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EDITORS:

ISAAC K. FUNK, D.D. | J. M. SHERWOOD, D.D.

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# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—“HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE ESSENTIAL DOCTRINES OF CHRISTIANITY?”

BY GEO. D. ARMSTRONG, D.D., NORFOLK, VA.

NO. IV.

THE “Higher Criticism,” as expounded by its “more advanced” advocates, assumes, as a fundamental principle, that Christianity, in the form in which it exists to-day, is the product of a purely natural development. As Darwin, in his hypothesis of the evolution of organic nature, admits that there may have been “some one or more primordial beings,” of the origin of which he does not undertake to give any account; so the advocates of the Higher Criticism seem to take for granted the existence of some germs of truth, which came, possibly, from God; but these furnished a mere starting-point for the purely natural evolution of all we now know as Christianity.

Professor Crawford H. Toy, of Harvard University, in his *History of the Religion of Israel*, writes:

“The facts that have come to our knowledge make it probable that all the ancient or national religions originated in the same way, and grew according to the same laws. The differences between them are the differences between the peoples to whom they belonged. Up to a certain point in their development they are all alike, and then they begin to show their local peculiarities. Of the earliest stage in the growth of Israel’s religion, the fetishistic, we know nothing; when we find them in Canaan, they are polytheists, like their neighbors—that is, they had separated the Deity from the objects of nature, and regarded these last as symbols of the Godhead. Thus, much of their religious career belongs to the general history of ancient religions. We are more interested in the succeeding development, which may be dated from the time of Samuel. In this we may note the two following stages: 1. There was a period of *conflict* between polytheism and monotheism, extending from Samuel to the Exile. . . . 2. There was the period of religious *law*—that is, the effort to order man’s life in accordance with the will of God.”—(*History of the Religion of Israel*, pp. 148, 149.)

Referring to the Scriptures, particularly the Pentateuch, he writes: “The Jews regarded it as *the Book*, the *Tora* (instruction on law), the founda-

tion and essence of their religion. But these five books were not written all at once; their composition extended over several centuries. From time to time the traditions of early times (Abraham's, Isaac's, and Jacob's) were committed to writing; this began as early as B. C. 800, or perhaps earlier. Then the accounts of the Creation and the first fortunes of the human race were probably learned from the Babylonians during the Exile; and all these stories were put together to form the book of Genesis. Similar traditions concerning the march from Egypt through the wilderness to Canaan constitute the historical part of Exodus and Numbers. At the same time collections of law were being made. About B. C. 750 or 800 some man wrote down a little law book, including in it the chief civil and religious laws of that time. More than a century later (B. C. 622), the legal part of Deuteronomy was composed. After this, other usages came into existence, and were set down in books. As the idea of the Temple-worship expanded, the priest would make new prescriptions. So, finally, the books of Leviticus and Numbers, and the account of the Tabernacle in Exodus, were written. Then some one—perhaps Ezra—brought all this material together, and the Pentateuch was formed. And, inasmuch as Moses was looked on as the great law-giver, all of it was ascribed to him.”—(*The History of the Religion of Israel*, pp. 90, 91.)

According to this account, Christianity and the Scriptures—which are a record of its history and doctrine—are purely human productions, and all immediate Divine interposition is thoroughly eliminated. Their inspiration, if admitted at all, is simply the inspiration of human genius: the Pentateuch is inspired in the same sense that Shakespeare's Hamlet is, and in no other. Christianity, in its present form, is the product of a natural development or evolution. Its history furnishes a complete parallel to that of the Origin of Species, as taught by Darwin and others.

Herbert Spencer, in his late work, “Progress, its Laws and Cause,” lays down, as a principle of the widest application, “That the law of organic progress is the law of all progress. Whether it be in the development of the earth, in the development of life upon its surface, in the development of society, of government, of manufactures, of commerce, of language, literature, science, art, this same evolution of the simple into the complex, through successive differentiations, holds throughout.”—(*Humboldt Library, Vol. II., p. 234.*) And, as he teaches in another part of his work, the evolution is a purely natural process.

Huxley gives expression to the same idea in the words:

“The constancy of the order of nature has become the dominant idea of modern thought. To persons familiar with the facts upon which that conception is based, and competent to estimate their significance, it has ceased to be conceivable that chance should have any place in the universe, or that events should depend upon any but the natural sequence of cause and effect. We have come to look upon the present as the child of the past, and as the parent of the future; and, as we have excluded chance from a place in the universe, so we ignore, even as a possibility, any interference with the order of nature.”—(*N. York Lectures on Evolution, Lect. I.*)

The “Higher Criticism,” as Dr. Toy interprets and applies its principles, would make the history of Christianity different in no impor-

tant particular from that of the "Origin of Species," according to Darwin, or the history of government, manufactures, commerce, language, etc., according to Spencer and Huxley. Their relation is that of parallel lines. They are each and every one, as they exist to-day, the products of a purely natural evolution.

Darwin published his "Origin of Species" in 1859. In the twenty-seven years which have since elapsed, evolutionists have found it necessary to modify the hypothesis as propounded by Darwin, in order to make it harmonize with facts which further investigation has brought to light. In this particular the fate of the hypothesis of evolution has been but that of almost every other hypothesis which has ever attained to the dignity of an accepted theory in the scientific world. Seldom or never has a theory appeared full-formed and complete at the beginning.

At an early date Huxley found it necessary to modify the original hypothesis in so far as its postulate of evolution by insensible gradations, and through long ages, was concerned, and to substitute therefor, at least in some instances, "saltative evolution," as it has been called; *i. e.*, evolution by leaps, great changes wrought at one and the same time. Later on he found a further modification of the original hypothesis necessary. In view of the geological fact that "certain existing species of animals show no distinct signs of modification or transformation, in the course of a lapse of time vastly greater than thirty thousand years," in his New York lectures, delivered in 1876, he writes:

"Facts of this kind are undoubtedly fatal to any form of the doctrine of evolution which postulates the supposition that there is any intrinsic necessity, on the part of animal forms which have once come into existence, to undergo continual modification; and they are distinctly opposed to any view which involves the belief that such modification as may occur must take place at the same rate in all the different types of animal and vegetable life. The facts as I have placed them before you, obviously, indirectly contradict any form of the hypothesis of evolution which stands in need of these two postulates."—(*Lect. II.*)

This second modification of the original hypothesis is far more serious than the first, inasmuch that it admits that the law of evolution is possibly not a universal law of nature.

A further modification of Darwin's original hypothesis has lately been proposed by Grant Allen, in his two very interesting volumes, "Vignettes from Nature" and "The Evolutionist at Large," republished in this country three or four years ago. Grant Allen is the only evolutionist, in so far as I know, who has ever attempted to carry this hypothesis with him out into the field, and apply it in detail, to explain the phenomena there presented, and then given the results of this attempt to the public.

One of the conclusions to which this attempt at a practical use of the hypothesis of evolution has led Grant Allen, I will give the reader in his own words. Referring to the woodrush, he writes :

"Our fields are full of such degenerate flowers, with green or brown corollas, sometimes carefully tucked out of the way of the stamens, so as hardly to be seen unless you pull them out on purpose; for, *contrary to the general belief, evolution does not by any means always or necessarily result in progress and improvement. Nay, the real fact is that by far the greater number of plants and animals are degenerate types—products of retrogression, rather than of any upward development.* Take it on the whole, evolution is always producing higher and still higher forms of life; but, at the same time, stragglers are always falling into the rear as the world marches onward, and learning how to get their livelihood in some new and disreputable manner, rendered possible by nature's latest achievements. The degraded types live lower lives, often at the expense of the higher, but they live on somehow; just as the evolution of man was followed by the evolution of some fifty new parasites, on purpose to feed upon him."—(*Vignettes from Nature, Art. II.*)

Respecting the crab, which he considers a degenerate lobster, Allen writes :

"The crab, on the other hand, lives on the sandy bottom, and walks about on its lesser legs, instead of swimming or darting through the water by blows of its tail, like the lobster, or the still more active prawn or shrimp. Hence, the crab's tail has dwindled away to a mere useless historic relic, while the most important muscles in its body are those seated in the network of shell just above its locomotive legs. In this case, again, it is clear that the appendage has disappeared because the owner had no further use for it. Indeed, if one looks through all nature, one will find the philosophy of tails eminently simple and utilitarian. Those animals that need them, evolve them; those animals that do not need them, never develop them; and those animals that have once had them, but no longer use them for practical purposes, retain a mere shrivelled rudiment, as a lingering reminiscence of their original habit."—(*The Evolutionist at Large, Art. VI.*)

According to Allen, it is this "lingering reminiscence"—this "historic relic" of a tail—which makes it clear that the crab is a degraded lobster.

This conclusion of Grant Allen, if it be accepted by scientists—and it seems to be supported by the same sort of evidence that other conclusions embodied in the hypothesis of genetic evolution are—will seriously modify that hypothesis. Evolution, in its latest phase, as this may be called, will be a very different thing from evolution as Darwin taught it. If retrogression is as frequent as upward development; if evolution downward from the lower end of the animal kingdom takes place as frequently and as rapidly as evolution upward from the upper end, as illustrated in the cotemporaneous evolution of man and the "fifty new parasites to feed upon him"—then the true starting-point of that kingdom is to be sought, not in "some one or more primordial forms," as Darwin taught; or some "low speck of protoplasmic matter," as Huxley supposes; but in some animal form halfway between the two extremities—some one of the lower Sauria, or higher fishes, if we take Darwin's evolutionary genealogy of man as our guide in determining this matter.

Whether such evolutionists as Huxley and Spencer will care much for the hypothesis in this, its latest phase, we do not know. Certain

it is, it can no longer be used for some of the purposes to which they have hitherto applied it.

Let us follow now the lead of these eminent scientists in our study of the evolution which the High Criticism, as expounded by Dr. Toy, postulates for the Christian religion. As Grant Allen has carried the hypothesis of genetic evolution out into the field, and used it to explain existing phenomena as they there presented themselves; and Huxley has taken it into the past to explain the phenomena of geological history—so let us take the hypothesis of the evolution of Christianity out into the world to-day and back into the past, as authentic history makes that past known to us, and use it to explain the facts which present themselves. It may be that we shall find that the hypothesis of the evolution of Christianity will be found to require as serious modifications as that of genetic evolution has.

Turning to the examination of the world, as it exists to-day, we find peoples in every possible condition as to religion, from the half-naked savages of Terra del Fuego, who seem to have little or no idea of God, and no religion, not even the fetishistic, to the highly civilized Christian peoples, who worship the one only true God, himself a spirit, and, therefore, to be worshipped in spirit and in truth. Respecting the Fuegians, Darwin tells us: "These poor wretches were stunted in their growth, their hideous faces bedaubed with white paint, their skins filthy and greasy, their hair entangled, their voices discordant, and their gestures violent. Viewing such men, one can hardly make one's self believe that they are fellow-creatures and inhabitants of the same world." In all this, the Fuegians do not stand alone among the peoples of the world. The Digger Indians of North America, the Weddas of Ceylon, and the natives of Van Diemen's Land, are little, if any, better off than they. How has this state of things come to exist? Have we in the Fuegians a specimen of primeval man? Have they existed as they now are for the many centuries during which man has been an inhabitant of the earth? If these questions be answered in the affirmative, we must modify this hypothesis of the evolution of religion as commonly stated—as Huxley has Darwin's original hypothesis of genetic evolution—and admit that evolution in religion is not a law of universal application—that there is no intrinsic necessity in man's nature by the evolution of religion. And then comes up the perplexing question: What has caused the evolution of religion in some peoples and not in others?

Turning now from our examination of the present to a study of the past, the fact at once arrests our attention, that none of the people of the world appear to remain long stationary. The Anglo-Saxon people of Great Britain and America for several centuries have been steadily advancing in a Christian civilization. This, on the one hand; and on the other, "Nothing in the Natural History of man can be

more certain than that, both morally and intellectually, and physically, he can, and he often does, sink from a higher to a lower level. This is true of man, both collectively and individually—of men and of societies of men. Some regions of the world are strewn with the monuments of civilizations which have passed away. Rude and barbarous tribes stare with wonder on the remains of temples, of which they cannot conceive the purpose, and of cities which are the dens of wild beasts.”—(*The Duke of Argyll's Primeval Man*, p. 156.) Respecting the Ancient Egyptians, M. Renouf writes: “It is incontestably true that the sublimest portions of the Egyptian religion are not the comparatively late results of a process of development, or elimination from the grosser. The sublimest portions are demonstrably ancient, and the last stage of the Egyptian religion, that known to the Greek and Latin writers, was by far the grossest and most corrupt.”—(*Hibbert Lectures*, p. 119.)

Here, then, we find in the religious world a state of things precisely similar to that which arrested the attention of Grant Allen in the natural world, and we see not how—if we adopt the hypothesis that the present is the product of a natural evolution from the past—we can escape a conclusion similar to that to which Allen comes, viz.: “That, contrary to the general belief, evolution in religion does not by any means always or necessarily result in progress and improvement. Nay, the real fact is, that by far the greater number of the existing religions of the world are degenerate types—products of retrogression, rather than of any upward development;” and the further conclusion seems inevitable—that the true starting-point of the evolution of religion is to be sought, not in the no-religion of the Fugeans, or the first glimmerings of fetishism of the Digger Indians, but somewhere about halfway between that and the fully developed Christianity of Great Britain and America. And then the perplexing question comes up, How did primeval man come into the possession of a half-developed Christianity?

The hypothesis of a purely natural development of religion in this form—and incontrovertible facts shut us up to its acceptance in this form, if we accept it at all—will hardly please such critics as Dr. Toy. Certain it is, it can no longer be used for the purpose of getting rid of a primeval revelation from God to man.

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## II.—SYMPOSIUM ON THE “NEW THEOLOGY.”

WHAT ARE ITS ESSENTIAL FEATURES? IS IT BETTER THAN THE OLD?

NO. V.

BY REV. J. B. HEARD, OF ENGLAND.

AUTHOR OF “OLD AND NEW THEOLOGY,” “TRIPARTITE NATURE OF MAN,” ETC.

“THE new chemistry has displaced the old. The New Theology is fighting for its life; and now comes the new political economy, and



asks that the science of that name, sometimes described as 'orthodox,' be required to show cause why it should not abdicate in favor of another claimant." This expression of a recent writer in *The Century* magazine describes the noteworthy fact that a battle between new and old is raging along the whole line of thought. In pure science we have two chemistries contrasted as new and old; in that mixed region, where science meets life, we have the old and the new political economy confronting each other.

In the same way we find the contrast of old and new running into theology. There is the new theology fighting for its life, as this writer describes it, and the old claiming, in the same way, to be "orthodox," simply because it is old.

We should begin by setting aside such question-begging phrases as "old" and "new." They prejudge the very point in question. After all said, neither novelty nor antiquity supply any just criterion of truth. Some minds are Athenian, and ever on the look-out for something new. Others are Asiatic in their reverence for the past; their laws must be like those of the Medes and Persians, which alter not.

But the temperament which is most averse to truth is that which, Tertullian-like, calls in prescription as the short and easy mode of disposing of a new opinion. It is enough that it is new, to lead them to pronounce that it cannot be true. The current tradition of the doctors of the Church was against it; therefore, it is out of court. This is that abuse of the argument of authority which the New Theology has most to fear from.

The true childish mind of the East, cradled in authority, rocked in a blind reverence for antiquity, may be passed by. It is as remote from the modern mind as the East is far from the West. But it is the keen and lawyer-like intellect of a Roman rhetorician, such as Tertullian, which we have to complain of.

It was this Veillot of his day, this self-chosen champion of orthodoxy, this layman, more cleric than the clericals, who set up authority as a bar to inquiry, and appealed to an antiquity of a century or so as a prescription against any aspect of truth with a fresher gloss of novelty than that which he held. "Tertullian," it has been well observed, "was a lawyer before his conversion to Christianity, and the legal attitude is everywhere apparent in his writings. He was always the advocate, holding, as it were, a brief for Christianity, as he understood it; not concerned so much for the truth as for overthrowing the adversaries that rose up against it. From this point of view, the Church's faith was its property, and the aim of heresy was to weaken the Church's sense of security arising from long possession. Hence the receipt of dealing with the heretics was the legal argument that the Church had a presumption in its favor, springing from long

and undisputed possession, which constituted its prescription against all new claimants. Or, to drop the figure, heresy is simply self-will, and is instigated by philosophy—the one source of evil against which the Church must always be on its guard.”

Never was the irony of events more striking than in the lapse of Tertullian himself into heresy. His Montanism is quite irreconcilable with an external Church authority, but it is another instance out of many of the falsehood of extremes.

The extreme subjectivity of his later opinions was a reaction against the hard, external view of the Church as the *malleus hæreticorum* which he had adopted in his earlier years. But the Tertullian temper passed on to others against whom this reproach of lapsing into heresy has never been cast. In Cyprian, who stood in much the same relation to Tertullian that Origen stood to Clement of Alexandria, the principle of submission to Church authority stood out in full-blown distinctness. Later still, in Augustin, we meet with the full maturity of the argument for authority and antiquity. With Donatists on one side, and Pelagians on the other, this great champion of Latin authority held no truce. They were outside the Church, and consequently beyond the pale of salvation. Whether as schismatics in discipline, like the Donatists, or doctrinal heretics, as the Pelagians, they were alike excluded from the visible Church.

The Latin Church, handing on in this way the traditions of the old Roman rule of authority, soon set up a different standard of orthodoxy from that of the Eastern Church. This is one of the well-known contrasts of Church history. The Greek Church was “orthodox”; the Latin “Catholic.” The two terms connote distinctions far deeper than they denote. The orthodox laid stress on true conceptions of the Person of Christ; the Catholics on the work of Christ in the redemption of mankind. “God was in Christ reconciling the world to himself.” The orthodox Church of the East laid stress on the first half of the text; the Catholic Church of the West on the latter half. Hence it is that all controversies in the East turned on the person of Christ; those of the West on the doctrines of grace.

It is unnecessary to pursue these contrasts further, as we have now reached the point where we may see how the old and new theologies diverge from each other.

What we mean by the Old Theology is all contained in the teaching known as Augustinian. This Old Theology is often identified with Paulinism, at one end of the chain of Church history, as it is with Calvinism at the other end. There is thus a sense in which Augustin may be said to link present and past together. Augustin reaches hands across the gulf of sixteen centuries which divides between Calvin and Paul. But it is easy to show, had we space for the discussion, that Augustinianism is as much a distorted version of

Paulinism, as Calvinism is, in its turn, of Augustinianism. As theology is the scientific or formal expression of a spiritual truth, so it borrows the form in which its conceptions are cast from the ruling ideas of the age in which it grows. Hence it is that the Latin fathers are uniformly forensic; their theology being a transcript of Roman conceptions of jurisprudence.

The God of the West is a governmental God. He is, in His essence, transcendent over the universe, which He governs and upholds by general laws, which are not so much the expression of His Being as the manifestation of His will. To the East, on the other hand, God is immanent in the world; and life and all its forms are the successive manifestation of His Being. "In Him was life, and the life was the light of men." This is the true ground of the Incarnation—its "sufficient reason," as Leibnitz would call it—in the preparation of the Gospel, or the successive manifestations of the Logos up the ascending scale of creation from the monad to man.

To the West, on the other hand, the Incarnation was only a means to an end. It was the condition of redemption, and so it is argued out in "*Cur Deus Homo*" of Anselm. But in the East the Incarnation was the end itself, the climax, of many successive manifestations of the Logos in nature and in man.

It is these contrasts between East and West which explain what we mean by the distinction between "Old and New Theology." The phrase Old and New is misleading, as it overlooks the fact that, behind the old, there is a theology older still. What we describe as New Theology is nothing more than a reaction against a reaction. We might employ the argument of Horace, who asked, in his day, what was the exact age which gave antiquity to a poem, and so exalted it into a classic, "*excludat jurgia finis*." If tested in this way by the calendar, what we now call the Old Theology was a novelty in the fifth century. If we take the one as Alexandrian and the other as Augustinian, the so-called "New" Theology is at least two centuries more primitive. We have to thank Professor Allen, in his Bohlen Lectures on the "Continuity of Christian Thought," for bringing this point out into full distinctness. The soundest German thinkers tell us that in Philosophy "we must get back to Kant"; so we join with Professor Allen in saying we must get back to Clement and Origen as the true teachers of a theology which is at once more primitive, and also more abreast of the best thoughts of our age.

In this sense, "Professor Allen's work on the "Continuity of Christian Thought" is the most solid contribution to the settlement of a dispute between Old and New Theology, which to some seems trivial, since it turns apparently on a question of priority. If this were all, we should not care to circulate such question-begging epithets as new and old. We should confine ourselves to the single

point, Which of the two is the truest transcript of the Divine mind, as revealed to apostles and prophets? But it is some satisfaction to know that, tested even by the claims of antiquity, the immanent theology of the Alexandrian school is both older in itself, and also nearer to apostolic teaching, than the current theology of the West, which, dating from Tertullian and Cyprian, reached its fullest development in the writings of Augustin. The more explicitly we draw out the details of Alexandrian theology, the more fully it harmonizes with what is now known as the New Theology. Both set out from the same starting-point of a God immanent in the universe; and this immanence of Deity is the ground of our belief in the Incarnation, and the only rational solution of an otherwise insoluble mystery—the indwelling of Godhead in manhood in the Person of Christ.

It is here, too, that the true reconciling point is to be sought between science and faith.

The last word of modern science is that God is not a God far off, but very near. He is the *anima mundi*, the *natura naturans*, the formative principle, which all we call matter is the form, and mind the force by which that form takes shape. *Licht, Leben, Liebe*, which was Herder's triad, is the scale of three successive manifestations of God. As Light, God is the fountain of force in the inorganic world; as Life, God is the source of organism and growth; as Love, God is the spring of self-conscious beings, who can lose their life only to find it in another, which is the mystery of love. This is the ascending scale of science, which rises from nature to person, and there, when it reaches personality and will, returns back to God; since "to know God, this is eternal life." The best thought of our age is thus Monist, not Dualist. It sees in light, life, love, only successive manifestations of the one God, as he passes up from nature to person, from matter to mind, from blind force to self-conscious will, which reaches its manifestation in the seraph cry, "Holy, holy, holy!"

The New Theology, then, whose starting-point is the immanence of God in the universe, has these two points in its favor. In the first place, it is only new in the sense that as the old truth which was from the beginning, but which seems new because it is strange to those who have been trained up under another class of ruling ideas.

It is substantially the theology of the second and third centuries, though not of the fourteen centuries during which Augustin has reigned without a rival throughout the whole West. In the next place, this theology, which we describe as Alexandrian, corresponds with the best and deepest thoughts of the age we live in. We do not say (for this would be to promise too much) that it offers a final concordat between reason and faith. But we do maintain that the last word of science and the first word of faith correspond when both set out from a common conception of God. Science may be agnostic in

declining to define its conceptions of the *anima mundi*, whether this is a person or only a process. But on one point science insists on laying stress—that creationism, in the bald, external sense, is an out-of-date conception. *Ab ovo omnia*: all life from a germ, and all growth from within, by evolution, or any other phrase we choose to employ—these are the axioms on which science insists.

The dynamical conception of unfolding, under power inherent in itself, not the mechanical conception of a world fashioned from without by a designing hand,—this is what physiology lays stress on as its only revealing of the earth's story from the beginning. Now, what is this but the teaching of the old Book that God is spirit, and, as such, informs and fills all things with Himself.

The world thus exists as a thought of God, but it is a thought which, unlike the Hindu cosmogony, which is entirely subjective, cannot sink back into nothingness, as if, when God awakes, behold! it was a dream.

Matter and mind are thus not two, but one, since what we call matter is only the expression of some force in action which, in the last resort of all, is an outcome of mind. This unbelief is the spiritual philosophy of our day, and it is that which the best leaders of modern thought now recognize as the meeting-point where physics rises up into metaphysics, or *prima philosophia*.

But this is only what the New Theology sets out with as its best and devotest conception of God. The Old Theology subsumed a basis of Theism, on which it set up a superstructure of supernatural religion. But the supernatural, on such foundations of Deism, has come crumbling about the ears of the old school of divines. It was shaken by the battering-ram of Kant's "Kritik of Reason," and modern science has made short work of its old arguments for miracles or occasional interruptions of the usual sequences of nature. With these difficulties to face, theology must reconstruct itself, or it is doomed to perish. It is vain to say, as some modern apologists do, that faith and reason can agree to a partition of the field of thought; and with a few sacred reserves of faith, all miracles, all past reason, may fairly claim its own in the modern world, and make a clean sweep of all assertions of the supernatural since the apostles fell asleep. This *caput mortuum* of historical Christianity, which lasted on to the age of Paley, is now given up by all; and we must choose new ground, or renounce all hope of reconciling reason and faith.

But we need not despair. The ground of a new readjustment of the long-standing conflict between reason and faith may be sought in the New Theology. We look around, and see that there must be some *numen*, some Power, outside and above us, which makes for righteousness. But what is this *numen*? and, above all, what is his *nomen*? Can we be conscious of Him at all? or must we stand for-

ever beside some altar to some unknown God, ignorantly worshipping what we know not? It is at this point that Faith reaches out a helping hand to our fainting reason. We look in, and are conscious of personality; and we reflect that, if we have wills, the *numen*, too, must have a will. In a word, He must be a Person; and so we rise to the thought of the Greek hymn, that "we, too, are His offspring." This is the argument of the New Theology, which lays stress on the intuition of Godhead contained in the spiritual faculty of man. Now, it is a satisfaction to know that this so-called New Theology is substantially the old ante-Augustinian theology of the undivided East and West. It is even that which Augustin himself taught in his earlier writings, after his conversion, and before he had soured his temper by over-much controversy, right and left, with Devotists and Pelagians. Into these we need not enter. Mr. Allen, in his "Continuity of Christian Thought," has set this point in a clear light, and shows how great a loss it was to the Christian Church; and in this sense the greatest of Church fathers fell into the same fault as Edmund Burke, and "narrowed his mind, and to party gave up what was meant for mankind."

Our waning space warns us to be brief, but we cannot conclude without pointing out that half the objections to the phrase "New Theology" would disappear, if we could only realize what a departure it was from the simplicity of the truth as it is in Jesus, when the Church developed, as it did soon after the third century, into a hierarchy, with a sacramental system, a peculiar doctrine of grace, and the whole apparatus of the whole supernatural overlaid, or what, by disparagement, was called nature.

A few phrases in the Pauline Epistles, such as "election," satisfaction, original or birth-sin, and eternal judgment, are made the bases of an elaborate theology, based on certain judicial conceptions, which were of Latin growth, and foreign altogether to the Hellenic, and much more to the Hebraic, conceptions of God. As soon as a wholesome skepticism of Augustinian theology, as a whole, has begun to do its work, earnest minds, who do not mean to part with their faith in Christ as "the Way, the Truth, and the Life," will look out for something to put in its stead, and then, looking back, they will see the Alexandrian theology; and, looking forward, they will see what is now known as the New Theology, and, making a synthesis of the two, they will find that it meets their spiritual needs.

This is all that we have aimed at doing. The writer of these remarks, in sitting down to sketch a constructive critique of Old and New Theology, was prompted to do so by the suggestive remark of the Rev. T. Munger, in the Introduction to his volume of sermons on the "Freedom of Faith."

Mr. Munger observes that he uses the phrase "New Theology"

simply as one of convenience, disclaiming for it any real propriety, and even denying its appropriateness. Mr. Munger asserts, as we do, that this New Theology is the old truth as it was from the beginning, and that the more we go to the fountain-head the more we fall in with the teaching in harmony with it. But it was reserved to Professor Allen, in his Bohlen Lectures, to work out this thought in detail and to show how far the Augustinian was the New Theology of the fourth century, and strange, if not repulsive, to the Greek fathers in general.

This strengthens our argument, so far, that we are ready to rest our case on this point of correspondence between the New Theology of our day and the theology of the entire East, down to the time of the Fourth General Council. After that date the current becomes turbid both in East and West. The fair fame of Origen, the greatest perhaps of the Alexandrian School, was darkened by the hateful taint of heresy, and so we may say that the dead hand of traditional dogmatism lays on the Church like a nightmare of ten centuries; nor did the Reformation itself break the yoke of Traditionalism. It needed the Deistic reaction from dominant Calvinism to rouse men's minds to the need of reform in the very structure of Theology. This has come at last. Though Swedenborgianism, Transcendentalism, and other irregular phases of thought are now feeling their way back and along paths where old and new Theology are seen to converge. In this reconciliation of present and past many minds are combining, and the writer of these remarks, an English clergyman, will feel it an honor to co-operate with American brethren towards so good an end. It will be another instance—not by any means the first in history—to prove that “blood is thicker than water;” and that the Anglo-Saxon race on both sides of the ocean, as they combine together towards some common spiritual end, are able to present a front to error, and to “look fresh as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.”

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### III.—CONCERNING MINISTERS' VACATIONS.

BY LEONARD WOOLSEY BACON, D.D.

DOUBTLESS, as things now are, ministers' vacations must needs be. But, if necessary, they are a necessary evil. The pastor whose delight is in his labor looks forward to the approaching month of rest with like feeling to that with which the eager student, warned by drooping eyelids and failing attention, watches the pointer moving on to “the inevitable hour” of bed-time; and wonders why it is that vacations should be looked upon nowadays as a universal necessity, when, in the days of our grandfathers, the very word vacation was only a word for school-boys.

That useful functionary, the social satirist, makes himself and the rest of us merry, with each returning season, over the fashion, so nearly grown to be universal, according to which it is reckoned incompatible with modern civilization to live the year round in one's own home. We laugh at his delineations with pen and pencil of the "small miseries" to which people subject themselves in the pursuit of recreation and comfort;—we laugh, and then do likewise as soon as the summer comes again. When, in spite of ridicule and inconvenience and expense, a fashion becomes thus universal and persistent, it is not to be explained by merely saying, "It is the fashion." There must be reason under it. And the reason in this case is not far to seek.

Our grandfathers in the ministry lived and labored to hearty old age without vacation from January to December. When they were settled, the churches were built without lecture-rooms or Sunday-school rooms, and had no conveniences for lighting. "Evening meetings" were an exceptional novelty, introduced in revivals; and Sunday-schools were just beginning, commonly with small agency on the minister's part. The routine of the minister's duty consisted in his two services in the middle of Sunday, and his parish visitation. If the people were not content with these, they had Moses and the prophets. What special duties came upon him in connection with ordinations, councils, presbyteries, conferences, and the like, or with the then fresh, but now obsolete, interest in "May meetings" at Boston or New York, were duties which enforced occasional rest and recreation of the most effective and enjoyable sort—the sort that comes incidentally to religious work, and is clear of all consciousness of voluntary idleness. The discharge of these duties involved long sleigh or buggy rides across country, with mild attendant festivities; or perhaps stage-coach journeys lasting from day to day, such as it is the highest attainment of modern luxury to imitate with "Tally-ho" and four-in-hand. On the whole, clerical life in the olden time was not altogether a dull and grinding routine, even without vacations.

The change that has overtaken the life of the minister has come in like degree to his flock. A lawyer whose sudden death from overwork, a quarter of a century ago, quenched the most shining light of the New York bar—I mean William Curtis Noyes—remarked to me on this change in his own profession: "Formerly," he said, "a lawyer having a case before the Supreme Court would get on his horse and take a three days' ride up the bank of the Hudson to Albany, and return in the same fashion when the case was concluded, and settle down to work refreshed by the trip. Now he stuffs the papers into his satchel, studies his brief on the express-train, and when he has argued the case, takes the night-boat, and is in his office the next morning. So he gets no rest from his business unless he systematic-



ally and resolutely makes a point of taking it." And what is true of this business is true, in greater or less degree, of others. The general change in habits and methods of business through all the more comfortable classes of society has fixed the summer vacation as a permanent institution, the visible monuments of which are to be found, in part, in the unbroken line of wooden towns and villages which stretches along the New Jersey coast from Sandy Hook to Barnegat Light. Partly because it is the fashion in society, and partly for the same good reasons which have established the fashion in other businesses, it is the fashion to take vacations in the ministry of the gospel.

Now, as in the case of every such social institution which has grown up rapidly and without deliberation and concert, this institution finds itself out of adjustment, at some points, with various interests, and working with a certain amount of friction and waste. This would be regarded by some persons as a very inadequate statement of the case against the existing usage of ministers' vacations; for there are those, and much more in number and weight than the average clergyman is at all aware of, whose more or less suppressed charge against the prevailing fashion is not that of loss of economy, or lack of use, but the distinct and positive charge of abuse, and scandal, and sin. And there are others yet who go so far as, in their own minds, to trace the alleged abuses and scandals to a source in theological error and misreading of the Scriptures.

I wonder whether there is any one misinterpreted text that has done more mischief than that word of the Lord in Matthew xvi: 26: "What shall it profit a man if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?"—from which is deduced that shockingly unchristian doctrine, the very opposite of the one intended by the Master, that the supreme object of one's pursuit should be to secure the salvation of his soul. It enters into prayers, and hymns, and sermons, and infects the very texture of the spiritual life, turning the light that is in us into darkness. The real lesson that our Lord is teaching in that text is, not that we should be eager to save our souls, but that, priceless as they are, we should be willing to lose our souls, and leave the care of them wholly to Him, while we devote ourselves to His reign and righteousness. But, nevertheless, the misconception has got itself rooted in the mind of Christendom through all these centuries, and has affected its church-life as well as its individual life. If it is each man's "charge to keep," to "save his never-dying soul," what is a church but a co-operative association of self-savers? and what is the minister of the church but the man employed by this co-operative association to promote their joint and several advantage? We have made splendid advancement in clearness and definiteness of view, by which we are able to put away the errors of the early ascetics who practiced self-denial and macera-

tion for its own sake; and of the later mystics who would fain have burned up the glories of heaven and quenched the fires of hell, that men might serve God for naught; and of the modern Hopkinsians, who studied to be "willing to be damned for the glory of God." But, after all, it is not absolutely plain that our contemporary Christianity would be so very much worse off for an infusion of the exalted spirit of disinterested benevolence of the Hopkinsians and the mystic pietists, and of the delight in self-denial and suffering for righteousness' sake with which (however extravagant its manifestations) the early martyrs and hermits sought to "attain to the fellowship of Christ's sufferings." We should be no worse off with a little more of the chivalrous and heroic element in our modern clergy. The world may pretend to make game of it, and judicious ecclesiastics and religious editors may find it very reprehensible, when two young men, longing for the privilege of some great self-sacrifice for the service of Christ in the person of his poor, ask the church to witness their public vow of consecration to celibacy and poverty and a life among the degraded whom they seek to serve and win. We may comment and criticise; but, when all is done, the feeling lies deep in the hearts of men that, in some shape or other, we need to see a larger manifestation of this spirit of self-sacrifice in the church of our day, and pre-eminently in its ministry. We do hear, indeed, not a little of the privations and sacrifices of the ministry; but it is most commonly in the grumbling pages of the voluminous "Shady-side" literature, or in complaints of a diminution of the clergy, which is to be remedied by larger salaries and life-insurance. Such arguments are a painful reminder of those last days of the civil war when the heroic ardor that loved hardship and peril and exposure for the country's sake was spent, and the thinned ranks were filled with mercenaries at a thumping bounty of so much a head.

