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VOL. IX.—JANUARY, 1885.—No. 1.

REVIEW SECTION.

I.—A SYMPOSIUM ON THE EPISTLE TO THE ROMANS.

NO. III.

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A RECENT writer on the Epistle to the Romans has declared it to be in reality an inspired system of theology. This view has been held, substantially, by many theologians, and, under their influence, by very many private and unlearned readers. Accordingly, the formal and full statement of doctrine in all parts of the Christian system has been sought and found in it; if not indeed in the terms of theological science, at least with such distinctness as to be easily convertible into those terms. The Apostle has thus been conceived of, as it were, as sitting down, with the comprehensive survey of all religious truth and the calm outlook upon the ages which are supposed to characterize philosophers in the schools, to prepare a treatise upon Christianity as it had been revealed to him for the instruction and guidance of mankind. I cannot regard the Epistle as having any such character or purpose as this, or its author as having been in any such condition of mind. The Pauline writings are letters, not treatises. They are instinct with the life and thought of the time at which they were written. They set forth truths and duties, indeed, which bear equally upon men of all generations. But they are as individual and special in their relations, as directly occasioned by the demands of the hour and the circumstances of particular churches, as closely connected with existing controversies in which the author was involved, as truly affected in their phraseology and course of argument by the thoughts then interesting and occupying the minds of the Christian community, as any letters that have ever appeared in the world. We see in them, as we pass in review the progress of the years which they cover, the change in the sentiment and discussions of believers or unbelievers, as clearly as we do when we move along the course of our

own present living. The subject around which the chief interest gathers in the Epistle to the Thessalonians has passed away almost entirely when we come to those addressed to the churches in Colossæ and Ephesus. New matters of consideration have forced themselves upon the writer's mind in the later letters, because the assaults upon the truth, or the questionings of the Christian brethren, have become new. No less manifestly is this the case as we compare the Epistle to the Galatians either with those which precede or those which follow it. When Paul wrote to the Romans, a struggle was going forward as between the Judaistic and Pauline views on a question which was vital to the Christian system. We see the earnestness, and even violence of the struggle, in the Galatian letter, which was written only a few months earlier. The feeling of the Apostle is calmer as he addresses himself to the Roman believers, but the controversy is so far the same as to affect both his plan and his phraseology. He discusses the same great question of salvation by faith. Whether the Church at Rome was mainly Jewish or mainly Gentile, this question was the vital one of the hour, and, as he proposes to himself to send a letter to its members which might be a kind of representative of his personal presence, he naturally thinks of it as the one needing to be considered for the interests of both parties alike. He writes, therefore, upon this subject, and upon this subject only, so far as the doctrinal and principal part of the Epistle extends.

To my view, Paul writes as closely, as connectedly, and as exclusively along the line of this subject as any intelligent author could within the limitations of the epistolary style. He establishes his doctrine by arguments, both of a more general and more specific character; he sets forth the consequences flowing from it in the way of blessing, as it is thus established; he defends it against objections, and brings out the glorious consummation which it involves; and, finally, he presses upon his readers the comprehensive exhortation to which it leads—that they should consecrate themselves, both in body and mind, to God. If this view is correct, and the writer has a single aim, and a single end before his mind, it readily follows that he may sometimes incidentally, and for the accomplishment of his main purpose, introduce statements connected with certain doctrines of the Christian system without expressing himself fully or with minuteness of detail respecting them. They are brought into the discourse not for their own sake, but to elucidate or to help forward the views on the main theme which he is defending. If we lose sight of this fact, we are liable to fall into error as to his meaning, and to interpret him by the mere words of a particular sentence, instead of making the thought of the context determine and limit the force of the individual statement. How often such error has resulted is manifest from the history of theological discussion and controversy. The Apostle

was not in the attitude of a doctrinal theologian, who, either systematically or without careful arrangements, sets forth his views on all points of religious truth. He is an earnest advocate of a particular truth, fundamental to the right conception of Christianity and to the hopes of the Christian Church in the world. As such, he would follow out the argument for it in all necessary lines, and would guard it on every side, as well as defend it against its strongest enemies. To protect the Roman Christians, or the Christians of any other city or region, against mistaking the true doctrine in regard to this central matter of justification by faith, was of essential importance when he wrote this letter. At this point was the danger for the truth. Had the Judaistic view triumphed in the controversy, the success of the Christian cause might have been imperilled for a generation at least—perhaps for many generations. The Apostle was alive to the issue. With all the enthusiasm of his nature he was committed to the grand idea which had been revealed to him from heaven. He threw himself with the ardor of a soldier into the conflict for its support. He bent every energy of his being to secure for it the victory, which was to his mind the victory of the kingdom of God. Here, and here alone, was the work of the hour and the time. The unfolding of all the details of the Christian system was not now essential. The superstructure could be built up after the foundations had been laid. The Roman Church could well wait to know from his further teaching, when an opportunity for this should offer, the entire doctrine of the origin and progress of sin among the posterity of Adam, or the full truth concerning individual election, or concerning the foreknowledge of God as related to the salvation of particular men, or concerning the perseverance of the saints. It was enough for the moment for it to understand that, as connected with the doctrine of faith, the blessing of salvation was offered as widely as the curse of sin had reached, and that in God's dealings with the chosen people, and the Gentiles also, His selection had been in the line of wonderful mercy, and that the ones whom He foreknew at the beginning would be glorified at the end. These things showed the glory of the faith-system, and thus commended it as the truth. He could not leave them aside as He established the foundation. He sets them forth as they are needed, and He goes no further. What lies beyond is beyond the boundary of His purpose. The advocate leaves the cause when his end is accomplished. When a new cause arises, or the same one under different aspects or with different demands, he is ready to meet the issue. Paul was an advocate. He shows this in every letter and in every argument. How strikingly different he is from the Apostle John on the one side, or from the writer to the Hebrews on the other, in this regard! We fail to comprehend him when we fail to bear this fact in mind.

That the Church at Rome was a Gentile, rather than a Jewish Church, is rendered probable, if by no other circumstance, by the fact that Paul wrote a letter to it. He so far confined his labors to the Gentile regions and to the churches which were mainly composed of Gentile members, that it must be considered doubtful whether he would have addressed himself thus formally to a Jewish body in the capital city. The epistle itself, moreover, both in its introductory passage and its conclusion, speaks of the readers as Gentiles. Indeed, when he apologizes at the end for the boldness of his expressions in admonishing them, he appeals to the fact of his apostleship to the Gentiles as the thing which has justified his action to his own thought. But, whatever may be the true view as to this matter, there can be no doubt, as I think, that the epistle is written from the standpoint of the controversy between the Jewish and Gentile Christianity, and that the apostle carries forward his argument largely as if having Judaistic adversaries in mind. He writes not only as supporting a certain doctrine, but as defending it against another and hostile one; and not only so, but as defending it against that other represented, as it were, in the person of a vigorous, earnest, alert and wily adversary. He feels the necessity, evidently, which belongs to such a position, of massing and strengthening his proofs everywhere; of guarding himself against suggestions which might arise at any point; of meeting the great difficulties of the subject; of showing that his doctrine was not contradictory to God's promises or His covenant. The striking similarity, also, which exists between portions of the argument of the epistle and that of the letter to the Galatians, is a strong evidence that the author is writing, in considerable measure at least, from the same standpoint. If there were no such evil and misleading influences as yet at work in Rome as were manifest in Galatia, and if the state of things was comparatively peaceful and free from oppositions, we must at least, hold that the effect of his Galatian letter was still so far abiding in his mind as to lead him to adopt the same subject for his present epistle, and to conduct his argument within the sphere of the same great controversy.

The plan of the epistle has already been indicated in its general character. In its detail, so far at least as the leading points are concerned, it may be set forth in a few words. Following the opening salutation, a brief Introduction expresses the writer's thankfulness for the widespread knowledge of the faith of the Roman Church, and his long-cherished desire, the fulfilment of which he now at last hopes soon to realize—to visit their city and labor among them. He then states the subject of the doctrinal section, the proposition which he wishes to prove. This is contained in chapter I., verse 17. In substance it is this: Justification is by faith. This proposition he proves by a negative process, showing that there is no justification in the

other system under discussion, namely, that of works. That men must be justified in the one way or the other being assured as admitted by both parties, it becomes necessary only to prove the negative of the one in order to establish the truth of the other. He accordingly proceeds to show that there is no salvation on the legal method, either for the Gentiles (i: 18-32) or for the Jews (ii: 1; iii: 20). This being accomplished, the declaration of (i: 17) is repeated, as requiring no further argument, and is more fully unfolded and explained (iii: 21-26). A conclusion bearing upon the glorying of the Jews is then added (iii: 27-30). The *general argument* is here closed. It is supported, however, and the doctrine is confirmed by evidences drawn from the Old Testament history as connected with the life of Abraham. This Old Testament argument fills the fourth chapter. In Chap. V. certain results in blessing, or blessed consequences of the doctrine, are set forth, prominent among which is the fact, that by the faith system justification is open to all men, without limitation to any one nation—with the same universality as that which is seen in the evil results coming from Adam's sin. In Chaps. VI.-XI., two leading objections to the doctrine are considered: one, that it tends to immorality, and the other that it contravenes the promises of God to His own chosen people. The former of these is considered in VI.-VIII., and starts from the declaration respecting the law (v: 20), which he had been led by the development of thought, in the fifth chapter, to introduce. That verse suggests two questions: First, does the doctrine of justification by faith involve a readiness to continue in sin, in order that the divine grace may abound in the way of forgiveness and mercy; and secondly, does it involve the idea that the divine law is, in itself, of immoral nature? To each of these questions Paul gives an emphatic negative answer, following the answer also with a detailed proof. In the former case he shows that the very idea of the faith system includes in itself a dying to sin, such that the believer cannot continue in it any longer, but must live a new life, animated by the opposite principle. In the latter he sets forth the manner in which sin, as a master, brings the man under its control, and even makes the holy law a means to the accomplishment of its own ends. In connection with this matter he gives the development and progress of the soul during the struggle of the higher and lower principles of the nature, until the man, in despair, cries out for a deliverer, and then tells of its entrance into and condition in the spiritual life to which it is brought through Christ. This spiritual condition involves life for the spirit as secured and realized already in this world; but the body still remains under the power of the death which came as the result of Adam's sin occasioning the sin of all men. If, however, the Christian follows along that line of suffering with Christ, the end of which is union with Him in glory, the final completeness of his redemption

will be the deliverance of the body also from death's power. Having thus fully met and answered the objection to his doctrine, which is founded upon a supposed tendency to immorality, he turns, in the ninth and following chapters, to that which the Jews especially would be inclined to urge, namely, that by its exclusion of all from justification who were not believers, it makes the promise of God fail. To this he replies that the promise has been misunderstood; that the principle of selection in the divine plan has been manifest from the beginning; that there is no injustice in such selection; that the real ground of the rejection of the Jews is their own refusal to yield to God's method of salvation; that in this lapse of the nation, however, God has not cast off His people; that, in His merciful design, the temporary lapse is for the immediate benefit of the Gentiles, and with their conversion is to be for the ultimate good of all; and that thus, the entire course of God's providential dealing with the world manifests, from the commencement to the consummation, wonderful goodness and love to mankind.

