture and sale of intoxicants for beverage purposes.



**Betting on the Election.**

AN epidemic of betting, running through all grades of society, seems to have been developed by the late Presidential contest. From the beginning of the campaign up to its very close the newspapers teemed with reports of the "odds" offered for or against the success of the Republican and Democratic tickets. Whatever may be the moral view taken of this matter, it would be interesting to know how many persons having wagers on their favorites marched to the polls on Nov. 6 and, in violation of the law, deposited ballots for the candidates.

Besides the many amusing and ridiculous wagers staked on the result of the election, thousands of dollars were lost and won, fortunes squandered, and more than one self-murder caused. Where is the difference between this and other forms

of gambling, except that in a "game" where the interest of a whole people are at stake the power of the gambler for evil in his efforts to influence the general result is increased a thousand fold?

**The Anarchists' Sunday-Schools.**

SINCE the hanging of the anarchists at Chicago last year these people have begun a quiet, concerted and systematic attempt to spread their doctrines by peaceable means. A number of Sunday-schools have been established in Chicago where the young children of the poor are gathered together each Sunday and taught the principles of anarchy and a hatred of American institutions. The press reports state that *every one of these anarchist Sunday-schools is held either in a liquor saloon or in a room just back of and opening out of a barroom.* The moral is obvious.

**BRIEF NOTES ON BOOKS OF SPECIAL INTEREST TO CLERGYMEN.**

BY J. M. SHERWOOD.

We are glad to resume work again in this department of the REVIEW. The space at our command is brief, but we open the door only to such books as naturally attract the attention of ministers seeking inspiration and help in their calling. Even to this class we must pay our respects very briefly; yet we hope to give an intelligent idea of each work that passes under our notice.

A. C. Armstrong & Son. "Introduction to the Study of Philosophy," by J. H. W. Stucken-berg, D. D. Dr. Stucken-berg needs no introduction to the readers of THE HOMILETIC REVIEW. A critical student of the religious and philosophical thought of the day, he is specially qualified to write on the subject here treated. The title indicates the specific aim of the volume. It is not written for philosophers, but for students and others who desire to prepare themselves for philosophic pursuits. Still, maturer students will find it helpful as a review. It may serve to concentrate and crystallize the thoughts which have been confused and bewildered by the perplexing problems of philosophy, and by the conflict of different systems, and thus may help the student to a more intelligent and satisfactory start in philosophic research. The need of such a work has long been felt. We think the author has succeeded admirably in his purpose. His statement of the various problems is clear, and his hints for their solution leave nothing to be desired. The publishers have

brought out the book with good taste and judgment.

"The Training of the Twelve; or Passages out of the Gospels Exhibiting the Twelve Disciples of Jesus under Discipline for the Apostleship," by Alexander Balmain Bruce, D. D. Dr. Bruce is Professor of Apologetics and New Testament Exegesis in the Free Church College, Glasgow. This is the "fourth edition, revised and improved," showing that its merits are appreciated. The work possesses much homiletic value. Many of the most noted passages in the Gospels are discussed with marked ability, and no little light is shed upon them. It is really a grand work on a most important subject—a work full of "loving, wholesome, profound thoughts about the fundamentals of Christian faith and practice." It is a fine octavo.

The "Sermon Bible" is the general title of a series of volumes, 12 in all, which A. C. Armstrong & Son have announced. Two have already appeared. The work is unique in some particulars. It will interest ministers, and, if judiciously used, will be helpful to them. It is devoted to the sermon literature of the day. The author has been at great pains in the way of research and selection, giving great variety, and for the most part doing his work well. Under every text he gives: 1. Outlines of important sermons by eminent preachers, existing only in manuscript or periodicals, and thus inaccessible. 2. Less full outlines of sermons

which have appeared in volumes which are not well known or easily obtained. 3. References to or very brief outlines of sermons which appear in popular volumes such as are likely to be in a preacher's library. 4. Full references to theological treatises, commentaries, etc., where any help is given to the elucidation of the text.