"If the light that is in you be darkness, how great is that darkness!" When religion itself is turned into a principle of selfishness, how great is that selfishness, and how pervading! Is it any wonder that when it is inculcated as the supreme duty of a man to "save his never-dying soul," and the Christian congregation gets to be an association for mutual aid in saving the associated souls, the duty of the minister should come to be regarded as a contract obligation between himself and the association, first, to do his utmost for their spiritual benefit, and then to take precious care of his own health and strength for their future advantage? It is not to be expected that the abuses that disclose themselves to the public eye, in the existing habits of the clergy in the matter of vacations, will be radically corrected until low and debasing conceptions of the Christian life, and of the Church, and of the mission of the Christian minister, are eradicated from men's minds.

The most conspicuous and scandalous of these abuses is the simultaneous desertion of the great towns, at the approach of the hot and sickly season, by almost the entire local Protestant clergy. The nature of this desertion was first impressed upon my mind in a letter, some thirty years ago, from a young physician whose professional and official duties detained him in an extreme Southern city through a yellow-fever season. In his convalescence from the epidemic, he wrote that, at the first appearance of the fever, every Protestant minister in the town had hurried away to a healthier region; but, he added, he did not envy them their feelings when, returning with the first frost, they should look upon three black crosses erected in front of the cathedral to the honor of three of the Roman Catholic clergy who had died bravely at their post of service. This incident is strongly marked in its circumstances; but it is not substantially different from the thing that takes place from year to year, to the open shame of the Protestant clergy, in American cities and large towns generally.

But, on the whole, the fact is not quite so discreditable to our American Protestant Christianity as the explanations and excuses that are offered for it, and the *naïf* unconsciousness with which they are presented. "My people allow me six weeks"—or eight, or ten, as the case may be (the social status of the church being partly gauged by the length of its off-season); as if the duty of a minister of Jesus Christ was exactly defined by the terms of a contract with a "party of the second part"! "Everybody is out of town at this season; if I was to go back, I should find nobody there"—meaning that, instead of 100,000 people in his town, there are 95,000, or perhaps 90,000, and these the people most needing to be made to feel that their nearest and most constant friend is the minister of Christ! "The people that are left in town are not in my parish"—meaning, not that they do not live on back streets within a stone's throw of his church and parsonage, but that they have no connection with the corporation with whom he is under contract—meaning, that he understands his function to be that of private chaplain to a religious club! "I believe it is a wise economy of my life and strength and ability to labor, to take good care of myself, and give myself a good long rest every summer"—as if we had no faith in that word of the Lord that the wise economy of life, the best way of saving the life, was to lose it, and that the most wasteful use of life was to use it in taking good care of one's self!—as if the Christian community were not aching in its bones to see some example, not of judicious self-preservation, but of generous recklessness of safety and self-interest on the part of these preachers of the gospel of unreserved self-abnegation, and of heroic, chivalrous devotion to the service of the Master who "pleased not himself"!

For the second scandal of the vacation usage, as it generally prevails, is this: that it tends to widen, deepen, and fix the impression that ministers of the gospel are a self-indulgent class of people. I do not believe that this impression (which certainly prevails more widely than ministers generally are aware) is just. The ministry as a profession undoubtedly is infested to a considerable extent with cowards and shirks and self-seekers. But it is constantly dropping them out of active service. The actual working clergy of America, as known to me by an experience beginning with my earliest memory, is, by every measurement, a noble class of men. But the clergy appears to the average man of the world, on vacation, in by no means a heroic aspect. At many of the idlest of summer resorts, there is no one profession so multitudinously represented as that of the men who are supposed to be officially burning with zeal for the rescue of a dying world; and there is no smaller small-talk talked, and no lazier dawdling done, by any than is done by them. Is it strange that men should sometimes wonder why and how it is that the clergy, as a class, as seen from the watering-place point of view, should seem to have so much more time for lounging than the physicians as a class, or the lawyers as a class? Any change of the habits of the profession which should tend to correct this impression, so far as it is unjust, would be a most desirable change.

But, as I have already remarked, the thorough reform of such leaf-and-twigs abuses is not to be expected without a root-and-branch correction of the ingrained theological errors in which they involve themselves. When it comes to be understood and inwardly felt that the motive of the Christian life is not to save one's soul; that a Christian Church is not a mutual benefit association of self-savers; that the function of the minister of Christ is not that of the private chaplain of a religious club to help them get their souls saved; then we shall see the rapid germination and growth and fructifying of a true Christian church-life. The activity of the church will no longer revolve in a wabbling ellipse around the two false centres of congregationalism and sectarianism; but there will begin to be felt, and to enter into the very fibre of each man's religious life, the New Testament idea of the unity of the Christian people in one commonwealth; that whatever their divisions into congregations, and whatever the affiliations of the several congregations with sectarian leagues extending into other communities, the Christian people in any one community are one church, the common interests of which are the interests of each member, and pre-eminently of each minister; that whatever special duty the individual minister may owe to his particular congregation in that town, and whatever allegiance he may conceive himself to owe to his sect outside of the town, a paramount duty and allegiance are due to the whole estate of Christ's Church in

that town where his work is appointed. And this allegiance will not be the less affectionate and loyal for his recognizing that the one church is sorely suffering for lack of unity of organization, and that even its unity of spirit in the bond of peace is often sadly infringed and impaired. Into the depth of the minister's heart will settle not only the consciousness of his several responsibility for his own little fold of the flock, but also the larger consciousness of his undivided share of the common responsibility of the whole college of the Christian ministers of the town for the spiritual care of the whole population. And when, one after another, these ministers begin to apprehend the oneness of the town-church, and the common and united responsibility of its collegued ministry, the question how to provide for periods of necessary rest for individual ministers, without the shameful abandonment of the whole field by the whole body of ministers at once, is one that will adjust itself, in one good way or another, without any very strenuous effort of ingenuity. Probably, however, it will not be by a scramble to see which will get out of town first when the hot weather begins. More likely it will be on the principle of certain maxims which are said to have been much in vogue in the primitive Church before the American idea of competitive Christianity had been introduced—such maxims as, "He that is strong, let him bear the infirmities of the weak"; "He that will be greatest among you, let him be the servant of all." Why should this be deemed impossible to the Spirit of Christ? That which is practiced in the Catholic Church, is it impracticable in the Church Catholic? What has been achieved in the Church of Rome by the force of a noble discipline, shall it be reckoned beyond the reach of Christian love and duty elsewhere?

If ever the sense of allegiance to "the holy catholic church, the communion of saints," should overgrow, among American Christians, the mean passions of congregational competition and sectarian loyalty, the practical advantages in the economy of our church-life would be immense. The diversity of gifts in the ministry would find diverse employment; and the very repose and recreation of the pastors would give exercise to new activities. Exchanges would be systematically organized (this might be, and ought to be, even now) between the hills and the sea-shore, between the country and the city, and between countries on either side of the sea, from which all parties should return to their habitual work not only rested, but refreshed, stimulated by change of labor (which, says Lord Bacon, is rest for the mind), and with knowledge, hope, and charity all expanded and confirmed.

#### IV.—PREPARATION FOR THE SACRED MINISTRY ; \* AN OLD-WORLD VIEW OF THE MATTER.

BY PROF. ORELLI, OF BÂLE, SWITZERLAND.

(Translated by Prof. Benjamin B. Warfield.)

BEFORE speaking of the preparation for the evangelical ministry, it is important to settle well in what this office consists. We cannot better express it than by citing this declaration of the Saviour to His disciples (Acts i: 8): "You shall serve me as witnesses . . . unto the extremities of the earth." This living witness borne to Jesus Christ was necessary then to found the Christian Church; it continues necessary in our days, and not only among the heathen, but also in Christian lands. It is necessary that Christ have witnesses, because his Gospel is a thing that is not universally known and received in the world. Now, in this capacity, as witness, the preacher of the Gospel is something wholly different from a speaking-trumpet of the Church, as the Roman Catholics pretend. Everybody knows, indeed, that among the Romanists the Priest is far less the witness of the Savior than the organ and servant of the Church which he serves.

A similar error is sometimes found in the bosom of contemporary Protestantism. Not that its promotors attach great importance to the doctrine of the Church, seeing that they reject in general every confession of faith; but you see them, believers, half-believers, and unbelievers alike, attribute to their own communion the possession of pure truth. As if they had, themselves, the monopoly of the eternal truth; as if the preacher had nothing better to do than to bring to expression the religious ideas which have become those of the largest number of his hearers! Strange pretension this!—seeing that the Church of the present, or that of the future, is no more infallible than that of the past has been. The Christian minister who is satisfied, in any sort, with serving as echo for the religious ideas of his time, will be a reed shaken by the wind. In our day, and more than ever, the Lord says with emphasis to his ministers: "You shall serve *me* as witnesses, for *without me* you can do nothing."

We all feel how necessary it is to-day to bear a living witness to the Christ who, crucified for us, has certainly risen again for our justification, and will return in the glory of His Father. Well, let us learn to recognize the fact that the Divine power of this truth is

\* [This address was delivered by Prof. Orelli at the Fourteenth Assembly of the "Swiss Evangelical Union," which met at the Alpine town of Coire, on the 22d and 23d of September, 1855. Some months afterwards it was published, and a copy of it was sent to me by a warm-hearted Christian professor at Lausanne. On reading it, it went to my heart, as a teacher of theology, and I at once desired to see it circulated among our American pastors and theological students. In two ways it appears to me to have a valuable message for us. It helps us to see the trials and the strong strivings for the purity of the faith of our brethren in other lands. And it enables us, above all, to feel the unity of Christianity everywhere. How little of what is here said in the mountains of Switzerland requires the slightest modification before it is applied to our own most urgent needs in the broad spaces of this Western Continent. May God, both there and here, send forth laborers into his harvest after his own heart!—B. B. W.]

little known even in the bosom of our evangelical reformed churches. It remains a stranger to the greater number; and even those who possess this very holy faith need to be established in it without cessation by the witness of the Word and of the Spirit of God. It is precisely this that the preachers of the gospel ought to do. They are, as our fathers of the Reformation already expressed it, "the ministers" or servants "of the Word of God" (*Verbi divini ministri*), engaged in the service of the Church, and not the servants of the Church, with the mission of speaking in its name.

To-day, the Divine Word is not communicated by immediate inspiration to him who is its minister, for this Word is found complete in Sacred Scripture. It is, therefore, from this fountain that each one ought to draw who wishes to be a witness of Christ; and hence results his duty to prepare himself, *by special studies*, to fulfil this excellent office. The Apostles could dispense with such a preparation, because their mission was nothing but the announcing of what they "had seen with their eyes, and heard with their ears, concerning the Word of life." It was enough for them to receive the Holy Spirit in order to understand and know how to proclaim the things of which they were witnesses. But in our days it is otherwise. The witness borne to Jesus Christ is connected with a historical revelation, from which we are separated by long centuries, and which is found set forth for us in documents in a language which is not ours. To be in a situation to draw from this fountain, there is, therefore, necessary for the preacher a linguistic and historical preparation sufficiently serious. No doubt there exist certain ministers of the Word who do not absolutely need such a preparation (this is the case, for example, with the superintendents in our Sunday-schools). It can also occur that Christians of little education receive from the Lord gifts that peculiarly fit them for becoming witnesses to the truth which saves souls; but these are exceptional cases. So soon as it is wished to erect the exception into the rule, and to neglect the scientific preparation of preachers, the Church is exposed to great dangers; instead of making known to the faithful the true contents of Holy Scripture, the preachers will attribute to it everything which they would like to see in it. Is it not sufficiently demonstrated that the arbitrary interpretation of pious ignorance is not less dangerous and calamitous than the cold rationalism of certain scholars? We maintain, therefore, the absolute necessity of *theological studies* for the future minister of the Word of God.

This theological preparation ought to be preceded by more general studies; by what is called "the Humanities." In this direction the present demands are truly enormous. Very often the State requires of the future theologians studies superior to those which it imposes on professors, on jurists, on physicians, etc. This is a witness borne to the

high mission of pastors, who ought to be apt in conducting the people to the knowledge of the most elevated truths. We do not complain of this state of things. We remember that the Renaissance of learning preceded the Reformation; that it is impossible to fruitfully study the Bible without philosophical knowledge; impossible to understand Christianity and its mission in the world without possessing a certain historical, philosophical and literary knowledge. Nevertheless, we must know how to proclaim very loudly in these days that the vocation of the pastor does not consist in propagating the science and civilization of the age. What he ought to carry to souls is a treasure which is not of this world; things which philosophy has not been able to discover, which history has not been able naturally to engender; which no national literature has been able to produce; things "which no eye has seen, which no ear has heard, and which have not entered into the heart of man."

*Philosophy*, we agree, is very useful to the young theologian. It is, with mathematics, an excellent gymnastic for the mind, and it teaches the art of orderly thinking. Moreover, it has in all times exercised an influence, often very real, on Christian theology, such that one is not able to understand the development of the one without being *au courant* of the progress of the other. Nevertheless, it would be a gross error to imagine that philosophy can furnish to the preacher the contents of his preaching; and far be it from us to think that any system of worldly wisdom can ever serve as touchstone for the infinite truths which are inscribed in the Word of God.

Whatever may be the usefulness of humanistic studies for the future minister of the Gospel, it is to be regretted that entrance into the ministry becomes sometimes impossible for workers very well qualified, and that for the sole reason that their certificates of preliminary studies are not perfectly regular. In Germany, a certain breadth is used in this matter, when the needs of the Church demand it, and when the candidate is one who furnishes real safeguards. In the Concordate-Cantons of German Switzerland the rule allows no exception, and it very often results that a parish remains long without a pastor because it can find no pastor marked with the philosophical seal. The School for Preachers at Bâle has precisely for its object the preparation for the sacred ministry of young men who have not completed all the philosophical and literary studies demanded at the University. The results obtained by this school are excellent; and, if the ecclesiastical authorities knew how to use a little breadth, this seminary could furnish excellent spiritual conductors to more than one parish, which suffers from "hunger and thirst for hearing the Word of the Eternal."

Let us speak now of the *theological studies, properly so-called*. At the head of these studies we place *biblical theology*, comprising exegesis or interpretation of the texts, biblical history, knowledge of



the sacred books, of their contents, their origin, etc. In this regard, the study of the Old Testament is no less necessary than that of the New, for no one thoroughly understands the Greek of the New Testament if he is not versed in the language of the Old. If it is a matter, for example, of understanding the signification of expressions of the first importance, such as these: "The Kingdom of God," "the Kingdom of Heaven," neither Plato nor Xenophon can give satisfactory solutions. In the Old Testament only have these fundamental ideas their roots. Without these deep roots the doctrine of Christ will be as if suspended in the air, and easy to pervert. Without doubt, the revelation of the New Testament is more complete than that of the Old; but, in truth, one cannot be absolutely separated from the other. It is, therefore, a singular way of honoring the Divine Master to say, as some theologians do, that His Word alone has authority for the Christian conscience, and that the Old Testament has had its time. As if Christ Himself had not bowed before the authority of the Old Revelation! And as if He did not say, through His disciple, St. Paul: "All the Scripture, inspired by God, is useful for teaching, for convincing, for correcting, and for instructing in righteousness."

To obtain thorough possession of the contents of the Scriptures, solid philological and historical studies are necessary. No theologian will complain of this work, since it consists of dipping up and drinking from the sole fountain of Christian truth. "Exegesis," says Professor Zetzschwitz, "ought to be the first love of the theologian, and he ought to remain faithful to this love." Our Concordate-Cantons justify this way of looking at the matter by demanding of the candidates a very profound knowledge of Scripture. But as to *sacred criticism*, which has been accused, often rightly, of consuming for nothing the time and strength of the theologian, what must we think of it? Perhaps Professor Delitzsch (of Leipzig) is right when he considers it "the hypertrophied liver of our modern theology." A relative calm reigns to-day in the criticism of the New Testament. The storm raised by Professor Baur (of Tübingen) has sunk into quiet; but the impetuous waves of criticism assail all the more the books of the Old Testament.

A science, which boasts of being exact, pretends that certain narratives of the Pentateuch were the compositions of a political tendency; that the oracles of the prophets were the product of narrow views inspired by party politics; that the law of Moses was invented as an after-thought by a sacerdotal caste. In the presence of these rash assertions, the task of a professor of theology is not easy. He must initiate his students, who, as yet, know the Word of God only imperfectly, into difficult researches, into arduous discussions upon the origin of the sacred books. At the same time, he must put them on their guard against scepticism and the premature results of modern

investigations. Would it not be best to keep silent upon these questions, on which only a small number are capable of judging with sure knowledge? No; such a silence is impossible. If the professor is silent in his chair, the young men will not escape the influence of that disordered and often ignorant criticism that dominates contemporary thought. Moreover, sacred criticism has its right to exist in the bosom of Protestant theology, to which it has already rendered real service. We cannot be content with the authority of the Synagogue, which pronounced upon the canonicity of the books of the Old Testament, nor with the decrees of the Councils, which resolved this question for the books of the New Covenant. It is ours to examine each book; to see if we can admit the traditional data upon the person of the author, upon the time of its composition; to judge if this book is intact, if the separate parts which compose it form a single whole; to estimate, at last, what is its place, more or less important, in the entirety of revelation. "The Spirit judges all things," even the Scripture, which He created as His organ.

The reproach which we make against a certain modern school is not, therefore, that it examines the Scriptures, but that it judges them in a totally different spirit from that which gave them birth. To judge Scripture, we must know the *power of God*. He who sees in the Divine Word only human and fallible factors proves, by this very fact, that this power has not yet wakened in his heart. It is certain that the Bible has nothing to dread from the unreflecting judgments of the unregenerate man. It is certain that it will remain standing firmly upright after all human systems have passed away. But it is not less true that, in the present crisis of theology, students are exposed to serious dangers. And how shall they have the necessary courage for entering with self-denial into their holy calling, if they do not discover for themselves in the Bible "the pearl of great price," and if they do not burn with ardent desire to communicate this treasure to their brethren? For this end, the better method to follow with them is to place them first under the salutary influence that the Divine Word exercises upon the heart and upon the conscience, then to make them aware of the difficult questions which are connected with the origin of the sacred books. He who has penetrated into the hidden sanctuary of the Divine Word is put on his guard against every hasty conclusion of human science which is in contradiction to the excellence of that Word.

The biblical sciences are the first source of theology. Nevertheless, an exact knowledge of the Bible is not alone sufficient for the preparation of the preacher. Between the past of the Bible and the present time, long centuries have rolled away, and the history of these centuries is necessary for understanding the present state of the Christian society. Hence, the necessity of studying the *history of the Church*,

that history which makes to live again before us, from its good and from its bad days, alike a cloud of witnesses, whose example instructs and encourages us.

Another study not less important is that of *systematic theology*, comprising revealed doctrine and morals. The greatest diversity of views and of methods reigns to-day in this domain. Each professor has his system, his peculiar language, since the common basis of the old Confessions of Faith has disappeared. Accordingly, the preparation of the candidates feels very unhappily the effect of this state of things. Add to this that our country has a horror of too precise dogmas. "Christianity," it is often said, "does not consist in doctrines, but in pious sentiments and a religious life." To this we respond that dogmas are, in the body of Christian theology, what bones are in the human body. No doubt, they do not constitute the life in our organism; but it is no less true that they are absolutely indispensable. Now, the lack of a doctrine *firm* and *one* makes itself felt among the theologians and in the churches at the present time. Ideas are vague, the way of salvation is imperfectly known; even in believing circles men are often content with a piety of sentiment, which has no power to resist heresies to the right or to the left.

How shall this evil be remedied? Will it be necessary, perhaps, to come, in German Switzerland, to teaching theology in a free Faculty? It is important in any case—it is absolutely important—to reorganize the badly-ordered studies which are carried on in the official universities, and one of the first objects of this reorganization will be Systematic Theology. In the meantime, it would be very desirable for the students to use, in all our Swiss Faculties, the same manual of dogmatics and ethics, extracted from the Sacred Scriptures, which might serve them first in the course of their preparation, and then in their pastoral activity.

We come at last to *practical theology*. "Be not in anxiety," said Jesus to His disciples, "either as to what you shall say or as to how you shall speak; for what you have to say will be inspired in you in that hour" (Matt. x: 19). These disciples had listened during three years to the Supreme Master; they had, therefore, need of no other preparation for knowing how they ought to serve Him as witnesses. It is otherwise with us. The Bible gives us the subject or the substance of our witness, but we must learn in what form we should render it before the Church, before the children, before the sick, so as to be "faithful dispensers" of the divine treasure which is confided to us.

Practical theology will give, therefore, directions for preaching, catechetics, the care of souls. What is strongly to be desired is that the other branches of theology should never lose from view the end of study—which is the formation of pastors; and that they come to

the aid of practical theology instead of working in a contrary sense. It is of importance, above everything else, that the students be prepared in view of the Christian pulpit and the care of souls. And, relatively to this last, let no one think that the pastor can content himself with acting according to the inspiration of the moment. It is with him as with the physician, who takes care of his patients in pursuance of a well-ordered plan; and it is needful that the studies he undertakes should prepare the young man for this very important branch of his pastoral work.

In the body of the theological studies it is, above all, important to know how to concentrate one's self on what is essential. There has been no lack lately of propositions to add new branches to the program of these studies; the history of missions, for example, ecclesiastical statistics, political economy, etc. But students of theology have only three or four years of study at their disposal. It is important, therefore, during this brief time, to lay the foundations that will not be laid later; and to leave to one side the secondary matters, which each can gather up in the course of his career, when the need of it makes itself felt. It is not well to overburden the students with obligatory branches; it is expedient to leave them time for free movement and for devotion to a study which is particularly dear or agreeable to them. Pastors, who have their theological specialties, can render great services to the Church.

But there is a preparation for the Christian ministry which is not an affair of study—the *formation of character* in view of this sacred calling. As witness of Jesus Christ, the pastor is not only called upon to preach the Gospel, but, at the same time, to be its faithful representative. He ought to bear witness, no doubt, to the Christ of history, but, also, to Him who vivifies his Church to-day; and for that, he ought to be with Him in living communion, and to have part in His Spirit.

It is here that the professor most feels his weakness. He cannot communicate the Holy Spirit to those who listen to him. This gift, above all gifts, the Lord alone can dispense to those who love Him! But there are sanctuaries where this Spirit lives, and the first to mention, among all, is the Christian home. What often decides the future of the young theologian, is to have experienced, in the bosom of his family, something of the power or of the virtue of this divine Spirit. In this case, fathers and mothers can co-operate in preparing for the Church of the Lord ministers according to His heart; and this is, you remember, what Pastor Wetli told us at Zurich, last year, in his excellent report on "Religious Education in the Bosom of the Christian Family."

The instruction of Catechumens can also bear fruit in this sense and furnish workmen for the harvest of God. It belongs to pastors

to apply themselves to awaking among their Catechumens serious vocations. The Catechumenate is the age when the young man ought to choose his vocation; and, if his heart is gained for his Savior, he will come by the most natural course to ask himself how he can consecrate himself to Him.

It is not always, however, that we can exert a pressure on a young man to engage him to become a pastor; we will expose ourselves thus to cruel mistakes, and forced vocations have already done much evil. But, on the other side, when a young man believes that he has heard the call of God, his counselors ought not to demand too much of him. A religious journal, of French Switzerland, said, lately, that only young men who are truly *converted* ought to be encouraged to the study of theology. But who can read thus thoroughly the secret of the heart? The most serious and best-disposed young man will need to strip himself thoroughly of the remains of the old man before becoming a true disciple and faithful servant of Jesus Christ. Besides, those who ripen the most hastily do not always become the best Christians. There is room rather for doubt when a young student likes to talk of his inner life. All that we can demand in one who is preparing himself with a view to the sacred ministry, is that he shall hold himself firmly on the ground of the faith which his religious instruction has taught him, and that he feels honored by the possession of this faith. We have known, however, young theologians approaching the end of their studies, who, when asked why they desired to embrace the Christian ministry, alleged only exterior motives: the quiet life which was to be had in a country presbytery, the desire to make themselves useful to their fellows, etc. We know that young people often hesitate to uncover the sanctuary of their inner life; but it is not necessary that this reserve should go so far as to make them ashamed of their colors. Hesitation to confess the name of Christ can be, in a young physician, an excusable weakness or a proof of modesty; but it is the condemnation of one who is preparing himself to become a witness of Jesus Christ.

In fine, to the knowledge acquired from books, there should be joined, during his studies, the inner and spiritual development of the young theologian. The Church has need of professors, who, not content with teaching theology, act in this sense upon those who follow their courses. Often, also, the students can strengthen one another; and more than once Christian relations between companions in study have produced excellent results.

In our Switzerland, we have, unhappily, no seminaries which make transition from the estate of student to the pastoral life easy; even co-adjutorships are becoming continually rarer and rarer. The passage from the Faculty of theology to the exercise of the duties of the pastorate becomes thus too immediate, and, therefore, dangerous.

It is all the more of consequence that the students, without depriving themselves of the innocent joys of their age, should look without cessation upon the end that they wish to attain, and which does not consist only in passing good examinations. He who desires to become a bishop, desires an excellent work, says the apostle; and this end is so noble, so elevated, that it is well worth the trouble of applying ourselves with all our heart, even though at the cost of very real self-denials.

A practical activity to recommend to students is that of the Sunday schools, in which they may find opportunity of employing themselves in the service of the Lord. In what concerns their inner development, let them remember the old adage: "Orison, meditation and temptation make the theologian" (*Oratio, meditatio, tentatio faciunt theologum*). What forms the theologian is *orison*, that is to say, prayer, without which he is not prepared to fulfill the function of intercessor; *meditation*, that is to say, something very different from the scientific study of the Word of God—the knowing of silent hours passed in nourishing himself with the strengthening manna that it contains; *temptation*, finally, which comes of itself, especially at that age. Now, each vanquished temptation strengthens faith; and even a temptation to which we succumb, if it is followed by a sincere humiliation, brings us nearer to God and restores us to the Gospel.

On reaching the end of our inquiry, we recognize that the question with which we are dealing is a matter of profound humiliation for those who teach. We, professors, can give to our students theological knowledge; but the knowledge of the things of the kingdom of God, it is impossible for us to communicate, even when we possess it; the Lord alone is able to open the hearts and uncover the eyes. So, we say to all the members of the Church: "Be workers together with us by your prayers! Ask of the Master of the vineyard to send forth workers and prepare them in such sort that their work may serve for the advancement of His kingdom and for the good of our people."

## V.—BIBLICAL WORDS THAT REQUIRE A REVISION OF MEANING.

BY ROBERT YOUNG, D.D., LL.D., EDINBURGH, SCOTLAND.

THE remarks made in THE HOMILETIC REVIEW (March, p. 263) on this important subject do not appear to me to be so clear as they might have been had the simple etymology of the Greek word been carefully attended to. It is a compound word, consisting of two parts, namely, the particle *κατά*, and the verb *ἀλλάσσω*, the latter of which is itself derived from the Greek *ἄλλος*, "other, another." The verb then simply means "to change, or make one thing to become another." The prefix *κατά* primarily signifies "down, against, or throughout, i. e., thoroughly." The whole force of the compound word, then, is to change thoroughly or make a thorough change in any object to which it may be applied, irrespective altogether of the nature of the change, which may be from good to bad, or from bad to good. Evidently,

then, the word "atonement, or reconciliation," conveys ideas which are *not* evolved from the word itself, but from extraneous considerations. If the reader will turn to Young's "Analytical Concordance," under the word *reconciliation*, etc., he will find it rendered in the above manner. If, then, we apply this meaning to all the passages where it occurs, we will find the reading to be this: In Rom. v: 10: "We were thoroughly changed to God by the death of His Son, and being thoroughly changed we shall be saved by his life." In 1 Cor. vii: 11, read, "Let her be thoroughly changed to her husband"; in 2 Cor. v: 18, "Who hath thoroughly changed us to himself"; in v: 19, "Thoroughly changing the world unto himself"; in v: 20, "Be ye thoroughly changed to God."

The noun itself, *καταλλαγή*, occurs in Rom. xi: 15, "If the casting away of them be the thorough change of the world"; 2 Cor. v: 18, "The ministry of the thorough change"; so, also, in v: 19.

Indeed, if there be any one thing more important than another in the present age of controversy, it is that we should revise all our leading words and phrases in theological literature, otherwise we shall only be as one that beatech the air and using words without meaning.

Having devoted a very considerable amount of attention to this particular point, I submit the following list of words that require a revision of their meaning before we can ever hope to come to a mutual understanding of the written oracles of God:

For	accursed	read	devoted,	everywhere in S.S.	For	just	read	right,	everywhere in S.S.
..	almos	..	kind act,	.. N.T.	..	justification	..	state of being declared right.	.. S.S.
..	angel	..	messenger,	.. S.S.	..	mercy	..	declare right.	.. S.S.
..	atonement	..	covering,	.. N.T.	..	kingdom	..	reign,	very often in N.T.
..	Beelzebub	..	Beelzeboul,	.. N.T.	..	labourer	..	workman,	.. S.S.
..	Belial	..	Beliar,	.. S.S.	..	lamenting	..	smiting the breast,	.. S.S.
..	betray	..	deliver up	.. S.S.	..	lord	..	sir	.. S.S.
..	bishop	..	overseer,	.. S.S.	..	lust	..	desire,	everywhere in S.S.
..	blasphemy	..	evil speaking,	.. S.S.	..	Magdalene	..	the Magdalene	.. N.T.
..	blessed	..	happy,	very often in S.S.	..	master	..	teacher, rabbi, etc.,	very often in S.S.
..	bondage	..	service,	everywhere in S.S.	..	kindness	..	very often in S.S.	.. S.S.
..	book	..	roll,	.. N.T.	..	minister	..	ministrant,	everywhere in N.T.
..	bottle	..	skin,	.. S.S.	..	ministry	..	ministration,	.. S.S.
..	Canaanite	..	Cana-nite (Matt. x: 4; Mark iii: 18.)	.. S.S.	..	offend	..	stumble,	.. S.S.
..	charity	..	love,	everywhere in N.T.	..	parable	..	simile,	.. S.S.
..	children	..	sons,	very often in S.S.	..	passion	..	suffering (Acts i: 3.)	.. S.S.
..	chosen	..	choice one	.. N.T.	..	penny	..	denary,	everywhere in N.T.
..	Christ	..	the Christ	.. S.S.	..	power	..	authority,	very often in N.T.
..	church	..	assembly,	everywhere in S.S.	..	presbytery	..	eldership (1 Tim. iv: 14.)	.. S.S.
..	condemn	..	judge,	very often in N.T.	..	raka	..	empty fellow! (Matt. v: 22.)	.. S.S.
..	create	..	prepare,	.. S.S.	..	repent	..	have a new mind,	often in N.T.
..	damnation	..	judgment,	.. N.T.	..	repentance	..	a new mind,	.. S.S.
..	deacon	..	ministrant,	.. S.S.	..	righteous	..	right,	everywhere in S.S.
..	devil	..	false accuser,	.. S.S.	..	righteousness	..	rightness,	.. S.S.
..	devils	..	demons,	.. S.S.	..	saint	..	separate, or kind one,	often in N.T.
..	earth	..	land,	.. S.S.	..	salvation	..	safety,	everywhere in S.S.
..	Easter	..	Passover (Acts xii: 4.)	.. S.S.	..	sanctify	..	separate,	.. S.S.
..	elect	..	choice one,	very often in S.S.	..	sanctification	..	separation,	.. S.S.
..	eternal	..	age-during,	everywhere in ..	..	Satan	..	Adversary,	.. S.S.
..	everlasting	..	..	.. S.S.	..	Scripture	..	Writing,	.. S.S.
..	for ever	..	..	.. S.S.	..	ship	..	boat,	very often in N.T.
..	faith	..	confidence,	very often in ..	..	shoes	..	sandals,	everywhere in S.S.
..	farewell	..	be strong,	everywhere in ..	..	sin	..	lit, a missing of the mark.	.. S.S.
..	feast	..	banquet,	very often in ..	..	sinner	..	lit, one who misses the mark.	.. S.S.
..	fool	..	thoughtless,	.. N.T.	..	sitting	..	reclining,	very often in N.T.
..	fornication	..	whoredom,	everywhere in S.S.	..	streets	..	out-places, broad places,	.. S.S.
..	friend	..	comrade (Matt. xi: 16; xx: 13; xx: 12; xxvi: 50.)	.. S.S.	..	tares	..	darnel	.. N.T.
..	Ghost	..	Spirit,	everywhere in N.T.	..	temple	..	sanctuary,	very often in ..
..	God forbid	..	let it not be,	.. S.S.	..	temptation	..	trial,	.. S.S.
..	godliness	..	piety,	.. S.S.	..	testament	..	covenant,	everywhere in ..
..	gospel	..	good news,	.. S.S.	..	thief	..	robber,	very often in N.T.
..	grave	..	unseen state,	very often in S.S.	..	take no thought	..	be not anxious,	everywhere in ..
..	heathen	..	nations,	everywhere in ..	..	unleavened	..	unleavened food,	.. S.S.
..	hell	..	unseen state,	.. S.S.	..	bread	..	..	.. S.S.
..	heresy	..	sect,	.. N.T.	..	uppermost	..	highest couches (Matt. xxiii: 6; Mark ii: 39; Luke xi: 43.)	.. S.S.
..	holiness	..	separation	.. S.S.	..	virtue	..	worthiness,	everywhere in S.S.
..	holy	..	separate	.. S.S.	..	visit	..	inspect, look after.	.. S.S.
..	hypocrite	..	profane,	.. O.T.	..	wicked	..	lit, one in the wrong,	everywhere in ..
..	incense	..	perfume,	.. S.S.	..	world	..	where in S.S.	.. S.S.
..	iniquity	..	lawlessness,	very often in N.T.	..	worship	..	obeisance,	very often in ..
..	inn	..	guest-chamber (Mark ii: 7, etc.)	.. S.S.	..	..	..	..	.. S.S.