The doctrinal section is closed with an ascription of praise to God, and it is followed by an exhortation to the readers to devote themselves wholly to God's service. This leading exhortation is then, as it were, developed into various more especial ones, which bear upon duties of the Christian life, especially as connected with the condition and circumstances of the Church at that period, or as essential to the carrying out of that complete consecration which is urged as the sum of all that they have to do. The epistle thus moves along the line of one great thought, which the writer constantly keeps in his own mind, and to the impressing of which upon the minds of Roman believers he gives all his energy.

In the development of this thought and the argument by which he enforces it, the apostle, as I believe, was throughout in a joyous and grateful frame of mind. He had been bound and fettered by the minute details of the Jewish system; he had endured the burden of legalism as it comes upon those who conscientiously try to work out their salvation by conformity to ordinances; he had distressed his soul for years by the efforts to make no failure in duties and ceremonies; he had been in the terrible struggle which he depicts in the seventh chapter of the epistle. In a moment, as he was on the way to Damascus, the light was revealed to him, and the bondage of the law passed away. He stood forth a free man, in the liberty of the Gospel. From that day forward he was a new man, rejoicing in the wonderful truth which he had learned. He went everywhere, repeating the joyful message which he had to tell. It was natural that when he came to write out his defence of the doctrine of justification by faith—the Pauline gospel—in the most full and complete form for the Roman Christians, he should be in this joyous condition of mind.

The epistle bears evidence in all its parts that he was so. The dark things and the bright things are all full of light and mercy, as they are viewed from the standpoint of the Christian system. Adam's sin and its consequences are not introduced for the purpose of explaining how sin or death entered the world, but only to illustrate the universality of the blessing of Christ's work for mankind. Paul's thought did not occupy itself chiefly with the question how sin found its way into our race, but with the means by which it could be removed from our race. The predestinating purpose is referred to, not for the end of showing the relation of foreknowledge to decrees, or of raising the inquiry as to those who do not fall within its limits, but only to give assurance to the Christian believer that no evils can withdraw him from the love of God and prevent his attaining the glorious life of the future. Israel's history and lapse, as the apostle thinks of them in his argument, are not filled with the dark shadows only, but they are lighted up in all their mystery by the infinite mercy which shines from the future consummation. The law brings wrath, and the service of sin is a bondage. But there is no condemnation for those who are in Christ Jesus. Being justified by faith in Him, the believer has peace with God and joy in hope of the glory that awaits him. Nay, even he can rejoice in that which least of all seems joyful to human view—the tribulations of the present life, since he can know beyond a doubt or question, that their natural working for those who believe is towards the confirmation of hope. The fullness of the Gentiles shall be brought in. All Israel shall be saved. Joy, hope, and confidence are manifest in every line and verse. They rise above and out of the sadness of the sad words, and illuminate and inspire and fill with thankfulness all the glad words. The theologian who has forgotten this in his speculations or discussions, has left the large-hearted, rejoicing apostle at the very threshold of his thinking.

In the interpretation of the Epistle to the Romans, as in the case of all the other Pauline epistles, we must remember that it is affected in its style, not only by the peculiar character of the author's mind and education, but by the very fact that it is a letter. A letter is, in its nature, individual and particular. It has relations to the readers for whom it is designed. Its modes of expression are influenced by the present condition of their minds, as well as by the present thinking of the writer. The range and method of its discussion of the theme in hand may be limited as compared with what is allowable in a treatise. Its sentences may not be always as closely and intimately connected as those of a more formal discourse. The manner of pursuing the single or main line of thought may have something peculiar in the epistolary form. Paul's letters, moreover, were not written by his own hand, but dictated to an amanuensis. They naturally, therefore, have the characteristics of letters prepared in this way. They are more full of

himself, as we may say—as he would have appeared and would have expressed his thoughts in an earnest conversation. We can almost see him in the conflict with his adversary, anticipating his objections, refuting his arguments, appealing to his sound judgment, commending to him the evidences for the truth. As in such a conflict on a single great question he would not have arrested or turned aside the conversation to settle the forms and formulas of the Church, but would have followed his opponent steadily to the end at which he aimed, so he directs his course in this living, earnest, victorious letter to the establishment of one comprehensive, yet individual, proposition—the fundamental doctrine of the Christian system.

In the ardor of his feeling and the impetuosity of his defence of his doctrine, his thoughts move faster than the amanuensis can record his words. Hence we find him passing into a new statement before he has given us the link which binds it to the one already made, or losing the grammatical sequence in the logical progress, or introducing a reasoning particle in every clause, or turning off at the suggestion of some single word to a side argument, from which he does not come back to take up the word again, or pouring forth the expressions of his confidence, or his earnestness, in repeated and triumphant questions which admit of but one answer. How far he was from the philosophic calmness of the schools and the teacher who quietly, and without emotion, arranges his system of thought in its divisions and subdivisions! He was a combatant, an advocate, a preacher. He was contending for one grand idea, earnest to prove its truth, on fire in his inmost soul with the love of it, striving from the first word to the last of his whole discussion to persuade his readers to accept it, and to realize in themselves its life-giving power.

I cannot assent to everything which Mr. Beecher says in his interesting, appreciative, and characteristic article; but there is much truth in his remark that “something of Paul is needed to understand Paul,” and that his thoughts “cannot be understood or interpreted by the grammar and dictionary alone.” The grammar and dictionary, however, are not the worst enemies of right interpretation in the case of the Pauline writings. It is those who have approached these writings, without following in the way pointed out by these useful guides, who have missed most frequently their true meaning. The failure to conceive of the Epistles as letters to individual churches, and the assumption that they must contain all the doctrines of a particular doctrinal system have been the chief sources of erroneous interpretation. If we can have the dictionary and grammar, and the Pauline spirit also, we shall most successfully enter into the thought of the Epistle to the Romans.

II.—HOMILETIC ILLUSTRATIONS FROM SHAKESPEARE.

BY PROF. J. O. MURRAY, D.D., PRINCETON, N. J.

APT quotation is a great aid in all forms of public address. It illustrates a point or clinches an argument. It brings to the enforcement of the truth the wisdom of other men, and sometimes in forms so striking or so beautiful that the quotation is the barb to the arrow, which makes it stick in the mark, after it has flown swift and strong from the hand of the bowman.

In the pulpit, of course, a cardinal rule for its use would be that it be never profuse and always pertinent. If it be too frequent it becomes pedantic. If it be far-fetched, or be inapt, too general or too commonplace, it loses its power for want of definite aim to justify its insertion. Literary quotation in sermons should be held under severe control. The moment a literary air is given to sermons, their strength as preaching is sapped.

What a weapon such command of apt quotation may become in the hand of a master in pulpit discourse will be seen by examining Dr. Wm. M. Taylor's volume of sermons "The Limitations of Life." It contains twenty-five discourses, of which the author in his fitting preface has said "there is not a discourse here reproduced which has not been useful to some souls." Quite possibly the quotations in these sermons may have arrested the attention or helped to lodge the truth in the heart. They are taken mainly from the English poets and are marked by appositeness, variety and beauty, and may stand as models in the art of felicitous quotation. The following authors are represented in the volume by one or more quotations: Wordsworth, Gray, Coleridge, Keble, Goldsmith, Milton, Cowper, Moore, Macaulay, Pope, Longfellow, Hood, Faber, Whittier, Burns, and Miss Proctor. If inspired authority for use of pointed illustrations in enforcement of Christian truth is asked for, it is easily given. The apostle Paul quotes three times from the Greek poets in his epistles. Once from Aratus (Acts xvii., 28), again from Menander (I. Cor. xv., 33), and yet again from Epimenides (Titus i., 12).

The modern preacher will find a rich storehouse of illustrative quotation in Shakespeare. No poet has sounded the depths of our moral nature as he has done. The moral, yes, the Christian element in Shakespeare is one of his distinguishing characteristics. And it is proposed in this article to give an outline or hint of what may be gained from this source for the modern pulpit. The dramas of Shakespeare—specially his great tragedies, like *Macbeth*, *Othello*, *Lear* and *Hamlet*—should themselves be closely studied for the most effective handling of quotations from them. But there are two books which

may be wisely used as helps. One is "Shakespeare's Knowledge and Use of the Bible," by Bishop Wordsworth (London, Smith, Elder & Co.), the other is "Shakespeare's Morals," by Mr. Arthur Gilman (New York, Dodd, Mead & Co.).

Two suggestions may be in place here as to the way in which such quotations may be best introduced.

1. Some are most effectually employed without any note or comment. This is specially true of the briefer sort. Passages like these need nothing but a point in the sermon to illustrate or enforce :

"Heaven doth with us, as we with torches do,
Not light them for themselves: for if our virtues
Did not go forth of us, 'twere all alike
As if we had them not."—*Measure for Measure, Act 1, Sc. 1.*

"That we would do,
We should do when we would; for this *would* changes,
And hath abatements and delays as many,
As there are tongues, are hands, are accidents."—*Hamlet, Act 4, Sc. 7.*

"We are off to blame in this.—
'Tis too much proved, that, with devotion's visage,
And pious action, we do sugar o'er
The devil himself."—*Hamlet, Act 3, Sc. 1.*

2. At times Shakespearian quotations gain in power when a short explanation is given of the dramatic situation in which they occur. As in *Hamlet* when the whole scene of the king at prayer (Act 3, Sc. 4) brings out so powerfully the meaning of the Psalmist's words, "If I regard iniquity in my heart the Lord will not hear me." Or, as in the *Merchant of Venice*, when the speech of Portia (Act 4, Sc. 1) so beautifully unfolds the Divine attribute of forgiveness, when "mercy seasons justice."

The homiletical illustrations from Shakespeare now to be given fall under the following classes: Those which illustrate the subjects of *temptation and sin, conscience and retribution*; those which illustrate *Divine attributes and Christian virtues*; those which illustrate *vices of private and public life*. It would be easy to extend the list, but this our limits forbid.

1. *Temptation and Sin.*

The words of Othello (Act 2, Sc. 3) are a striking commentary on the words of the Apostle Paul (II. Cor. i., 14) : "For Satan himself is transformed into an angel of light."

"When devils will their blackest sins put on,
They do suggest at first with heavenly shows."

So also the words of Banquo (*Macbeth*, Act 1, Sc. 3) :

"And oftentimes to win us to our harm
The instruments of darkness tell us truths;
Win us with honest trifles, to betray us
In deepest consequences."