"The Expositor's Bible," edited by Rev. W. Robertson Nicoll, is the general title of an important series of works in Biblical literature which Armstrong & Son have undertaken. The series will contain Expository Lectures on the Bible by eminent preachers and theologians of the day. While regard will be had to the latest results of scholarship, the volumes will be essentially popular and adapted to general readers. Six volumes will be published a year. Brought out in good style and offered very low. Several volumes have already been published.

*Robert Carter & Brothers.* "Gospel Sermons," By James McCosh, D.D., LL.D. The venerable Dr. McCosh is chiefly known for his philosophical writings, aside from his presidency of Princeton College. In both these spheres he has achieved a very enviable reputation. His occasional sermons, however, have evinced pulpit talent of a high order. The multitude of his friends will rejoice that he has yielded to the solicitation of his publishers and made a selection from his sermons—18 in all—for publication. The choice is made from "the many discourses delivered in Scotland, in Ulster, and to the students in Princeton College." The principle governing the selection is noteworthy. "I have selected those in which I have been enabled to proclaim most clearly the way of salvation." It is delightful to see this eminent Christian philosopher so simple, so practical, so spiritual, so thoroughly evangelical, in his exposition of the Scriptures. His sermons are models in their way. They may be studied with homiletic profit as well as read to spiritual edification.

"Christianity According to Christ." By John Monro Gibson. The author, now a prominent preacher in London, is favorably known in this country, having been for years a pastor in New York City. The work is not a treatise, but a series of related papers illustrative of the title. It might be classed under Apologetics. It is in the line of the trend of the best thinking of the day, namely, that Christ himself should occupy the foreground of the Christian evidences, and he contends that the Apostles were ruled by this fact in their preaching and writings. Dr. Gibson argues his main point with great clearness and logical force. Some of the chapters in the book have interested us greatly and spiritually refreshed us, particularly, "God Known in Christ" and "The Indwelling Spirit." We commend the work as a fresh and timely contribution both to Christian Apologetics and to practical Christianity.

"Bible Animals, and the Lessons Taught by

Them." By the late Rev. Richard Newton D.D. We have here the sermons in Dr. Newton's last course on "Bible Animals," which were found in his study after his death, and which are hereby published by his own dying request. It is his last work for the young, whose interest he took so profound an interest, and among whom his name is a household word. The volume is descriptive of the beasts and birds mentioned in the Bible, and their habits and characters are used to illustrate and enforce many of the teachings found in it. The work is characterized by that inimitable simplicity, sweetness, tact, and spiritual force which made him the prince of instructors to the young.

*Fords, Howard & Hulbert.* "Plymouth Pulpit."

By Henry Ward Beecher. 4 vols., 8vo, 1888. The last 3 vols. never before published in book form. This is the authorized edition of the sermons of this gifted man and popular preacher. We have here 101 discourses, on a great variety of topics, and all treated with that beauty of expression, wealth of illustration, and freedom of thought which characterized him as orator and preacher. The prayers, before and after sermon, are also given, and we always regarded these as touchingly simple, beautiful, and spiritual. Mr. Beecher's traits as a preacher, his wondrous gifts of genius and oratory, and his imperial power to sway an audience, whether he spoke from the pulpit or the platform, are well known and admitted the world over. Critics and the reading public have already formed their estimate of the man, the orator, and the preacher, and that estimate is not likely to be essentially changed. His printed sermons have been read more widely than those of any other preacher in this or any age. And yet we do not believe that they will hold a prominent place in the homiletic literature of the future. Their phenomenal popularity rests, in the main, on the personal and transient element which predominates in them, and this never insured immortality to a preacher or author. They lack the grit and the grip of a clear, positive scriptural theology, and hence will lose their power to fascinate and mold with the lapse of time and the fading out of remembrance of that magic personality which he possessed. Were it necessary, and had we the space, we should take exception to not a little of the theological teaching scattered through these sermons, as not in accordance with the Scriptures. Mr. Beecher's views of inspiration, of future punishment, of the nature of sin, and of man's essential sinfulness, though not as pronounced at this period of his life (from Sept., 1873, to Sept., 1875, during which period most of these sermons were preached) as at a later period, still permeated his whole ministry, and in our judgment essentially detracted from the value of his teachings as a religious guide.