## VI.—ILLUSTRATION OF THEMES.

NO. X.

BY JAMES M. LUDLOW D.D.

## THE FEAR OF DEATH.

In the common speech of mankind death figures as the CONSUMMATION OF EVIL.

It is an *omnivorous monster*; as Thomson says: "Cruel as death, and hungry as the grave."

It is the dread *invader of humanity*, riding at the head of his cohorts of diseases, accidents, wars:

"Death rides in triumph—fell destruction  
Lashes his fiery horse, and round about him  
His many thousand ways to let out souls."—BEAUMONT AND FLETCHER.

It is the *remorseless reaper*:

"And with his sickle keen,  
He reaps the bearded grain at a breath,  
And the flowers that grow between."—LONGFELLOW.

It is humanity's *winter breath*:

"Death lies on her like an untimely frost  
Upon the sweetest flower of all the field."—SHAKESPEARE.  
"Death lays his icy hand on him."—SHIRLEY.

It is ominous of a curse *beyond itself*: The Turks say that "death is a black camel that kneels at every man's gate."

That English authoress was cruelly natural when she wished that the first Napoleon, then in the full tide of his power, might have given to him a little child, whom he should see die, and thus realize that there was a more terrible conqueror than himself.

The race in its attitude before this "King of Terrors" is well represented by the carved figure on a tomb, in Westminster Abbey, of one with his fleshly hand trying to shield his wife from the skeleton tyrant who has raised his rattling arm to hurl the fatal dart.

THIS DREAD OF DEATH IS UNWARRANTED. The greatest of men, even without the Christian's faith, have risen above it.

*Plautus* said: "Death I esteem a trifle, when not merited by evil action."

*Plato*, in the *Phaedo*, makes *Socrates* say, "Yet, strictly speaking, they are not our fears, but there is a child within us to whom death is a sort of hobgoblin; him, too, we must persuade not to be afraid when he is alone in the dark."

There was nothing incongruous in *Seneca's* playfully sprinkling the bystanders with the water of the bath into which his veins, opened by imperial orders, were pouring out his life-blood; for he recognized death as something which was as much in the course of existence as any pleasure permitted him in past days, and taught his followers that "the array of the death-bed has more terrors than death itself."

*Socrates* found nothing in the fact that he faced death to divert his thoughts from commonest duties. After discoursing with his friends of the noblest themes of philosophy, he drank the poison with an untr trembling hand, noted the progress of the numbness induced as coolly as if he were a physician observing the death of another person, remarking, as he felt his limbs with his hand, "When the poison reaches the heart, that will be the end." "He was beginning to grow cold about the groin," says *Plato*, "when he uncovered his face and said, 'Crito, I owe a cock to *Asclepius*; will you remember to pay the debt?' They were his last words." When the *Chinaman* dies, his friends say "he has saluted the world."

The *Oriental*s call death "the kiss of God." Reminding us of *Longfellow's* lines:

"Death is the brother of love, twin-brother is he, and is only  
More austere to behold. With a kiss upon lips that are fading,



Takes he the soul and departs, and, rocked in the arms of affection,  
Places the ransomed soul, new-born, 'fore the face of its Father."

*Shelley* compares death and sleep:

"How wonderful is death!  
Death and his brother sleep!  
One, pale as yonder waning moon,  
With lips of lurid blue;  
The other, rosy as the morn,  
When, throned on ocean's wave,  
It blushes o'er the world,  
Yet both so passing wonderful."

*Dante* said, "To live is often greater proof of a firm soul than to be ready to die."

Though the fear of death is so nearly universal, yet it is not so deep an emotion as our strong, rhetorical expression of it would indicate. *Lord Bacon* noted this: "It is worthy of observing, that there is no passion in the mind of man so weak, but it mates and masters the fear of death. Revenge triumphs over death; love slights it; honor aspireth to it; grief flieth to it; fear pre-occupateth it; nay, we read, after *Otho* the Emperor had slain himself, pity provoked many to die out of mere compassion to their sovereign. 'Nay,' *Seneca* adds, 'A man would die, though he were neither valiant nor miserable, only upon a weariness to do the same thing so oft over and over.'"

*Byron* expresses this idea, that satiety would make one willing to tempt the evils of the unknown world:

"With pleasure drugged, he almost longed for woe,  
And e'en for change of scene, would seek the shades below."

*Lowell*, in *extreme unction*, thus compares death with birth:

"Men think it is an awful sight  
To see a soul just set adrift  
On that drear voyage, from whose night  
The ominous shadows never lift;  
But 'tis more awful to behold  
A helpless infant newly born,  
Whose little hands unconscious hold  
The keys of darkness and of morn."

The *Bible*, which makes so much of what precedes and follows death, makes nothing of the "article of death" itself. It is properly symbolized by the *Jordan*, a boundary stream between countries, but itself not large enough to warrant more than a pencil-mark in drawing the map of the world. Why should that river, over which we will leap with a pulse-beat, have its tiny waves crowded with all the imagined horrors of the Great North Sea?

The PHYSICAL PANGS of the dying-hour keep some all their life-time in bondage through fear. But there is no scientific warrant for the estimate which we sometimes hear, that if the wounding of a single nerve gives so sharp a pain, how terrible must be the torture from the disruption of the entire physical nature!

The time of dying is generally *very brief*. As *Longfellow* says, it is

"Only a step into the open air  
Out of a tent already luminous  
With light that shines through its transparent walls."

*Humboldt* remarks, "Death is only a word. The appearance of the dying tells us nothing. A dull unconsciousness strikes us." Disease may make slow and wearisome approach to the citadel of life, its sappers and miners may dig cruelly beneath its foundations, but the final and deadly assault will be quickly made and ended. In all probability, should your disease take a favorable turn at the crisis, your groans will be redoubled instead of ceasing, while you fight your way back again through convalescence to health.

Many, perhaps most, fatal diseases prepare their victims for the last stroke by *natural anaesthesia*, benumbing the sensibilities, and diverting or soothing the

mind, until, like tired children, we fall asleep, and are ready to be laid in the grave—that cradle rocked by the swinging world.

Said *Dr. William Hunter*, when dying, "If I had strength enough to hold a pen, I would write how easy and delightful it is to die."

*Louis XIV.* at the last said, "I thought that dying had been more difficult."

*Shakespeare*, in *Measure for Measure* :

"The sense of death is most in apprehension;  
And the poor beetle that we tread upon,  
In corporal sufferance finds a pang as great  
As when a giant dies."

*Young's Night Thoughts* :

"Imagination's fool, and error's wretch,  
Man makes a death which nature never made;  
Then on the point of his own fancy falls;  
And feels a thousand deaths in fearing one."

*Garth* :

"To die is landing on some silent shore,  
Where billows never break nor tempest roar;  
Ere well we feel the friendly stroke, 'tis o'er."

When death comes in the course of nature, AS IN OLD AGE, it is usually painless. Physicians often witness an euthanasia at such times; the body, the long-time servant of the soul, bidding its master a kindly farewell. Following a temperate life, the vital principle slowly deserts the nerves, closes up the senses one by one, as curtains are drawn at night, lets the sluggish circulation become clogged, until the little hydraulic engine of the heart makes its final throb.

The Homeric prophet's vision of the death of *Ulysses* is prophetic of millions of deaths:

"So peaceful shalt thou end thy blissful days,  
And steal thyself from life by slow decays."

*Wordsworth's* wish, for a young lady, is as practical as it is poetical:

"But an old age serene and bright,  
And lovely as a Lapland night  
Shall lead thee to thy grave."

SUDDEN DEATH need not be prayed against if the mind is otherwise prepared for its change of abode. *Dr. Richardson*, in "Diseases of Modern Life," says, "Pain is a product of time. To experience pain the impression producing it must be transmitted from the injured part to the conscious centre, must be received at the conscious centre, and must be recognized by the mind as a reception; the last act being, in truth, the conscious act. In the great majority of deaths from natural accidents, there is not sufficient time for the accomplishment of these progressive steps by which the consciousness is reached."

With many the dread of death is from the fact that it is the END OF THIS LIFE; some great vortex into which all the pleasant streams of being are to plunge. But the fact is that, as the years go by, the streams become pretty well drained through their own beds. The days soon "come when we say we have no pleasure in them." "Life's enchanted cup but sparkles near the brim." We grow tired of working, tired of playing, tired of thinking, tired of resting, tired of waiting. The world is so much alike all round, and men are so much the same, even their new ambitions staggered after with the same monotonous motions, that we soon say with Solomon, "There is nothing new under the sun," and are not unwilling to go and see if there be not something new above the sun. "God has set the world [literally, eternity] in men's hearts," and time cannot hold the spiritual ambition of even the dullest souls.

*Herodotus*, in old age, having drained the traveled earth of its varying interests, wrote: "Brief as this life is, there is no one in the multitude that has been so happy at all times as not repeatedly to have prayed for death rather than life. Death is a delightful hiding-place for wearied man."

## SERMONIC SECTION.

## FUNDAMENTAL TRUTHS.\*

By G. F. PENTECOST, D.D. [CONGREGATIONAL], BROOKLYN, N. Y.

*And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.—John i: 14.*

LAST Sunday we discussed the question as to the reasonableness of a revelation from God to man. The answer to that question we found in nature, in the spiritual constitution of man, and in the Bible itself. The Bible opens with the words: "In the beginning God created the heavens and the earth." John opens his gospel with the words: "In the beginning was the Word, and the Word was with God, and the Word was God." The Book of Genesis and the gospel of John present to our view the beginning of the old and the new creation. These two verses of Scripture identify as one the God of creation and the God of salvation. In nature we have a revelation of God as the Creator, which even the heathen were able to discern; but the Bible reveals to us God as the Savior of man. The revelation of God is begun in nature and completed in the Word of God.

The first inquiry of the human soul is after God. This inquiry comes to the surface of consciousness as cream comes to the surface of milk, because, in a certain sense, God is in the consciousness, as a need; as the need of food is to the human body, as the need of light is to the eye, and sound to the hearing. But this inquiry after God has always been baffled and comes back unanswered. Who is God? Where is God? What is He like? What are His thoughts concerning us? Is He well-disposed or ill-disposed toward us? Who can tell? Not nature; not philosophy or science.

\* Preached in the Academy of Music, Brooklyn, and stenographically reported and condensed.

[Many of the full sermons and condensations published in this REVIEW are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision.—ED.]

"Who by searching can find out God?"

We must turn elsewhere for light upon these questions. For it has pleased God in His wisdom that the world by wisdom should not know Him. Nevertheless God has not left us in darkness as to these great soul inquiries. He has given us light; and "that was the true Light which lighteth every man that cometh into the world." Ages ago David declared that "the Lord is my light and my salvation." He would have said today: "Jesus is my Light"; for the Jehovah of the Old Testament is the Jesus of the New. In what sense is Jesus the Light of the world? What the sun is in the physical creation, Jesus is in the spiritual world. In Him we find the four great questions of the soul answered, nay, flooded with light, and in that light the soul finds its peace.

1. *As to God.* When we say that God is a spirit we say truly; but we have not thereby gotten an intelligent, at least not a satisfactory, answer. All men agree, if there be a God, He must be a Spirit. But we can know nothing, or very little, of spirit, and nothing at all if we consider spirit apart from a body. No man hath at any time seen a spirit, nor handled a spirit. Therefore, some men say, there can be no such thing as spirit, apart from the body; for what cannot be seen and handled does not exist. And yet there is a deep underlying conviction in the human mind that, back of matter, back of our bodies, there is a personal spirit. When I buried my mother in Greenwood, twelve years ago, I did not bury my mother. I followed her body and not her spirit to the grave. It was the body, not the spirit, which I buried; which you buried when you put your loved ones away in the grave. When his disciples asked him where they should bury him after his death, Socrates answered: "Wher-

ever you please, if you can catch me." This is the expression of a truth which we all believe, however much we may have tried to argue it out of mind and heart. That which we bury out of our sight is not our mother, our child, our friend.

We bury only the body. When I looked down into the face of my dead mother, there was no mother there to look at me out of those brown eyes; there was no mother to speak to me out of those cold lips; there was no mother to lift those folded arms to embrace me. There was nothing there but the dead body. The mother was gone. But the body was the temple in which my mother lived, and by means of which I knew her and had communion with her and she with me. Moreover, I cannot conceive of her except as that body rises before my mind's eye. I never knew her apart from the body. It is so with you and those whom you have loved and lost. It is so with our living friends. We know them only as they are embodied spirits.

Now, it is the same with God. He is a Spirit; but as such we cannot know Him. The necessity of an embodiment of God or of an incarnation has been recognized by all men. The idolaters did not originally worship the stocks and stones which they set up. Their idols were but an attempt on their part at incarnation or the embodiment of God. Even now, the more intelligent pagans will tell you that they do not worship idols, but the god that is back of the idol; the idol is but a sign to them. Pantheism, or Nature worship, is built upon the same necessity. "God," they say, "is the soul of nature. The great impersonal spirit which inhabiteth all things." The doctrine of the incarnation not only stands at the threshold of revelation, but it must have been, in the necessity of the case. If God will make Himself known to us He must embody Himself. This He has done in Jesus Christ. This is what our Savior meant when He said: "No man hath seen God at any time; the only begotten Son which is in the bosom of the

Father, he hath declared him." And what the apostles meant when they said "All the fullness of the Godhead dwelt in him bodily." "He is the image of the invisible God." But Jesus did more than embody God so that we might see Him. He personated Him. By this we mean He revealed all that was in God's heart toward sinful man. Does Jesus say, "Son, daughter, be of good courage, thy sins be forgiven thee?" It was the Father who spoke in Him, for He said: "The words which I speak are not my words, but the words of the Father which sent me." Is He the friend of publicans and sinners? He does but reveal the disposition of God to such. He came not to condemn, but to save. Was there that about Jesus in all that He did and said which drew sinners to Him as the bee to the flowers? It was because he was full of grace and truth. Do we, like Philip, say with a sort of agony of desire and fear, "Show us the Father and it sufficeth us?" Hear what He answered back to Philip, half in rebuke for his spiritual dullness in not discerning the truth, and half in tenderest pity and patience: "Have I been so long time with you Philip, and yet hast thou not known me; *he that hath seen me hath seen the Father.*" Again He declares: "I and the Father are one."

Thus it is that in Jesus Christ we see the Father or God. He is the Light in which we behold God and come to know Him. And what do we know? Why we know that God is so in love with man that He has identified Himself with us, and us with Him, by taking our nature, not into a temporary, but into an everlasting, union with Himself. We know that He does not hate but loves us; we know that He does not seek us out to condemn, but to forgive us; He does not desire to destroy us, but He came that we might have life, and have it more abundantly. He is our Father and has made us kin to Him, and put us in relation to Him as sons and daughters. Surely this is a blessed revelation of God which we have in the light of Christ. We are no longer afraid of God, for now we know Him and may

trust Him with our all, notwithstanding our sins. To Him we may come with our burdens, our sorrows, our sins, and find in Him all that we need.

2. *As to man.* Who am I and what is the end of my being? I read in the first book of the Bible that God made man in His own image and in His own likeness. Once an infidel said to me: "If man is a creature made in the image of God, then God must be like man; and if God is like man, I would not, I could not, worship Him; for man is the embodiment of everything that is evil. His wickedness has turned the earth into a hell; his selfishness has led him to prey evermore upon his own kind; his violence has filled the world with war and spread desolation in the path of his best progress. I could not worship a God who is the Creator of such a being as man, especially if man is in His likeness and image." But this infidel, like every infidel I ever knew, had only fastened his thought upon a half truth, and that the lowest half. Man cannot know himself by the study of himself. The philosopher is like a man in the midst of a splendid ruin trying to reconstruct it without knowing anything of the plan of the original builder. Man is but the moral ruin of the creature God made. In the fullness of time God sent forth His Son, not only to make revelation of Himself, but also to set up in Him the true image of man. In Jesus we see perfect manhood, even in the life of sorrow which He lived. The moral glory of Jesus Christ has filled the centuries, and the more the world has studied Him in the light of the Gospel, the more it is compelled to wonder and adore. The world has always been seeking after an ideal man; but until Christ came that ideal was never realized even to the imagination; and since He came no further attempt at idealizing man has been made, for the reason that, in His presence, any such attempt would be glaringly faulty, if not clumsily grotesque. We may accept the verdict of such a man as Goethe, who, in one of his last utterances, expressed the conviction "that the human mind, no mat-

ter how much it may advance in intellectual culture, and in the extent and depth of the knowledge of Nature, will never transcend the high moral culture of Christianity as it shines and glows in the canonical Gospels." Or of Renan, who says in the conclusion of his strange book: "Whatever may be the surprises of the future, Jesus will never be surpassed. All ages will proclaim that among the sons of men there is none born greater than Jesus." These testimonies, even from His enemies, might be multiplied; but there is no need. He represents the culmination point of humanity. What if the whole race were in His image and His likeness? Well, when God sent Him forth, He said, in effect: "Look not for my thought of man or what I purposed when I made him in my image in the fallen sons of Adam; but look to Jesus. He is the image; He is what I meant; He is the restorer of my image in man; and the end of His coming is to bring back that lost image by redemption and regeneration." Therefore we read: "We all, with open face, beholding as in a glass (in the face of Jesus Christ) the glory of God, are changed into the same image, from glory to glory." And again: "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." This is what David meant when he said: "I shall be satisfied when I awake in thy likeness." But, again, the great apostle declares: We see not yet all things put under man's feet; nor yet do we see him crowned with glory and honor; but we see Jesus, who was made in the likeness of our sinful flesh for the suffering of death, crowned with glory and honor. And his conclusion is, that as Christ Jesus is at the right hand of God, the glorified *man*, so shall we be who take part with Him. Jesus is the true image of God, the first-born among many brethren. Thus He is the true light in which we see the intent of God in our creation and the destiny that awaits man as he is restored to God by faith in Jesus Christ. Oh! there is rest in this as well as light.

3. *As to the problem of sin.* God says in His Word that "all have sinned and come short of the glory of God." This is but a confirmation of what the human conscience has ever testified to. God says that "by deeds of the law there shall no flesh be justified in his sight." This but confirms the weary experience of man, who in all ages has striven to bring peace to his distracted conscience, and throw off the awful burden of human guilt which oppresses him beyond every form of suffering. "How shall man that is born of a woman be justified with God?" Who will give us light upon this dreadful question, which has been bursting from the guilty soul of man from the very foundation of the world? Again, we get the answer in Jesus: "What the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, condemned sin in the flesh, that the righteousness of God the law might be fulfilled in us." "He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him." "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "He bare in his own body our sins." "He was delivered for our offences and raised again for our justification." Time would fail us to tell this amazing story of the expiation of human sin by the offering which Jesus Christ made of Himself through the Holy Spirit, when He offered Himself up to God. We must be content with pointing you to Him as He hangs there upon the cross, the divine human sacrifice, on account of which God does and can put away sin, "being just, and yet the justifier of him that believeth in Jesus." Millions of sinners in all ages testify to the abundant efficacy of this propitiation, and of "peace with God," and the new life which is the outcome of it. Christ on the cross our expiation, and Christ in the soul the substance of righteousness. In Him again we have light in which the dark question of human sin

and guilt is solved. "The Lord is my light and my salvation."

4. *As to Death and Immortality.* "If a man die shall he live again?" Who can answer? Man is instinct with immortality. Man has always hoped or feared it. He has always been trying to find out the truth concerning it; yet no satisfactory answer has ever been found. The Eastern races have believed it and constructed grotesque doctrines concerning it. The old Egyptians believed it, and wrapped their dead bodies in mummy cloth and embalmments. The Greeks and Romans believed it, and sought to embody their hopes in marble, or preserve to themselves the truth in the sacred urns in which they deposited the ashes of the dead. But it remained for Jesus Christ to bring life and immortality to light by His resurrection. The resurrection of Christ from the dead is the demonstration of immortality. Not an immortality of the spirit only, but of the whole man. When He arose from the dead, victor over death and hell, He brought again the body. "By many infallible proofs," says Luke, He proved to be alive from the dead and alive in the body. "Behold my hands and my feet; thrust in thy hand into my side; give me to eat of your broiled fish, and a bit of the honey-comb, that ye may know that I am not a mere spirit, but a real man. For a spirit hath not flesh and bones as ye see me have." Oh! who may estimate the joy and gladness that has filled the world, since, by resurrection, Jesus Christ has answered the question as to life and immortality? For four thousand years Death held undisputed sway over the human race. Standing in presence of peasant and king, the young man and the maiden, the old man and the mother, with inexorable demand he has said to all, "Give!" No prayers, no tears, no gift, has been able to turn him aside. But two thousand years ago there appeared a man who excited the wonder of men and aroused the hopes of not a few that at last God was about to interfere in human affairs by a new and mighty power and establish the kingdom so long sighed

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for. One day a man died, to whom and his sisters Jesus was dearly attached. They sent for him ere he died, in the hope that His mighty power might be exerted to save him from death; but He came too late for that, and the sisters of Lazarus mourned that He had not come sooner. Jesus comforted them with the assurance: "Thy brother shall rise again." This they interpreted as referring to the resurrection at the last day, which as Jews they had been taught to believe from the teachings of the Scriptures. To which Jesus made reply: "I am the Resurrection and the Life." Then He bade them lead the way to the tomb and roll away the stone. What a moment was that! The multitude of friends gathered about the tomb. The Son of God with tears of sympathy and love streaming down His cheeks; and with an upturned face prayed that God would now strengthen Him and glorify Him. Then, turning to the open grave, with a "loud voice" he cried: "Lazarus, come forth!"

What presumption, what folly, what madness is this! Will Death, the monarch of men, the conqueror of a hundred generations, hear the voice of man and give back his victim? Hark! Look! What answer does Death make? Down into the dark chamber of the dead went that voice of command, and Death heard and trembled and made answer; and the dead Lazarus came forth. The spirit of the man flew from the place of departed spirits, re-inhabited the body, and stood among them again alive from the dead! Dr. Bonar says, "So potent was the voice of him who is the Resurrection and the Life, that if He had not specified Lazarus by name, all the dead in Jerusalem, nay, all the dead since Adam, would have come forth." Yes, Death at last has met his Master and has had to give back his prey. From that hour Death and Hell conspired with the priests to take and kill Jesus; this they finally succeeded in doing. When they hung Him on the cross they taunted Him with His former exploits: "Ah! thou that saved others, save thyself. If thou be the Son of God come down from

the cross." "O, thou invader of Death's dominion; O, thou spoiler of the grave, we have thee now!" Death is victorious again, and victorious over Him that seemed to triumph over Death. But look! He dies on the cross. It is all over with the Son of God. Hark! How is this? Does the dying Savior spend His expiring breath "with a loud voice"? "It is finished." What is finished? He is finished. No! It is He who finished. Blessed be God, He hung there to expiate thy sins, O, my soul! and thy sins, O, my friends! And now that sin is expiated by His voluntary death, "He dismissed His spirit"; so says the Greek. Oh! it was not death that dragged His soul and eternal spirit forth from His body a victim down to hell. It was the Son of God, who, having finished redemption, leaped from the cross, and chased Death down through the grave into hell, and there secured His final triumph over all the dark principalities and powers of the under-world. After three days, His victory being complete, He arose from the dead, bringing His body again with Him, and triumphed openly over death and the grave. Lazarus, no doubt, died again; and so did the little daughter of Jairus; and so did the widow's son; but not so Jesus. He rose on the resurrection side of the grave, on the heaven side, and dies no more. For forty days He abode still on the earth with His disciples, comforting and still further instructing them, and then one day leading them "as far out as to Bethany," the scene of His first and preliminary victory over death, blessed them; and then a cloud came down from heaven, and He went up out of their sight, leaving a pathway of light from the resurrection side of the grave right up to the gates of glory. Thanks be to God who has given us the victory over death. Because He lives we shall live also. Death may claim our bodies, as it has claimed the bodies of our loved ones; but death and the grave cannot hold them. Precious in His sight is the death of His saints. His resurrection and place with God is the pledge and guaranty of ours. He will come again

and receive us in completed immortality to Himself and to His glory. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

### PERSONAL COMMUNION WITH GOD.

By EDWARD EVERETT HALE, D.D., BOSTON, MASS.

*Lord, teach us to pray.*—Luke xi : 1.

In asking how people are to be encouraged to a higher life, or lifted to it, we find that they may be roughly graded as belonging to one of three classes:

1. There are men and women purely selfish, and interested only in the affairs of to-day or to-morrow. To dine well, to dress well, to get the better of their neighbors, to enjoy the utmost out of sun and rain and wind and earth—this is all the object of their life. It does not often express itself in such form; but, if it did, this would be the outcome of their plans.

2. We should find another class, and a large one, not given to this personal selfishness, who really wish and resolve to help other people—willing, perhaps, to be helped by them in turn; that is, they recognize society as a necessary element in life. The first man would do very well on Robinson Crusoe's island, if you gave him enough yams and bananas and oranges and cocoa-nuts and kids and goats. The second is not satisfied with lonely life; and all these *things*, no matter how many or how good, are not enough for him. He must be with other men—to give and take, to lend and borrow.

3. Yet a third class is not satisfied with this society of men. "Where did these men and women come from, and where are they going to?" "Where did I come from, and where am I going to?" Such are questions which come in between, "How do you do?" and

"What is the news?" For such larger questions, they try for answers. "Am I alone in this world, as Robinson Crusoe was on his island; or is this power a conscious power which sets the sea a-throbbing and the world a-moving—which makes steam expand, makes clouds scatter, makes rain fall? Have I a friend in the Power that rules the universe? Or do I know nothing of Him, and does He know nothing of me?" Such men or women, not satisfied with the power of mind and heart which they have to-day, try to form alliances with the Power outside themselves—the Power which seems infinite, which makes for righteousness. So shall their power to-morrow be greater than to-day's, and to-morrow's life shall be larger.

Clearly enough, I say, in trying to lift people to higher life, or in encouraging them to rise to it, we must teach different lessons or say different things, according as they are in one or another of these three classes. It is, indeed, one of the discouragements of the pulpit, that, when we speak here to one of these classes, we know that what we say is worse than Hebrew, if the hearer happen to belong to one of the other classes. But it is not the preacher alone who recognizes these distinctions—preacher, novelist, editor, political speaker, schoolmaster, anybody who deals with others, and is trying to convince, to teach, or to inspire, runs into just the same difficulty. The novel which is read by one class of readers in rapt and absolute delight, is mere chaff to another. The speech which is cheered by three-fourths of an audience seems to the other quarter fustian. The leading article which delights two readers seems to the third low, mean, and in every sense unprincipled. Nay, the philosophical plan on which one reformer means to save mankind, seems to some of his readers a new gospel, and to others a poor outcome of mistaken ingenuity, sure to fail, if by ill-luck it should be tested.

In the course of the last ten years there has been an effort made by cer-



tain people of my second class to show that, if they do their duty by each other, life will be full and strong, even if they do not seek God, and if they do not find Him; even if they do not look for Heaven, or so much as hope for it. As Abou Ben Adhem said in the poem: "Write me as one who loves my fellow-men;" So the "ethical school," as it calls itself, tries to be satisfied with duty, but leaves out hope and faith from the order of life. We may call that man the type of it in history who stepped out of his beautiful country-house in Edom, and ran down the avenue to meet Jesus Christ, when he wanted to know how to live. This man was all right in his ethics. He kept the commandments—he did not kill, he did not steal, he did not commit adultery, he did not bear false witness, and he did not covet his neighbor's goods; but, all the same, he did not live. He wanted to live, and he came to Christ to ask how. I say that that man, able and willing to do his duty to his fellow-men, and yet eager for more, eager for the secret of infinite life, may fairly be taken as the type of the ethical school. For I do not believe that, in the long run, any true man is satisfied with a law of daily practice only, if it do not somehow connect him with a life larger than to-day and of this place; if it do not answer some of the infinite questions for him, and if it do not give him, indeed, infinite strength, or the hope of it, for present duty. In the poem I cited, Abou Ben Adhem told the angel to write his name as one who loved his fellow-man; yet Abou Ben Adhem was well pleased when, the next night, he found that his name was enrolled among those who loved God. The dramatic force and the intense lesson of Paul's life come from the contrast between that early ethical life, when he was trying to do this, that, or another thing rightly; and his larger after-life, his religious life, when he lived in God, moved in God, and had his being in God, and, with the power of the Holy Spirit, was dealing with things spiritually discerned. In the first experience,

Paul had not strength to carry out his resolution, and he knew he had not. "Oh wretched man that I am! who shall deliver me out of the body of this death?" In the second life, he is jubilant with the triumph of an infinite being: "Neither height nor depth, nor any other creature, shall separate me from the love of God." These schools of deportment, as one is tempted to call them, block out for us in careful little tables, exquisite plans, showing how much we want of this virtue, and of that virtue, and of another, as a book of recipes might tell you how much sugar you want for your cake, and how much flour, and how much spice. But the poor human experimenter soon finds that he wants more than a recipe, and more than a tabular statement of duty. He wants infinite power behind finite resolution. He wants the life of Heaven all interpenetrating the duties and the pleasures of earth. He wants to enter eternal life, as the young gentleman of Edom said to Jesus, and in this want he cries out in these infinite questions of religion: "Who am I, and who is God? Where am I, and where is He? Shall I find Him if I seek Him with my whole heart, and how am I to gain His strength to help me in my endeavor?"

We have come here to-day to begin again our united communion with God—simple and frank association with God—to which this church is dedicated, and for which Sunday is devoted. Public worship—the meeting together sometimes in churches—is meant precisely for this purpose: that everybody who wants God's help may have one place and one time, where, with other people who want God's help, he may ask for it. Here, if nowhere else, he may be separate from the petty clamor of life, and listen too see if our Father has anything to say to us. Whatever our habit elsewhere, here we try to tell Him something of our thanks, something of our needs, something of our hopes. We may be shy or reserved elsewhere, but all the associations of childhood help us here. All the mys-

terious helps that music can give—in reverie, in resolution, and in the quickening of heart and conscience—helps us here. The presence with us of so many others, who have come here with the same motive and hope, helps us here. Indeed, one cannot say too simply, that this service, in the plans of eighteen hundred years, has been devised, maintained, and improved, in the hope that those who come here may find God, as they might not have found Him had they stayed away.

Now, I know very well that people who are earnest, unselfish, and hope to find God, find a difficulty here. To that difficulty, I want to address the minutes I still have this morning. Not long since I received a letter from such a person, who said:

"So long as I prayed to God as a beggar, I could pray. But now, that I disbelieve in begging, I have no prayer left. I can only worship when I feel worshipful; whereas, I could always beg, being always needy. I want more wisdom and patience and love than is in me, and right living seems hopeless without. But just as I cannot believe that God alters the course of His laws to send rain in answer to prayer, or satisfies any of our material needs because we ask, so I find myself unable to believe that patience and love and strength and wisdom are gifts. I feel sure that patience comes from being patient, that love comes by loving, that all goodness is a growth rather than a gift, and yet, when I feel mine lessening rather than growing, I would fain have new plants."

To that letter, which seems to me admirably well put, I replied at length. I shall not read my reply, which was to some extent personal. In substance, I said this:

John Weiss, a man who discerned spiritual truth very quickly, used to say: "Go off every day, for five minutes, outside the clatter and fuss of the world, and just listen. Listen and see if the Father has anything to say to you, and what it is." In the long run you may be sure you will get answers from the Power that makes for righteousness. It is impossible for you and me to feel that in this great universe of order, in whose interlaced systems our little world is not so much as a speck of dust; it is impossible to feel that you and I, and a few millions like

us, are the only beings who think, feel, love, believe, and look forward. Those beings who have larger powers than we, more tastes and senses, bodies less cumbrous, and a larger range, indeed, must have some interest in our affairs, if it were only the interest you and I take in humming-birds and in butterflies. More than this—the Life of lives, the Being of beings, the Power that makes for righteousness, must have methods of quickening my life and directing it. Why, I can set an ant right when he has lost his way in the gravel, and certainly God is better able to move my thought than I am to move the ant. It is clear enough that He will have the power and wish to encourage me. It seems to me simple enough that I, who have the wish, should have the courage to listen to Him, to talk to Him, and to speak to Him.

Now, there is no fairer instance of what we seek in prayer than is given in the hymns we like best. Take, then, for instance, the best hymns, those which we are most fond of; look at them carefully, and you will see that these difficulties about prayer do not apply in any one of them:

"Nearer, My God, to Thee;"

"My God, I thank Thee;"

"While Thee, I Seek, Protecting Power;"

"When Israel, of the Lord Beloved."

Here are four hymns that are favorites. They are simply the confidential, grateful, and hopeful outpouring of loving children, glad that they are with their Father, and eager to be with Him more often.