In that powerful scene (King John, Act 4, Sc. 2) when Hubert shows the King his hand and seal for Arthur's murder, the King breaks out in the words :

“O, when the last account 'twixt heaven and earth
Is to be made, then shall this hand and seal
Witness against us to damnation !
*How oft the sight of means to do ill deeds,
Make deeds ill done !*”

Sinful apologies for sin are forcibly illustrated in the words of Edmund in King Lear (Act 1, Sc. 2) : “This is the excellent foppery of the world, that, when we are sick in fortune, (often the surfeit of our own behavior,) we make guilty of our disasters, the sun, the moon, and the stars: as if we were villains by necessity; fools, by heavenly compulsion; . . . and all that we are evil in, by a divine thrusting on.” Here is almost an echo of the prophet Jeremiah's scathing rebuke of the men of his time who stole and murdered and committed adultery, and then came and stood before God in His house and said, *We are delivered to do all these abominations.*

So also the folly of such excuses is well set forth in these lines (King John, Act 4, Sc. 3) :

“ Oftentimes excusing of a fault
Doth make the fault more by the excuse,
As patches set upon a little breach
Discredit more in hiding of the fault
Than did the fault before it was so patch'd.”

The deceitfulness of sin is forcibly drawn in the speech of Bassanio (Merchant of Venice, Act 3, Sc. 2). The whole speech is a series of pregnant thoughts on

“The seeming truth which cunning times put on
To entrap the wisest.”

But its opening words are strong enforcements of the blinding power of sin :

“In law, what plea so tainted and corrupt,
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion,
What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?”

Even more pungently is the truth brought out in the lines from Anthony and Cleopatra (Act 3, Sc. 3) :

“When we in our viciousness grow hard—
O misery on't!—the wise gods seal our eyes;
In our own filth drop our clear judgment; make us
Adorn our errors; laugh at's while we strut
To our own confusion.”

And again in these from the Tempest (Act 1, Sc. 2) :

“Like one
Who having, unto truth, by telling of it,

Made such a sinner of his memory,
To credit his own lie."

2. *Conscience and Retribution.*

The whole play of *Macbeth* is a study of conscience. In the very beginning of the play (Act 1, Sc. 3) we have, as Coleridge has pointed out, a picture of conscience working through the imagination in *Macbeth's* words :

"If good, why do I yield to that suggestion
Whose horrid image doth unfix my hair,
And make my seated heart knock at my ribs,
Against the use of nature? Present fears
Are less than horrible imaginings."

What a sermon on the power of remorse is found in the sleep-walking scene (Act 5, Sc. 1), especially *Lady Macbeth's* words :

"Here's the smell of the blood still: all the perfumes of Arabia will not sweeten this little hand. Oh! oh! oh!"

So also in *Macbeth's* fearful confession, to himself of his sufferings (Act 3, Sc. 2):

"Better be with the dead,
Whom we, to gain our place, have sent to peace,
Than on the torture of the mind to lie
In restless ecstasy."

What condensed energy of expression is there in the picture of *Macbeth's* distemper'd soul given by *Menteith* (Act 5, Sc. 2):

"Who then shall blame
His pester'd senses to recoil and start,
When all that is within him does condemn
Itself, for being there?"

The play of *Hamlet* is also full of teachings on conscience and retribution, of which effective homiletic use could be made. We have space only for one or two quotations:

"Conscience doth make cowards of us all."

The words of the guilty queen (Act 4, Sc. 5):

"To my sick soul, as sin's true nature is,
Each toy seems prologue to some great amiss:
So full of artless jealousy is guilt,
It spills itself, in fearing to be spilt."

3. *Divine attributes and Christian virtues.*

Portia's eloquent description of the *Divine mercy* in the well-known passage beginning:

"The quality of mercy is not strained."

and *Adam's* words in "As You Like It," (Act 2, Sc. 3):

"He that doth the ravens feed,
Yea, providently caters for the sparrow,
Be comfort to my age!"

the setting forth of God's *omniscience* in the two following passages:

"It is not so with Him that all things knows,
As 'tis with us that square our guess with shows:
But most it is presumption in us, when
The help of heaven we count the act of men."—*All's Well*, Act 2, Sc. 1.

"If powers divine
Behold our human actions, (as they do,)
I doubt not then, but innocence shall make
False accusation blush, and tyranny
Tremble at patience."—*Winter's Tale*, Act 3, Sc. 2.

are all illustrations of how forcibly Shakespeare can portray divine attributes.

Christian morals and graces are abundantly set forth in words apt for quotation viz.:

Moral courage:

"He's truly valiant, that can wisely suffer
The worst that man can breathe; and make his wrongs
His outsides; wear them like his raiment, carelessly;
And ne'er prefer his injuries to his heart,
To bring it into danger."—*Timon of Athens*, Act 3, Sc. 5.

Self-restraint:

"Let's teach ourselves that honorable stop,
Not to out-sport discretion."—*Othello*, Act 2, Sc. 3.

Repentance:

On this the entire speech of the King in Hamlet (Act 3, Sc. 4) beginning:

"What if this cursed hand,"

should be carefully considered.

Sincere prayer:

"My words fly up, my thoughts remain below;
Words, without thoughts, never to heaven go."—*Hamlet*, Act 3, Sc. 3.

"When I would pray and think, I think and pray
To several subjects. Heaven hath my empty words,
Whilst my intention, having not my tongue,
Anchors on Isabel."—*Meas. for Meas.*, Act 2, Sc. 4.

Forgiving spirit:

"Why dost not speak,
Think'st thou it honorable for a noble man
Still to remember wrongs?"—*Coriolanus*, Act 5, Sc. 3.

("O, see, the monstrousness of man
When he looks out in an ungrateful shape!
Religion groans at it."—*Timon of Athens*, Act 3, Sc. 2.

4. *Vices of private and public life.*

Shakespeare wields a pitiless lash on these, and his plays are a treasury of pungent quotations to illustrate pulpit teachings on them.

Slander:

"No, 'tis slander;
Whose edge is sharper than the sword; whose tongue
Outvenoms all the worms of Nile; whose breath
Rides on the posting winds, and doth belie
All corners of the world: kings, queens, and states,

Maids, matrons, nay, the secrets of the grave

This viperous slander enters."—*Cymbeline*, Act 3, Sc. 4.

"No might nor greatness in mortality

Can censure 'scape; back-wounding calumny

The whitest virtue strikes: What king so strong,

Can tie the gall up in the slanderous tongue?"—*Meas. for Meas.*, Act 3, Sc. 2.

Avarice:

"This avarice

Sticks deeper; grows with more pernicious root

Than summer-seeding lust; and it hath been

The sword of our slain kings."—*Macbeth*, Act 4, Sc. 3.

"What is here? Gold? * * * *

This yellow slave

Will knit and break religions; bless the accursed;

Make the hoar leprosy ador'd; place thieves,

And give them title, honor, and approbation,

With senators on the bench."—*Timon of Athens*, Act 4, Sc. 3.

Hypocrisy:

"The devil can cite Scripture for his purpose.

An evil soul, producing holy witness,

Is like a villain with a smiling cheek;

A goodly apple rotten at the heart;

O, what a goodly outside falsehood hath!"—*Mer. of Venice*, Act 1, Sc. 3.

"Do not * * * *

Show me the steep and thorny way to heaven,

Whilst like a puff'd and reckless libertine,

Himself the primrose path of dalliance treads

And reck's not his own rede."—*Hamlet*, Act 1, Sc. 3.

Official corruption:

"Thieves for their robbery have authority,

When judges steal themselves."—*Meas. for Meas.*, Act 2, Sc. 2.

"Through tatter'd clothes small vices do appear,

Robes, and furr'd gowns, hide all."—*King Lear*, Act 4, Sc. 6.

"O, that estates, degrees, and offices,

Were not deriv'd corruptly! and that clear honor

Were purchas'd by the merit of the wearer!

How many then should cover, that stand bare?

How many be commanded, that command?

How much low peasantry would then be gleaned

From the true seed of honor? and how much honor

Pick'd from the chaff and ruin of the times

To be new varnish'd?"—*Merchant of Venice*, Act 2, Sc. 9.

The range of illustration from Shakespeare is wider than the instances quoted show. Any preacher who will make a study of his plays, with this end in view, will soon discover this for himself. The aim of this article will have been secured if it shall lead our clergy to research in this direction. Such study will answer two good ends. It will rest the jaded mind, and will furnish its armory with effective weapons in the struggle to maintain the right and make war on the wrong.

III.—SYMPOSIUM ON MINISTERIAL EDUCATION.

ARE THE PRESENT METHODS FOR THE EDUCATION OF MINISTERS SATISFACTORY? IF NOT, HOW MAY THEY BE IMPROVED?

No. I.

BY DANIEL CURRY, D.D., EDITOR OF "THE METHODIST QUARTERLY REVIEW," NEW YORK.

THE first of the questions proposed for discussion in this Symposium assumes that there are certain established and well-understood methods for educating the requisite recruits for the Protestant pulpits of the country; which, however, is only proximately the case. Of the three or four thousands of annual accessions to that service, probably scarcely one thousand pass through a regular course of professional training; nor does it seem desirable that entrance to the ministry should be denied to all who have not been so trained. Probably, however, that question refers especially to the methods pursued in the theological seminaries; and if so, it suggests a doubt in respect to the public estimate of those methods. It may also be suspected that, of even the religious public, only a comparatively few have ever seriously thought of the subject. The question, therefore, relates to the convictions or sentiments of those whose felt interest in the subject has led them to think about it, and to come to certain definite conclusions.

It is safe to begin with the concession that with the great body of even moderately intelligent church members, our schools of theology do not stand out as nearly the foremost among the Church's agencies for the salvation of the world. Theological students are not as a class, or in their proper persons, considered by the great body of Christian people as the chief hope of the Church of the future. There may be somewhat of injustice in this estimate and its accompanying sentiment towards a class of persons in respect to whom the interests of the Church must be of no secondary magnitude; but because it exists, it must have a cause, and to find out what that is, and how it may be remedied, would certainly be a valuable service.

Education for the ministry is, by its designation, determined to belong to the general class of *technical* training processes; and it is still more specifically defined as *professional*. In all cases that come under this designation the work to be done must determine what instruction should be given, and what should be the methods of mental and personal discipline. Applying that rule to what is found in practice in our theological schools, one may detect the rightful causes of any dissatisfaction that may exist, and also perhaps suggest the needed remedies. All technical education is by its design more circumscribed and one-

sided, less encyclopedic, than that of the general college course, though it may go much further along its own special lines. Its purpose is not to promote general scholarship, nor to make scholars at all, in the broader sense; and, even within its own specialty, its first purpose is to produce practical adepts for the bringing to pass certain well-ascertained results. If biblical and theological scholarship is desirable, it is because it may be rendered available, and made to contribute to practical effectiveness in the work of the ministry. How, and how far these studies should be pursued, must therefore be determined by the supposed relations of these things to the great purposes for which the ministry exists and whether or not this is now being done, in a satisfactory way, in our schools of theology, is a question that must be answered by a comparison of these principles with the facts of the case. The further question thus suggested will be answered by each one, according to his estimate of the facts, and their bearings upon the whole subject of ministerial education.