If, instead of ever thinking of petition, you will regard prayer as conversation—as it is—I think it will take care of itself; conversation, if you please, between an Infinite Being, not hemmed in by finite surroundings, and an infinite being in a finite body, but still conversation. Now, let us ask ourselves what passes at breakfast between the cheerful children of a family and their father and mother:

"Good morning, dear papa; good morning, dear mamma.

"We have had a beautiful hour before breakfast. John set the foresail in

the boat, and let me go with him, and I steered, and we went all round the island."

Observe that the mother saw all this from her window, and the child knows she saw it, and tells it in mere joy of sympathy, love, and sheer delight in life.

"I was so much obliged to you, mamma, for your sewing the string on my hat. I forgot it when I went to bed, and when John called me it was so nice to have it all ready."

Now, so far, there is not a syllable here but might be addressed to an Infinite Father, and would give him pleasure if it were so addressed. For my part, I like to address it. Suppose the child goes a little farther:

"Dear papa, what are you going to do to-day? May I go with you? Can I help you in anything? I had such a beautiful time when I went with you yesterday, and I really understood something of what you said to the people who were mending the mill. Pray, let me go to-day."

All this seems to me perfectly naturally said, even if I address an Infinite Father.

It is true that the breakfast might go on in Carthusian silence. The child might come down, and not kiss his father or his mother, and not say "Good morning." On strict rules of utilitarianism, as on the strict principles of the ethical schools, I am afraid the kiss or the salutation cannot be justified. And the same law which shuts off "grace" from the breakfast-table, so that a man does not say, "We thank Thee, O God, for the night, and we hope to walk with Thee to-day," would keep the children from saying, "Good morning, papa; good morning, mamma." All the same, it seems to me better for people who live in a common life to own that they do.

Thus far I wrote to my correspondent, who was afraid that patience and wisdom are not gifts at all, because they are partly growths. It is precisely the business of the pulpit to show that all that is of worth in us is both gift and growth. And it is the hope of the

Church that, in meeting together—in music, in Scripture, and in prayer—the gift may be more certain and the growth more perfect. To press her metaphor, the growth is a growth which depends on dew and on sunshine; and the church meets together to gain the dew and the sunshine from the present God.

The growth shall not be the white, ghostly pretence of growth of some plant which has been left by misfortune in the cellar. It shall be the real growth, hearty and vigorous, of the plant which has drunk in the open air, has looked up to the blue sky, and revelled in the open sunshine and breeze. It is not for any sermon to prove that the plant is the better for the sun. It is the place of every service, and of every person in every service, to come so intimately to the present God, that, in the great experiment, the sunlight shall be absorbed in the leaf and stem, and that the growing plant shall find how its life and God's life are really one life and the same.

No preacher, unless he be the most arrogant, expects to prove this relationship of child and father by any processes of logic. That is like proving to the frightened boy, who stands naked on the beach, that the specific gravity of his body, on the average, is less than the specific gravity of water on the average, and that, therefore, he can float upon the waves. When the boy can swim, he will believe you, and he will plunge in; when he cannot swim, he will not heed your argument, and he will paddle upon the shore. The margin between doubt and faith—between the paddling and the swimming—is annoying, is provoking, to the pupil and to the teacher. But the whole of success is based upon the experiment. He who fairly tries that experiment has his answer. For that experiment, and that it may be fairly tried, churches are built and are maintained: not that men are not to seek God elsewhere or find Him elsewhere, but that in this place there shall be no other seeking and no other purpose; not that here we are to

tease Him for fair weather Monday or for rain on Tuesday, but that here we may enter into real intimacy with Him, if it were only the intimacy of thankful children, grateful for the glory of the morning, or if it were the anxiety of doubtful children, who do not know where they may be on the morrow. What the church asks, what the preacher asks, is that you will loyally try the experiment which the noblest and best of mankind have tried, and have succeeded in—not for one day, not for one year, but for every day and every year—talk as a friend with the Power which makes for righteousness. As sure as the existence of that Power is it that you have your reply. It comes in a thousand ways—not as you asked it, perhaps, not as you expected.

But, all the same, it comes.

#### A CRY FROM THE PEW.

BY MELVILLE B. CHAPMAN, D. D. [METHODIST], BROOKLYN, N. Y.

*Sir, we would see Jesus.*—John xii: 21.

THESE inquiring Greeks were our representatives. They were the first of our blood to seek this Shemitic Savior and voice the deepest craving of the coming civilizations of the West.

In addressing this conference of Christian ministers, I cannot keep out of my thought another and vaster presence. Far out over your heads I see the two hundred congregations of this Conference, as sheep without shepherds, waiting for the message that you will carry and the Gospel that you will preach, and it has seemed to me that I could not do better than to stand here as their representative, and utter the deepest craving of those outlying spectral congregations, voice the entreaty of the silent, patient, long-suffering pew to the pulpit and the preacher:

"Sir, we would see Jesus."

As the advocate and ambassador of the pew, I venture to suggest a certain stress of emphasis in our preaching that will best meet the hunger of our hearers and the need of our time. It is all told when I say that a Christian pulpit should be simply, supremely

Christian, that its mission is to preach the Gospel of Jesus, and not merely the Gospel about Him—that the Gospel of Jesus is Jesus Himself—that we are to bring men face to face with Him—the personal, omnipresent Christ, the same yesterday, to-day and forever—reincarnate in His Church, revealed in every Christian ministry, Emanuel, God with us always, even unto the end of the world.

You will bear me witness, my brothers, that this is not so simple and easy a task as it seems, for we get our Christianity by inheritance, and any student of Church history has discovered to his sorrow, that, as language may be used to conceal thought, so Christianity may be used to conceal Christ. To-day is the fruit of yesterday, as it is the seed of to-morrow. The Hudson comes down to us tinged and tainted with every variety of soil from the Adirondacks to the sea.

So Christianity, as a historic development, comes down to us tinged with the errors, the corruptions, the drainage, the detritus of the social, intellectual and religious soil through which it has filtered and flowed. For instance, as you know, in three hundred years Christianity overran the Roman empire—tribes and nations were converted and baptized by imperial proclamation, and driven into the fold at the point of the javelin. These crude, corralled Christians came into the Church bringing with them their pagan philosophy, pagan conceptions of God, pagan habits of thought, feeling and worship. Christianity was corrupted by the paganism it absorbed. The shadow of this eclipse of faith darkened Christendom for a thousand years—and still survives in the paganized Christianity of Rome, and in the paganized theology of great sections of the Protestant world. As we grope through the dark ages, as we see how the Gospel of Jesus was obscured and corrupted by heathen superstitions, we are led sometimes to wonder whether Christianity conquered paganism, or whether paganism conquered Christianity.

Then, again, the early ages of religious controversy and Church councils did much to clarify the creed—did more to conceal the Christ. They carried the Church into centuries of doctrinal discussion, theological speculation and religious scholastics, in a vast effort to reconcile the new Christian truth with the old pagan philosophies.

The Reformers broke away from a paganized Church, but could not wholly escape from a paganized theology. They sat at the feet, not of Jesus, but of Augustine. Calvinism, that sought to enhance the divine sovereignty by taking the very godliness out of God; Asceticism, a pagan scorn of the body and contempt of earth; Puritanism, that grotesque mutilation of human nature; Ecclesiasticism, that places a church and a priest between the soul and its Savior—what are all these, and many more, but survivals of pagan corruptions, symptoms of that blood-poison that still lingers in the veins of Christendom, and so darkens the spiritual vision that the simple and gracious Gospel of Jesus is obscured or distorted, and Christianity is so preached as to conceal rather than to disclose the Christ.

But we live in the light of a new and better day, the renaissance of Christianity. Our century, that has witnessed a growth of Christianity exceeding that of the eighteen centuries that preceded it, has also witnessed the decline of religious leaders, the decay of doctrinal systems, a growing discontent with abstract syllogistic theology, and a resolute, strenuous, persistent push toward a larger freedom of thought and a simpler and more Christian faith. You may call it looseness, license, liberty—call it what you will, we must face the fact that a historic and inherited faith can no longer, by its authority, hold the allegiance of men who insist upon the right of inquiry into the foundations of all scientific, social and religious belief, and compel the most venerable and venerated sanctities to submit to a searching scrutiny and a merciless criticism.

Our time takes nothing for granted. You see, the train has reached that point in the line where men with a hammer and a torch crawl about under the cars, clinking the wheels, testing the running gear of civilization, and down, under all our most venerated beliefs and sacred systems and cherished institutions, you may hear the clink of criticism.

The mediæval monk don't like it. Dedicatèd theologians live in mortal terror of the time. Ecclesiastics generally are quaking with fear. Hide-bound conservatism prepares for the worst. All who believe that the last word has been said, the final truth revealed, the ultimate Christianity attained, are calling for the police. But all who believe that freedom of inquiry is the condition of truth, and liberty of thought the breath of all intellectual, social and religious life—all who believe that God has yet something to suggest to the heart of his child, and say with John Robinson on the deck of the departing *Mayflower*: "I am confident that God has more light and truth yet to break forth from His holy word"—all these stand serene and expectant, rejoicing in the full and blessed assurance that Christianity carries with it the elements of its own perpetual regeneration, that it has vitality enough to throw off and to breed out acquired and transient corruptions, and that Christendom, after passing through all the cycles of error, is at last swinging back to the simple Gospel of the Son of God, to the New Testament character of Jesus Christ, as the immortal expression of its faith and hope.

I have time to note only three or four varieties of emphasis in preaching which, it seems to me, will best meet the want of the thoughtful, critical, progressive, pushing pew of to-day:

1. Consider for a moment that intense individualism that marks our wondrous growth in social and civic freedom.

Notwithstanding the fact that our time is marked by the rise and growth of the most physical theories of man's origin and development, yet there has

also been steadily growing a sense of the dignity, the value, the spiritual worth of man, and that wherever man came from, he must not be wronged or despised by his brother, he must not be profaned or dishonored by himself. We think little of kings, much of the citizen, little of royal prerogatives, much of civic rights and duties. In our thoughts of men we are more considerate, humane and helpful, and recognize in the face of the humblest man the face of a brother.

The prevailing dissatisfaction with historic theology largely arises from this change of view—this new and higher ethical and spiritual valuation of man. Very naturally, we have come to think less of the divine sovereignty, more of the divine character, that God is not only great, but God is good—so good, that even man has rights which He is bound to respect. It was not merely or chiefly Armenian arguments that drove from Christian theology and thought the pagan god of mediæval theology, it was a change in the whole temper of the time, by which we have come to regard God's kingship as a local and Oriental figure of speech—God's fatherhood as a universal and everlasting relationship, in fact. Hence it is not strange that there should be a growing feeling that the Scriptures should be interpreted in the light of this final ray of the Gospel—this Christian conception of God as He is revealed in Jesus Christ, and that the genius and methods of Oriental despotism should not be used to elucidate Christian doctrine, or to explain and illustrate the divine government. When a modern Christian betakes himself to prayer, he bows his knees, with Paul, unto the Father of our Lord Jesus Christ, believing that the glory of God, high over all Oriental figures of speech, shines supremely and forever in the face of his Son. Our time wearies of the crude, monarchical, Oriental representations of God, and cries:

“Sir, we would see Jesus.”

2. This brings me to say that, if we would meet the want of our time, we

must bring to the interpretation of Scripture a quickened sense of biblical perspective. We often say that the Bible is the revelation of God. What we really mean to say is, that Jesus Christ is the revelation of God, and that the Bible is the history of the gradual and successive unveilings of the Eternal Word until at last He becomes flesh, breaks into view in the wondrous disclosure of the Gospels.

I have seen the Proclamation of Emancipation so written that the shading of the letters disclosed the seamed, sad face of Abraham Lincoln. It is one thing to read the Book, it is another thing to read the Word. You will read the Bible to little purpose if you do not see chiefest and supremest, from Genesis to Revelation, the scarred visage of the Man of Sorrows.

And yet I need not say that the Bible has been too often so interpreted and used that it has obscured and not disclosed the Christ. That, by reason of errors in biblical perspective subordinate Scripture has been given an exaggerated unscriptural emphasis, and created a distorted, grotesque, unchristian type of Christianity.

We have explained the Gospel of Jesus by the local and transient imagery of the Jewish scriptures. We have explained the words of Him who spake as never man spake by what His apostles thought and wrote about Him. Isn't it time that we let Jesus explain the prophets and apostles, and explain Himself, and when we seek His Gospel go first to the Gospels? Without entering into the vexed question of inspiration, I venture to say that any use of the Bible that does not recognize this law of biblical perspective, that does not, in its veneration and regard, rise from the historian to the priest, and from the priest to the prophet, and from the prophets to the apostles, and from the apostles to the incomparable Gospels, and sit at the feet of the Man of Nazareth, and receive the truth of Christ from the very lips of Christ Himself, is an affront to the Christian consciousness of our time.

"Sir, we would see and hear Jesus."

3. As the voice of the pew, I venture to suggest that men want to see the personal Christ, rather than to hear our philosophies, theories and speculations about Him.

Michael Angelo, chiselling his "David," working often at night, wore a candle in his helmet, lest his own shadow should fall upon his work. I would not depreciate systematic theology. As long as there are flowers there will be a science of botany; but all the botanies in the world never gladdened a human heart or made any Sahara to blossom as the rose. In Him was life. More than that—I question, my brother, whether there is one of us who does not sometimes feel that he is in danger of preaching about everything and everybody that Jesus saw, and neglecting Jesus Himself, until the Master is lost in His environment.

We traverse the scenes of His ministry for what we call local color. We make topographical surveys of Galilee and Jerusalem. We trace the genealogy of Herod. We analyze and scarify the Pharisee and Sadducee until the pulpit becomes a pillory. We photograph the apostles; we ingeniously harmonize the Gospels. We defend Christian miracles and empty our arsenals into that standing bugbear—the scientist. We discuss a thousand questions about Him, and yet sadly confess that the actual story has not been told, that the real Jesus has not been made to stand forth, a living, personal, present Savior to the wishful, waiting hearts of men.

And we have said, if I could only so preach Jesus that men should see His face and hear His voice, and feel the power of His personality; if I could make Him so real that He should be no more a dim figure in the pathways of Palestine, but a living presence and a dominating Power in the streets and societies and souls of to-day—not only a Jesus that was, but a Christ that is—if I could only lift Him up once more before the very eyes of men, then He—the Man of Nazareth—that has flung such a fascination and charm over

eighteen centuries, will, by his inherent and imperishable loveliness and beauty, lay upon human hearts His divine thrall and draw all men unto Himself. Ah! my brothers, our time wants a Savior as real and personal as its sorrows and its sins. That is the Gospel these spectral congregations are waiting to hear—that is the Savior which the nineteenth century, as well as the first, throngs to see. The world wearies of everything else, but its worn and pulseless heart stirs anew with any attempt to retell the story of that gentle and gracious life, which reveals a purity for which it had ceased to hope, and a peace of which it had begun to despair. "In Him is life, and the life is the light of men." It is not lives of the astronomers, it is not the science of optics; it is the shining sun that this darkened world cries after, perishes without.

"Sir, we would see Jesus."

4. We are to preach Jesus as the Savior of the nineteenth century as well as the first—as in Himself the solution of all our political problems, the Deliverer from all our social wrongs and miseries, the Savior from all our personal sins and sorrows. Of such a Savior our time stands in desperate need. The social situation and outlook is very grave, and the brow of the smiling and perennial optimist is sicklied o'er with the pale cast of thought. Society is threatened by a new foe—a godless socialism, hostile to the State, the home and the Church. We see labor rocking with unrest and discontent. We hear the great working masses calling society an organized injustice, and claiming that this unrighteous social order has sprung out of the loins of Christianity; that the Church is the ally of capital and the enemy of labor; that it has preached submission to the weak, but not righteousness to the strong; that, while it may have relieved the sufferings of the poor, it has not contended for their rights; that, though it has taught men to be charitable, it has not taught them to be just; that, in its anxiety about a Heaven hereafter, it has neglected to organize Heaven here,

and to establish on this earth that kingdom of God which is said to be righteousness; and, if you will put your ear to the ground, you may hear the tread of the coming multitudes of toil, who will not enter our churches, and will have none of our Gospel.

What shall we do?

Shall we preach to them the Gospel of supply and demand—the survival of the fittest—the slow evolution of society by breeding up the strong and breeding out the weak? Outside of Christianity all that is left them is this science of despair. No! my brothers, we will not meet a Christless socialism with a Christless evolution. We will meet the rejectors of Christ's Church by the revelation and disclosure of Christ Himself. Him whom they still ignorantly worship and blindly crave, Him will we declare unto them.

We will show them that the injustice and wrong of our civilization does not come from its Christianity, but from its inherited paganism and its inbred selfishness and sin—and carry their thought to Him who went forth as the original "Knight of Labor" to revolutionize society, and roll the organized injustice of barbarous ages away as a scroll. We will show them that every generous principle and every glorious hope that stirs the heart of the Socialist he has learned from Jesus. That the regeneration of society is not in the evolution of nature, but in the evolution of grace; that the brotherhood of Jesus is higher and greater than the confederation of a class; that His ideal of society is nobler than theirs, and He would have us realize it by nobler means, not by levelling down, but by levelling up—not by hostility to the prosperous, but by help to the unfortunate—not by crippling the strong, but by empowering the weak—not by claiming equality with the great, but by being the brother of the brotherless and the friend of the friendless. We will show them that the ethics of Jesus is final, ultimate, in the nature of things, and can never be surpassed; that we shall never be more just or generous

with our neighbor than to love him as we love ourselves, and do unto him as we would have him do unto us; and that when the race shall have reached the shining summits of virtue, when it shall have evolved its best society, its best citizen and its best man, it will still stand with its face toward the incomparable ethical and social ideal of the Gospels. We will show them, finally, that all human progress is toward Jesus, and not away from Him; that if society is to go forward and not backward, if men are to grow better and not worse, they must grow more benevolent, more humane, more helpful, more brotherly; and what is that but saying they must grow more Christian, draw ever more nearer to one divine far-off ideal, who lives not to be ministered unto, but to minister; who though rich becomes poor; whose life is the ceaseless outlay of Himself to rescue and shore-up a sinking world.

The socialism of Jesus may be rejected, but it can never be surpassed. The kingdom of God—that magnificent vision that shall never fade from the eyes of men—shall grow with the growth of virtue and character until the civilizations of earth shall be transformed into the civilizations of the sky.

On the other hand, we must call the prosperous and Christian classes, fevered with fierce commercial competitions, to consider the lilies and the sparrows, and learn that life does not consist in the abundance of the things we have, but in the affluence of the beings we are. We must teach them to see life as Jesus saw it, in His intense spirituality, and rise with Him out of the bondage of worldly striving and carking care into the glorious liberty, the splendid experience, the immortal hope of the children of God.

But we must do more than that. The greatest, saddest chasm in history is that which yawns between the Sermon on the Mount and the Christian civilization of to-day—between the ethics of the sanctuary and the ethics of the shop and the street. It is our duty, my brothers, to close that chasm.



The great mission of the pulpit is to teach men not what to think, but how to live. We must preach the gospel of simple justice, righteousness, fair-play between man and man, between class and class.

We need a great awakening of Christian conscience, a great revival of Christian living, a great reformation in Christian business, until they who are under the wounds of Jesus shall walk in His footsteps and show that an un-earthly and divine guide leads in un-earthly and divine paths; that supernatural grace compels a supernatural life; that religion is not only an uplift of holy emotion, but an outflow of holy service; that it not only sends the heart to God, but the hand to its duty.

When shall we learn that the worst infidelity is an ungenerous, unjust, un-Christlike life; that the deadliest heresy is a weak and wavering conscience; that the true betrayer of Jesus is the disciple who wanders not in his doctrine, but in his deed; who is saying by his daily life to his workmen, to his customers, to his business associates, the kingdom of God is *wrighteousness*, peace and joy in the Holy Ghost.

We see not yet all things put under us, but we see Jesus, and, seeing Him, we take heart and hope; for, if He died to bring the race to God, He ever lives to bring the race to glory. In Him is the regeneration of society, the Church, the home and the soul. When He wearies or doubts or dies, it will be time to despair. "He shall not fail nor be discouraged till He has set judgment in the earth."

The new problems of the age do not baffle His wisdom; its new perplexities do not appall His heart; its new sins do not exhaust His mercy; its new forces do not surpass His power. Jesus does not despair of the race because He does not despair of Himself.

He who through centuries past has been transmuting His truth into what we call civilization—and transfusing His life-blood into the veins of "the dolorous and accursed ages," is standing here in all our nineteenth-century

life, with its din of denial, and its kiss of betrayal, under the shadows of its wrongs and miseries, its sorrows and its sins, saying: "And I, if I be lifted up, will draw all men unto me."

And if, through the foolishness of preaching, through the medium and manifestation of His Church, He can get into our civilization in any influential and powerful way, He will heal our social discords, right our social wrongs, cleanse our infected cities, Christianize our Christianity, and, making the pulpit the fulcrum of His divine leverage, lift souls and societies and States up into the light of heaven and the face of God.

This is the dumb, inarticulate, but unconquerable hope of those shadowy, spectral congregations, who are saying to you, my brothers:

"Sir, we would see Jesus."

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#### ELEAZAR'S GRASP.

BY REV. C. C. HEMENWAY [PRESBYTERIAN], AUBURN, N. Y.

*And his hand clave unto the sword.* —  
2 Saml. xxiii: 10.

A DROWNING man has been known to grasp a rope thrown to him with such a clinch that, for moments after he was drawn up to safety, his fingers could not be opened to release his grip upon it. So with Eleazar, one of the three mighty men of David's army. He threw himself, sword in hand, into the battle against the Philistines; and when he grew weary and turned aside to rest, he found that the fingers of his right hand would not unclasp themselves from the handle of his sword. The hero's fingers had become set by his strong grasp of his weapon; and when he let fall his arm, his hand still clave unto his sword.

It is a vivid and impressive picture, suggesting a beautiful and instructive lesson, both for our temporal and spiritual life. Is there not such a grasp of the principles of honor and integrity, of the truths of God and His Word, and of the responsibilities of Christian service, that no trouble, nor doubt, nor temptation, shall be able to unclasp our hold? For such instruction, we

may believe this simple but graphic incident was recorded.

I. Eleazar teaches men, in their worldly occupations, with what grasp to lay hold of the principles of honor and integrity.

A cowardly soldier, who looks for an opportunity to run as he goes into the battle will have no difficulty in throwing aside his weapons. So the man who goes into the battle of business and professional life, loosely grasping the principles of integrity, will have no difficulty, when the occasion arises, in letting go his hold. Under temptation his hand will not cleave to these weapons against evil inducement. But there is a grasping of the principles of high and noble living among men in the every-day battle of business life; so that the invisible fingers of human character, clasping them around, grow firm and fixed until temptation has no power to separate us from them. What is wanted to-day in business life is a standard of integrity between man and man that is not drawn from the usage of the community, but from the Golden Rule: that will make the merchant his own sealer of weights and measures, the manufacturer a purchaser only of the best material and a foe to adulteration; the lawyer a defender of oppression and injustice, and never an encourager of wrong-doing; the physician a careful and intelligent student of disease, spurning the quackery which is often invited in by ignorance and the desire for relief. And then this must be a grasp which takes no notice of any apparent losses that come from it. Eleazar's grip must have almost forced the hilt through the skin, and imbedded it in the flesh. But he did not notice it, and was surprised at the deep indentation in his palm when his fingers could be unclasped. The world wants young men, and middle-aged men, and old men, whose grasp of honor is so firm and determined that in its use they will never feel it hurt them by any regrets, such as, "If I had not been quite so conscientious, I might have done better." Gough, in one of his lectures,

once struck a table with such force as to break some of the bones of his hand; but he did not know it until he was through, and found his hand swollen and painful. Oh! for such enthusiasm for honor in the business world!

II. Then Eleazar teaches us how to grasp the truths of God and His Word. Place your thumb and palm on the front cover of the Bible, and your fingers on the back cover, and grasp the whole revelation of God in this word. You must take hold of it with such a grasp that when a man meets you, saying, "Let me show you the mistakes of Moses," he will not succeed in unclasping your hands; or, when in distress, one says, you can bear no more, "curse God and die," you will be able to answer: "What! shall ye receive good at the hands of the Lord, and shall we not receive evil?" Most of us Christians hold these truths as cowards hold their weapons; and, of course, we let go when brought face to face with any tests of our courage and mettle. Take hold, Christian, of God's warnings and encouragements, as though they were worth something, and you expected to use them; and you will find, to your relief and joy, when wearied and tried by battling with a world of disappointment and evil, that your hand still cleaves to them.

And then these truths must be held without any consciousness of pain, as they come into close contact with our lives. You can make them painful. You can make God's omnipresence a detective instead of a loving companionship; His omnipotence a giant of fate instead of a strong, helpful friend; His commands, fetters around your wrist instead of a bridal-ring. But, taking hold of these blessed, uplifting truths of God's Word, as Eleazar took hold of his sword, there will be no annoyance or pain in the grasp; and when wearied, as you will sometimes be, unable longer to resist the enemies of your hope, like Job the patriarch and Paul the apostle, your hand will still be clasped around the unfailing promises of your Heavenly Father.

III. Have Eleazar's grasp of the responsibilities and known duties of the Christian service. Take the well-worn subject of obligation to the church services? what sort of a grasp of Christian duty is it, when a sister cannot come to church, on such a beautiful day as this, because the spring hat has not come home? or a brother, because he has worked so unreasonably hard in his race for wealth during the week that he must lie in bed Sunday morning? Carry such excuses through all the common duties of Christian life, and imagine the result. Oh! when we take hold of these things, it must be with a grip, if we expect to be faithful, or to get any particular good out of them. Given Eleazar's grasp of the responsibilities of Christian service, and there would be full churches, full prayer-meetings; multitudes now careless inquiring the way to Zion; souls now dumb singing the joys of salvation; Christians now weak, doubting, and despairing, happy, confident, strong.

Two results, thus far only hinted at, conclude this truth.

1. When the companions of Eleazar pried open his fingers, and released the sword, they saw in the palm and across the fingers the indented form of the sword's hilt. There was in the palm the very curve of the handle. When any man grasps the principles of honor and integrity in this way, they always have a reflex influence upon the man, impressing themselves more and more upon his character, until the abstract dead principles become a living part of his life; and when one thus grasps the truths of God and His Word, or the duties of Christian life, gradually he becomes a living epistle, known and read of all men as a part of the Gospel. Study Eleazar's palm to know how we are to be conformed to the image of Christ.

2. We see in this how the Christian veteran, who has thus grasped these truths and duties through his life, finds towards its close that they still cleave to him when everything else lets go. When old age comes on with its weak-

ness and decrepitude, the interest in worldly things diminishes, the mind begins to let go of the world. But the heart of the devoted Christian still clings with the old tenacity to the things of God and the interests of eternity. It is the crown and glory of our theme that, when the Christian mind and heart let go of all things else in their weakness and weariness, they still cleave to God and Heaven.

#### THE FOOLISHNESS OF PREACHING.

By A. T. PIERSON, D.D., PHILADELPHIA.

*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.—1 Cor. i:21.*

God's "folly" is the highest wisdom; man's highest "wisdom" is but folly.

The foolishness of preaching is here contrasted with the wisdom of human teaching. With all its wisdom, the world knew not God; not only did not reveal Him, but actually denied Him; and it made man no better. The six golden ages of history—those of the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome, Louis XIV. in France, Elizabeth in England, Leo X. in Italy, have been morally corrupt and profligate. Seeing that human wisdom was an utter failure, God makes trial of the foolishness of preaching; and it proves the wisdom of God and the power of God unto salvation to every one that believeth. It is not foolish preaching, however, nor preaching foolishness, which thus proves the mighty power of God. Wherein does the "foolishness of preaching" consist?

I. God chooses and uses the *simplest means* to save men, which human philosophers would have scorned. It is the proclamation of a message. Even teaching, though included in Christ's last command, Matt. xxviii: 19, 20, is to follow preaching. The first word translated "teach" means simply to "make disciples." God's plan is, first of all, to tell men the good news of a free, full salvation. After they have believed and

accepted the gift of God, they are to be taught more fully the whole range of Christ's commands. But, at the beginning, it is only pointing to the Lamb of God, and crying, Behold! Again, God takes the most humble and unlettered believers to be his heralds. Whoever, having heard and believed, can say, "Come!" is qualified to proclaim the good tidings. The preacher is a *herald* and a *witness* combined; he announces good news and adds the testimony of personal experience: "We have found the Christ!"

Again, God makes no heavy demands on the souls to whom the Gospel comes. It is only "Hear, believe, confess." Salvation is not the reward of good works, but a free gift, whose only condition is acceptance by faith. Good works have a place in the scheme, but only as the fruits of faith and the offering of gratitude and service for a free salvation already received. Faith is a bond of union with Christ; so that, by virtue of this union, His life and joy become our own. Salvation is thus put within reach of all—even the feeblest mind and greatest sinner. Romans x.

II. God positively discarded the aid of all human wisdom in saving men: "Hath not God made foolish the wisdom of this world?" He saw that man's wisdom had proved an utter failure as to the finding of God or the saving of men; and He cast it aside as worthless, and not a feature of His redemptive plan was borrowed from the philosophies of men.

The utter failure of human philosophy is one of the marked facts of history. It culminated in Pantheism, Atheism, Materialism, Rationalism, Agnosticism, or in a refined selfishness, like Stoicism and Epicureanism.

III. God not only discarded, but contradicted, the teachings of man's philosophy. He set at naught human reason as inadequate to explore His deep things, and humiliated the proud mind of the wise men. For example:

He presented Divine thoughts far above the thoughts of man; mysteries above comprehension, though not above

apprehension; things too high and lofty for human wisdom to grasp, and which the natural man could not receive.

Again, He dared to present paradoxes, apparent contradictions, irreconcilable by man's philosophy, such as the union of two natures in one person in the God-man; the union of three persons in one God, as in the Trinity; the doctrines of Divine sovereignty and human free-agency, an unchangeable God and yet prevailing prayer, etc.

Again, the whole philosophy of redemption, of sin and its desert, the law and its demands, salvation by vicarious suffering, etc., is above the reason of man to devise, or even explore. Into it even the angels desire to look.

IV. God utterly discarded all human merit. The Gospel not only humbles the proud intellect, but the prouder heart of man. A free salvation, all of grace, conflicts with all the prejudices of the natural heart: it is the "*offense of the cross.*" No man is capable of a good work in God's sight until he first believes and comes into a saved state; then the imparted grace of God makes good works possible; but they only glorify that grace; and one of the grandest proofs of the divine origin of this Gospel is found in the fact that, in face of the enmity of the natural heart to these doctrines, it has made steady and rapid progress from the beginning.

In all this, however, the wisdom of God appears. For:

1. God makes it possible for all sinners to be saved. Whoever can sin can understand salvation. All philosophies were addressed to an elect few: witness Plato's few disciples, and Pythagoras, with his exoteric and esoteric schools.

2. God makes possible for all believers to be preachers of the Gospel and winners of souls.

3. God abolishes invidious distinctions between sinners and between believers. All are on a level, as guilty, condemned, and helpless; all on a level, as saved by grace without works.

4. God presents a faith so grandly superior to all human teaching that there

is no risk of confounding it with man's philosophy, or mistaking it for a human invention.

5. God reserves to himself all the glory. Man has no ground for boasting or self-complacency, etc.

6. God teaches men implicit submission and obedience.

### EXPOSITION OF LUKE.

xvi: 1-12.

BY REV. W. F. ARMS [CONGREGATIONAL],  
SUNDERLAND, MASS.

IN studying the parables of Christ we are carefully to distinguish between the essential aim and the drapery of the parable. In the story of the Unjust Judge he is represented as granting the petition through mere weariness; but God hears prayer, not because wearied by us, but because He loves us. The design there is to commend the duty of earnestness in prayer. In this parable of the steward, the Lord commends him, not for his honesty or fidelity, but for his prudence and foresight. We often detach a single quality of one's character and admire it, while we condemn the general character. We admire the dexterity of a juggler, while we cannot endorse his private character. And so Christ often looked at a single point of character. How could the conduct of this steward be commended to us for imitation?

The thought which Christ seeks to illustrate is: How may Christian men use their gifts and talents and property, so that, when taken away from life, they shall be received to everlasting habitations. And He uses this parable to enforce the thought. The steward *seems* to have acted neither wisely, justly, nor charitably—wasting his Lord's goods, and then seeking to defraud Him. Christ never commended dishonesty. But the parable says that the lord of that steward (not the Lord Jesus Christ) commended him because he had done wisely, and Christ urges His disciples to a similar course of action in some respects. Now the parable must have an explanation which will show that the steward was commended, not for low

cunning, but for his strict justice and forethought.

A certain rich man had a steward to whom he gave the management of his estates. On the charge of having wasted the property he is called before his master and threatened with expulsion from office. That he might silence his accusers, satisfy his lord, and retain his place, he sent for all the tenants, reduced largely their indebtedness, paying this as the price of safety. He received the approbation of his lord, of the debtors, of Christ. What was his relation to the lord of the estate? In the East it was, and is, often the way for a lord, who cannot or will not manage his own property, to employ an agent. This agent acts according to his own discretion, and stands as lord to the tenants. The contract is that the steward shall pay a certain amount in the lump to the lord, and the balance is his remuneration. If this contract price was paid, the lord seldom asked how it was raised. The steward had no salary, and to compensate himself he rented the lands to parties on such terms as would be remunerative to the owner and to himself. If he was a just man he could deal well by the master and by the tenants. It was in his power to gain the goodwill of the men under him or not, as he pleased. If the crops failed, or the tenant was sick, the steward could relieve him. The money due the lord was not diminished. Now, if the steward was a hard, avaricious man, he could enrich himself by oppressing the tenants, and yet not defraud the lord. He could demand exorbitant rents, or lend money at ruinous interest, or sell the products of the land at poor prices, or seize the goods of the debtor and demand payment for their restoration. Thus he could unjustly enrich himself, and yet not rob his employer. The rascality of the steward might never come to light. But the estate would suffer. The tenants would be discouraged and discontented, the estate would be wasted, and the proprietor suffer loss. Such was the condition of the estate in this parable. The steward had mismanaged, by

using unjust methods, by extortion. The owner heard of it, and, to end the wrong, he suddenly called the steward to account. The oppression was arrested, the tenants relieved. The guilty man saw the storm and sought a shelter. What shall he do? He inquired into the various responsibilities of the tenants and found out the sums which they had promised to pay. With a show of justice, and saying nothing of the lord's demand, he told one man to take his bill or lease and write a less sum. And so in turn he gave justice to all. The effect was as he supposed it would be. The debtors had been oppressed, but they had no legal claim for redress. They had voluntarily agreed to pay so much, and they could not be rid of the obligation. Now the steward kindly asks as to their circumstances, as if it was the lord and not himself who was to blame. He lightened their burdens seemingly at his own peril, when they expected greater harshness. The oppressor became their friend, the hard creditor was their benefactor. If he was to be discharged for such generosity, they would gladly receive him to their homes.

By this transaction the steward did not deraid his lord or the tenants. His own obligations to the proprietor are cancelled. The waste of which he was accused consists of the sums which he had extorted from the tenants, and now voluntarily restores. Instead of being injured, the lord has been benefitted by the course pursued. The estate is relieved, the tenants satisfied, and the steward is now their best friend. The lord commended him, not because he had cheated his employer dexterously (of this there is no evidence), not because he had shown wonderful cunning, but because he had done wisely. We do not hear that he was dismissed from office. He did not make friends of the tenants by unjustly reducing their indebtedness, and robbing the master. Such a fraud would have been detected. How could he hope for the confidence of men who knew he had thus robbed his employer? He was commended because he had restored that which he had un-

justly extorted. Had this been done sooner, confidence would not have been broken, and no complaint would have been made.

### THE JOY OF GOD OVER HIS OWN.

By REV. GEORGE ELLIOTT [METHODIST],  
BALTIMORE, MD.

*The Lord thy God in the midst of thee is mighty; he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.*—Zeph. iii:17.

This is a most wonderful declaration. It is one of those revelations of the character of God which are sometimes called anthropomorphic; i. e., that represent God as affected with feelings similar to those of man. The agnostic school of to-day frequently use the long word quoted above to frighten Christian believers, but there is no real need of alarm. The dictionary contains even longer words, and they never hurt anybody. The argument is, that to ascribe human attributes to God is to limit Him. But it is very evident that the real deniers of infinity to Him are those who declare that there is any feeling, not sinful, which God cannot have if He wants to. There is no philosophic reason which compels us to change our Heavenly Father for the Unknown Reality, spelled either with or without capital letters. We may fearlessly rejoice in the inspiring revelation of the text, that society is necessary to the fullness of the Divine nature. God cannot do without his children; He finds His joy in them.

I. *It is the Joy of a Strong Being.*—“The Lord thy God is mighty.” Little natures are capable of little happiness. In our gladdest hours we can but dimly guess what is the bliss of an infinite being. This joy God found in creation, in which His might was revealed. At the close of every creative triumph, He sang the glad refrain, “It is very good.” When all was completed, was it not He who led the choiring sons of God, and directed the jubilant chant of the morning stars?

II. *It is the Joy of a Helpful Presence.*—

"In the midst of thee." There is delight in being with and doing for those we love. God is in the midst of His people for care and defence. This is the joy of *providence*. It sings in "the green pastures" and "beside the still waters." He giveth "songs in the night."

III. *It is the Joy of Giving.*—"He will save." Not in receiving, but in giving, is found the highest and deepest joy. God finds this blessedness in the work of *redemption*. The incarnation and atonement are but the self-giving of God. This is the shepherd's shout when, returning from his weary mountain search, he cries, "Rejoice!" This is the father's glad welcome of the returning prodigal. It rings in the Savior's cry of triumph when He heralded a complete redemption to the universe: "It is finished!" It is the gladness all Heaven feels over the penitent sinner.

IV. *It is a Silent Joy.*—"He will rest in His love." Literally, "He will be silent in His love." Sometimes joy is too deep for speech. It is the unheard running of the still waters. Sometimes He speaks no word, but we feel His smile and the beating of His heart.

V. *It is an Exultant Joy.*—"He will joy over thee with singing." Not silent all the time; sometimes God shouts; sometimes He sings; yea, He leads the choir of the angels and the redeemed. What are some of the notes of God's song? (Give passages which express the delight of God in His people.)

We may make God glad. The sweetest words that can climb to Heaven are: "God be merciful to me a sinner." He will stop the music of glory, and hush the converse of the angels, to hear it stealing up to His throne. Then will He sing, and the song shall ring down the golden stairways until it reaches the penitent heart, and implants there an undying strain of gladness. The sinner's new song of pardon is born in Heaven; it has its source in the mighty heart of God. Who will bring down the song to-day?

### THE HARD WAY.

BY REV. C. Q. WRIGHT, U. S. N., YOKOHAMA, JAPAN.

*The way of transgressors is hard.* (The new rendering is better); *The way of the treacherous is rugged.*—Prov. xiii: 15.

But, as the principle involved in the old is one we all recognize as a truism, I shall use it as our lesson to-day.

The way of the sinner is a "hard way"; and the "broad" and "narrow" ways described by Jesus do not contradict this saying.

1. The way of the sinner is a hard way, because it is unprofitable—hard work and poor pay—the devil is a hard lord and a mean paymaster.

In the Treasury Department at Washington are several counterfeit banknotes, all executed with pen and ink, and experts say it must have cost three months of hard labor to make one of these one hundred dollar bills. So this adept toiled at \$33 per month in some garret, feeling the anxieties of a criminal, and then probably sneaked about the streets for weeks seeking an opportunity to pass his bogus note. Such an artist employed in legitimate business could easily earn a salary of \$25 or \$50 per week, and he could retain his honor and self-respect as well.

2. It is a hard way, because in the end it is usually a *failure*. Most men see only the present, and when summer is here one feels it must never end—but winter comes on at last.

3. It is a hard way, because opposed to all the stronger and conquering principles that prevail in life and destiny. The transgressor braves the mighty current of that eternal river which has swept on its bosom every being born down to the shoreless sea of the judgment of God.

Examples: Absalom, Judas, Pharaoh.—No use fighting against God.

4. It is a hard way, because it is an *unhappy* way. Conscience, and all the better self, rebel—opposed to all one's highest associates and surroundings.

5. A hard way, because it ends in eternal ruin—no opportunity to repair the damage. "As the tree falls so it

must lie." A hard life here, and hereafter eternal ruin!

6. The only *easy* way is the way of obedience—the life that now is and the life that is to come.

Turn from your hard master and serve the Lord Jesus Christ, whose yoke is easy, and whose burden is light.

### COMMUNION THOUGHTS.

By REV. A. J. QUICK, PLAINFIELD, CONN.

1. WERE we invited by a friend to a feast, it would be an insult to our host to eat and satisfy our hunger before going. It would imply that we thought the food of our own table more palatable than his. So, to come acceptably to the feast of the Lord's Supper, we come hungry for the bread of life.

There we find spread for us a feast which could never be equalled, though one had all the wealth of the world in his treasury. Our Host says, "This is my body which is broken for you: take, eat"; "I am the living bread which came down from heaven—if any man eat of this bread he shall live forever"; "Blessed are they that hunger, for they shall be filled."

2. Neither, if we are invited to a feast, do we take anything with us to supplement the feast. If we go by invitation, it is implied that our host will provide all that is necessary. So, "Nothing in my hand I bring," is the confession of every welcome guest at the Lord's table. We honor our Host when we sit down at His table, believing that He is able to provide enough for us all, and expecting that He will. It is the guest with "great expectations" that is helped the most bountifully at the Lord's table.

3. Nor, when we have partaken of the feast, do we attempt to render an equivalent for it. However rich the repast, we honor our host by accepting all as a free gift.

So our Lord expects none of His guests to perform any deed which may be regarded as a compensation for favors received. It is appropriate that offerings be made at the Lord's table, but not as payment of indebtedness. They are expressions of love for Christ's

poor. They are a recognition of the command, "Freely ye have received; freely give." "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

### LIBERTY IN PERSECUTION.

By REV. JOHN W. CLINTON [METHODIST],  
INDEPENDENCE, IOWA.

*Lo! I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.*—Dan. iii: 25.

I. *True men* and the true church are subject to the scrutinizing gaze of a sharp, criticising and opposing world. "*Lo! I see.*"

II. *True men* are a rarity and meet the open endorsement of all good minds, and the silent respect of even some bad minds.

III. *A true church* may be small, yet she stands unharmed and respected in the world. "They walk in the midst of the fire, and they have no hurt."

IV. *True liberty* is born in the furnace. "Four men loose." "I have chosen thee in the furnace," Isa. xlvi: 10. "I counsel thee to buy of me gold tried in the fire," Rev. iii: 18. Examples: Bunyan in Bedford jail; John on the Isle of Patmos.

"True liberty is Christian, Baptized and found in Christian hearts alone; All else are slaves of Satan, Sin and Death."

The Revolutionary War; the recent Civil War.

V. *God's Presence* is the sure support of true men and a true church. "The form of the fourth is like the Son of God."

### THE CHRISTIAN PHILOSOPHY OF LIVING.

By REV. JAMES B. KING [CONGREGATIONAL], SANDWICH, MASS.

*The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.*—Gal. ii: 20.

I. *The true philosophy and principle of daily life.*

Not only the spiritual but the ordinary life—the common bread-and-butter life, "the life in the flesh," to be lived by faith in the Son of God.



II. *The motive and the inspiration of the Christian life.*

"The Son of God loved me."

III. *The saving condition of the eternal life.*

The acceptance of the fact that He "gave Himself for me."

### THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Two-fold Appeal of Lawlessness. "It is time for thee, Lord, to work, for they have made void thy law: therefore do I love thy commandments."—Ps. cxix: 126-128. Rev. A. F. Irwin, Peoria, Ill.
2. Well-chosen Friendship. "He that walketh with wise men shall be wise. But a companion of fools shall be destroyed."—Prov. xiii: 20. J. O. Murray, D.D., of Princeton, to Faculty and Students of Cornell University.
3. The Church's Exultant Love. "He brought me to the banqueting house, and his banner over me was love."—Song of Solomon ii: 4. Rev. F. L. Goff, Humboldt, Tenn.
4. Waiting to be Gracious. "Therefore will the Lord wait, that he may be gracious unto you."—Isa. xxx: 18. L. T. Chamberlain, D.D., Brooklyn, N. Y.
5. Genuine Hardships of Working Men. "So the carpenter encouraged the gold, and he that smoothen with the hammer him that smote the anvil," etc.—Isa. xli: 7. T. De Witt Talmage, D.D., Brooklyn, N. Y.
6. The Reserve Power of Prayer. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. xxvi: 53. A. T. Pierson, D.D., Philadelphia, Pa.
7. Jesus Angry with Hard Hearts. "And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand."—Mark iii: 5. Rev. C. H. Spurgeon, London.
8. Lessons from Nature. "I see men as trees walking."—Mark viii: 24. Rev. Robert Collyer, New York.
9. Sin a Gigantic Swindle. "What shall it profit a man if he gain the whole world and lose his own soul?"—Mark viii: 36. Rev. J. A. Chamberlin, Berlin, Wis.
10. The Necessity and Efficacy of Faith in God. "Jesus saith unto them, Have faith in God."—Mark xi: 22. Bishop Edward G. Andrews, of Washington, before the Faculty and Students of Cornell University.
11. Limits of God's Forbearance. Parable of the Vineyard.—Luke xiii: 6-9. William M. Taylor, D.D., New York.
12. The Growth of Modern Skepticism. "Then saith he to Thomas, Reach hither thy finger and behold my hands, . . . and be not faithless, but believing."—John xx: 27. R. F. Alsop, D.D., Brooklyn, N. Y.
13. The Historical Causes of Pauperism and its Cure. "And a certain man came from his mother's womb, whom they laid daily at the gate of the temple, . . . seeing Peter and John about to go into the temple, asked an alms."—Acts iii: 10. A. J. F. Behrends, D.D., Brooklyn, N. Y.
14. The Pagan and Christian Conception of Labor. "Let there more work be laid upon the men, that they may labor therein."—Ex. v: 9. "And every man shall receive his own reward according to his own labor."—1 Cor. iii: 8. Rev. S. Gifford Nelson, Brooklyn, N. Y.
15. Obedience Through Suffering. "Though he were a Son, yet learned he obedience by

the things which he suffered," etc.—Heb. v: 8. John R. Paxton, D.D., New York.

16. Growth, Physical, Moral and Spiritual. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."—2 Pet. iii: 18. Rev. Henry Ward Beecher, Brooklyn, N. Y.
17. The Success of the Gospel and the Failure of the New Theologies. "Stand ye in the ways and see, and ask for the old paths."—Jer vi: 16. "I write no new commandment unto you, but an old commandment which ye had from the beginning."—1 John ii: 7. Bishop J. F. Hurst, before New York M. E. Conference.

### SUGGESTIVE THEMES.

1. The Significance of Memorials. ("What mean ye by these stones?"—Josh. iv: 6.)
2. The Bridal Gift. ("Thou has given me a south land [Achshah to Caleb her father on the occasion of her marriage to the brave Othniel]; give me also springs of water. And he gave her the upper springs and the nether springs."—Josh. xv: 19.)
3. The Treachery of Sin. ("Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard to kiss him. But Amasa took no heed to the sword that was in Joab's hand: so he smote him."—2 Sam. xx: 9, 10.)
4. The Power of Goodness not in Ceremony. ("Gehazi laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he went, saying, The child is not awaked."—2 Kings iv: 31.)
5. The Covenant of the Hand. ("Is thine heart right, as my heart is with thine heart? And Jehonadab answered, It is. If it be give me [Jehu] thine hand."—2 Kings x: 15.)
6. Perverted Justice the Curse of the Land. ("Their right hand is full of bribes."—Ps. xvi: 10. "Woe to thee, O land, when thy king is a child, and thy princes eat in the morning."—Ecl. x: 16.)
7. A Guilty Conscience a Great Troubler. ("The king went to his palace, and passed the night fasting; neither were instruments of music brought before him; and his sleep went from him."—Dan. vi: 18.)
8. Sinners Feed on the Faults of Christians. ("They eat up the sin of my people, and they set their heart on their iniquity."—Hosea iv: 8.)
9. Deceptive Peace, and its Consequences. ("The men that were at peace with thee, have deceived thee, and prevailed against thee."—Obadiah 7.)
10. The Credit Side of Bookkeeping, Illustrated. ("Then they, that feared the Lord, spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written, etc."—Mal. iii: 16.)
11. Unbelief a Moral Blockade to Receiving Divine Power. ("He did not many mighty works there, because of their unbelief."—Matt. xiii: 58.)
12. The Medicine of Heart upon Heart. ("And he took the blind man by the hand and led him out of the town."—Mark viii: 23.)
13. Superficiality of Unbelief. ("But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive."—Acts xxv: 19.)
14. Poor Work and Worse Wages. ("The wages of sin is death."—Rom. vi: 23.)
15. The Precautions of Faith. ("Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, etc."—Col. ii: 8, 9.)
16. Seeming but not Real Perfection. ("Which things [ordinances] have indeed a show of will-worship and humility, and neglecting of the body; not in any honor to the satisfying of the flesh."—Col. ii: 20-23.)

## THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

July 7.—SOLEMN VIEWS OF PROBATION.  
—James iv: 14.

Probation, and what is involved in it, gives to this life, transient as it is, infinite significance, and awful solemnity. Life, considered alone, separate from its fruit, its issue, is a trifle, a thing of but little and temporary moment. James, in this sense, justly characterizes it: "What is your life? It is even a vapor, that appeareth for a little time and then vanisheth away." But join on Eternity to this span of existence, and take into the account the fixed and unalterable moral attributes which this life impresses upon character and future destiny, and the problem of life at once puts on the solemnity and importance of eternity itself. It is the PROBATION element of life that invests it with such transcendent interest and value. Admit that we are to have *another* "chance" in the next world, and you take from the present its supreme value and significance as a factor in our eternal destiny. But shut the sinner up absolutely, as the Scriptures do, as we interpret them, to this life, to "'scape from hell, and fly to heaven," and you burden these brief years with a value and a solemnity that cannot be estimated or fully realized,

Let us seek to develop and fix these thoughts in our minds.

I. ONE THING IS CERTAIN: THE PRESENT LIFE IS A LIFE OF MORAL PROBATION. God puts every one of us here on trial for eternity. He gives each one a fair chance; a golden opportunity to secure future blessedness. "Now is the accepted time; behold, now is the day of salvation." No one can doubt this. It is a fact, and a fact of tremendous import—a fact that will possess infinite significance in the day of final judgment. Brief as life is, it is long enough to answer its chief end—to develop and form moral character. If we are among the lost hereafter, it will not be because we had no chance for life and salvation here. During all our stay here God waited to extend to us His forgiving

mercy; Christ interceded with and for us; the door of heaven stood wide open for our entrance.

II. WE ARE NOT ASSURED THAT OUR PROBATIONARY TERM WILL EXTEND BEYOND TIME AND DEATH. No one claims it as a fact, a revealed doctrine of the Scriptures. The utmost that the advocates of the "New Theology" argue for, is its *possibility*, and that only in certain cases; never where Christ has been offered and rejected in this life. While the whole and uniform tenor and testimony of the Scriptures seem clearly to limit the offer of mercy and the acceptance of Christ to the present life. Now, or NEVER, is the only safe position for the sinner to take. And in view of this, oh what priceless value does life put on—every year, month, week, day, hour! What everlasting interests hang upon it!

III. If another probation were assured us, IT IS NOT POSSIBLE, IN THE NATURE OF THE CASE, THAT IT WOULD BE AS FAVORABLE AS THE PRESENT. The *best* is here given, and it would be perpetuated and intensified in eternity by the laws of moral being and development. To sin away and forfeit this probation, therefore, is to render absolutely useless any future chance, if one, or a thousand, should be granted the "belated sinner."

IV. THE ALTERNATIVE IS PRESSED UPON us—by the authority of God, by the laws of moral being, by the seen and irrevocable tendencies of moral conduct in this life. Now, or NEVER! SALVATION in this life, or DAMNATION in the life to come! *Which shall it be?*

July 14.—DYING THE DEATH OF THE RIGHTEOUS.—Num. xxiii: 10.

There is nothing that men in general dread so much as dying. Death is a spectre that haunts us day and night, and it will not "down" at one's bidding. And is it strange? If death were the end of us, death would *still* be a constant dread. But death only serves to dispossess us of the present life and world, and thrust us forth upon a new, untried, unending state of existence. There is so much that is uncertain, in-

comprehensible, vast, solemn, involved in the experience of death, that it is fitted to impress and awe-inspire us as nothing else can do. When will death come to me? How shall I meet it? What shall come after it? What shall be my character, my destiny, in the eternal world, into which death will usher me?

No thoughtful mind, be he Christian or infidel, a saint or a sinner, can ponder such questions and not feel their significance and impressive solemnity. Even the vacillating, deceitful, selfish, easy-going Balaam, could not contemplate such an event without great seriousness, and though his prayer came from unhallowed lips, and an evil, worldly heart, it is yet a prayer of wondrous beauty and force: "Let me die the death of the righteous, and let my last end be like his." Who would not say Amen to such a prayer? And yet multitudes wish for such a death, and pray the prayer of Balaam, and it may be often, and with a feeling heart, who have no just conception of the meaning of the prayer, the deep and solemn truths involved in it. Fearful mistakes and misconceptions prevail, to the final despair and everlasting ruin of souls.

Let us name a few of them, and let us all take the warning they afford.

1. One is that *death is viewed as an event by itself, disconnected with the life that has gone before.* The one great anxiety of life with such is about *dying*, not about *living*. If at the last they can find mercy at the hands of God, and so have a peaceful "end," and step into heaven—that is all they ask or seek! Is it any marvel that they are disappointed?

2. Another is, that *it is the LIFE, and not the experience of DYING that determines destiny in the future world.* Moral ideas, moral discipline, moral qualities, alone settle the question of fitness for heaven; not the particular feelings and experiences which happen to characterize the hour of death. The physical, rather than the spiritual, is apt to determine the manner in which we end life here. "Death-bed experiences" cannot be relied upon. Many a saint has died in

great physical agony and spiritual darkness and trembling. And every day notorious sinners, and even infidels, die in quietness and hopefulness. "They have no bands in their death," like other men. They live without any just conception of their sinfulness and need of Christ's cleansing blood, and so die in ignorance of the tremendous fact that they are "without hope," have no moral fitness for the kingdom of God. Their "peace" in death is a false peace, not broken till the thunders of divine wrath break upon them in the next world.

3. Another is, that *moral character, and not the uncertain and perhaps involuntary experience in dying, necessarily but temporary in its effect, is the one factor that decides our state and destiny in the coming world.* Character is the resultant of living, not the upshot of a dying hour. Faith, repentance, consecration, service, discipline, love and prayer, enter largely into it, and mould and give it expression and vital force. *Death simply completes life's work,* and puts upon our matured character, be it good or evil, the impress of eternity. What we sow in time, and that only, we shall reap in eternity. As men live, with rare exceptions, they die. If we wish to "*die the death of the righteous,*" we must live the *life of righteousness.*

July 21.—TOKENS OF PERDITION.—Phil. i: 28.

"Perdition" means a state of utter and hopeless ruin. A "token" is a sign, a premonition, a warning. The natural world is full of them. A change in the atmosphere, or in the order of things, a coming disaster or great event of any kind, is heralded by certain phenomena, which long experience and observation know how to interpret. So, also, in the political, social, moral and religious spheres. So "evident" are these tokens to the discerning that it is not difficult to forecast the future. They are prophetic of good or evil.

On this principle the Apostle interprets the conduct of certain "adversaries" of the faith as "an evident token of perdition." They were not

*absolutely given up and given over to damnation*—he had no warrant for saying this—but he was justified in affirming that such characters are “the children of perdition,” the heirs of God’s wrath, in imminent danger of destruction. And every preacher of the Gospel is warranted in accepting certain traits of character and developments of depravity as “evident tokens of perdition” in those in whom they are found, and hold them forth as warnings, “beacon-lights,” in the world.

Let me specify a few such tokens, which fall under the observation of all who exercise the office of the Christian ministry. Observe, the selection I make is not from the infidel, or openly immoral and wicked classes, but from the respectable and church-going class of sinners.

I. A state of habitual moral insensibility on the momentous and infinitely interesting matter of salvation.

II. A quiet, sleeping conscience, under the sunlight of the Bible, and the faithful and searching appeals of God’s ambassadors.

III. Convictions of sin lost, and relapse into greater carelessness and insensibility than ever before, after a period of religious interest. Such cases are not rare, especially in churches blessed with revivals, and many a pastor has wept bitter tears of disappointment over them.

IV. Passed by and left undisturbed in their sins—left, it may be, to scoff and oppose—when God’s Holy Spirit has been sent down in mighty power to awaken and convert souls and gather in the harvest.

V. Where Providential chastisements fail of their end, and, instead of humble, penitent submission and tearful recognition of God’s hand in them, there is a proud, unyielding spirit of bitterness, and kicking against the pricks, and hardened impenitency, so that the Almighty has occasion to ask: “Why should ye be stricken any more; for ye will revolt more and more?”

Now where such things appear, “perdition” is nigh; the final wrath is im-

minent; the last sands of hope are falling; the knell of despair is ready to sound!

Confessedly, this is an awful subject to dwell upon. But the shepherd of souls must not shrink from his duty. He must pursue the wandering, imperilled sheep away across the open plain of sin to the dark mountain of seeming hopelessness, if, peradventure, at the last hour of mercy and in the extremity of danger, he may be able to rescue the lost and bring him back into the fold.

And the greater the peril, the greater the gathering gloom over a sinner’s prospects for eternity, the greater should be the travail of the Church in prayer for God’s gracious interposition to “pluck him as a brand from the burning.”

July 28.—THE WRATH OF GOD.—John iii: 36; Rev. vi: 14, 17.

The wrath of *man* is often fearful to view, and especially to feel. But “the wrath of *God*!” “the wrath of the *Lamb*!” “the great day of His wrath!” O, the pen cannot describe it, imagination cannot conceive it! What will the realization of it be?

*And this wrath impends over every impenitent and unforgiven sinner.*

I. It is sure to fall upon him in due time. It is not a simple possibility. It is not merely a threat to terrify him. It is as sure in the future as God Almighty’s word and throne. (1) Eternal and Omnipotent Justice has decreed it. (2) Revelation declares it on almost every page. (3) The providence of God illustrates and confirms His word. “The angels which kept not their first estate,” are experiencing that wrath, “reserved in chains under darkness for the judgment.” Mankind in this world are made to taste of that wrath, and to feel something of the weight and bitterness of God’s curse because of sin.

II. It is sure, in due time, to fall upon the sinner in all the *terribleness of its power and severity*. Read John’s words cited in the text. Read a thousand other passages relating to death, the judgment-day, and future punishment. (1)

Here mercy tempers justice. Here wrath is restrained and grace works. Here the blood and intercession of Jesus Christ, and the tears and prayers of the Church, prevail to mitigate the severity of God's anger. (2) This is the world of *probation*, not of final award. (3) The day of reckoning is appointed after death. (4) "The wrath of the *Lamb*" will not break forth till the great Day of Assize shall have come. So that all we know and see of the divine wrath against sin and incorrigible sinners, in this life, is but a token, a faint shadowing forth, of future revelation. It is only an "earnest," a low muttering of that awful tempest that will burst in fury upon the ungodly, the Christless, when "the great day of his wrath" shall have come, and which will sweep them with the besom of destruction into eternal perdition.

III. *This wrath will be justly deserved; it might have been turned aside; voluntary sin, and the persistent refusal of mercy and grace, will have provoked it.* It is not simply the wrath of a God of eternal righteousness, hating all iniquity and bound to vindicate outraged justice in the interest of good government; but it is also "the wrath of the *Lamb*," kindled by slighted love, by rejected

mercy, by the blood of the covenant, counted an unholy thing, by all His bloody sweat and agony and intercession despised! Love, grace, sacrifice, unparalleled service, to save the undeserving and guilty, requited thus—what can the "ungodly and the sinner" expect at the hands of the Christ, when He shall sit on the throne of judgment and dispense the awards of eternity! O, it is "the wrath of the *Lamb*"—the once meek, patient, loving, pleading, yearning Jesus—that will be so hot, so unbearable, so overwhelming, in that awful day! To look into those eyes, once filled with tears of loving pity; to see those outstretched hands that were once nailed to the cross; to behold that head, now resplendent with infinite majesty and glory, once crowned with thorns; to recognize in that voice of thunder which says to them, "Depart ye cursed into everlasting fire," the very voice whose gentle tones once sought to win them to life! O, this will be too much, and they will cry to "the mountains and to the rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the *Lamb*; for the great day of His wrath is come; and who shall be able to stand?"

#### HOMILETICS.

CONDUCTED BY PROF. J. M. HOPPIN, D.D.

THE Scriptural account of the centurion's faith, as set forth more specifically in Matt. viii: 10, "When Jesus heard it, he marvelled, and said to them, that followed, Verily I say unto you, I have not found so great faith, no, not in Israel"—this narrative was made the subject of an original plan in the article of last month; and I will add two other plans of sermons from the same passage that are interesting to compare as homiletic studies, the first being that of F. W. Robertson; but how meagre this mere frame-work unclothed of the flesh, life and spirit that pulses and glows in the completed sermon!

In his introduction he says that Christ's admiration did not fasten on the centurion's benevolence or perseve-

rance or anything but his faith. The New Testament gives special dignity to faith. By faith we are justified—mountains of difficulty are removed by faith—faith appropriates heaven.

Faith as a theological term is rarely used theologically in other matters, and hence its meaning is obscured; but faith is no strange new power, but the same principle we live on daily. We trust our senses. We trust men—battles are fought on the information of a spy—merchants trust their captains.

Such, too, is religious faith. We trust in probabilities. We cannot prove God's existence. Faith decides the question of probability. Faith ventures on God's side, upon the guarantee of something that makes the thing seem right.

I. The faith which was commended.

II. The cause of the commendation.

L. Faith commended. (1.) Evidence of its existence in the hardness of unbelief having been taken from the centurion's mind; and added to this is his kindness, "building a synagogue," "caring for our nation." (2.) Evidence in his humility. "Lord I am not worthy," etc. This was either the result of his faith or one with it, since the spirit of proud independence does not consist with faith. Worldly ideas are, indeed, quite different, for young men now are taught to be independent. True religion frees us from independence on wrong things, powers and lusts, but makes us dependent on right things, persons and God.

It was, moreover, a voluntary humility. (3.) Evidence in his belief in an invisible living will. "Speak the word only." He did not rely merely upon his senses; he asked not for Christ's presence, but only for an exercise of His will. He did not ask Christ to operate, like a physician, through the laws of nature, but looked to Him as the Lord of life. He felt that the Cause of causes is a person. He learned this through his own profession. The argument ran thus: If the command of will wins the obedience of my servants, then by Thy will the obedience of the spirits of sickness and health is secured. He looked on the universe with a soldier's eye. To him the world was a camp of organized forces in which authority was paramount. Law was to him the expression of a personal will. The soldier through law read a personal will, and so each profession teaches some religious truth.

II. The causes of the astonishment.

(1.) The centurion was a gentile, therefore unlikely to know revealed truth. (2.) He was a soldier, therefore exposed to recklessness, idleness and sensuality.

The Savior's comment is the advantage of disadvantages. "Many shall come from the East, etc." Some turn their disadvantages to good account. The principal remark with which Robertson closes is that this narrative testi-

fies to the perfect humanity of Christ. He "marvelled" with genuine wonder. He had not expected to find such faith. The Savior increased in wisdom as He grew in stature. In all matters of eternal truth His knowledge was absolute, but in matters of earthly wisdom (Robertson thinks) His knowledge was modified like ours by experience. If we disbelieve this we lose the humanity of Christ, and we lose the Savior. His was a perfect human life. "If we do not love Him as a brother, we cannot realize Him as a Savior."

The second plan from the German of Dr. C. Palmer is briefly this:

For theme, What is the faith which gave such satisfaction to the Lord and which he did not find in Israel? (1.) It is a faith which springs from humility ("Lord, I am not worthy.") The man, according to Luke's testimony, had done much good to the Jews, yet he holds himself lowly in the presence of Christ. Faith can alone be where Christ is all in all.

(2.) It is a faith in which love is joined. Other rulers think that something is lost from their dignity if they condescend to give a friendly word or look to their inferiors, but he sent a special request to the Redeemer solely on account of his servant. Some parents even are so hard that any sacrifice for a child is too much for them, but he regards not this careful painstaking for a servant. Without such love faith could not exist.

(3.) It is a faith which strives for the highest gift and endeavors to appropriate it. It would have been a great thing if the Lord had Himself gone to the bedside of the sick servant and so had healed him; but the centurion asks a much greater thing of the Lord because he judges that as himself executed his will through others simply by a word, without putting his own hand to the work, so much more the highest power of executing by a word belonged to the Lord. It is thus a quality of true faith that it desires not only the little gift but that it stretches out the hands for the full and perfect gift.

*How would you treat a lecture? What are the essential characteristics of a lecture?*

A lecture is more exclusively a topical discourse, a discourse upon a definite theme, than a sermon. A sermon should never, therefore, be a lecture, nor a lecture a sermon. It is from confusing this distinction that sermons have acquired their reputation for dullness. The ground idea of a lecture is instruction. It is teaching or imparting knowledge. It runs on a smooth level of plain talk respecting things more or less important in the religious life—truths, facts, duties that require some explanation and clearing up, and that give an opportunity for suggestions upon many matters of considerable interest, but not perhaps of the profoundest or most vital nature. While a sermon should always contain this noble element of instruction, it should have and aim for a great deal more than this. From the fact that some preachers are only lecturers conveying truth in dry intellectual and scientific form without earnestness, without the pressing sense of an office involving eternal responsibility—involving the personal character and spirit of the preacher and his everlasting love and union with Christ the Word—it is for this reason that topical preaching, which more nearly resembles lecturing than any other style of sermon, is not the highest order of preaching and is not necessarily spiritual, biblical or even moral. It may be, and often is, all these, but it is essentially theme-preaching rather than faith-preaching, and it draws its power from a human subject rather than from the living Word.

But the lecture has its place. The good custom of week-day lectures consisting of running expositions upon the Scriptures—like Chalmers' lectures on Romans—has served a useful purpose in the churches. Carried to an extreme, the lecture has sometimes fallen into a wearisome track, and the interminable courses of serial lectures upon the Apocalypse, or the Minor Prophets, or the Assembly's catechism, or the Book of Common Prayer, or the Congrega-

tional Polity, or the Reformation, or the Jewish church, or the Characters of the Bible, or the Canon of Scripture, or even the Divine Attributes—some of them begun and not ended, have become, after a time, a kind of funeral march, diminishing like death itself to a vanishing point. Lectures are to teach, but in a free way; and in view of the fact that in an age like this where there are so many books and such multiplied sources of instruction even upon religious themes, nothing can hold the popular mind long, and its craving for what is new, while it should be chastened cannot be repressed. The condition of things must have been vastly different when Chrysostom lectured in running commentary upon the whole Bible, or when John Howe, and later still, Timothy Dwight, carried triumphantly to the end complete courses of lectures upon Systematic Theology.

The lecture, therefore, whether on a week-day evening, or Sunday afternoon and evening, should be varied, should be brief, should not be too scholastic, while it may and should give the results of thorough scholarship—bringing forth things new and old, should not promise too much nor lay out too big a plan, while at the same time it may pursue a thoughtful and comprehensive plan and stick to it, at least so long as healthy enthusiasm can be sustained. Where there are indications of weariness, and people do not attend for trivial reasons, it does not require great sagacity in the preacher to alter his method and to substitute another and fresher subject; or, better still, preach a sermon addressed to conscience and heart, or hold a purely devotional service, where prayer is changed for lecture and the Great Teacher takes the place of the human one.