The important subject of procuring an adequate supply of the right kind of candidates for the ministry to be educated for that calling, though very closely and seriously related to the questions now in hand, does not fall directly within our field of vision. But a necessary, as well as a very difficult and delicate duty of those who have the charge of our training-schools for the ministry, is to find out and remove from their classes, even with some measure of severity, any who are, from either moral or mental deficiencies, clearly unfitted for their work. The ministerial profession has in some cases suffered in public estimation by having been made the retreat of incompetents; and even in our home churches, the ministerial office appears to have special attractions for a class of incompetent and heartless adventurers. Even in the apostolic churches some such were detected, and their presence and pernicious influence indicated, and warnings uttered against them. The spirit of students should be carefully scanned by their instructors—who, if at all worthy of their places, are much more than simply teachers; and all who seem likely to become causes of offense and of future peril should be carefully removed; for no greater calamity can befall the Church than to be burdened with an incapable, and still more, a morally disqualified ministry. Possibly just here there may be cause for dissatisfaction on account of the lack of due carefulness, on the part of our theological faculties, as to the characters of their pupils, who, if passed safely through the seminary, will pretty surely succeed in gaining a place in the ministry.

The celebrated Rev. William Jay, of Bath, we are told, was sent, while yet a youth, to reside with Cornelius Winter, an Independent minister, who in his humble way was a kind of diocesan over several neighboring Dissenting churches, and by him the young man was literally and practically apprenticed to the calling of a preacher. He

was indeed set to reading during his intervals of respite from active duties, but all of his studies were to be pursued with direct reference to immediate use; and surely his "profiting appeared to all." This method prevailed very generally among English Dissenters till comparatively recently, and it was certainly abundantly justified by its results. Mr. Wesley, by a like process, built up his lay ministry, comprising not a few men of decided ability and scholarship; and in our own times, that prince of preachers and of evangelistic propagandists, Mr. Spurgeon, is himself a product of the same system, in which he manifests his confidence by his large practical use of it.

The average minister of the Gospel is not required to be, in the specific sense, a scholar; and while a good degree of general intelligence is highly desirable, both for mental training and for religious teaching; yet all that is thus required stops short of proper scholarship. The two callings—those of the Christian pastor and of the theological and biblical scholar—are diverse as to their subjects and the qualifications they call for; and because both are exacting in their demands, and engrossing to the minds devoted to them, they are usually incompatible. And this consideration should be allowed due influence in the ordering of both the substance of teaching and the methods of preparing men for the ministry of the Gospel. The purpose is to prepare those under instruction for the pastoral work, to fit them to preach the plain and simple Gospel to congregations, most of which will usually be plain people; and even the better educated will need simple Gospel truth more than learned discussions and elegant rhetoric. And, since the Gospel minister must pass his time in intimate association with unscholarly people, though it is desirable that he should be more learned and better cultured than the average of them, he ought not to be too far removed from them in his modes of thinking and in his associations and tastes. It is evident indeed that only a small proportion of our educated ministers ever become scholars, because they will give themselves diligently to their official duties, and choose to be faithful and effective ministers. And as they practically consent to do what they vowed to do when they assumed the work of the ministry—"laying aside the world and the flesh"—they become men of *one book*, because they are men of *one work*.

The popular sarcasm which says that it takes a young minister as many years as he spent in the seminary to get rid of the mannerisms of thought and speech and behavior there acquired, and to place himself in the same plane with his people, though often unjust, may still contain an element of truth, and if so, the fault is not their own but that of their training.

Theological Professors, too, are usually "bookish" men, rather than men of affairs, in active sympathy with the great world of living and

breathing thoughts and feelings; and of course they unconsciously draw their pupils into their own atmosphere of life and thought, and reproduce in them their own mental and spiritual habitudes. They are also scholars inflamed with a noble enthusiasm for their special studies, and in proportion to their abilities as instructors they awaken like enthusiasm among their pupils, and also initiate them into the first stages of scholarly life. But for all, except the few who are to become specialists, these beginnings must go no further, for as soon as the nascent minister passes outward through the door of the seminary he must begin to disuse and practically unlearn a large proportion of what he had there acquired, because it will not be called for.

In the continental universities all the studies are special and largely professional, and both their theological and biblical learning is of a high grade, suitable only for specialists. With them the ideal of the ministry is, that it is a learned profession rather than a pastoral calling for the cure of souls. The condition of the State Church in Germany, and, to a modified extent in the British islands, attests the inadequacy and infelicity of these methods. The Roman Catholics proceed upon a wholly different theory. Their secular or working clergy are men of the people, and not very far removed from them in thought and associations, and their efficiency as pastors appears to be largely due to that fact. In like manner our Protestant congregations require "pastors and teachers" rather than scholars, real or fictitious; and if our seminaries labor to give us only the latter kind rather than the former, they must assuredly fail of the most satisfactory results.

The Bible, it will be granted, is the principal text-book in all properly directed education for the ministry; and with most of those who compass the whole course of the schools, in their preparatory studies, the English Bible will still be their chief resource, while not a few who have read the word only in their vernacular have become mighty in the Scriptures. Still the study of the originals is not to be depreciated, though it may be doubted whether the prevailing methods are altogether felicitous. They seem to be quite too *microscopic* to answer the requirements of ordinary students. An undue amount of time and labor is devoted to minute details of grammar and literature, which may be well enough for the specialist, but of which only a few can make any practical use. New Testament exegesis is probably the very best matter of teaching and study for the minister of the Gospel; but to make this the most largely available, it should be extended as nearly as may be over the whole book, instead of exhausting itself upon the details and minutiae of a few brief paragraphs. But since the English Bible must be the minister's *vade mecum*,—his constant companion and instructor,—because out of it he must teach his people, it seems desirable that he should be most thor-

oughly and even critically read in the people's book; and in order that this may be so, the instructions of the seminary could be turned to excellent account in that direction. There can scarcely be thought of a better qualification for a Christian pastor, than that his memory and his heart should be stored with the written Word, clearly expounded and broadly appreciated. It may be suspected that neither the Sunday-school, nor the pulpit, nor the chair of Biblical exegesis, is doing all that is both desirable and practical in that direction.

Theological seminaries must of course teach theology—even beyond the merely non-systematized interpretation of Holy Scripture; but doing this is perilously liable to be carried too far. It is needful that Christian doctrine should be learned in its subject matter before it shall be studied as a rationalized system. It is better to find the theory of the gospel among the teachings of the Bible, than to view them only through a preconceived theory, and so to build them up into artificial systems of doctrine. It might be for the better, if our theological schools would give increased attention to the plainest and least elaborated lessons of Scripture, and less to their value as parts of an ideal unity; and to making catechetics and not dogmatics, the chief method of teaching,—setting forth Biblical truth in its simplicity rather than giving out its essence after passing through the alembic of fallible minds. The former method is content to disclose the things stated in the Bible without polemical argumentation or philosophical generalizations; the latter, on the contrary, is systematic and theoretically harmonized with respect to the higher unities, and the mutual dependence of parts; and it demands that Scripture itself shall be interpreted agreeable to its requirements. In this form theology is now chiefly taught,—both in our Bodies of Divinity and Systems of Theology, and also from the chairs of our theological instructors. But the thought of the age is asking for some better method, by which God's truth may stand forth in the clear light of the sun, and not be so presented that it can be seen only through the distorting medium of superannuated creeds and prescriptive misconceptions.

The foregoing are the notions of one who looks at the subject from the outside—of the preacher and pastor of former times—and of late occupying a place among the laity and sympathizing with their tastes and sentiments, and, also, as a careful observer of the signs of the times, as indicated in current discussions, and from a somewhat intimate though non-professional relation to our schools of theology. I have felt, while highly appreciating their value, and largely sympathizing with their spirit, that their methods are not altogether satisfactory. I have, therefore, signified the things in which I have thus felt only a qualified and incomplete satisfaction, and in so doing have suggested what seems to be the needed changes of methods.

IV.—THE RELATIONS OF INTEMPERANCE AND CRIME.

BY NOAH DAVIS, CHIEF JUSTICE OF THE SUPREME COURT
OF NEW YORK.

IN judicial life, the relations of Intemperance and Crime are always present challenging consideration as perpetual causes and effects. To this fact the testimony of all Judges of experience is uniform and conclusive. It led at a very early period in the history of the Criminal Common Law to the establishment of the elementary principle that drunkenness is no excuse for crime. That principle rests upon the manifest fact that, if it were allowed as an excuse, criminals would prepare for the commission of crimes by intoxication. Hence courts, even in capital cases, were constrained to treat drunkenness, not as an excuse, but rather as an aggravation of crime, and to hold that a drunken intent was equally as guilty as a sober one.

More than two hundred years ago Sir Matthew Hale, then Chief Justice of England, said: "The places of Judicature I have long held in this kingdom have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of nearly twenty years; and by due observation I have found that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other enormities that have happened in that time were divided into five parts, four of them have been the issue and product of excessive drinking—of tavern and alehouse drinking." In the long-period that has since intervened, the progress of morality and civilization has, perhaps, modified to some extent the ratio given by that eminent jurist, but not sufficiently to make any essential difference in its truth. The late Chief Baron Kelly, then the oldest Judge of the Queen's Bench, in writing to the Archdeacon of Canterbury a few years before his death, stated that "two-thirds of the crimes which come before the courts of law of this country" [England] "are occasioned chiefly by intemperance." The writer of this monograph can speak personally from an experience of nearly thirty years on the bench of the Supreme Court of the State of New York and its higher criminal courts; and if his experience would modify to any extent the broad statement of Sir Matthew Hale, the change would relate only to classes of crimes. Taking crimes as a body, the opinion of Chief Baron Kelly, that two-thirds are occasioned by intemperance, would seem to him more nearly correct. It is, however, to be remembered that but a limited proportion of the actual crime of the country ever reaches the higher courts. It is disposed of by the Police and other Courts, not of record, held by Justices of the Peace and other inferior magistrates. If the numerous offences (including that of drunken-

ness) tried by those courts were collated with those tried by the higher tribunals, it is quite probable that even at this day the proportion of four-fifths given by Sir Matthew Hale would be found to be correct.

The records of the prisons, which embrace all grades of crime, are more likely, therefore, to be accurate in their estimate of the proportion which, wholly or in part, grows out of the use of intoxicating drinks. A late Inspector of English prisons says: "I am within the truth when I state that in four cases out of five, where an offence has been committed, intoxicating drink has been one of the causes." And the Chaplain of the Preston House of Correction (an English prison) said: "Nine-tenths of the English crime requiring to be dealt with by law, arises from the English sin which the law scarcely discourages."