Many preachers have found that lectures upon the harmony of the Gospels, or the life of Christ pure and simple, especially in the winter season, when the attention can be concentrated, are far the most fruitful of all in building up the people in the spiritual life, and oftentimes in pouring in

upon souls oppressed and darkened by earthly cares a divine light of loftier hope and peace and love, as the flock of old followed about the Good Shepherd whithersoever He led them while listening to His voice and feeding from His hand. In this connection, the subject of expository preaching might claim a word whether it be in the pulpit on Sunday or in the week-day lecture. Exposition is mainly exegesis, but not of a purely philologic kind; the lecture or sermon derived from it should be a vigorous generalization that gathers into it all the essence and juices of the text, its relations to kindred truths, the whole course of its argument, the practical lessons it teaches, summarizing it and catching and imparting its original spirit, so that it utters its voice with a present living power. If hard work is not put into expository preaching, it is the very poorest of all. It runs to the weakest and thinnest dilution. The difficulty to be guarded against is going over the ground too minutely and slowly. An apostolic epistle, for example, was a letter addressed to a church and was read as one letter—it should not take a year to go through it. Let condensation be studied. The Epistle to the Romans has been the Sebastopol of young ministers fresh from seminary teaching; but though filled with weighty thoughts and profound with spiritual life, it is a fiery and continuous argument hastening *ad euentum* like a Philippic of Demosthenes, even if interrupted with episodes of emotion and flights of inspiration. If analyzed too

microscopically and potted upon, the general sweep and current of the argument is lost. Exposition, therefore, should be made interesting as well as instructive and not a mere class-teaching, for the preacher is more than a lecturer. He nourishes the life of his flock, arouses and cultivates their devotional affections, promotes their benevolent activity, represses their selfishness of living and leads them into the strength and joy of a higher life in Christ. And I am led to say in closing, that there is one New England church service of the "Preparatory Lecture" that has happily survived and may be still employed by the minister with great and good effect. While it is an occasion for clearly instructing the people in regard to the origin, history and nature of the rite of the Lord's Supper, it is especially adapted to awaken and deepen the spiritual life of the Church by drawing it nearer to the head-spring—the personal love and loyalty to the Savior. The spirit of love which is the central impelling power of Christian duty, is stirred in a lively manner and the heart is brought into a condition of immediate preparation to meet the Lord, taking it out of the earthly and bringing it into the heavenly state. This service is neither a technical sermon nor a technical lecture, but rather a close and familiar talking with and about Christ, even as the disciples met Him at the institution of the Supper as recorded in the last chapters of John's Gospel, and after His resurrection, when He suddenly appeared among them at the breaking of the bread.

#### PASTORAL THEOLOGY.

CONDUCTED BY PROF. WILLIAM C. WILKINSON, D.D.

We have suffered ourselves to be drawn out to such exceptional length this month, in answering several interesting questions asked us, that we must let go over for once both our customary more formal discussion of a selected topic and our usual list of suggested working maxims for the pastor—proceeding without preliminary to our divison of

#### QUESTIONS AND ANSWERS.

1. Which do you deem most profitable for the second service on Sunday, a vigorous social meeting, for prayer and conference, or a sermon, with the more formal accessories of worship?

A "vigorous social meeting for prayer and conference" presupposes vigorous leadership. Such a meeting, therefore, can be no expedient of lazy self-saving economy on the part of the pastor. A second service of that sort will be every



whit as costly to him as would an evening service of preaching.

Were the question an open one, that is, were there no controlling precedent established—in other words, were it now to be decided without reference to existing customs, simply on grounds of probable usefulness to the Church and to the world, it could, we think, hardly be doubted that the alternative of a "vigorous" prayer and conference meeting in place of a second sermon would be preferable. The only exception occurring to us would exist in the case of a community not yet sufficiently evangelized to furnish active participants for the prayer-meeting. And such an exception should be merely temporary. The fact, however, that the custom is so prevalent of expecting two sermons a Sunday is a consideration of great weight. Practically, few individual ministers find congregations willing to be singular in this respect. Let those ministers who are fortunate enough to find such congregations by all means adopt the alternative plan and set a useful example.

A very good method of *educating* a congregation toward willingness to replace a second sermon with a prayer-meeting is for the minister to shorten his formal afternoon or evening discourse, together with the accompanying exercises of worship, and appoint a brief after-meeting for prayer and religious inquiry. Let this after-meeting be diligently prepared for and conducted with energy, with spirit, and with wisdom, on the part of the pastor, and let it be *brief*, both beginning promptly and ending promptly. The sermon preceding should tend directly and consciously to make the congregation willing and desirous to stay, but a full close should be given to the earlier services, and ample opportunity allowed for those who wish to withdraw. Let the pastor reserve enough of vital force and of pertinent *thought* as well, to give the after-meeting an unquestionable importance and interest in the view of the congregation. He may even gradually transfer the emphasis of his attention from the preaching

service, so-called, to the after-meeting. The after-meeting may thus in the end insensibly supersede the more formal service and become a meeting such as the question of our correspondent describes—"A vigorous social meeting for prayer and conference."

As the thought has been well expressed, the final meeting of the day should be like the drawing and landing of a net that has been spread wide for fish in the sea.

The degeneracy to be dreaded for the after-meeting is its becoming a mere mechanical, monotonous round, wearisomely repeated from evening to evening, of aimless, vague, incoherent prayers. There must be a vital relation maintained between the preaching service and the after-meeting. The after-meeting should grow out of the preaching service, or rather the preaching service should grow *into* that.

2. What suggestion have you to make as to a minister's bearing of himself toward a church of which he is pastor-elect, during the interval before he enters upon his pastorate?

The foregoing is a wise question to ask. The asker of it is already well in the way of wisely advising himself, or he would not have thought the point important enough to raise a question about. Let us suppose the present inquirer to be a theological student on the eve of graduation. We can then venture to be a little paternal in answering him.

The interval between acceptance of the call, and actual assumption of pastoral duty, will naturally, to every right-minded minister, be very full of anticipative thought and emotion. But we emphasize the propriety, the imperative necessity, of your indulging the natural tendency to such inward preparation and adjustment of yourself to your future, and indeed of your reinforcing the tendency with conscious and intentional heed.

It will be no unfit figure of conception concerning the relation in which you stand to your church, if you habituate yourself to regard it as a kind of nuptial bond of holy betrothal. Let your affection idealize its object, until you

shall come to see, possible at least, if not actual, in your bride-elect, all the beauty that you desire. You need not be weakly sentimental about the matter either. You may recollect that you are idealizing, and that the reality will, many a time, in the future, shock the lovely ideal that you form, with a rude iconoclasm. But go on idealizing nevertheless. Idealizing is the province of affection and faith. Put upon your church the beautiful garments that she already wears in the foreseeing eyes of the Lord himself. You will not be able to idealize her more ravishingly fair than she will be made indeed to be, when she shall be presented at last a part of that one universal Church, that will appear without spot, or wrinkle, or any such thing, for the final welcome and espousal of the Bridegroom.

Never suffer yourself to cast unfaithful eyes of desire on any other church than the one whose call you have accepted. Accuse yourself of treachery to the vows of your betrothal, if you do so. Cleave to your church in the single devotion of your heart, as you would to the woman that was to be your wife. Neglect no office of attention that may tend to assure your church of your constant and growing attachment. Should the interval before beginning your ministry be considerable, and should any occasion seem to make it natural, write a letter proper to be read aloud to the church that shall briefly attest the fidelity of your sentiments toward them. At all events, do not let them fail to get any remembrance from you that they are entitled to expect. A line to some individual, expressly adapted in your thought to be informally communicated to the rest, may answer every purpose.

The present point of advice, then, is, Cultivate beforehand a sincerely and generously affectionate relation to your church.

3. A correspondent from Chicago writes:

"Your suggestions about 'Tracts in Pastoral Work,' in THE HOMILETIC REVIEW for May, must interest more readers than myself. Can

you tell me where a tasteful assortment of illustrated or picture tracts can be found?"

The question foregoing is exactly such a question as our note referred to was designed to draw out. We frankly answer the question, at the risk of making it seem to the suspicious that we are advertising a mere business scheme—a thing which, let every reader of the REVIEW believe us, we shall never here be found doing. If there is in progress, anywhere in the world, any effort to do good, not tainted with the sordid motive of material gain, this, of which we speak, is assuredly such a one. We answer our correspondent by incorporating here, from a printed document secured by us for the purpose, what, besides satisfying him, may serve also to excite a useful curiosity on the same subject in other minds:

#### PICTURE TRACTS.

The Rev. Edward Judson, in his visits among the poor in lower New York, has observed what value they attach to a bright, pretty picture. Among the remnants of advertisements with which the streets are littered you will never see pictures, because these are eagerly caught up by children, carried home and preserved, often as household decorations. A poor woman, laden with purchases, will shift her bundles in order to obtain a picture card given away on the street corner, and the laboring man, hastening home from work, will stop to secure some cheap, pretty advertisement and take it home to his children. It has occurred to Mr. Judson that this taste for bright pictures might be used as a means of imparting Gospel truth. A pretty picture on the first page of a tract will conciliate the attention of the most prejudiced and bigoted, will serve, like the wings of a maple-seed, to carry the truth into the penetralia of humble homes, and will also insure its preservation. He has accordingly compiled a series of twelve *picture tracts*. The purposes he has in view are as follows:

I. To supply Christian workers with a complete armory of tracts. He believes that there are many Christians in our churches who appreciate the value of tracts, and really desire to use them in the impartation of truth; but the tract literature of the country is so oceanic and miscellaneous, and, in a large measure, so unreadable, that people are at a loss just how to go to work, and consequently become discouraged.

II. To counteract in a measure the bad influence of trashy and vicious literature and low sensational pictures.

III. To diffuse information relating to each individual church or mission, in order to catch the attention of non-church goers. For this pur-

pose, a space has been left blank, upon which the Christian worker may advertise the services of his Church or Mission, or Sunday-School, or Bible Class, or Young People's Meeting, or Temperance Society, or Young Men's Christian Association, or Temperance and Revival Work, or Week of Prayer.

We mention, in a classifying order, a few titles of such picture tracts as, from personal investigation, we know to exist and to be admirable:

† (I)... tracts, for the Skeptical, "Why I believe my Bible." (II)... tracts, for the Indifferent, "The Borrowed Baby." (III)... tracts, for the Inquirer, "Is that all?" (IV)... tracts, for the Young Convert, "A Word to Young Christians." (V)... tracts, for the Sunday-School Teacher, "The Little Wilson Boy." (VI)... tracts, for the Sunday-School Scholar, "Mamma's Talk About Faith." (VII)... tracts, on Giving, "Bible Rules for Giving." (VIII)... tracts on Church-going, "Look at What you Get." (IX)... tracts, on the Sabbath, "Day of Rest." (X)... tracts, for the Aged, Sick or Afflicted, "Always Near." (XI)... tracts on Temperance, "Little Bell." (XII)... tracts on Temperance, "Troubles of a Saloon-Keeper."

Besides the foregoing, there are the following tracts, which have already had a history, known to not a few, to commend them:

A tract for the Skeptical, entitled "What has your way of thinking done for you?" A tract for the Inquirer, "Settled the Night Before." A tract for the Young Christian, "Joining the Church." A tract for the Sunday School, "A Child Saved." A tract on Temperance, "Can

Whiskey Talk?" and a tract for the Aged, Sick or Afflicted, "Refiner of Silver."

It will be to many a welcome guaranty of the good faith and freedom from mercenary spirit with which these facilities for Christian work are offered to Christian workers, if we add that the Rev. Edward Judson named above is the like-minded son of the great missionary to Burmah, Adoniram Judson, of beloved memory.

The writer of this note has himself just had personal experience of his own in the use of picture tracts. He is now a few days only returned from a long journey by sea from New York to San Francisco, and from San Francisco back to New York, overland. He provided himself in going with a quantity of picture papers from the American Tract Society's depository. These he distributed where they seemed most likely to do good, on his way. He wishes thus, in brief, to bear his own personal testimony to the special value of *illustrated* literature to serve the purpose of religious tracts.

We now add, what we were near forgetting, an answer to our correspondent's question, "Where can such picture tracts be obtained?" Address, "Berean Tract Repository," 33 Bedford St., New York City.

### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

"THE INIQUITY OF THE FATHERS UPON THE CHILDREN."—We have received from a correspondent the following very suggestive inquiry regarding Heredity, a subject treated in the April HOMILETIC:

"I would like to inquire, however, whether the passage quoted (p. 350), which is used to illustrate the physical peculiarities, can be interpreted to cover the length of time implied, and to affect so many innocent victims. The whole passage reads thus: 'Visiting the iniquities of the fathers upon the children unto the third and fourth generations.' Here you leave unfinished the sentence, which is, 'of them that hate me.' Now is not this iniquity visited upon the third and fourth generations of those whose evil desires propensities, habits and character are akin to the evil bent of the fathers, and is not meted out to the children whose attitude is far from hostility to God? In other words, is there not a gracious line drawn, where iniquity no longer

visits the children of corrupt parents, when those children have undergone a radical change in moral character? Would not the reformed man be utterly discouraged if the clause, 'to them that hate God,' were not emphasized, to show that there was no reason why he should be forced to pander to appetite just because his father was a slave to vicious habit? Am I not correct in supposing the emphasis to be placed upon the last clause, 'to them that hate God?' Would you make a distinction in the iniquity visited upon the generations of those that hate, and upon those that reverence, God? Just where can the line be drawn? I trust this will not be considered a criticism, but an honest inquiry, for I wish to use the facts so abundantly cited.

INQUIRY."

We thank "Inquirer" for raising the question. Regarding the children of perverse parents, who do not, however, follow their parents' ways, but love, in-

stead of hate, the Lord, and endeavor to keep His commandments, we would suggest the following :

1. *Non-indulgence* of an evil appetite, however strong its natural prompting, will result in the diminution of the appetite itself. We should expect such a result, looking at the matter in its purely physical aspects. A portion of the body habitually disused dwindles in size, strength and influence upon the general structure. So well recognized is this, that it is asserted by some writers to be sufficient to account for the variations we observe in species. Much more credible is it that the non-indulgence in an appetite should lessen tendency or the desire for its indulgence, which, so far as it is physical, consists of some slight affection of the nerves, quality of tissue or blood. There are doubtless those of as "bad birth" as that of any society waif, who yet never know of the slumbering fire within them, because from childhood they have been removed from all outward suggestion of the inward temptation. The removal of street Arabs to the healthful associations of country life—as under the wise benevolence of our Children's Aid Societies—is proving this in a most encouraging manner.

2. The development of *will-power* attendant upon a persistent effort to conquer a natural temptation will more than compensate any ordinary tendency to evil. The moral courage acquired by a faithful fight in any department of life will strengthen the soul in all its movements. Thus it will be found that a natural tendency to evil has, under God's blessing, been the best training-ground for the virtues. A "thorn in the flesh," whether sent directly from the Devil, or transmitted by heredity from one's parents, may be a good thing. The Lord sometimes leaves some of the enemies in the land to keep alert the spiritual heroism of the soul.

3. *God's Spirit* is the portion of all those who love and try to keep His commandments. This power in us more than matches any evil taint or tendency. It is especially said that the

Holy Ghost dwells in our bodies. We have evidence from the frequent experience of Gospel-reformed men that strong appetites for sin are taken away just in proportion to the closeness of their communion with God, and the faithfulness of their purpose to abide in Christ as a branch in the vine. We can then expect as much help for those who owe their appetites not to their own willfulness, but only to this law of heredity, which carries with it no personal responsibility.

4. In this connection it is very encouraging to read the passage referred to in the light of its most scholarly interpretation: "Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me, and showing mercy unto thousands of generations of those that love me," etc.

This rendering suggests a passage in *Dr. Elam's Essay on Natural Heritage* (p. 10):

"Evil is not eternal, nor disease. It has its *natural history*, its rise and its decay and disappearance. As in all natural departures from original type, due to special causes, there is a constant tendency to return to the type, when the disturbing influences are removed; so in disease, when the cause is removed, lapse of time, or the succession of generations, may purify the organization, and the curse will be removed."

Elam quotes, in this connection, from *Dr. Gull*:

"The strength of modern therapeutics lies in the clearer perception than formerly of the great truth, that diseases are but perverted life processes, and have, for their natural history, not only a beginning, but a period of culmination and decline. In common inflammatory affection, it is now admitted to be an almost universal law. By time and rest, that innate *vix medicatrix*,

\* Which hath an operation more divine

Than breath or pen can give expression to.' reduces the perversions back again to the physiological limits, and health is restored. To this beneficent law we owe the maintenance of the form and beauty of the race, in the presence of so much that tends to spoil and degrade it. We cannot pass through the crowded streets and alleys of our cities without recognizing proofs of this in the children's faces, in spite of all their squalor and misery; and when we remember what this illustration, in all its details, reveals, we may well take heart, even where our work

seems most hopeless. *The effects of disease may be for a third or fourth generation, but the laws of health are for a thousand.*"

#### WITNESSES FROM THE DUST.

Under this title, *Dr. Fradenburgh* has brought together the results of recent discoveries in the East, and made an excellent compendium, or hand-book, of monumental history bearing upon the Bible records. It is remarkable that our age, which has made such attainment in new departments of inquiry, such as those offered by the various sciences, should display almost equal enthusiasm and skill in exhuming the long-forgotten past. Archeologists are kindling lights at the embers of the old fires of human thought, which blend well with those of the modern spirit, and which no educated man can dispense with. Yet the very abundance of material which is being gathered from Egypt, Assyria, Phœnicia and Palestine, makes it difficult for the ordinary clergyman to keep himself posted. Much information of exceeding value is as yet recorded for us only in the columns of our periodicals and journals of learned societies. That published in book form is largely in connection with the stories of the travels, the details of the labor, and the speculations of the eminent scholars who have made the discoveries. The subjects are treated so voluminously that the hard-working pastor is appalled at the labor necessary to master them, even if he is not restrained by the shortness of his purse from purchasing the books. *Dr. Fradenburgh* has evidently made himself familiar with this literature, and, in some four hundred pages, has given us the substance of these discoveries so far as they bear directly upon the interpretation of the Bible. He does not, however, merely summarize in his own language, but gives the most important transcriptions from ancient documents and tablets, and the choicest extracts from the writings of the acknowledged savants in this department. This little book gives us the cream of the grand works of *Layard*, *Sayce*, *George Smith* and *Rawlinson* in

Babylonia; research, of *Tompkins* on Mesopotamia, of *Brugsch*, *Marietta* and *Ebers* on Egypt, of *Oppert*, *Conder*, *Lenormant*, and many others.

Most clergymen will, however, not be satisfied with so general a work, and desire, at least, an "introductory" study of each of the great sources of archaeological information. The chief of the ancient civilizations and religions which throw historic light upon the Bible records are those of Chaldea. Until recently, we looked to Egypt as the oldest civilized country in the world, and accredited the Pyramids with being the most ancient monuments of human life. But the plains which lie between the Tigris and Euphrates have presented us with records antedating those found on the banks of the Nile. Indeed, a literature, in thousands of volumes, has been discovered, much of which belonged to the old Shumiro-Accadian days, in comparison with which Egypt can show us for the same period nothing but a few doubtful names and dates. As a brief but satisfactory aid to the study of this subject, we commend

#### THE STORY OF CHALDEA.

By *Zenaide A. Ragozin*. The book is written in simple and popular style, as if for beginners; yet shows the most thorough reading on the part of the author, and gives the results of the most recent discoveries. The work adopts the theory that the genealogical records of the tenth chapter of Genesis are really ethnological, the names being eponyms, each standing for a race, people or tribe, and not for any individual man—a theory called "advanced" by some, yet in reality as old as *St. Augustine*, who held to it. The author sides with those who regard Noah, not as the "second father of the human race," but as the ancestor of a limited number of peoples belonging to what is called the White Race, in distinction from the Black Race and the Yellow Race, or the Turanians, as they are conveniently classed. Indeed, not even all the white races are included in the triple division of Shemitic, Hamitic and Japhetic.

"Among the posterity of Japhet, the Greeks are indeed mentioned (under the name of Javan), but not a single one of the other ancient peoples of Europe—Germans, Italians, Celts, etc.—who also belonged to that race, as we, their descendants, do. But then, at the time Chap. x. was written, these countries, from their remoteness, were outside of the world in which the Hebrews moved, beyond their horizon, so to speak. They either did not know them at all, or, having nothing to do with them, did not take them into consideration. The same may be said of another large portion of the same race, which dwelt to the far East and South of the Hebrews—the Hindoos (the white conquerors of India) and the Persians."

The early Turanian settlers of Chaldea—or Shumir (Shinar) and Accad are regarded by the author as the descendants of Cain, who had long peopled those Eastern lands when the descendants of Noah, journeying eastward, came to Shinar. To these most ancient peoples are attributed not only sun and fire worship, but the noble conceptions embodied in the myths of the god Ea and his son Meridug, the mediator between God and men, and some of the so-called Penitential Psalms inscribed upon the tablets, which, as voicings of the human conscience under the sense of sin, are suggestive of those of David.

The author seems to incline to the opinion that the first to share these lands with the Turanians were the Cushites (descendants of Ham), but that the Shemitic invasion came soon, and with it the first definable historic events and personages. To the Shemite *Shurrukin* of Accad (an early Sargon), is assigned the date 3,800 B. C., and to him, as King of the North, is attributed the founding of the great library whose tablets are now being read in our European museums. A thousand years later, a dynasty of Shemites established itself at Ur, long before we have any evidence of the founding of Babylon. The Story of Chaldea ends with what has heretofore been regarded as the beginning of history. Ragozin's work is valuable for the synopsis it gives of the religion, the legends and myths of that section of the ancient world, and for the clearness with which they are compared or contrasted with relevant mat-

ter in the Bible. As a specimen of the style, we quote the author's words in speaking of the distinction between religion and mythology:

"Religion is a thing of the feelings; mythology is a thing of the imagination. In other words, religion comes from within—from that consciousness of limited power, that inborn need of superior help and guidance, forbearance and forgiveness—from that longing for absolute goodness and perfection, which make up the distinctively human attribute of religiosity; that attribute which, together with the faculty of articulate speech, sets man apart from and above all the rest of animated creation. Mythology, on the other hand, comes wholly from without. It embodies impressions received by the senses from the outer world and transformed by the poetical faculty into images and stories. . . . When the Accadian poet invokes the Lord, 'who knows lies from truth,' 'who knows the truth that is in the soul of man,' 'who makes lies to vanish,' 'who turns wicked plots to a happy issue'—this is religion, not mythology, for this is not a story, it is the expression of feeling. That the Lord whose divine omniscience and goodness is thus glorified is really the Sun, makes no difference; that is an error of judgment, a want of knowledge; but the religious feeling is splendidly manifest in the invocation. But when, in the same hymn, the sun is described as stepping forth from the background of the skies, pushing back the bolts and opening the gate of the brilliant heaven, and raising his head above the sand,' etc.—this is not religion, it is mythology."

Of the Anthropomorphism which abounds in all early religions, including the Jewish, the writer says:

"Man's spiritual longings are infinite, his perceptive faculties are limited. His spirit has wings of flame that would lift him up and bear him even beyond the endlessness of space into pure abstraction; his senses have soles of lead that ever weigh him down, back to the earth, of which he is, and to which he must needs cling to exist at all. He can conceive, by a great effort, an abstract idea, eluding the grasp of senses, unclothed in matter; but he can realize, imagine only by using such appliances as the senses supply him with. Therefore, the more fervently he grasps an idea, the more closely he assimilates it, the more it becomes materialized in his grasp, and when he attempts to reproduce it out of himself—behold! it has assumed the likeness of himself or something he has seen, heard, touched—the spirituality of it has become weighted with flesh, even as it is in himself."

THE BOOK OF JOB AND THE MORAL DRAMA.

No uninspired mind has equalled that of *Shakespeare* for its insight of

the common movements of the human heart, as displayed in the scenes of common life, a household quarrel, a lover's dream, a villain's plot, a courtier's intrigue. But Shakespeare was too wise to attempt to lift his drama into the higher moral or spiritual realm. He did not venture to put upon the page or upon the stage the heroisms and the tragedies of the soul, as it wrestles in the presence of God, the All-good, and of Satan, the evil one. There are grand sentences which voice the distress of conscience and religious fear, but they are expressions of a few characters that appear in the motley multitude of the children of his genius; the drama does not turn upon the inner experience of any of them.

The German *Schiller* was bolder, and, in the play of *The Robbers*, he tried to portray the dark, subsensual flow of a soul abandoned to vice and its brood of terrors. But *Schiller* himself confessed that the character was an unreal one, a strange *Don Quixote* on the moral field.

*Goethe's Faust* has a weird spiritualism about it, even representing God and Satan among the dramatis personæ; but the play of grand passions is almost lost sight of in the story of an exceedingly mundane sort of love.

*Bailey's Festus* is an attempt in the same line; but, though remarkably able, is so prolix and involved that not one in a dozen of our readers would care to follow it to the end. There has been but one *Samson*; and there has been but one poet equal to the task of describing the spirit of humanity grinding in the prison-house of its suffering and uncertainty, with just a single ray of heavenly confidence gleaming through the darkness—that darkness the black shadow from the wing of the Prince of Darkness in time and eternity; and that slender ray giving a glimpse by faith of the face of the Father of all light and blessing.

This contrast between the Book of Job and other writers who have ventured upon a similar theme will be significant if we note that the best of

them go directly to the biblical drama for their chief thoughts. *Goethe* borrows the prologue of *Faust* from the opening of the Book of Job. The good angels are gathered—"the sons of God"—in the presence of the Lord. *Mephistopheles*—the Devil—comes also, and gets the Lord's permission to tempt *Faust*. The author of *Festus* appropriates the same introductory plot, only exchanging the immediate presence of God for that of a guardian angel.

Note, also, some of the details of these imitations. The language of Job in describing the conference in heaven, though extremely simple, is yet so exalted as not to suggest anything like incongruity. Chap. i: vs. 6, 11:

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

"Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."

Take, in contrast, the scenes from *Faust*. After the angels have indulged in some magniloquent talk, enter **MEPHISTOPHELES**:

"Since Thou, O Lord, deign'st to approach again,  
And ask us how we do in manner kindest,  
And heretofore to meet myself wert fain  
Among Thy menials, now, my face thou findest.

Of suns and worlds I've nothing to be quoted;  
How men torment themselves is all I've noted.  
The little god o' the world sticks to the same  
old way,

And is as whimsical as on Creation's day.  
Life somewhat better might content him,  
But for the gleam of heavenly light that Thou  
hast lent him.

He calls it Reason—thence his powers increased,  
To be far beastlier than any beast.

THE LORD.

Hast thou, then, nothing more to mention?  
Com'st thou thus, with ill intention?  
Find'st nothing right on earth eternally?

MEPHISTOPHELES.

No, Lord, I find things there still bad as they can be.

Man's misery even to pity moves my nature:  
I've scarce the heart to plague the wretched creature.

THE LORD.

Knowest Faust?  
MEPHISTOPHELES.  
The Doctor Faust?

THE LORD.

My servant, he!  
MEPHISTOPHELES.

What will you bet? There's still a chance to gain him.

If unto me full leave you give  
Gently upon my road to train him!

THE LORD.

As long as he on earth shall live,  
So long I make no prohibition.

To trap him let thy snares be planted,  
And him, with thee, be downward led;  
Then stand abashed, when thou art forced to say:

A good man, through obscurest aspiration,  
Has still an instinct of the one true way.

MEPHISTOPHELES.

Agreed! But 'tis a short probation.  
About my bet I feel no trepidation.  
If I fulfill my expectation,  
You'll let me triumph with a swelling breast;  
Dust shall he eat, and with a zest,  
As did a certain snake, my near relation."

—Bayard Taylor's Translation.

What a contrast between the two descriptions! In the Book of Job the language is reduced to the utmost simplicity. The writer leaves the reverent imagination of the reader to paint as much of the heavenly scene as his spirituality can accomplish. He knows too much to damb the celestial with earthly mud. On the other hand, the author of Faust fails in attempting the impossible. His heavenly characters are only like small men on stilts representing giants as they strut across the stage; and, alas! the wooden legs stick out at the bottom of the costumes, and now and then the whole scene tumbles down from the sublime to the ridiculous. Goethe gets along splendidly while he keeps to the earth where he belongs; but when he tries to soar in the heavens it is with the waxen wings of Icarus,

which melt off as they catch the glow of the celestial.

It is difficult to analyze style so as to tell in what the inspired element differs from the uninspired. But every reader may feel the difference. You stand beneath some mighty dome of human architecture. The utmost art of the painter has been expended to reproduce upon it the picture of the vault of the sky that bends above it. The azure, the steely haze, the golden tinges are painted there with a skill that defies criticism. But would any one mistake it for the real sky? No. The perspective, though vast, is not infinite; the haze does not float; the golden tinges do not fill the eye with light. Similar is the contrast between the Book of Job and the best of its imitations. They lack that which excites true awe. They do not awaken the spiritually responsive in us.

#### HISTORY OF CHRISTIAN DOCTRINE.

By Prof. Henry C. Sheldon, Boston University. We commend these two volumes. The plan of the book would make it a valuable addition to the student's library, independently of the scholarship the author has shown in dealing with the subject-matter. In the body of the book he follows the consecutive history of the Church, dealing with the various doctrines as they appeared in controversy at the time. At the close of the volume he gives an outline of the development of each doctrine, tracing it through the various ages, with careful reference to the preceding pages where it is discussed. The work has thus the double value of being a full treatise, and at the same time a convenient handbook.

CHRIST AND THE SCRIBES, Matt. vii: 29.  
"He taught them—not as the Scribes."

1. Christ taught the brotherhood of mankind; the Scribes insisted upon the exclusiveness of Judaism. The Talmud said, "God made the world for the sake of Israel"; Christ said of a Roman, "I have not found so great faith, no, not in Israel"; and of a Samaritan, "Go thou and do likewise."

2. Jesus taught the dignity of the individual man; the Scribes asserted the



pre-eminent excellence of their own Order. The Talmud said, "One Scribe outweighs all the people"; Jesus said, "Be not called Rabbi," chose His apostles from craftsmen; wore the blouse rather than the stola.

3. Jesus taught the *freedom of faith*; the Scribes taught belief upon the authority of their school. The Talmud said, "To be against the words of a Scribe is more punishable than to be against words of the Bible"; Jesus said, "If I do not the works of my Father, believe me not."

4. Jesus *simplified the faith*; the Scribes complicated it. The Talmud, which the Scribes held to be a rule of faith and practice, was more bulky than the Bible, filled with emendations, cabalistic mysteries of letters and numbers, etc.; Jesus said, "Ye bind burdens grievous to be borne"; "Ye make void the law of God with your traditions."

5. Jesus reduced *duty to its essentials*, such as the conscience could grasp; the Scribes multiplied precepts according to an inexplicable casuistry. The Talmud "set a hedge about the law," i. e., if the Bible commanded or forbade anything, the Scribes went further, under pretence of keeping as far as possible from temptation, e. g., laws of the Sabbath, un-

clean meats, etc.; Jesus walked through these unscriptural requirements. The Scribes exalted ceremonies, hand-washing, plate-washing, etc.; Jesus insisted only upon the substance of right and purity, the cleansing of the heart, and the consequent cleanness of the life. The Scribes recognized a system of substituted duties, e. g., Corban, a gift to the altar relieving from filial obligation, and the Talmud saying, "The study of the law is before works"; Jesus said, "Honor thy father and thy mother"; and "That servant which knew his Lord's will, and did it not, shall be beaten with many stripes."

6. Christ not only taught men truth and duty, but *helped them to faith* in the one and *performance* of the other; the Scribes' system was repressive of the very sentiments it formally inculcated. The Scribes had only stones for the adulteress, and scorn for Zaccheus; Jesus inspired them to reformation through the revelation of grace. The Scribes would not lift a burden from another soul with so much as the finger; Jesus lifted the whole life of the sinner out of the sense of guilt and out of despair. The Scribe shadowed man with law; Jesus enlightened man with the gift of the Holy Spirit.

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

#### PART I. MISCELLANEOUS.

##### THE GROWTH OF WOMEN'S BOARDS

Is among the most remarkable phenomena of modern Missions, and is entitled to a permanent record.

In or near January, 1868, was organized in Boston "The New England Women's F. M. Society," Mrs. Albert Bowker, President; Mrs. Homer Bartlett, Treasurer. It had its origin in the fact that heathen women were inaccessible to male missionaries, and in the desire to enlist Christian women in their evangelization. The Constitution stated the object to be "to engage the co-operation of the women of New England, with existing Foreign Missionary Boards, in

sending out and supporting unmarried female missionaries and teachers to heathen women." The American Board had, in 1867, sent ten single women into the field, and appropriated to this object \$25,000. In this enlarged effort women of Christian lands should not only be helpers, but prompters. 1. Because woman owes to Christianity what she is not only as a disciple, but as woman, domestically and socially. 2. Because she naturally sympathizes with her own sex, and can appreciate the degradation and the elevation of woman-kind. 3. Because the social system of most heathen peoples makes women accessible only to women. 4. Because in the

elevation of pagan women nothing is more needed than the practical illustration of what the Gospel has done for woman, as seen in the missionary herself. 5. Because in all education women are God's ordained pioneers. As wife, mother, sister, daughter, she holds in the home the sceptre. If man be the head, she is the heart, of the family. The plastic clay is in her hands; she sits at the potter's wheel; and if vessels are moulded into fitness for the Master's use, a sanctified hand must preside at the wheel, where character and destiny take shape. To organize women, distinctively, would quicken interest in the spiritual welfare of their own sex, and secure larger means for the support of women as missionaries and teachers. By connection with existing Boards, the Society would get the benefits of their experience and knowledge without needless trouble and expense. Christian women, thus organized, gave their energies to diffuse intelligence and increase interest as to Foreign Missions; and to gather offerings. In addition to existing channels, they hewed out a new one, establishing direct correspondence with female missionaries, and held monthly meetings to hear new intelligence and pray for the anointing of the "Spirit of Missions."