In 1875, a Committee of the House of Commons of Canada reported that out of 28,289 condemned to the jails of the Provinces of Ontario and Quebec during the three previous years, 21,236 were committed either for drunkenness or for crimes perpetrated under the influence of drink; and the report of the State Board of Charities of Massachusetts for 1869 declared that "the proportion of crime traceable to this great vice must be set down, as heretofore, at not less than four-fifths;" and the Inspector of State Prisons of that State gave the same proportions. In 1874 the Board of Police Justices of New York city in their official report said: "We are fully satisfied that intoxication is the one great leading cause that renders the existence of our Police Courts necessary." An examination of later reports will fully justify the facts and conclusions above quoted; but these earlier figures have been purposely chosen, because they cannot justly be said to have been affected by the later and more general agitation of the subject of temperance. The action of the New York Grand Jury for October, 1884, is, however, so *apropos* that it might well be cited. In its report to the Court, the Grand Jury declared that nearly all the cases of homicide passed upon by them were committed in drinking-saloons when the actors were under the influence of strong drink; and the report comments unfavorably on the non-enforcement of the Excise laws.

To ascertain the true relations of intemperance to the crimes triable only in the higher courts doubtless requires a classification to some extent of those crimes.

Of murders and manslaughters the proportion would probably fall within that stated by Chief Baron Kelly, those crimes being often instigated by other causes, such as hate, avarice, jealousy and revenge. And yet the late Dr. Harris, Corresponding Secretary of the Prison Association, states that of seventeen cases of murder separately examined by him fourteen were instigated by intoxicating drinks. It is a rare thing in cases of homicide to find one that is not directly or re-

motely caused or affected by the use of intoxicating liquors. But we are looking for the chief, and not the incidental causes of crime, and, therefore, it is safer to say that only an average of two out of three of those offences can justly be traced to excessive drinking.

It is a singular fact that professional burglars are not for the most part habitually intemperate. Their peculiar crime requires a degree of self-possession and steadiness of nerve quite inconsistent with the use of liquors; and so it is found that they are generally either total abstainers, or are temporarily so at all periods when they have "work" in contemplation or in hand. With this exception most felonies may truly be said to be largely instigated by intemperance, because intoxicating drinks lead to the commission of crime by firing the passions, quenching the conscience and impairing the salutary fear of punishment. It is true that larcenies are in great degree instigated by avarice, yet they are frequently caused by the desire to secure means for the purchase of drink.

The enormous expenses brought upon the people by the trial and punishment of crime are therefore mainly the legitimate consequences of the sale and use of liquors. But the cost of courts and prisons are small in proportion to the other expenses and losses entailed by the same cause. Intemperance fills not only the jails and penitentiaries, but the poor-houses and hospitals, and the wives and children of criminals are thrown a burthen upon public or private charity. The loss of useful labor to the community entailed by crime and its punishment is also an immense item in this computation, and with the expenses already mentioned in the aggregate annually reaches many millions of dollars.

But while the relations of intemperance and crime may be shown in the modes above stated, there is still another mode in which they may be proved with a clearness equally striking, and that is by the infrequency of crime and its consequences in communities and families where intemperance for some reason does not or cannot exist. A very clear illustration of this may be found, even in the midst of intemperate communities, in the very general absence of crime in families of total abstainers. It is not intended to say that morality and virtue are alone found in such families, for they often exist in families quite independently of the question of their habits in that respect. Nevertheless, it cannot be gainsaid that offences against the law are less likely to be committed by the strictly temperate members of any community. What is meant to be asserted is that the relations of intemperance to crime are clearly shown by the diminution of the latter wherever the former is wholly or partially suppressed. A remarkable instance of this may be seen in the success of Father Mathew in Ireland during the period when his marvellous power in obtaining voluntary pledges practically suspended the use of liquors in large portions

of that country. According to the statistics given by Lord Morpeth, then Secretary for Ireland, the cases of murder, attempts at murder, offences against the person, aggravated assaults and cutting and maiming fell off in two years from 12,096 to 1,097.

Similar but less strikingly manifest instances have occurred in our own country, and have sometimes resulted in the simultaneous and almost complete closing of the liquor saloons and the criminal courts. The cases of towns and villages in which, by the arrangement of their founders, the sale of intoxicating drinks has been prohibited also furnish strong evidence.

Vineland, in New Jersey, a place of ten thousand inhabitants, is without a grog shop, requires but a moderate police force, and is reported in some years to have been without a single crime. The town of Greeley, in Colorado, with a population of three thousand, is without a liquor store, and has in some years had no use for a police force or a criminal magistrate. Bavaria, in Illinois, a town of about the same population, and with absolute prohibition, is reported to be without a drunkard, without a pauper and without a crime. In each of these towns the sale of liquors was prohibited, not by force of law, but by the provision of their respective founders, sustained by popular sentiment. A later instance is the recently established town of Pullman, a suburb of the city of Chicago. The entire town is the property of the Pullman Palace Car Company, where the extensive manufacturing works of that company and various other important manufacturing establishments are located. Its present population is about eight thousand five hundred. It is a place of wonderful thrift and beauty, combining with the necessities of life all its comforts and elegancies and many of its luxuries. Its inhabitants are mostly workmen, engaged in its numerous manufactories, living with their families in singular comfort amid the most pleasant surroundings. It has churches, schools, libraries, reading rooms, places of amusement, markets, stores and warehouses, but no liquor saloons or grogshops, these latter being excluded by the will of its owners. Within its borders crime is the most infrequent occurrence; few arrests have ever been made, and its expenses for a police force and criminal courts are reduced to a minimum.

Other instances of similar character might be adduced, but surely these are enough to show that the relations of intemperance and crime are such that the extent of the one is the measure of the other. By this it is not meant that the one cannot exist without the other, for it is known that either can do that. But the idea sought to be inculcated is, that when crime becomes prevalent to a given degree intemperance in a like ratio may always be underlying it, and that as intemperance grows or diminishes crime falls off or increases in proportions almost mathematically demonstrable.

The relations of intemperance and crime are also plainly manifest in the poisonous educational influences of the former. At immense cost the people maintain public schools for the education of their children. By these it is hoped not merely to afford to every child opportunity for an elementary education, but also to inculcate just ideas of morality and virtue. Religious denominations of every creed and faith rear temples of worship in which to guide communities toward higher and purer lives. No one can question the vast and salutary influences of these institutions, nor doubt that the people as a whole are made better and happier by their existence. But who can measure the extent to which their influence is impaired and their benefits destroyed by the prevalence of intemperance? Against every school house and every church intemperance rears thrice as many rum shops and drinking saloons to pour forth antagonistic effects, always alert and active for harm. The school, the church, the grog shop are each and all the educators of youth—the first two undoubtedly for good, the last undoubtedly for evil. One needs only to visit the sessions of our criminal courts to see how truly and inevitably the education of the drinking saloon leads to vice and crime. It is safe to say that a large majority of the convictions in the courts of the city are of young persons, averaging under twenty-one years of age. They are the pupils of the saloons. They graduate directly from the drinking school to the prison. It is a well known fact that many thousands of the youth—mere boys—of our city are organized into bands, calling themselves by distinctive names, roving from saloon to saloon, committing petty offences against person or property. These are the offspring of the liquor shops, taking daily and nightly lessons at their bars, and progressing under their tuition step by step towards crime and its consequences. For this sort of education the people of the city and country are paying more heavily than for all their schools and churches, for it is this training that chiefly desolates homes, perpetrates crimes and populates prisons, almshouses and hospitals. Our common schools throughout the whole country are estimated to cost us eighty millions of dollars annually; our intemperance, in its crimes, evils and miseries, and for their restraint, punishment and relief, more than a thousand millions.

The lessons these facts teach us are that the prosperity and happiness of communities are in no sense dependent upon the use of intoxicating drinks; that such use is a pernicious and destructive agent, more potent than any other to lead to vice and crime and their consequences—pauperism, suffering and shame; and that the chief hope of our country for the diminution of crime lies in the promotion of temperance, the prevention of drunkenness and the ultimate suppression of the causes that lead to that vice.

It is not the design of this paper to consider how that may best be

done, nor the relative value of the various modes advocated by philanthropists, enthusiasts or legislators. The world constantly progresses, and in its progress let us hope there will soon be evolved such a measure of wisdom as shall lift the subject of temperance wholly out of the morass of partisan politics into the serener region of humanity and love.

V.—OUR CRIMINALS AND CHRISTIANITY.*

BY W. M. F. ROUND, NEW YORK,

Corresponding Secretary of the Prison Association of New York.

ONE evening, while attending the meeting of the American Social Science Association in Saratoga, I found myself talking with a venerable member of that body in the parlor of the hotel while the session of the Association was going on in a neighboring hall. I expressed some surprise that he should be absent from the meeting. He replied: "I stayed at home to read a book on social science that furnishes me with a solution of all the problems they discuss there." I asked the name of the book and its author. He answered that it was written by various authors; that the first chapter was written by a man named Moses, and the last chapter by a man named John; and the name of the book was the Bible. And the old man was right in his estimate of the book: it is at once a guide to the solution of our social problems and a standard by which we may measure our success in dealing with the problems of society. No worthy and permanent social reform has ever taken place except in the line of its teachings—and its teachings culminated and crystallized in Him who has given a name to the fairest and most luminous era of civilization that has ever shone upon the earth. All organized philanthropies have centred in Him, and there has been no true philanthropic impulse becoming a part of a national life that was not essentially and professedly Christian. It is our boast as a nation that we are a Christian nation. In His name our name as a people has blossomed. Whenever we have departed from the spirit of His teachings we have met shame and degradation; wherever we have brought ourselves into harmony with His recreation of law, we have met with prosperity and success. So it behooves us to bring to all our institutional developments, of whatever name or nature, the test of the Gospel. Let me ask you to apply with me this touchstone of Gospel teaching to the Penal system of our land.

* In the following article the writer does not undertake to express the views of either the Prison Association of New York or the National Prison Association of the United States, with both of which Societies he is officially connected. The aim of the paper has been simply to call attention to certain radical defects in our Penal System, to provoke a consideration of them, and a discussion of means to effect their removal.

Let us begin by getting solid ground under our feet. Let us first take a glance at the material with which the penal system has to deal, and consider the criminal class. Second, let us briefly study our present method of dealing with the criminal class. Third, let us lay down a few propositions as to certain inevitable conditions that must be fulfilled in our relations to the criminal class. Fourth, let us bring each of these unfolded divisions side by side with the teachings of Christ. Fifth, should we find that any part of our penal system is not in harmony with Christian principles, let us sweep the horizon of thought and power to find means of effecting such harmony.

I. The Criminal Class consists of those persons who are not in harmony with the legal order of things as touching the relations of persons and property. It consists of the active enemies of social order who break the written laws. In its broadest definition, it consists of those who live by crime. This definition makes the criminal class inclusive of all whose livelihood depends on the commission of crime as the dependent families of active criminals. In the United States, according to the census of 1880, there were in our penal institutions, in round numbers, 60,000 persons (59,255). By the best authorities it is reckoned that not more than one-fifth of the active criminals are in prison at one time. This would bring our active criminal population up to 300,000. It is reckoned that the criminals in prison only represent one-twelfth of those whose livelihood is dependent upon criminal practices. Thus we have 720,000, or nearly three-quarters of a million persons directly interested in the perpetration of crime and the perpetuation of the criminal profession. In the State of New York we had last year 15,690 persons in our penal institutions, including the prisons, jails, penitentiaries, and other institutions to which persons are sentenced by the courts of law. This, it will be seen, is more than one-quarter of the criminal population of the country, and is an increase of 33 per cent. over the estimated criminal population of the State in 1880. In the same length of time the population of the State has increased but about 20 per cent. With this alarming increase of the criminal class, it is time to stop and ask if all is right with our penal system? With all the complicated and expensive machinery of law, police and punishment, we see our criminal population increasing; since the administration of our present penal system is in most respects better than it has ever been before, is it not fair to suppose that there is something radically wrong with the system itself? For one, I think there is. I think it is a failure. And I think it is a failure because it is not in harmony with the Christian idea; it is not dominated by the principles of the Gospel.

Let us look into this matter; and let us begin by laying down a few propositions to which I think most intelligent readers will give assent.

1. The object of any penal system is the protection of society.
2. Society can only be adequately protected by the elimination of the criminal.
3. The criminal can only be eliminated by reforming him, and thus converting him into a useful citizen, or by killing him, and thus making him no citizen at all.

As the latter clause of the last proposition is so impracticable as to stand for naught, except in those States over which a shadow of the past still lingers in the infliction of capital punishment for murder, I think we may safely stop with saying that the only reasonable way in which we can dispose of the individual criminal, is to reform him.

I have heard sometimes, from men whom I respected none the less because I could not agree with them, something about "the vindication of the outraged majesty of the law," as a thing to be considered in the penal treatment of criminals. But, since God Almighty gave the dearest treasure of His divine heart to satisfy for all time the outraged majesty of His perfect law, we, poor sinful creatures, with our blundering laws and our still more blundering administration of them, had best pause before we mingle other measure of retribution in our penalties than is necessarily inherent in them. Wherein our laws are good laws, they are based upon the revealed laws of God; and nowhere has God delegated to man the task of vindicating His laws, but, on the contrary, He rebukes the presumption of man for doing so, and declares that no being but Himself shall be clothed with the terrible prerogative of "vengeance." In the very idea of reformation there is something abhorrent to the criminal, as in the idea of conversion there is something abhorrent to the sinner. God permits the thorn of retribution to remain in the application of justice, but He forbids man to put it there. To the criminal, the most terrible punishment is to be taken in hand for reformation. The criminal classes protest against the Elmira Reformatory as they never protest against our state prisons; and it seems to us that that form of penalty is likely to be most efficacious which the criminal likes least. Leaving out, then, a consideration which does not seem to concern us, let us return to our propositions, and gather them in this: "Penal systems for the protection of society; Society only adequately protected by the reformation of the criminal."

Having reached this conclusion, let us leave the abstract statement and view the matter in the concrete. Let us see how we undertake to protect society by the reformation of the criminal. Let us bring to our prevailing penal methods the touchstone of our national profession of faith—belief in God and in the equal rights of men.

Perhaps we cannot do better than to follow up the criminal career of a single individual as it progresses under our so-called penal system. I lay the scene of this criminal life in the State of New York—not

because it is one peculiar to this State, but simply because I am more familiar with the course of justice in this than in any other: and, like some of the old-fashioned novelists, I shall bespeak your closer attention by saying that the story I am about to tell is "founded on fact."

John Doe is a lad of eighteen years of age. His father is dead, and his mother has been so much engaged in the struggle to get bread for three younger Does, that she has somewhat neglected master John's moral education. The boy, like Topsy, has simply "growed": he hasn't been "brought up;" he has simply come up. At irregular intervals in his career he has been successively spanked and whipped by his mother, who imagines that she has thereby discharged her whole duty in the matter of discipline. Home has not been a very pleasant place to John, because the growl of the wolf has been heard at the door too often; and when the wolf growls outside the house, there is often a great deal of growling inside. As in too many cases, squalor and poverty have brooded like twin sisters beside that hearth. John has found the street corner and the village loafing-places more congenial than his own home. The corner loafer has become his companion; and the corner loafer is one of the most corrupt and corrupting elements of our social life. John stays out very late at night; never goes home till the pool-room shuts up. Sometimes, when he stays out too late, Mrs. Doe, as a matter of discipline, locks the house door, and master John is forced to find a sleeping-place where he can. On one of these occasions, when looking about for a place to sleep, the freight-room of the village railway station occurs to him. The sliding door is shut, but through neglect the key has been left in the padlock that fastens it. He unlocks the door, crawls in among some household furniture, and goes to sleep there, forgetting to close the door behind him. Presently a night watchman, engaged in the somewhat unusual occupation of prowling around, discovers the door open,—discovers master John, arrests him and locks him up in the county jail. He is brought before a magistrate, charged with burglary, and taken back to the county jail to await his trial. *He waits three months for his trial!* He has not been proven guilty of a crime, is not, in fact, guilty of a crime; but his companions in that jail are burglars, drunkards, vagrants, and a murderer or two. The jail is illy lighted, and he spends his days in a grey twilight. The jail is illy ventilated, and he breathes poison with every breath. The moral atmosphere of the place is worse than the physical atmosphere. All who are there are kept in enforced idleness, and the weary hours are whiled away in the narration of criminal exploits, in telling obscene stories, in singing lewd songs and in gambling for rations. The older criminals tell of fascinating hair-breadth escapes, of exciting chases, of successful burglaries, of booty easily gotten and pleasantly spent, of women they have led astray; making themselves out gallants and heroes, society

their easy victim, and the officers of the law their persecutors. They do not mention what they have suffered in the way of imprisonment, and say nothing about the shame of being alienated from the respect of the great body of their fellow-men. They simply make it appear to John Doe's young mind, that a criminal life is the pleasantest life imaginable. Society has taken John Doe in hand for discipline, and every hour he is going deeper down into the valley of moral death. And what is Christian society doing to stay him in his descent into hell? It sends him no reading matter, so he reads the flash newspapers and dime novels that are always to be found in the county jails. The most it does is to permit a group of young and inexperienced men from the Christian Association to go and sing hymns and pray with him and the other prisoners, for an hour once a week; and John Doe may think himself fortunate that he gets this much, since in nearly half the county jails in the State no religious service whatever is regularly held.

At last John Doe has his trial. The burglary is proven, and as there has been a good deal of housebreaking in that neighborhood, and John is known to have been a young loafer, the Judge makes an example of him for the general good of the community, and sends the lad to the State Prison for two years—*branded as a felon!*

Once in prison, John Doe ceases to be John Doe and becomes No. 705. This prison is conducted as a gigantic machine, and in order to make John Doe fit into the machinery every effort is made to destroy his individuality. Everything is done to blot out the man and emphasize the felon. He is allowed to grow no beard. His hair is cut close to his head, like every other prisoner's. He is clothed in stripes, and when he goes to and from his cell he is made to walk touching one felon's shoulder with his hand before, and his own shoulder touched by another felon's hand from behind. This is the lock-step. John Doe becomes a mere vertebral part of the great hated, loathed serpent of felony. He is put to work under the contract system, without reward if he does his work well, but sure of punishment if he does it badly. To fit him to go out into life with the ability to earn an honest livelihood he is kept for two years, ten hours of each working day standing before a machine for polishing the edges of boot soles and heels. In the meanwhile he is being physically fattened on a diet better than is given in the average mechanic's boarding house. His face comes to have a flabby look, a sickly pallor. He becomes ænemic, his blood poisoned by the vitiated air of badly ventilated corridors. Into this corridor open three hundred cells, each of them three by six by seven feet in size. In order to make the prison profitable, under the contract system it is overcrowded so that in many of the cells men must be "doubled up," two men sleeping in a cell three by six by seven feet in size. John Doe has a roommate—a

man who has been in prison five times before—a leader and organizer of thieves. The prison is conducted on what is known as the congregate, or Auburn plan—no communication allowed between prisoners, and all the criminal news cut out of the newspapers before the prisoners are allowed to read them. The officials are so particular about this that they tear off the first page of *The Christian Union* and even scan *The Independent* with suspicion. Notwithstanding all these precautions, all the criminal news of the day gets into the prison. John Doe has been but a few months in prison before he learns that Richard Roe, a lad of his own age and living in the same village, the son of a horse thief and of a woman of the town, has also been arrested. Richard Roe is a thoroughly vicious fellow, a typical “tough,” has been suspected of several crimes, and there is little doubt that he has committed them. Richard Roe has gone just over the line into a county where the capital happens to be a city, has entered an unlocked freight car, pried open a case of cigars and stolen a box of them. He is caught, committed, and by good fortune does not have to await a trial. He is sentenced for petit larceny to one month in the county jail; and on the principle that a bad egg cannot be spoiled, is not in any way corrupted, but adds his full share to the corruption of the place.

John Doe hears of this in prison. He feels that there has been a terrible inequality in the administration of justice—and the wrong has fallen on him. He broods over it as he works, as he walks in the lock-step, and most of all in the dark silence when he cannot sleep. He, John Doe, in a felon’s cell for having made a blunder; Richard Roe, who has really committed a crime, at liberty! He has heard that there is a wise, a merciful, an omnipotent God in heaven; but he comes to regard Him as a cruel and an unjust God that He permits such wrong. He has heard of human justice, and comes to loathe the very word. In a vague kind of way it occurs to him that society has put him where he is—Christian society, with its long prayers and pious phrases—and he comes to hate it. He vows that from henceforth he will be an enemy of society—a red-handed enemy, if the chance serves him. Every man who has had dealings with men in prison has heard them swear many and many a time that they would “be even with the world yet.” It is no secret, we all know it, we have so constructed our penal system that ninety per cent. of the inmates of our prisons regard us as their bitterest enemies, and is it not natural that they should do so?

I have at some length sketched the penal experiences of John Doe and Richard Roe. They are not isolated instances; they are types of large classes. Read over the reports of Stephen Cutter, the General Agent of the Prison Association of New York, and you will find case after case where men lay in houses of detention for months wait-

ing their trial. You will find records of John Does and Richard Roes on every page of our prison registers! I do not blame the officers of the law for their existence; it is the fault of the system. And you need not go to the official registers to find such cases. The newspapers record them day after day. In a late issue of the *New York Times* I find the following paragraph:

"SOME VERY QUEER SENTENCES.