The collections of the first month enabled this society to assume support of a missionary about to leave for South Africa. In March the Society sent a circular to Christian women—a model of beauty, brevity, pathos and power. It refers to the degradation and wretchedness of women in heathen and Mohamedan countries; to the new doors open to labor among them; to the special fitness of woman for this work; and to the noble service of our women in the war for the Union, which suggests, in woman's work for woman, a more glorious field for her in the conflict of the ages; and urges the formation of auxiliary societies.

The first quarterly meeting was largely attended. Letters were read from three women, all about to be living links be-

tween the society and the pagan world, viz.: Miss Edwards, bound for the Zulu mission; and Miss Andrews and Miss Parmelee, bound for Turkey. These were first-fruits—blessing the work of the first quarter. Other letters were read from women already in the field, and one from the pen of Mrs. Champion, thirty-one years before herself a pioneer to South Africa. This model meeting left no doubt that upon this first Woman's Society God had set His seal. This society also undertook to maintain, as Bible-readers, ten native women.

June 1st brought another meeting at the Old South, and showed how fast and firm were the roots of the organization in the hearts of Christian women, and how full its flowering stalk was of the opening blooms that promised growing service. Mrs. Cyrus Stone, long since by illness driven from the Mah-ratta Mission, too weak to stand, sat and plead for the women whose low level she so well knew, declaring that if she had a thousand lives she would give them all to lift her sex to a higher plane. Mrs. Wheeler, of Harpoot, appealed to mothers to give their children, and to maidens to give themselves, to the work; contrasting the extravagant indulgence of Christian women with the self-denials of native converts, instancing a man and his wife who sold their only bed and slept on a mud floor, living for three days upon ten cents that they might give to the Lord!

What was at first a local organization, aspiring to no broader territory than New England, like the banyan tree, bending down its branches to take root on every side, became now the *parent* of auxiliary organizations. And so, October 8th, in connection with the meeting of the American Board at Norwich, Conn., the New England Women's Foreign Missionary Society, with tears of joy, was christened the *Women's Board of Missions*.

Here we reach a new epoch. On October 27, 1868, many ladies met in the Second Presbyterian Church, Chicago, to form a similar society for the West.

The States of the interior were largely represented, and more than fifty letters were read from those who could not attend. Thus, about ten months after the formation of that New England Society, there sprang into life the *Woman's Board of Missions for the Interior*.

The Woman's Board of the East held its first annual meeting in Boston, January, 1869, over six hundred ladies being present in spite of stormy weather. Rev. Drs. Clark, Washburn, Webb, and Kirk spoke of the vast amount of ability in women, needing and craving a fit field for work.

As early as February, 1869, the Women's Board of the Interior undertook the support of Miss Tyler, of Madura Mission, and of Miss Dean, of Oroomiah, Persia, and in March began to publish its quarterly: "*Life and Light for Heathen Women*." In May, a third missionary, Miss Porter, of Pekin, besides several Bible-readers, were taken under care, and in August two more, Miss Pollock and Miss Beach; and twenty-six auxiliaries were reported. During its first year, up to November 4, 1869, \$4,096.77 were gathered.

At the second annual meeting of the Board of the East, the total receipts reported were over \$14,000; it had thirty-two missionaries and Bible-readers, and had appropriated \$3,000 for a home for single women at work at Constantinople.

To complete this sketch, it ought to be added that Women's Missionary societies have now become so numerous, that Rev. R. G. Wilder gives a list of *twenty-two* Women's Boards, representing twelve denominations, and an aggregate of receipts for 1884 of nearly one million dollars. These twenty-two Boards represent hundreds of auxiliary societies and bands in almost every considerable Church of the land.

**Henry E. O'Neil**, English Consul at Mozambique, declares, at Glasgow, that ten years in Africa convinced him that "the mission work is one of the most powerful and useful instruments for the pacification of the country and the suppression of slave trade."

**Church Missionary Society**, has 26 fresh offers of volunteers, since Bishop Hannington's massacre.

**Tadmor on the Desert**, or Palmyra, City of Palms, is probably a type of the Church of God among the gentiles, a historic parable of Foreign Missions. A great stretch of wilderness lay between Jerusalem and Babylon, arid, barren, without rest or food. King Solomon, Prince of Peace had the pure water from the springs on the high hills conducted along the plains, and made "rivers in the desert," a very Elim for Palm trees and springs of water, and called it the "City of the Palms." It was a new Jerusalem transported into the wilderness and making it blossom as a rose, providing a rest and refreshment for the hungry, thirsty, weary pilgrim. What a figure of what the true Prince of Peace is doing to-day in the wilds of pagan lands! bringing the streams from celestial springs, to turn the deserts of sin into the Palmyra of Pilgrims.

#### PART II. MONTHLY BULLETIN.

**CHINA.**—Rev. H. Corbett, of Chefoo, states that a merchant entrusted a valuable package to a Christian convert who was an entire stranger, declaring as his reason that he had studied the Christian books and watched the missionaries and the converts, and had been led to confidence in both the religion and its disciples. Landlords welcome the missionary and contend for him as their guest, waiting willingly on his convenience for rent. Foochow converts offer to go to Corea as evangelists.—The Indemnity Bill of \$147,748, for losses suffered by the Chinese at Rock Springs, Wyoming Ter., in 1882, was unanimously adopted by the Committee on Foreign Affairs, and reported to the House.—An address from over 1,200 Chinese converts was presented to the General Assembly of the Presbyterian Church at Minneapolis, by Rev. Hunter Corbett.—The Canton Mission petitioned the General Assembly to protest against outrages upon the Chinese in this land; and it was done.

**INDIA.**—Medical Missions very useful.

Miss Seward, M. D., of the Presbyterian Church, says, in 1885 there were 2,149 patients, one-sixth more than in 1884. Medical skill inspires confidence; opens the door to spiritual counsel, in cases otherwise unreached.—Twenty-nine societies are at work in India, with nearly 700 male and 500 female missionaries, 8,500 native helpers, and 140,000 communicants; these last have increased *twenty-three per cent. in four years!*—Rev. Narayan Sheshadri writes that a Y. M. C. A. in Bombay numbers nearly 500, and has its own Evangelistic Hall.

AFRICA.—Some doubt has arisen as to the practicability of prosecuting the Congo Missions transferred to Baptist Missionary Union by Rev. Mr. Guinness. Dr. A. Sims, accompanied by Dr. A. J. Gordon, of Boston, has been holding public meetings and parlor conferences, setting forth the great opening on the Lower Congo, showing the vast extent of river roadways, extending from 4,000 to 7,000 miles in every direction, which provide a ready means of access to millions, demonstrating the great needs of the Congo Basin, and the fact that now is the time to pre-occupy the ground for Christ. He declares that there is no risk to health if care is used to accommodate one's self to the tropical climate, etc.—British Wesleyans are turning attention to the Dark Continent. All Christian denominations seem concentrating effort there. The late course of the Germans in Zanzibar alarms the tribes of the mainland, and the missions, especially about Lake Nyanza, are in peril. Matters still unsettled at Uganda, but the three missionaries were, at last reports, safe. The death of Dr. John Hogg, of the U. P. Mission, in Egypt, has awakened mourning from one end of the land to the other. The natives wept as for a father.

TURKEY.—Rev. J. F. Riggs says a crisis is reached— young men and women must have a chance there for an *education*, and an American one. The East must have trained workers and native ministry. There are 345 common schools with 11,000 pupils; in higher

schools, 1,000 young men and 800 girls; but the demand exceeds the supply. The chance to take possession of the intellect of Asia is now offered to us.—Work in Central Turkey expands wonderfully and demands reinforcements.

SYRIA.—The Turkish Government prohibits printing of book or pamphlet until the MS. is approved at Constantinople. This, if enforced, will greatly delay and hinder the issues of the missionary presses.

ARABIA.—At Mecca, chief of the three holy cities of the Moslems, a remarkable man, Fashutullah, a scholar and linguist, for twenty years professor at the Davul-Islam, has been converted to Christ. By seeming accident he read a chapter in a book which treats of the Bible. On taking the book to the head of the institution to have him refute its arguments, the book was angrily and rudely snatched from him. He afterwards went to India to inquire into these things, met Mr. Bambridge at Karachi, and has for months been searching the Scriptures. His insight into the truth is so unusual, and his zeal so remarkable, that it is hoped he will become an apostle to the Mohammedans.—Hon. Ion Keith Falconer, the famous Arabic scholar, has, with his wife, at his own cost, established a mission at Aden.

JAPAN possesses 2,000 newspapers, all the outgrowth of 25 years—more than Italy or Austria, or Spain and Russia combined, and twice as many as all Asia beside. Scholars of Europe and Japan are making a new alphabet of Roman letters to represent the 8,000 Japanese characters. A Japanese-Latin lexicon has been made, and Japanese-English books are now preparing. In Fukuzawa's school at Tokio, a missionary is teaching, and Bible doctrine is prominent. Fifteen students recently asked baptism. Rev. W. E. Griffiths thinks that we do not appreciate the rapid elimination of the Asiatic features from the Government, and of the antiquated Oriental ideas from the popular mind.—Mr. Neesima writes of an old Japanese Christian, who gave his earn-

ings to build a church and school-house. He has since died. His custom was to deny himself indulgences and dissipations, and give what would have been so spent to the Lord.—Japanese Buddhists propose sending "missionaries" to America and Europe. In order to save their faith at home they must propagate it abroad!—Presbyterianism progresses in Japan. At a late meeting of the General Assembly at Tokio, a thousand delegates are reported present, an increase of membership for two years of 70 per cent.

ENGLAND.—Forty students of Cambridge, and many more from Oxford, plan to go on foreign missions. Ch. Missionary Society, within four weeks after Bishop Hannington's martyrdom, had *fifty-three* fresh offers of service! Its President, the Earl of Chichester, died March 15, after *over fifty years* of official service. He read the missionary magazines, and prayed by name for those mentioned in their pages.

GERMANY.—Throughout the empire a revival of religion. Evangelical professors are now leading the university influence. In Prussia alone an increase in four years of over 80 per cent. in theological students, from 1,394 to 2,553.

FRANCE.—Both French Chambers order gradual elimination within five years of all Catholic priests and nuns from Government schools. It is expected the bill will become law.

CHILL.—Rev. A. M. Merwin, so long in Service at Valparaiso, cannot return on account of the health of his family.

MISCELLANEOUS.—The first Sunday in November is named as an International Day of Prayer for Missions.—The Baptist Missionary Union has paid the \$50,000 debt of a year ago, and closed this year without a debt, with larger receipts than ever before.—The Presbyterian Board reports a debt of \$57,000, but, undismayed, undertakes to raise \$750,000 for the year to come. For three years past the contributions of churches and Sunday-schools have come up to \$279,000, but have been unable to pass that fatal line.

## THE PRAISE SERVICE.

### No. VIII.

By CHAS. S. ROBINSON, D.D., NEW YORK.

"How sad our state by nature is!"—WATTS.

Taken from Book II. of Dr. Isaac Watts, where it is No. 90, and has six stanzas; it is entitled, "Faith in Christ for Pardon and Sanctification." It is interesting to notice how saints and sinners do at the last come to the same conclusion; how all theologies, deep or simple, agree at the foot of the cross. As the late Professor Charles Hodge, of Princeton, was lying on his dying-bed, he said quietly, "My work is done; the pins of the tabernacle are taken out." Then he began to repeat the lines:

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

but his powers of utterance seemed to fail there. His sorrow-stricken wife, who was beside the couch, finished the stanza for him:

"Be thou my Strength and Righteousness,  
My Savior and my All."

The dying husband looked up and spoke, "Say *Jesus*," and then breathed his last.

Now, on the other hand, far away from this, there once was found an instance of similar choice. Rev. Charles Wesley took deep interest in seeking the salvation of poor criminals. Within three months after his conversion, he was spending days and nights with condemned malefactors in Newgate, several of whom were soundly converted. In his Journal, 19th July, 1738, he records accompanying them to Tyburn for execution. After he prayed with them on the scaffold, they sang several hymns. They were all happy together. "I never saw such calm triumph, such incredible indifference to dying; so we concluded with a hymn on 'Faith in Christ,' and closed with—

'A guilty, weak and helpless worm,  
On Thy kind arms I fall;  
Be Thou my Strength and Righteousness,  
My Savior and my All.'"

"Lord of all being; throned afar"—HOLMES.

Dr. Oliver Wendell Holmes has enriched the hymnody of the churches with a few of its very finest hymns. He

calls this by a name singularly appropriate, and just as singularly characteristic—"A Sun-day Hymn."

The glory of the Almighty God is without beginning and without end. Whether it was meant or not, the fact is significant that the word "eternity" occurs but once in our English Bible. A solitary verse employs it to speak of the residence of Jehovah: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Hence, there are two heavens of glory where God deigns to show His splendor, revealed by this solemn, wonderful word—the purified paradise and the purified heart. The great, bright, mysterious heaven is everlasting; and of the obedient believer we are told his "heart shall live forever," for "he that doeth the will of God abideth forever."

"Far from my thoughts, vain world, begone."  
—WATTS.

In Book II. of Dr. Isaac Watts' Hymns this will be found as No. 15. It consists of six stanzas, and is entitled, "The Enjoyment of Christ; or, Delight in Worship." In many parts of Switzerland a bell from the principal tower tolls daily a few minutes before noon; ere the hour strikes it ceases. It peals over the plain and over the green valleys, and echoes in the recesses of the surrounding mountains. Men leave their labor as they listen. The stillness that follows is most suggestive. As its call sweeps over the busy harvest-field, the reaper drops his sickle, though half full of golden grain, and lies down to rest beneath the shade; the hand that held the trowel leaves it where it lies. All seem glad of the cessation of toil, thankful for the rest and shade and refreshment offered them in the heat and hurry of the day. Such is the office, and such the same sweet invitation of the Sabbath-bell in this land of light and peace. With its clear, ringing voice, it speaks in the name of the Lord of the

Sabbath, "Come unto me, and I will give you rest."

"How pleasant, how divinely fair!"—WATTS.

In the original form of Dr. Watts, this appears with seven stanzas, and is entitled, "The Pleasure of Public Worship." It is the first part of Psalm 84, L. M. "The more entirely I can give my Sabbaths to God," once said the sainted Robert Murray McChesney, "and half forget that I am not before the throne of the Lamb, with my harp of gold, the happier am I, and I feel it my duty to be as happy as God intended me to be."

"My God, how wonderful Thou art!"—FABER.

Rev. Frederick William Faber wrote a poem of nine stanzas, from which this hymn is taken. He entitled the piece, "Our Heavenly Father,"

It is vitally necessary to the success of any system of belief that men shall understand the character of the God who demands worship and service under it. Man is a devotional being, and he will certainly clamor for some religion with all the wistful voices of his entire nature. What that religion will be depends upon one primary conception in his mind—namely, the idea he has of the supreme Jove or Jehovah at the centre and head of it. This it is which gives form to all his reasonings, as well as a reason for all his forms. Let a nation be instructed to think of God as a deity of war, and little by little their worship is sure to become martial, and the feelings of their hearts military. Battle-songs will be the anthems on the holy-days, cries for vengeful success will be the prayers, and heroic soldiers will figure as demi-gods. Not unlikely human victims will smoke upon the altars, and bloody trophies will be hung upon the walls of the temples. Men always become like that which they willingly worship. This one idea of God controls the entire race, giving shape to every form of development.

"Think of Buddha," say the Chinese priests, "and you will grow to resemble Buddha." So they picture heaven as consisting of a series of tremendous periods of time, divided according to the

portions of Buddha's person. So many years are to be passed in thinking of Buddha's feet; so many years in thinking of Buddha's knees; so many years in thinking of Buddha's waist, and of his shoulders, and of his chin, and so on. Their idea of God fashions the whole religion they cherish and the devotional life they live.

"Upward where the stars are burning."

—H. BONAR.

This will be recognized as one of Dr. Horatio Bonar's best and most popular hymns. It was published in 1866. It will find its exquisite illustration in a fragment of one of those simple, strong sermons with which the lamented Bishop Simpson used to counsel and comfort God's people in his later years. He says: "I was visiting a friend some years ago who had lately built a new house. It was just finished. It was beautiful, useful. He took me upstairs. It had wardrobes, toilet-glasses, books and paintings. It was furnished grandly. And the father turned to me and said, 'This room is for our daughter. She is in Europe. She does not know we are arranging it. Her mother and I have fixed up everything we could think of for her, and as soon as the house is fully finished we are going to Europe to bring her back, and we are going to bring her upstairs and open the door and say, 'Daughter, this is all yours.'" And I thought of the joy it would give her, and I thought, 'How kind these parents are!' Just then I turned away and thought: 'That is what Jesus is doing for me.' He says, 'I am going away. I will come again. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.' Then I said, 'This father and mother are rich, but they have not all treasures; there are a great many things they don't know how to get. But Jesus, who is furnishing my mansion in glory, has everything. He has undertaken to furnish a place for me, and I shall be with him forever.'"

## CHRISTIAN NURTURE THROUGH THE SOCIETY OF CHRISTIAN ENDEAVOR.

### Some Questions Answered.

By REV. F. E. CLARK, BOSTON.

ONE of the most encouraging signs of the times is the increased attention given to the cause of Christian nurture. Scarcely is a Conference held, or a fellowship meeting of churches convened in any denomination, but that, in some form or other, this question is discussed: "What shall we do for our young people?" "How can the Church reach the boys and girls?" A sincere and earnest desire to solve this problem seems to pervade all sections of the Christian Church.

The growth of organizations for the nurture and training of young Christians has been phenomenal. Less than five years ago, the first "Young People's Society of Christian Endeavor" was formed, "as an experiment," in a church in Portland, Me. Now it is supposed, by those in a position to know, that there are at least one thousand such societies, all living up to substantially the same Constitution, and scattered throughout the country in all denominations of Evangelical Christians. The Secretary of the Society reports that he hears of at least one society a day being established; and the statistics of the Convention, held at Ocean Park last summer, show that the young people banded together in this way are already to be numbered by the ten thousand.

In foreign lands, and especially in missionary fields, are these societies taking root, and still the work is as yet in its infancy.

But, in connection with such a movement, dangers and difficulties, and many practical questions, suggest themselves to wise and earnest pastors, from whom the writer of this has received hundreds of letters of inquiry. It may not be out of place to quote some of these questions, with the replies, that naturally present themselves.

The two main features of the Society of Christian Endeavor relate to the Prayer-meeting and the committee-

work. All the young Christians who join this society voluntarily pledge themselves to attend all weekly prayer-meetings of the Society, "unless detained by some absolute necessity," and to take some part, however slight, in every meeting."

This pledge is insisted on; and, if the young Christian grows lax and indifferent to his duties, there is a provision in the Constitution whereby he very soon ceases to be an active member.

The other branches of the work are carried on largely by the various Committees which aim sooner or later to set every young Christian at work for the Master. For instance, there is "Look-out Committee," which endeavors to see to it that every active member lives up to his pledged obligations; the "Prayer-meeting Committee," which endeavors to bring the weekly prayer-meeting up to the highest standard of efficiency; the "Social Committee," which provides for the social wants of the young people; the "Sunday-school Committee," whose duty it is to bring new members into the Sunday-school, and otherwise aid the superintendent; the "Temperance Committee," that tries to awaken and stimulate the Temperance sentiment among the young people, and other Committees, which it is not necessary to name—all having this object in view, of giving some definite and important work to every young Christian.

But now the question arises in many minds: "Are not these rules too strict?" "Is it not straining the bow too taut, to demand so much more of our young Christians than most churches expect of their older members?" One pastor writes: "My young people would not stand any such iron-clad prayer-meeting rules. Are you not carrying it a little too far, to require so much?"

We think not. In every church we believe there is a Spartan band of young Christians who will respond nobly to any such demand. It may not be that every young Christian will assume these obligations at once, but that is not to be expected. If only a *few* are found who are willing to consecrate themselves

fully to the Lord's work, their numbers will grow, and more will be accomplished by a little band, thoroughly in earnest, than by ten times as many half-hearted ones. Gideon's three hundred were worth more than the thousands who first rallied around his standard.

It is said that Napoleon threw himself upon the Napoleonism in his soldiers. He was able to win every battle because the hero in *them* responded to the hero in *him*. In every church there are some young Christians in whom the Christ-like will respond and come to the front when it is appealed to, and just such a call for service as this, that at first sight seems hard—a call which requires a constant crucifixion of timidity and bashfulness, will find many willing to respond. In these days when so many are at ease in Zion, when Christianity is respectable and persecution has ceased, it is of the first importance that some service which appeals to the heroic element in every young Christian should be presented.

In these days "to stand up for Jesus" is about the only way a Christian has of showing the courage of his convictions, and the spiritual descendants of Stephen and Paul and Luther and Huss will not shrink when such a test is presented to them.

Another question frequently asked in some shape is: "Does not the society come to be a sort of church for the young people, especially for the active membership who are not in the church?" And one pastor adds: "I am not quite sure into what it will develop. We do not like to see so much outside organization. The tendency seems to be (to an outsider) away from the church, towards an organization too much severed from the church."

The practical working of any such plan is, of course, worth more than any theory of how it *might* work, and the universal testimony is, that where the pastor has done his part among the young people, the tendency of the society is to draw them nearer and nearer to the church. A few words from any wise pastor will speedily re-



move any false ideas from the minds of the young people. He will say to them, perhaps: "The society is nothing in itself, except so far as it helps you to be more earnest Christians, and makes you more useful in the Church of God. This is your training-school, and all that you do here is to make you more able by and by to bear the burdens and perform the duties in the church, which now rest upon your parents. This society is an organization in the church, supported and recognized by the church for the sake of strengthening the church, and this must never be forgotten."

We have never heard of any such society that really drew away the interest of the young people from the church, while we have heard of scores that have tended to make the young more efficient in every good word and work.

This organization is no more outside of the church than the Sunday-school, or the ladies' prayer-meeting, or any one of a dozen active agencies which every live church gathers around itself. Of course, if the pastor is jealous, or out of sympathy with the young, or tries constantly to override them in an arbitrary way, friction may arise; and so it may in connection with any organization. In order to guard against any such possible evil, the last National Convention of Young People's Societies of Christian Endeavor adopted this article in its "Model Constitution":

"This society being in closest relation to the church, the pastors, deacons, elders or stewards, and Sunday-school superintendents, shall be *ex-officio* honorary members. Any difficult questions may be laid before them for advice."

Another question often asked: "Do not these meetings keep the young people away from the regular church prayer-meeting?" Again, testimony from those actually engaged in the work, answers: "They do not. The young people are more constant in their attendance, and far more helpful in participation in the regular church

prayer-meeting, as a rule, than before they receive this training."

"What are the age limits for such a society?"

Why not let the matter of age take care of itself? Children who are so young that their parents do not like to have them out in the evening are manifestly too young to become members of such a society. On the other side, the question of age is a little more difficult to settle; but the sanctified common-sense of the older church members will usually tell them whether they ought to attend these meetings or not. If they are young-hearted and have not forgotten their own youthful days, and come to help and not to criticize, gray hairs ought to be no barrier. The responsibility for the meetings should never be taken from the shoulders of the young people; but those who have reached middle life, or even past it, may often be very helpful in such a society, if they make themselves one with the young people.

Said one pastor to the most prominent man in his church: "You may come to our young people's meeting if you will come regularly, and do your little part like the others, and if you will take no more time than a boy ten years old would take." The conditions were accepted, and that man became a great power in the meeting.

"Should a pastor always attend this meeting?"

Most decidedly, we think he should. If he is *always* there the young people will soon lose their fear of him, if any such fear exists; and, by taking his part with the rest, all embarrassment which comes from his presence will soon wear away. He should not often, we think, lead the meeting; he need not be an officer in the society, but he should know what is going on, how the young people are growing in grace, who are losing their interest, and how he can help and strengthen the weaklings among the lambs.

If he only comes into the meetings occasionally, his presence will be likely to prove an embarrassment and a restraint. If he is always there, he will find no other hour half so fruitful in

opportunities for leading the young Christians into the green pastures and beside the still waters. He will be surprised oftentimes to find how docile and teachable these young souls are under constant and loving care.

There is no society or organization which can take the responsibility from the pastor's shoulders. There is no easy, patent process for training young Christians. Nothing can take the place of the personal touch. But, though this effort to train young souls for eternity is laborious and requires constant vigilance, *it is a work that pays a thousand-fold.*

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### "THE FINAL SCIENCE."

#### A FEW WORDS FROM THE AUTHOR.

THE philosopher Beneke was amazed that there were scientists and physicians who so lost themselves in the contemplation of the material and the mechanical as to overlook their own spirits. Intent on considering what was foreign to them they were strangers to their own minds, by which alone a knowledge of what is outside of them can be obtained. The philosopher Lotze expressed the same surprise. As he himself had been a student of medicine, he was well aware that the study itself does not induce materialism, but that this is a false philosophy, which has its origin in a perversion of the intellect.

The surprise of these men is shared by every broad and profound thinker. The fact is not, however, so well known as it deserves to be, that the bugbear of materialism vanishes in proportion as men learn to know themselves and become conscious of their own spirit and personality. An eminent theologian once said that he did not so much regard it his mission to teach men something new as to make them conscious of what is in them—what they are. Every preacher who promotes the knowledge of self, in the best sense, helps to overthrow atheism and to confirm Scripture.

I have been pondering these thoughts in connection with the letters addressed to me through your firm on the subject of *The Final Science*. Not only Christians,

but all critical thinkers, feel the need of discerning between a true science, based on facts and developed by mathematics and logic, and the ghost that haunts much of our popular literature and occasionally stalks about on platforms. One of the letters mentioned proposes the establishment of a journal for the purpose of advocating the principles of the above-named volume; but I am too much occupied for such an undertaking. But it is the duty of the religious press and of earnest students to sift the chaff from the wheat, particularly in some of the works which profess to popularize science. Not a few empirics claim for their crude generalizations the authority of science; while others, who have become eminent in some particular department of investigation, make its laws the norms of all knowledge. In this way psychology is reduced to physiology, mind to matter, and mental action to mechanical processes. Analogical reasoning has become the bane of scientific thought. Instead of the plodding slowness and painful exactness which characterize the truly scientific spirit, impatient haste wants to see the universe at a glance and to comprehend all its phenomena in some monistic law. A mere theory is adopted and all things are tortured into conformity with it, and the links of fancy are used to forge the chain of logic.

Whoever thinks through the grossness of materialism, and thoroughly tests its ultimate conclusions, finds that what is hailed as the very substance of being and thought, is, in reality, a mental fiction. But the inexperienced, unable to discern between the real scientist and the charlatan, between the thinker and the imitator, are apt to be carried away by the pretensions of mere empirics. It is the young men who are most likely to be influenced by the claim that science has banished God from the universe, reduced conscience to physical law, made man an offspring of the ape, and interpreted as a dream or an animal endowment all that is esteemed most sacred. During my stay in Germany, I learned that the so-

cialistic masses base their atheism on the conclusions of science; that is, men and women, as innocent of scientific attainments as of spirituality, claiming to be the heirs of the blessings of science! And yet this burlesque on science, this irony of modern thought, is one of the signs of the times. The profoundest problems are disposed of with a trifling spirit and in the most frivolous manner; and those who refuse to accept the verdict of unthinking pretenders are denounced as enemies of science. These interlopers are, however, the worst enemies of science, and deserve contempt, on the same principle that we despise the Pharisee in proportion as we honor true devotion.

In view of the momentous problems and tendencies of the day, there is

urgent need of profound Christian thought and deep discrimination. The works of men like Herbert Spencer, Darwin, and Haeckel do not demand boundless praise or censure, unthinking rejection or acceptance, but the most thorough, truth-loving criticism. Mere hypotheses must be distinguished from what has been demonstrated, and we must learn (what should be self-evident) that a man may have weighty authority in some departments and none at all in others. And when, in the press and on the platform, retailers of other men's opinions declare that the scientific spirit is incompatible with religion, we can afford to hesitate before condemning as unscientific the spirit of Newton, Davy, Faraday, Liebig, Maxwell, Tait and Stewart.

#### PREACHERS EXCHANGING VIEWS.

*Like light connecting star to star,*

*Doth thought transmitted run.*—LORD LYTTON.

##### Augustine in Britain.

Your correspondent, in April number, takes exception to my denial that English Christianity was due entirely to Augustine. He says (p. 360): "L. seems to convey the *very erroneous* idea that the people to whom the missionary Augustine preached were something besides *absolute pagans*," etc.

We do not deny that the king of Kent was a pagan, but we cannot make his conversion to date the rise of Christianity in the British Isles. It was just this error, into which your correspondent seems to have fallen, which our criticism was designed to meet. He asks, "Why should any one wish to belittle" Augustine? We reply, Why should any one wish to ignore the bands of Christian workers who, centuries before Augustine, planted churches in Britain? To our mind, the Christianity which illumined portions of that country during the two centuries preceding Augustine was better than that of the two centuries that followed him; and that, if the King of Kent had taken counsel of the *British clergy whom he summoned to confer with Augustine*, our early Anglo-Saxon Christianity would have had fewer blots upon it.

It must not be forgotten that, upon the death of King Aethelbert, the convert, the Romanized masses lapsed again into idolatry, but were restored to faith by King Oswald of Northumberland, who had been educated among the Culdees, the ancient Christians of Scotland, and that Aidan, the strong man of God who seconded Oswald with his preaching, was not from Rome, but from Iona, on the Scottish coast, where Columba had established a training-school for Christian workers a generation before Augustine landed in Kent.

The communication of your correspondent will do good, if it directs the attention of students to those early days of British Christianity, in which are to be found the true germs of the after-Protestantism of England—days lustrous with the names of Patricius, Columba, Fridolin, and Gildas—days when British and Irish Christianity sent its rays across the Channel, and illumined Germany. When one thinks of Canterbury, the see founded by Augustine, he should also think of the Abbey of St. Gall, in Switzerland, which Gallus, the missionary *from Iona*, founded at the same time.

Your correspondent asks: Why should one degrade him (Augustine) by calling him a Romish monk and an *emissary*? Perhaps the latter title is unwarranted; yet one who united political with spiritual business, and refused to have fraternal relations with other Christians, unless they would conform to certain instructions he had brought from Rome, might be called an *emissary* without doing injustice to the English dictionary. But the former title is his by virtue of the evident fact. Augustine was a *Benedictine monk*, and was sent by Pope Gregory to Britain to introduce the order there. Much of Augustine's labor was devoted to this special purpose.

Perhaps the objection, in the correspondent's mind, is to the word "Romish." But it seems warranted by the history; even the Romish (*sic*) writers, like Alban Butler, telling us how Augustine would not fellowship the British Christians unless, in addition to the Biblical confession of faith, they would assent to the observance of Easter at the time, and the administering of baptism in the manner which the Roman Pontiff proposed. L.

#### Write Much.

There are ministers so constituted that they can prepare their sermons without writing them. They take a few germinal, central thoughts, and then elaborate them, partly, or entirely, while delivering them. Endowed with a ready utterance and reliable memory, as well as strong self-reliance, they avoid what they call "the drudgery of writing." But it may be questioned whether such men really gain as much as they think they do by pursuing such a course, unless at the same time they make a practice of writing much upon topics which are in line with their calling. However well a pastor can extemporize in a general sort of way, he cannot do full justice to his mental powers unless he accustoms himself to the use of his pen. He needs, in the quiet of his study, to take up some gospel theme and meditate upon it, and while pondering over it

write out the results of his thinking. Let him write a short sermon once a week; or, if not a full sermon, then write the main parts with somewhat copious amplifications of the main points. This ought to be done during the early part of the week, so as to allow plenty of time for such study and thought as will enable him to expand the written matter and complete the sermon. Some pastors write their sermons in full, and then make a good-sized brief from the written sermon, using the brief in the pulpit. But whether the sermon be written or not, either partly or wholly, every preacher ought to write much, so as to get that kind of discipline which can be had in no other way. Especially should young ministers adopt this practice. Young men who are very voluble are apt to think that there is no need of their writing much, just because certain superficial hearers tell them that their sermons are good and smart.

Young preachers are badly advised when told that they do not need to write their sermons. Some of them may be able to get along without a manuscript in the pulpit; but it does not follow that they can make the best use of their powers and education without a good deal of careful writing. Although Mr. Spurgeon never writes his sermons, yet he does a great deal of writing upon religious and scriptural subjects. And it is fair to suppose that the value and influence of such a habit have a decided relation to his preaching. He who writes a good deal speaks to better advantage than one who does not write much, everything else being equal. Take two men of equal talents and education to start with as public speakers, and let one of them write a good deal on strong, deep subjects; while the other writes comparatively little, and at the end of five years it would be seen that the former outstripped the latter in relation to mental power, precision of thought, and beauty and transparency of expression.

We say, then, make a practice of writing much, as a means of self-devel-

opment, and the accumulation of mental power and influence.

C. H. WETHERBE.

#### A Word on the "New Theology."

I was very much interested in Dr. Dabney's contribution to the "Symposium on the New Theology," in the April number of THE HOMILETIC REVIEW. While reading his answer, so plain and forcible, to the position of the advocates of the "New Theology" on the atonement of Christ, an answer to them occurred to my mind which I have never seen elaborated. It is this: If Christ's death is not vicarious, but simply "a dramatic exhibit of God's holy opposition to the sins He pardons"; if "salvation is not by a penal ransom-price, but only by didactic and exemplary influences," then how were souls saved from Adam to Christ? A thing that had never as yet occurred, but was in the future, and, as is well-known, entirely misunderstood by all devout Jews, could not have exerted much influence, or have been much of an example of God's holy opposition to sin. The elect of the old dispensation could not have been saved by the sacrifices of bulls and goats, "sacrifices that could not make him that did the service perfect as pertaining to the conscience" (Heb. ix: 9). "For the law . . . can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins" (Heb. x: 1-2). "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Heb. x: 11).