Considerable comment has been excited by the sentences imposed in the Passaic County courts, at Paterson (New Jersey), this term. Henry Lehr, convicted of killing a lad who trespassed on a melon patch, was sentenced to four years in State Prison. Another man who stole a bushel of apples was sent to Trenton for five years. John Iserman, who drew a knife in a crowded stage coach and slashed around with it promiscuously, severely injuring a constable and another passenger, was let off yesterday with a fine of \$5. John Brown, a colored man, last summer stole at night into the room of a colored woman with whom he had formerly lived, but who had left him because of his brutality, and while she lay asleep made a savage attack upon her with a razor, injuring her so severely that for weeks her life was despaired of. Brown was known to the police as a desperate character, who had been in State Prison before and in jail several times, and they expected to get rid of him for at least five years. He himself expected a term of three years at hard labor, and was dumbfounded when informed that his sentence was three months in the county jail. The Court said that he had considerable provocation, as it appeared that his mistress had been unfaithful to him."

I know that there are said to be some peculiarities to Jersey justice; but such cases are not peculiar to that State, but can be found in every State in the Union.

(Concluded in next issue.)

VI.—LEAVES FROM A PREACHER'S NOTE-BOOK.

BY ARTHUR T. PIERSON, D.D.

A WORD PRELIMINARY.—*Everything good is a growth.* If there shall be found in this series of papers anything that is helpful, it is because the habit of never losing a good thought, and of gathering up even fragments, that nothing be lost, grew out of the incessant demands of a vocation that, beyond any other, taxes to the utmost all a man's intellectual resources.

Dr. Bellamy, when asked by a young clergyman what he should do for matter for discourses, quaintly replied, "*Fill up the cask!*" Then if you tap it anywhere, you get a good stream; but if you put but little in, it will dribble, dribble, and you must tap and keep tapping, and get but little after all."

It is the sincere hope of the writer of these papers, that the homiletic hints, outlines and illustrations here given may prove, to some of his brethren in the sacred office and to teachers of truth, stimulating and suggestive, and, possibly, add a small contribution to that "treasure out of which they bring things new and old.

I. *Sinners are made bold in sinning by the fact that they seem to sin with impunity.* Eccles. viii: 11: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Pitt said: "I have no fear for England; she will stand till the day of judgment." Burke answered: "It is the day of *no judgment* that I dread."

II. *Power is not measured by noise,* nor energy and effectiveness by violence of demonstration. 1 Kings xix: 12. God was not in the stormy wind, the earthquake, the roaring fire, but in the still, small voice. The pendulum swings and flashes and ticks; but the mainspring, which every wheel and lever obeys, is absolutely noiseless and hidden. The mightiest powers of nature act, for the most part, in perfect silence.

III. *The human soul itself contains within itself* all the necessary elements of retributive penalty. Gen. xlii: 21: "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us and we would not hear; therefore is this distress come upon us." Here is nothing but *memory, conscience, and reason*, yet what an exhibition and illustration of the self-retributive power of sin! Memory: "We saw the anguish," etc. Conscience: "We are verily guilty," etc. Reason: "Therefore is this distress come upon us." Let a soul go into the future state with a memory to recall, a conscience to accuse, and a reason to justify penalty as deserved, and what more is necessary to Hell! Hence Milton (*Paradise Lost*, I, line 254):

The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven!"

IV. *In a grand sense, souls converted to God are FOUND.* Luke xv: 24, 32. Sir Humphry Davy, when asked to give a list of his discoveries, carefully traced the history of those successful researches which made him the first chemist of his day, and then significantly added: "But the master discovery of my life was the *discovery of Michael Faraday!*" He found him, the untaught son of a smith, taking notes of his lectures, and yearning to study science. He took him into his laboratory, and there discovered that he had in his humble assistant one who would some day rival, if not eclipse, his master. Blessed work of *discovering men!*

V. "*That he might go to his own place.*"—Acts i: 25. How far may both heaven and hell be the result of spiritual affinity and the law of natural association? Here God ordains a mixed society, for the restraint of the wicked and the discipline and education of the righteous. There every soul follows the drift of its own nature and tendencies; and the separate association of the evil and the good is enough to constitute hell and heaven.

Dr. Alexander Dickson quaintly suggests this analysis of the above text:

1. Every man *has* his own place, here and hereafter.
2. Every man *makes* his own place, here and hereafter.
3. Every man *finds* his own place, here and hereafter.
4. Every man *feels* that it is his own place when he gets there.

VI. *It is well to be exact in our quotation of Scripture.* One word, one particle, one letter may be of great consequence in interpreting the meaning of the Word. When Dr. Alexander was dying, a friend repeated to him 2d Timothy i: 12, but incorrectly, "I know *in* whom I have believed." "No, no," said the departing saint, "don't put *even* a *preposition* between me and my Lord. I *know whom* I have believed." Burke says: "Every word in a sentence is one of the feet on which it walks; and to leave out, change, or even shorten one, may change the course of the whole sentence."

A firm inquired by telegram as to the financial soundness of a Wall Street broker. The reply came, "Note good for any amount." There was a mistake but of one letter; it should have read, "*Not* good for any amount"; but that one letter caused a heavy financial loss.

VII. *A short definition of what it is to be a Christian:* He is a Christian in whom the ruling idea and image is Christ.

Augustine, in his "Confessions," tells us of a dream in his early Christian life, when as a young lawyer he was intensely absorbed in Cicero, and all his tastes were Ciceronian. He thought he died and came to the celestial gate. "Who are you?" said the keeper. "Augustine, of Milan." "What are you?" "A Christian." "No; you are a Ciceronian." Augustine asked an explanation, and the angelic gate-keeper replied: "All souls are *estimated in this world* by what *dominated in that*. In you, Augustine, not the Christ of the Gospel, but the Cicero of Roman jurisprudence, was the dominating force. You cannot enter here." Augustine was so startled that he awoke; and resolved that henceforth, Christ, and not Cicero, should rule in his thought and heart and life. The dream is not all a dream. He only enters the heaven where Christ is supreme and central, whose life gives Christ here its inner shrine and throne.

VIII. *The greatest need of the preacher is unction*, that divine chrism of power so inimitable, so irresistible. Without it, preaching can be only a savor of death.

St. Antoninus of Florence has the following: A great preacher fell sick on the very eve of preaching at a certain priory church. A stranger came to the door of the priory in the garb of the order, and offered to fill the vacancy; and talked of the joys of Paradise and the pains of hell, and the sin and misery of this world. One holy monk knew him to be *Frater Diabolus*, and after sermon said to him, "Oh, thou accursed one! vile deceiver! how could'st thou take upon

thee this holy office?" To which the devil answered: Think you my discourse would prevent a single soul from seeking eternal damnation? Not so. The most finished eloquence and profoundest learning are worthless beside *one drop of unction*, of which there was none in my sermon. I moved the people, but they will forget all; they will practice nothing, and hence all the words they have heard will serve to their greater judgment." And with these words *Frater Diabolus* vanished.

IX. *The providence of God controls:*

I. Natural Law.

- (a) Framing it. It is but the order of His going.
- (b) Insuring the unerring certainty of its working.
- (c) Recodifying it, if needful in any future crisis.

II. Human suffering, employing it as

- (a) Organic and corrective.
- (b) Penal and retributive.
- (c) Disciplinary and educative.

III. Satanic agencies.

- (a) Restraining by fixed limitations.
- (b) Permitting within wise bounds.
- (c) Using for His own ultimate glory and the good of His kingdom.

VII.—TWO CHURCH CONGRESSES.

THE EVANGELICAL ALLIANCE AT COPENHAGEN AND THE GERMAN ROMAN CATHOLIC ASSEMBLY AT AMBERG.

By E. DE PRESSENSE, D.D., OF PARIS.*

Two very important religious conventions have recently been held. These gatherings have demonstrated by their numbers and imposing array the madness of pretended liberal thinkers, who, judging others by themselves, declare that religion is to-day "an indifferent quantity," and imagine that one can be at one's ease without the same.

It is of great interest to compare these two Assemblies, equally numerous, in which was spontaneously revealed the spirit of the two great bodies of Christian believers which they represented.

There were present at this meeting of the Evangelical Alliance more than 900 enrolled members, of every church and nationality: Americans, Britons, Germans, Swiss, French; Anglicans, Lutherans and Dissenters of every shade met each other on the heights of the common faith. The outside attendance upon the meetings was large. Twice the King, with the royal family, came to take their places among the multitudes of simple believers.

It is intended in this cursory sketch only to present the essential

* Translated from the French and condensed by Rev. G. F. Behringer.

character of these delightful meetings, pervaded by the spirit of a true liberalism, in the home of a church which has preserved, more than any other in Protestantism, the traditions of Old Lutheranism. The main object of meeting was the same at Copenhagen as at Amberg, notwithstanding the difference in the proposed solutions of the questions discussed. Both sides discerned and recognized the serious aspects of the religious conditions of our era. From the statistics presented with such irresistible force of evidence, as well as from the excellent report of Dr. Christlieb upon "Contemporaneous Religious Indifferentism," the following conclusions were drawn: That there is in reality no more "established" Christianity; that ancient Paganism, under the modern form of Naturalism, courses freely in the heart of baptized nations; that it is important for the Church not only to preserve her heritage, but also to regain her lost territory; that it is necessary to substitute what the Scriptures call "the Sword of the Spirit," the propagation of the Word for the pastoral crook in leading docile multitudes; that, without neglecting missions in foreign lands (concerning which very interesting reports were submitted), it is the duty of the Church energetically to support missions at home—i.e., in the heart of old Europe; in a word, to renew the traditions of primitive Christianity. This is what may be designated as the dominating tone of the Assembly at Copenhagen. We shall have finished our characterization of it by adding, that a truly liberal spirit was equally prevalent. *The Gospel and Liberty* was the motto universally accepted, and, as the outcome of this, freedom of religion with freedom of conscience.

Hence the Alliance decided to take a step in favor of the "Salvation Army," so odiously persecuted and abused in Switzerland, at the same time reserving its opinion as to their methods. *The Freedom of Science* was affirmed. No conflict between religion and science is to be feared, if each remains within its own sphere, and does not transcend its limitations. God has revealed nothing which man may not discover. Liberty, finally, for all who have been too long deprived of it. Emancipation by Christian charity freely applied and bestowed upon those who have disinherited themselves of life.

The final impression made upon us was, that the trials and difficulties of the Church of to-day would be turned to its advantage in causing the removal of the fictions and the chains of the State religions, and in leading the Church to conquer by a living faith and through the freedom of religion which it has lost by formality and intolerance.