If those sacrifices could save them, why not have some method of salvation now as well? What use is there in Christ's death if examples of bulls and goats served the same purpose?

But the writer of the Hebrews said that they were not saved by those sacrifices, but by sacrifice of Christ.

Now what method of salvation through

Christ except the vicarious method could avail for the salvation of the elect of the old dispensation?

Does the "New Theology" consign Abraham and Moses, Elijah and Daniel, and the great host of the true Israel before Christ's time, to hell?

Ferguson, Mo.

S. M. WARE.

#### Rejected Readings—Dr. Crosby's View.

In Westcott's and Hort's Greek Testament the clause, "Do this in remembrance of me" (Luke xxii: 19), with three or four associated clauses, is enclosed in double brackets; and on page 565 in the notes is found with a few others, under the heading, "Noteworthy Rejected Readings," and treated as an "early interpolation." On the same page they say that these rejected readings "owe their exceptional retention in association with the true text to considerations arising out of early textual history." These distinguished critics reject as of doubtful authority the only positive command in the New Testament to partake of the bread as commemorative of our Lord. What significance should we attach to these facts? A MINISTER.

#### DR. CROSBY'S REPLY.

MS. authority is all for the words, "Do this in remembrance of me," in Luke xii: 19. Westcott and Hort's objection to it is a piece of mere "higher criticism" reasoning. They think it interferes with the order of the narrative, and hence must go. Such argument would make the sacred text a nose of wax. Tischendorf accepts the passage, and even supports his acceptance (see his notes on Matt. xxvi: 26) by Justin.

Besides, in 1 Cor. xi: 24, we have it acknowledged by all critics. So the text, in Luke xxii: 19, is not the "only positive command in the New Testament to partake of the bread as commemorative of our Lord."

HOWARD CROSBY.

#### Subjects for Sermons.

I have found the line of subjects given below very fruitful in my experience. They were preached on successive Sundays by me to my people:

Christ Our Example.—2 Cor. iv: 11.

" " Friend.—John xv: 15.

" " Teacher.—Matt. v: 2.

" " King— { John xviii: 37.  
                  { Luke xiii: 23.

Christ Our Redeemer.—1 Cor. vi: 20.  
 “ “ Savior.—Titus i: 4.  
 “ “ Sanctifier.—Heb. xiii: 12.  
 “ “ Judge.—Ps. xvi: 13.  
 “ “ Everlasting Reward.—Rev.  
 iii: 21.

The *method* has been furnished by the meaning of the predicate. The philological and theological distinctions are educative, as, for example, the different history and associations of the word “Redeemer” as contrasted with “Savior.” Each of these predicates of Christ when developed add to his history, and furnishes a basis of exhortation distinct from each other. The series is pro-

gressive, from the human to the divine in Christ, beginning in simple moral conceptions and ending in the life above.

WM. C. STILES.

*St. Louis, Mo.*

#### Not Watts, but Wesley.

In the April REVIEW, “Nemo” credits Isaac Watts with having written the hymn, “A Charge to Keep I Have.” The author was Charles Wesley. Watts would never have put forward the “Ego” so prominently as a factor in that salvation which is all of grace.

A. MURDOCK.

*St. Catharine's, Canada.*

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

#### Christian Culture.

##### TO OBEY IS BETTER THAN SACRIFICE.

*And Saul said, I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?—1 Sam. xv: 13, 14.*

Saul, under temptation, did not carry out God's plain and positive instructions; he spared “Agag, and the best of the sheep and the oxen.” This disobedience brought terrible punishment.

I. NO EXCUSE, HOWEVER PLAUSIBLE, CAN EVER JUSTIFY DISOBEDIENCE TO A DIVINE COMMAND. Saul's excuse, when charged with the heinous offence was, that “the people had spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God.” Whether this was the true motive is more than doubtful. But it did not avail to turn aside God's anger. God then and there rejected him from being longer King.

II. GOD HELD SAUL RESPONSIBLE FOR THIS DISOBEDIENCE, AND PERSONALLY PUNISHED HIM FOR IT, though he plead that it was the act of the people: “because I feared the people and obeyed their voice.” He at least *convinced* at the iniquity, and that was enough. We cannot escape, because we “go with the multitude to do evil.”

III. SACRIFICE “INSTEAD OF OBEDIENCE” IS A LOATHING TO GOD. The end—if he really meant so—did not justify

the means. “And Samuel said, Hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. . . I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being King over Israel.”

IV. GOD USES STRANGE MEANS, SOMETIMES, TO BETRAY GUILT. Saul faced the prophet and boldly affirmed that he had executed the Divine commission entrusted to him. But the fruit of his iniquity at once betrayed him. The brute creatures in his camp gave the lie to Saul's assertion. “What meaneth, then,” inquired Samuel, “this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?” All “refuges of lies” will fail—all deceit and treachery be brought to light—when God maketh inquisition.

#### HOW TO SECURE PERPETUAL LIFE IN RELIGION.

*Keep yourselves in the love of God.—*  
 Jude, 21.

Two things may be meant here: first, the love of God to us. In this sense we are exhorted so to live as to retain God's favor, secure and enjoy His love as our daily portion.

Or, secondly, it may mean our love to Him, our choice of and daily delight in

Him as our Father, Saviour, portion. In this sense the exhortation is to preserve the life of God in the soul, to retain Christ in the heart as the supreme object of desire and pursuit. We may understand the text in either sense. Indeed, the two are related as cause and effect.

To do what is enjoined will require the constant avoidance of whatsoever will grieve God's love, on the one hand; and on the other, the prompt and conscientious performance of every known duty.

#### SETTLEMENT OF LABOR TROUBLES.

*The poor man and the oppressor meet together: the Lord lighteneth the eyes of them both.*—Prov. xxix: 13.

No hope of reconciliation aside from religion. Consecrated capital and consecrated labor cannot be antagonistic.

#### BAD LITERATURE: NEWS-REPORTS OF CRIME.

*He that stoppeth his ears from hearing of blood, and shutteth his eyes from looking upon evil: he shall dwell on high.*—Isa. xxxiii: 15.

It is not essential that a man should know all things; some knowledge is hurtful. Thought moulds character: As a man thinketh, so is he. The press should enlarge upon helpful knowledge, and give the least space to reports of depravity. Hope, faith, visions of beauty and of virtue, are powerful educators.

#### WALKING WITH GOD.

*Enoch walked with God.*—Gen. v: 22.

*Noah walked with God.*—Gen. vi: 9.

To walk with one implies:

I. *Being in the same road.* God's way is that of Right, Truth, Love.

II. *Making progress in the road.*

III. *Keeping up with our comrade.* To keep pace with God we must meet His words with our implicit faith, His commands with our prompt obedience.

IV. *Companionship.*

V. *Intercommunication*—prayer.

DO NOT AS OTHERS DO.

*Therefore let us not sleep as do others.*—

1 Thess. v: 6.

Sinners are dead, inactive Christians asleep.

Christians should not sleep as do others, because:

I. God has done more for them than for others.

II. They have made promises to Him which others have not made.

III. God has made to them exceeding great and precious promises which He has not made to others.

IV. So much is expected of them, and such a great work is laid upon them, if "they sleep as do others," it will not be done.

V. While Christians sleep the enemy is busy—sinners perish—the world rushes madly to ruin!

#### Revival Service.

##### HASTENED OUT OF EGYPT.

*The Egyptians were urgent . . . that they might send them out of the land in haste; for they said, We be all dead men.*—Ex. x: 11.

1. *Note the reason of this urgency.* Plague after plague had fallen upon Pharaoh and the Egyptians; still they would not let Israel go. But now an avenging God had come nearer still. "At midnight the Lord smote all the first-born in the land of Egypt, . . . and there was a great cry in Egypt, for there was not a house where there was not one dead." Fear seized on king and people, and they fairly "thrust" Israel out of the land, lest death overtake them all.

2. *Note the utter selfishness of the motive.* Not from a sense of justice—not because they repented of the wrong they had inflicted for generations upon God's enslaved people—not from any regard they had for Jehovah, the God of Israel. No such motive actuated Egypt; but, rather than be all "dead men," they let Israel go, and were "urgent" to get rid of them before a terrible thunderbolt made an utter end of them. *There was no true repentance in all this.* And just so it is with multitudes of sinners who are induced to reform outwardly through fear of hell, or in the day of God's severe judgments.

3. *Urgency is fitting when there is imminent danger.* There was danger in this case, and the Egyptians acted wisely, from whatever motive, in getting rid as

quickly as possible of the cause of all their troubles. Delay would be fatal. The land was already smitten almost to death, and every household contained its dead. And so Pharaoh and his people rose up as one man and urged instant flight.

*There is the greatest need of urgency in every sinner's case. His feet are ready to slide. Doom and death are at hand. The next moment the thunderbolt may fall. The Gospel door is now open, and Mercy invites and pleads for him to enter—to-morrow it may be shut, and shut forever!*

**SELF-DENIAL: A THREE-FOLD MOTIVE.**  
*If any man will come after me, let him deny himself, and take up his cross and follow me.—Matt. xvi: 24.*

Our Saviour denied Himself for a triple purpose.

I. He denied Himself for the sake of *Himself*. "Who for the joy that was set before him endured the cross, despising the shame" (Heb. xii: 2). "He became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him," etc. (Phil. ii: 9). In His humanity He conquered the lower self for the sake of the higher self, carnal for spiritual self, present self for immortal self.

II. He denied Himself for the sake of *others*. "For their sakes I sanctify myself, that they also might be sanctified through the truth." (John xvii: 19.) Also Heb. ii: 10, 11, etc.

III. He denied Himself for the sake of *His Father*. His life on earth began with, "Lo, I come to do Thy will, O God," and ended with, "Thy will, not mine, be done."

Our self-denial is in imitation ("follow me") of the Master, and must show the same three-fold quality.

#### MOURNING IN THE DAY OF VICTORY.

*And the victory that day was turned into mourning unto all the people.—2 Sam. xix: 2.*

Sacrifice is always associated with victory. *Apply it to revivals of religion.*

1. Mourning in Israel because so few of God's people took hold of the work, or shared in the Spirit's baptism.

2. Because so many were convicted of sin who did not yield their hearts to God.

3. Because so many sinners were left to grieve God's Spirit in the day of merciful visitation.

4. Because so many who seemed nearest to the kingdom stood aloof and hardened their hearts.

5. Because the work of conversion and ingathering of souls should soon cease.

6. Because, in spite of special prayer and labor, and the extraordinary effusion of the Spirit, the great mass of sinners should be left in their careless and ungodly ways, more determined than ever on self-destruction.

*All things are ready. Come.—Matt. xxii: 4.*

I. *God is ready*: needs not to be reconciled to us.

II. *All that the soul needs is ready*. Need not bring our lunch baskets to the King's feast; nor wait to prepare our own righteousness and spirituality.

III. *We are ready*, if we only will. The hungry ready for food, the sick for healing, the guilty for pardon, the impure for sanctification, the impotent for God's strength.

#### LIVING ISSUES FOR PULPIT TREATMENT.

##### The Alarming Prevalence of Crime.

*Make a chain: for the land is full of bloody crimes and the city is full of violence.—Ezek. vii: 23.*

The chain here spoken of signified the coming captivity of Israel, the punishment of crime, the execution of justice. We may well say with Ezekiel, "make a chain"—execute justice—"for the land is full of bloody crimes." In

the State of New York, crime is declared to be increasing three times as rapidly as the population. Throughout the country a similar condition prevails: prisons are choked, the newspapers are teeming with accounts of crime. At least three-fifths of the space devoted to news in many of our leading metropolitan dailies are filled with the details of crime. The prisoners discharged



from the prisons of this State each year aggregate some twelve hundred. In England, in 1882, according to Sir John Lubbock, £6,000,000 were spent for the punishment of crime.

#### I. WHAT THESE STARTLING FACTS INDICATE.

1. That material prosperity is not a preventive. Poverty fosters most of the petty crimes; but those that spring from passion, not from need, find in wealth additional means for operation, and stronger hope of impunity. It is an age of unexampled material prosperity, but the race for wealth becomes hotter as the prizes become greater, and in that race there is but little time to devote to the great principles of religion, which alone can insure morality. Just here is where many philanthropists make their mistake. The millennium is not to be brought about merely by satisfying the bodily wants of the poor and distressed. That is but the first step in reform. "Out of the heart proceed evil thoughts." (Matt. xv: 19).

2. That culture and science are incompetent checks. Like wealth, they are but weapons in the hands of an unscrupulous man. Culture, of itself, can not develop conscience. There is no regenerating power in science. They may change the form of vice, but they cannot cast out the unclean spirit. The telegraph is as open to the rascal as to the honest man. Dynamite is as explosive in demolishing a railroad or a Czar as in blowing up Hell-gate. It is not always the grosser vice that is the more dangerous to society. Gigantic frauds characterize the present order of things.

3. That law, to be effective, must rest on the foundation of religion. It is of little use to "make a chain" when faith in God and a future life is becoming a mere chimera. Crime existed in the days of Ezekiel, for the same reason that it exists to-day—a departure from the ways of the Lord. What is law without justice? What is justice without God? Law depends for its reformatory power upon its clear recognition of the principles of eternal righteousness, and its impartial and prompt administration. But

who shall so form and so administer it when religion has become a byword and a hissing? History tells us that the periods renowned for infidelity were those of the greatest lawlessness. The age of Voltaire and the Encyclopædists was an age of abounding immorality and crime.

#### II. WHAT THIS STATE OF THINGS DEMANDS.

1. Increased stringency in the execution of law, and particularly in the case of wealthy rascals—criminals who have filled high positions of trust. And this execution consists not merely in the verdict of the jury and the sentence of the judge. The most important part is the righteous verdict of society. The frown of society is as surely a part of the execution of law—God's law, if not the statute law—as is confinement in prison. What is more, it secures the latter. A lax jury, a weak and truculent judge, is but an exponent of a lax community. Each one of us has a duty in this matter, and the responsibility for the long immunity of the Tweed ring and Aldermanic ring, and Pool rings and whiskey rings, does not rest altogether upon the shoulders of courts and prosecuting attorneys. The maudlin sentimentality that carries bouquets to the felon's cell simply because he is a felon, has to answer for a vast amount of injury to good morals.

2. Increased activity in Christian philanthropy. And this does not mean merely an increase in contributions to organized charities. It means personal work, individual effort. The love that reaches down to the perishing, that ministers to the sick, that visits those in prison to point the way to a better life, is consistent with the justice that maintains the prison, and calls for the rigid enforcement of righteous law. But it is, after all, this love, such as Christ had, that is to be the uplifter of humanity. The Christian's duty is not fulfilled by putting his hand down deep into his pocket. "Love is the fulfilling of the law"—love for the outcast, the despised, the poverty-stricken and ignorant. All this is included in the love for Christ. Nothing short of this

will fulfill the law; nothing, without this, will redeem mankind from the rampant vice and iniquity.

#### The Relations of Extravagance to Crime.

*But a foolish man spendeth up.*—Prov. xxi: 20.

As a people we are living too high. We spend too much money by far in ministering to pride, sensuality, and vain show. We are yet in our "teens," and yet there is not a nation on earth that spends so much on luxuries, on mere adornment and display, as we. It has become a *passion*, and it rages everywhere and among all classes with ever-increasing and destructive fury. And its corroding, corrupting and demoralizing effect is seen in every direction, and deplored by many. It is a "foolish," insane mania, that has seized upon the people, mainly caused by our sudden and wonderful material prosperity, and it threatens to eat up the wealth of the land, to exhaust and waste our prodigal resources, overwhelm us with the vices and corruptions of the Old World, and crowd our land with gigantic swindlers and a new race of criminals.

That there is a direct connection between our extravagant habits in living and the tide of monstrous corruption and criminality which is sweeping over the land, threatening the utter subversion of personal and public virtue, no one will question. It is palpable to all observers. It is made clear by the

records of our courts of justice. It is the confession of thousands of our defaulters and ruined men of business. The truth is blazoned in the columns of the daily press. They live beyond their means, and bankruptcy is only a question of time. They live as the "foolish man" in the text lived, and when they have spent all their own, they covet and are tempted to use their neighbor's, and the result is speculation, embezzlement, forgery, exposure, downfall, State-prison! This is unquestionably true of the vast majority of criminals. It holds true among the lower class as well as the higher. It is, indeed, the cause of the poverty of multitudes. Even the wage-class among us—better paid than in any other nation—live from hand-to-mouth. They spend a large part of their earnings for drink and tobacco, in wantonness and riot, and when a slack time comes they are on the verge of starvation, and become the willing tools of demagogues, committees of Knights of Labor, and are ready for "strikes," riots, arson, and even murder.

Until this passion for extravagant living is *checked*, and our means are sacredly husbanded for legitimate necessary expenditures for the support of life, for education and social improvement, it will be impossible to check the prevalence of crime. They are so intimately associated as cause and effect that they are sure to stand or fall together.

#### EDITORIAL NOTES.

##### Law Educative.

Why not advocate High License as a stepping-stone to Prohibition? If you cannot get the whole loaf of bread, why object to a part of a loaf? Is it not wisdom to take Prohibition in parts, if we cannot get it as a whole? E. T.

To the latter question, "Yes," provided the part of loaf is bread. But License, High or Low, is not Prohibition bread. Aroused as the moral sense of the public now is on the liquor evil, it would be disastrous in the extreme to compromise on license. Whatever may be the meaning of license to a legal mind, or the theory concerning

it held by a scholar or philosopher, to the average mind license is legal permission; and that is, recognition of the right of the thing permitted to exist. "Prohibition," it is urged, "is never more than partially successful." The Ten Commandments, for thousands of years, were only partially successful; yet God never substituted license for prohibition against idolatry, theft, or murder. The "Thou shalt not" has thundered in the ears of the people, and has been educative, throughout all these centuries. To have licensed

idolatry (no matter how high the license) in Moses' time, because the people were not prepared for prohibition, would have educated downward. We know the argument always ready in reply to this is, that to drink liquor is not, like idolatry, a wrong *per se*. That does not affect the point we make, that prohibition is educative. We believe that at the present time, in America, and at the present stage of this reform, every man should abstain from the use of liquor as a beverage. We believe that, in view of the frightful harm wrought through liquor to society, the use of liquor to-day is an evil. To educate the people to this position is a necessity. License, with the people, is a legal recognition of this evil. This must be avoided. Prohibition is a remedy that must be insisted upon.

#### Liberty of Expression.

It seems needful at times to restate the position and responsibility we assume as editors in relation to our contributors. We believe that the interests of truth will be subserved by allowing much liberty of expression. We do not assume to make our personal views the standard of judgment, in any case, as to the truth and propriety of the views expressed by our contributors in

these columns. These views oftentimes differ widely from our own, and as widely, we know, from the opinions and doctrines held by a large portion of the Christian Church, and yet we deem it best, on the whole, to let the individual writer express them on his personal responsibility, believing that the truth in the long run will be best promoted by so doing—has nothing to lose but much to gain by a free comparison of views and the presentation of both, and often all, sides of the subject.

These words are suggested by certain severe and sweeping characterizations of "Calvinism" and "Puritanism," which occur in one of the sermons we publish in the current number. We know the strong statement will be offensive to many of our readers, and to multitudes of Christian believers, who reverence and honor what is here condemned by a worthy representative of one of the leading denominations. But we did not feel at liberty to suppress the passage, nor have we any desire to do so. We shall just as readily admit, and often have admitted, sermons glorifying the very systems which our brother sees fit to strike with heavy blows. And this, we believe, is the best way to vindicate and ultimately establish in the earth "the faith once delivered to the saints."

### CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

By PROF. J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

#### CATHOLICISM.

AN editorial in *Der Katholik* for January gives a Catholic view of the European situation. The signs of the times are regarded as by no means favorable; but the complaints which have become so common are an evidence that the world both needs redemption and is redeemable. "The greater the complaints, the stronger the hope. The worst times are those in which complaints cease; in which blind selfishness and self-righteousness, sunk in error and vice, hypocritically pretend to be happy and deceive themselves and others with false security. Where complaint raises its voice, it is an evidence that men are becoming conscious of the sickness from which the world suffers; there the desire for conversion is aroused in the erring, and there the healing powers, which God has deposited in humanity, begin to move, in order to heal the wounds of the age by natural and supernatural, ordinary and extraordinary

means." The complaints are therefore a source of encouragement rather than of discouragement. A glance at Protestantism leads the editor to state, "that the reformation was in every respect a mistake—a revolution without a motive and an innovation without an aim." It is for him a foregone conclusion that there is no hope for Protestantism from either a religious, scientific, political or social point of view. He thinks there are many evidences, particularly in social life, that there is a return to the Church. "However strong the democratic agitation which seeks to estrange laborers from the Church, the conviction is becoming stronger, even within these circles, that the priest is not an enemy but the true friend of the laborer, and that not Christianity, but anti-Christianity, has produced the present sad state of things." But while the editor thinks that the Church is gaining power over the masses, he laments that Governments still fail to recognize its beneficial

influence. "There is no lack of complaints in higher political circles respecting socialistic dangers; but the remedy is not so evident to the high and the highest lords. Throughout Europe there is a continuation of anti-Christian politics. In Italy, the comedy of revolution continues, but it is a pitiable performance; in Spain, unfortunate political relations necessitate liberal compromises; although hard pressed both right and left, a liberalism hostile to the Church prevails in France; Germany cannot free itself from the traditions of the absoluteness of the State and from Protestant malevolence. Long ago condemned by the judgment of all honest and logical thinkers, the *Culturkampf* drags itself along like a gloomy, treacherous fever. The powerful statesman who, whether from political sagacity or from real esteem, again made the Pope international arbitrator in a disputed point of great significance, continues to deprive the Pope and the Catholic Church of those rights which are a condition for their existence. Austria hesitates between well-meant reforms and lamentable weaknesses. The old course of cunning and severity is continued in Russian politics." In spite of the unfavorable political state of the Church, the author looks hopefully forward, being confident that victory will be gained over all opposition.

This confident tone is the prevailing one among Catholic writers. They assume that God has committed his cause to their Church, and that, therefore, the gates of hell cannot prevail against it. The hope thus inspired has its effect on the masses; and priest and people speak and work as if the victory were already at hand. The most is made of the contention among Protestants as contrasted with Catholic unity and the weakness, the failure, and the dissolution of the Evangelical Church are favorite themes. Under the manipulation of Jesuitic ultramontaniam, all that pertains to the work of Luther and his co-laborers is represented as the offspring of a perverted and evil spirit. Even in Protestant countries the grossest assaults are made on Protestantism, and history is ignored or perverted to glorify Catholicism. The Catholic Church is lauded as having been in all ages the defender of freedom and the promoter of science. That Church is now everywhere proclaiming its love for the poor, and claims to be the only power that can check Socialism, and yet it is in Catholic countries that the masses are most degraded. In Belgium, special efforts have been made by the priesthood to gain control of the socialistic movements, and the recent outrages in that country have shown with what success. In Catholic Belgium the laborers are uneducated, poorly paid, and deprived of political rights; their degraded condition is a striking commentary on the priest's love for the poor.

It cannot be denied that the Catholic Church is developing unusual zeal, particularly in

Protestant lands. However unwilling we may be to admit it, there is no question that in many instances zeal, sympathy, confidence and charitable works have more power with the masses as religious arguments than Scripture, history and reason. While Catholic zeal is growing and determined, Protestants are too often indifferent. Now, as in the past, prevailing indifference and scepticism incline ardent religious natures to admire the zeal, the unity and the devotion of Catholicism. A Berlin correspondent writes to the *Riga Zeitung* of the concessions which Prussia is prepared to make to Rome, and says: "The victory of the Roman Curia is spreading its influence over the whole of Catholicism; and, thanks to the obedience of the Evangelical Church, its submission to the State, and also to its inner contention, Protestants will look on with indifference, if not with still more reprehensible emotion. Among considerable circles of the Evangelical people, especially the strict confessional ones, namely, those who claim alone to have the true faith, and, most of all, among the nobility, there is a strong inclination toward Catholicism." He adds that among the laboring classes, especially the social democrats, gross unbelief prevails, and that social democracy is increasing still more rapidly than Catholicism.

In Germany, the practical activity of Catholicism is supplemented by educational zeal and an extensive literature. Before me lie half-a-dozen Catholic journals, all of them edited with ability. The range of subjects is large, being by no means confined to the history, traditions, and peculiar views and institutions of the Catholic Church. Some idea of the extent of this range may be formed from the following themes: The Philosophical Doctrine of Time and Space; The Problem of Religious Instruction in the Higher Institutions; Confession among the Buddhists; On the Increase and Loss of Grace and Virtue; Works on the Harmony of the Gospels; The Latest Controversies on Inspiration; Max Muller as a Religious Philosopher; The Meteor and its Cosmic Origin; Muncius Felix and Tertullian; The Cultus of Genius; besides articles on the Church and its work, and carefully prepared reviews of books. Protestantism and scepticism are attacked with equal severity, and that cunning sagacity is displayed throughout which turns everything to account in order to glorify the Catholic Church.

In the Court circle of Berlin there is a strong and influential Catholic nobility. Add to this the fact that Bismarck has of late shown a disposition to conciliate the Pope, then we can understand the apprehension lest the Government may be ready to make undue concessions to Rome. The Crown Prince, with whose accession to the throne Bismarck's supremacy will in all probability end, has the reputation of being liberal in religion and politics. The Crown Princess receives a careful training in politics, and her father's influence was calculated to

make her suspicious of papal aggressions on the powers of the State. In a letter to her recently published in Germany, in a volume (*Aus der Bayerischen Gesellschaft*), the Prince Consort stated that the Catholic Church claims unlimited supremacy over the State, and refuses to admit any limitation of its power through the State, or any dependence from the same: a statement the more significant because the letter was written before the Vatican Council met. He affirmed that that Church wants to use the State to carry out the decrees it issues. "But how is it in a Protestant country? Here the Catholic Church not merely claims a supremacy which is disputed, but regards it as its divine mission to destroy the existing heretical Church and to convert the people to the true faith. The power which it borrows and receives for this purpose from the worldly authority, by means of a Concordat, is therefore not only an instrument to rule the people, but also the means for converting the Protestant population, and for destroying the Protestant Church, as a Church that is false and a usurpation. . . . What folly, therefore, for a Protestant Government to shackle itself and to deliver its own weapons to the Catholic Church! The only thing a Protestant State can do is to place itself on its own fundamental principle, namely, on the freedom of conscience." That Church should be free, but the State should not yield to it an iota of its own power.

#### PHILOSOPHY AND RELIGION.

In a new work on philosophy (*Einleitung in die Philosophie*) Prof. Struppell, of Leipzig, makes the philosophy of religion the crown of all philosophical relation. He recognizes God as the most perfect being, as absolute Spirit, and as personal. Not only is He perfect in character and thought, but He is also love, and seeks the realization of absolute goodness in the plan of the universe. In the idea of God, the theoretical, ethical and æsthetic knowledge is completed, and the religious demands of our reason are satisfied.

The editor of *Philosophische Monatshefte*, Prof. Schaarschmidt, of Heidelberg, says of a certain skeptical author: "He moves wholly in the region of negations, which, it cannot be denied, are to a certain extent justified; yet, on the other hand, one cannot but ask whether men are so constituted as to get along without religion, or are prepared to get along with barren Deism. Whoever has learned to know man from the uncorrupted testimony of his own inner nature, as well as from the facts of the history of the mind, will surely give a negative answer, and will be obliged to admit that the religious impulse belongs to the fundamental peculiarity of our race, and cannot be neglected or violated with impunity. If this is true, we shall be grateful for critical radicalism in religion and in ecclesiastical matters, so far as it opposes excrescences of superstition and fanaticism; but we shall not be able to accept its final consequences, namely, the destruction of all religious faith for the sake

of positivistic skepticism, or of the materialistic worship of the flesh."

It is well known that certain scientists are fond of speculations, and are inclined to attribute to their philosophical theories the authority of science. By means of analogical reasoning what has been discovered respecting the visible and the material is also made the law of the invisible and of the spirit. There are popular scientific works in which but little residue would be left if their speculative elements had evaporated. H. Noldin, a Catholic writer, says: "This phenomenon is common to all naturalistic scientists; whatever is physical and chemical in things is made an object of investigation; and then, just as if the investigated part were the whole, they, in mockery of all logical thinking, declare objects of nature as purely mechanical, and natural phenomena as chemical processes. Because there is no activity in physical objects without mechanical motion, they explain all natural activity as purely mechanical; and because in organic nature no phenomenon of life is without chemical processes, they regard the whole of life as nothing but a chemical process.

Although Prof. Du Bois-Reymond has repeatedly emphasized the limits of science, and inscribed *Ignorabimus* on his banner, he cannot be regarded as free from the vices of this analogical reasoning. Thus he treats monism as an established fact. Weber, Professor of Philosophy at Breslau, in a volume entitled *Du Bois-Reymond: A Critique of his View of the Universe (Eine Kritik seiner Weltanschauung)*, examines the arguments of the Berlin professor, and pronounces him a materialist. Weber holds that nature is monistic, but that man is dualistic, being composed of spirit as well as of matter.

Besides this critique of Professor Weber, who is an Old Catholic, Du Bois-Reymond's views are also severely attacked by the Jesuit, T. Pesch. In two large volumes (1,400 pp.), *Die grossen Weltthaten, Philosophie der Natur*, he undertakes to show that the problems pronounced unsolvable by Du B. in his *Seven Riddles*, are solvable, but not according to the mechanical theory. Pesch defends the scholastic philosophy and places himself on the system of Thomas Aquinas in order to meet the attacks of modern skepticism. Although for several decades scientists have insisted on banishing philosophy from natural science (in theory at least), the author favors the union of the two. He rejects the exclusive and narrow modern empiricism as opposed to all the deeper tendencies of human nature to inquire into ultimate principles as well as into facts. Empiricism—positivistic, realistic, sensualistic—not merely begins but also ends with experience. This empiricism has no right to be regarded as either scientific or philosophical. Instead of monism, he advocates Christian dualism. God is not confined to the world, but is its First Cause. We conclude his existence from the world as we do

that of a wanderer from his footsteps. Against Kant, Strauss, Schopenhauer, Mill, Spencer and others, the author defends the cosmological proof of the divine existence. He also defends the teleological argument. He holds that religion has its seat in the will, and that submission to the divine will is its essence; but religion also permeates the whole being, affecting the intellect so as to produce faith, influencing the life so as to work morality, and also affecting the heart in all its relations.

To the testimony of philosophers in favor of religion we must add that of Professor Lasson, of Berlin. It is the more significant because he defends Christianity against the attacks of the naturalistic views of a professor of theology. In *Preussische Jahrbücher* for March, he published an article on *Zeitgenössische Religionsphilosophie*, in which he reviews Bender's book on *The Essence of Religion*. Professor Lasson says: "The problem of religion is one of those which are brought home with special emphasis to the present generation. It consequently cannot be ignored. In our public life particular prominence has for a long time been given to the question of the proper treatment of all that pertains to religion and the Church; and every person who is accustomed to determine intelligently his relations to burning questions finds himself obliged to determine his personal relations to the religious life of the present. To the practical is added the scientific consideration. Never have anthropological and ethnological studies been pursued with more zeal and greater success." In this way a large mass of material respecting the history of religion has been collected. All that pertains to the essence and to the philosophy of religion in general has a special interest in our day. But he regards Bender's explanation of religion—namely, as the product of the struggle for existence—as the result of loose and unphilosophical thinking; and proceeds to show that the professor of theology is neither a philosopher nor a theologian.

#### MISCELLANEOUS.

The report of the British and Foreign Bible Society, for 1885, gives some interesting views of the religious condition of the different countries where the society operates. M. Monod, the agent for France, writes: "That no religious aspirations are inspiring this nation, taken as a whole, is but too evident; but not less evident is it that professed unbelief and contempt for religion are the lamentable and distinctive features, *not of the masses*, but of some mostly political circles in large towns, and, in smaller places, of a few individuals who have no other means at their disposal to attract public notice. For a keen observer, the wind of atheism that has been blowing over France for years is slowly

yielding to better influences, and, if the field of our labor remains indeed rocky, there are numerous indications that the Lord Himself is breaking up the soil." It is stated that, on the whole, there was no great increase of hostility on the part of the Church to the work of the Society, but unbelief was becoming more bitter and more demonstrative. The circulation of the Bible shows a considerable decrease over the previous year. Yet the colporteurs "have taken more pains than ever, traveled more, suffered more."

In practical as well as in theoretical theology, the influence of Schleiermacher is still seen in Germany. Professor Dr. Bassermann, of Heidelberg, has published a work on *Pulpit Eloquence*, based chiefly on the views of that eminent theologian. The work is divided into three parts, discussing first Eloquence in General; then the Cultus; and thirdly, the Eloquence of the Pulpit. He holds that the preacher should regard his people as a congregation of believers, and that, therefore, the sermon should not be of a missionary character. The author is a liberal, and holds that the doctrine of the Church need not be the substance of the sermon. Not instruction, but edification, should be the chief aim of the discourse.

Another writer on the evangelical standpoint holds that at no time heretofore have ministers so fully met the demands made on them as during the last few decades; yet it cannot be denied that there are faults which should be removed. He regrets the view that orthodox ministers move too much within the dogmatic formulas. Having heard hundreds of ministers preach, he rarely found dogmatic formality characteristic of the sermons. "The principal fault in the sermons of preachers of all tendencies is that they so largely lack application to life. With a desire to be all things to all men, the minister will find meditation on God's Word and the study of what transpires in his own church and the kingdom of God the best means of preaching to the heart and life as well as to the ear. It must, of course, be remembered that there is scarcely another calling which finds it so difficult to meet the just demands made on it as that of the minister. This is owing to the fact that hardly any other calling is so many-sided; this is particularly the case in our day where the minister is expected to be informed respecting the progress of science, art and literature, and to understand politics and social reform, and yet not to be a partisan." While thus exorbitant demands are often made on him, he is frequently in a pecuniary condition, and in social relations which are unfavorable for culture, and seriously interfere with the highest intellectual and spiritual life.