The Thirty-first General Assembly of German Roman Catholics was held at Amberg, in Bavaria, under the presidency of Herr Von Huene, Deputy to the German Imperial Parliament. The presence of the Archbishop of Salzburg, assisted by two other bishops, and of the

Hon. Mr. Windhorst, the leader of the Catholic party in the German Parliament, added great interest to the occasion. The most important questions which could concern the Roman Catholic Church were freely discussed in a popular, energetic, and often passionate manner, differing entirely from the customary doleful clerical tone. They evidently recovered their strength in the fire of the battle!

All the questions debated in the numerous committees into which the congress was divided can be resolved into one—that which to-day engages the attention of all the churches: How to regain a lost or declining influence upon the world, which has either partly or wholly escaped their control? It is of great importance to know what response to this question was given at Amberg.

Judging from the declarations and manifestations made in the Catholic Congress, we learn that they rallied about the Papal power at Rome, and more than ever exalted the authority of the Holy Father. They listened with enthusiasm to the letter from the Pope, addressed to the assembly, designed to bless and stimulate their zeal in favor of the deliverance of the church from the dominion of the civil authorities. There was at Amberg a continued prostration before that authority, more than ever recognized as infallible. At the closing session the entire assembly threw itself upon bended knees, in order the better to affirm their desire for this absolute submission. We can not refrain from noting a marked contrast between this adoration of the papacy and the person who is the object of it—Leo XIII; so circumspect and moderate, living so little in the fanciful and the absolute, who could never have been guilty of provoking the tyrannous definition of the Council of 1870. That which is stranger still is to see all Catholic Germany precipitate itself into this servitude, notwithstanding the long resistance offered by some of its most eminent bishops to the proclamation of the new dogma of infallibility prior to 1870. Ultramontanism has triumphed along the whole line, not only in that which concerns the infallibility of the Pope, but also in the kind of devotion, which, since the proclamation of the dogma of the Immaculate Conception of the Virgin Mary, had more and more been enthroned in the heart of contemporaneous Catholicism. No other part of the Pope's encyclical letter was more applauded at Amberg than that which referred to the cultus of the rosary, the adoration of the Virgin Mary.

At the same time let us acknowledge, to the honor of the German Catholics, that they have known how to employ the most efficient methods to counteract the evils of the present and to regain their influence upon the world at large. They have created a number of admirable agencies of propagandism and of benevolence, by which they have attempted, little by little, to solve the social problems of the day in a practical manner. Mission work in foreign countries

was strongly urged, in view of the new colonial policy of the German Empire. As to home mission work in Germany, the instrument of religious propagandism employed is that of association. Catholic Germans have largely multiplied their societies of all kinds. There is, among others, a general association for university students. The organization of societies of jurists, artists, sculptors, painters, musicians, merchants, and common laborers was strongly recommended. The press, journalistic and periodical, is subjected to orthodox censorship. The Society of St. Boniface is directly engaged in furthering the development of Catholic piety, and the Society of St. Raphael is devoted to what one might call the rescue of persons in danger of moral ruin. It is to this society that the Congress at Amberg, by a special vote of honor, confided the conflict against what is commonly called "the social evil" in the large cities of Europe. It is their part to secure the opening of asylums to destitute young German girls exposed to the abominable recruiting system of prostitution, which is one of the most intolerable scandals of our modern civilization. Other agencies of beneficence, designed to extend the field of practical charity among the indigent, claimed the attention of this assembly.

The political questions which agitate the German nation also received their due share of consideration. The interest centred in the discourse of Mr. Windhorst, who ably spoke as the chief of a great party. His success was immense. He was the real king of the assembly. Not even the benediction of the Archbishop of Salzburg could counterbalance the effect of his incisive words. In an impromptu, humorous speech at a banquet, Windhorst appealed to the zeal of Roman Catholic women. He summoned them to drive (!) their husbands to the polls, and by all means to avoid giving support to those hateful "National Liberals"—the party of patriotic progress in the German Empire. The ablest speech of this reactionary leader was delivered on the last day.

We can hardly consider with seriousness his proposition of a European Catholic Congress, with a view to the re-establishment of the temporal power of the Pope. He well knows that such a declaration of war against Italy would nowhere be supported in Europe. It is impossible to picture the indescribable enthusiasm provoked by his address, which ended, as did the congress, by acclaiming the Holy Father. This was its first and its last word. But will this indeed be the final word of contemporaneous Catholicism? Judging by the outcome of this Congress, it is not an era of pacification which has thus been inaugurated.

VIII.—MISQUOTED SCRIPTURES.

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

1. IN Exod. xxvii: 21, is the first occurrence of a phrase which is repeated more than a hundred times in the Old Testament, and is always incorrectly rendered as "the tabernacle of the congregation," which naturally means a place where the people assemble; but the original has a different and much more important sense, viz., tent of meeting, *i. e.*, with God. The tabernacle was a tent, but it was different from all other tents in that it was the place where God met with His people; so that the name indicated the fellowship of the children of Israel not with each other, but with the Lord their God. This is plain from Exod. xxix: 42, where God speaks of "the door of tent of meeting before the Lord, where I will meet you, to speak there unto thee."

2. IN Exod. xxxiv: 33, we read, "And *till* Moses had done speaking with them he put a veil on his face." All scholars agree that this is an impossible translation of the Hebrew text. There is nothing in the original answering to the word *till*, and the insertion of that word totally alters the meaning. The true rendering is, "And Moses left off speaking with them, and he put upon his face a veil." As long as he was uttering the Lord's commands he remained unveiled, but when that official function ended he resumed the veil, and took it off only when he went in before the Lord to speak with Him (ver. 34). The veiling may have been a matter of convenience, or to prevent the glory from becoming too familiar, or to hinder the people from seeing the gradual fading away of the illumination; but whatever was the reason it did not occur until Moses had finished his official utterances.

3. IN Habakkuk ii: 15, we read, "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh *him* drunken also, that thou mayest look on their nakedness!" This is continually quoted as if it referred to social drinking usages and applied to individuals; but such is not the fact, as all critical scholars agree. The true rendering (as given in Lange) is:

"Woe to him that gives his neighbor to drink,
Pouring out thy wrath, and also making drunk,
In order to look upon their nakedness."

What the verse condemns is not the making of any drunk with wine or spirits, but the causing them to drink the cup of wrath so as to be despoiled and degraded and put to shame. This is proven by the next verse, where it is said that "the cup of Jehovah's right hand" (*i. e.*, his cup of wrath, comp. Jerem. xxv: 15) shall come round to those who thus make others drink fury and shame and ruin.

They who delight in the overthrow of their neighbors shall themselves be utterly overthrown by Jehovah. The drinking, therefore, is figurative

4. In Heb. iii: 4, there occurs a very obscure statement in the midst of a most vivid description of a theophany, viz., "he had horns coming out of his hand." This is a literal rendering, but for that reason inaccurate and misleading. Thus understood the utterance, instead of being sublime, is grotesque. The true sense is given by Noyes,

"Rays stream forth from his hand,"

it being common in Arabic to call the first rays of the rising sun horns. In Exod. xxxiv: 29, 30, 35, the denominative verb from the noun used by Habakkuk is rendered *shone*. Even here the margin of the Authorized Version has "bright beams."

5. In Proverbs xvi: 1, we read, "The preparations of the heart in man and the answer of the tongue is from the Lord," which is true enough in a general sense, but not the meaning of the original. An exact translation, preserving the proper force of the Hebrew prepositions used, is

"The preparations of the heart belong to man,
But the answer of the tongue is from Jehovah."

The fine antithesis corresponds with what is said in verses 9 and 33 of the same chapter, or the proverbial saying, "Man proposes, God disposes." The most remarkable Scripture illustration of the text is found in the case of Balaam. He prepared his heart, but God controlled his tongue.

SERMONIC SECTION.

SOME LAWS OF SPIRITUAL WORK.

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But he said unto them, I have meat to eat that ye know not. Therefore said the disciples one to another, Hath any man brought him aught to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.—John iv: 32-38.

I SUPPOSE the disciples must have been very much astonished at the change which they observed in the Master's appearance. They had left Him, when they went away to a neighboring city to buy food, reclining beside Jacob's well, quite worn out with the fatigue of journeying following upon the fatigues of long spiritual labors. For months He had been at work in Judea. We have almost no record of the character of those labors, but we are told that at last the Pharisees heard that Jesus was making more disciples than John the Baptist; and then a jealousy arose against Him, and He was going away to His own country. Wearied by these long labors and by the journey, He was resting beside the well when they left Him; and here now He is sitting up, His face is animated, His eyes kindled. He has been at work again. It seemed very strange to them that all this animation

and eagerness had been exercised with reference to a woman (for the Jews thought it beneath the dignity of a Rabbi to converse with woman); and if they had known, as He knew, her character and story, they would have thought it stranger still. Yet Jesus knew better than to despise the day of small things, and Jesus could foresee what they could not: that the good He was doing her would but introduce to Him many from her city. Presently they asked Him to partake of the food which they had brought; and then came the answer which so surprised them: "I have food to eat that ye know not." They looked around and saw nobody; the woman was gone; and they said, "Has any one brought him something to eat?" And Jesus made the answer which occurs in the early part of the text: "My food is to do the will of him that sent me, and to accomplish his work." And then with that thought of work He changes the image to sowing and reaping, and bids them go forth to work.

Now, from this passage with its images, I have wished to discourse upon some laws of spiritual work as here set forth; for we are beginning to see in our time, that there are laws in the spiritual sphere as truly as in the mental and in the physical spheres. What are the laws of spiritual work which the Savior here sets forth? I name four. We have

I. Spiritual work is *refreshing* to soul and body. "My food is," said the tired, hungry One, who had aroused Himself, "to do the will of him that sent me, and to accomplish his work." We all know the power of the body over the mind, and we all know, I trust, the power of the mind over the body: how any animating theme can kindle the mind until the wearied body will be stirred to new activities; until the man

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will forget that he was tired, because of that in which he is interested. But it must be something that does deeply interest the mind. And so there is suggested to us the thought that we ought to learn to love spiritual work. If we love spiritual work it will kindle our souls; it will even give health and vigor to our bodies. There are some well-meaning, but good-for-nothing, professed Christians in our time, who would have better health of mind and even better health of body, if they would do more religious work and be good for something in their day and generation.

How shall we learn to love religious work so that it may kindle us and refresh us? Old Daniel Sharp, who was a famous Baptist minister in Boston years ago, used to be very fond of repeating, "The only way to learn to preach is to preach." Certainly, the only way to learn to do anything is to *do* the thing. The only way to learn to do spiritual work is to *do* spiritual work; the only way to learn to love spiritual work is to keep doing it until we gain pleasure from the doing; until we discern rewards in connection with the doing; and to cherish all the sentiments which will awaken in us that "enthusiasm of humanity" which it was Jesus that introduced among men; and to love the souls of our fellow men, to love the wandering, misguided lives, to love the suffering and sinning all around us with such an impassioned love that it shall be a delight to us to do them good and to try to save them from death. Then that will refresh both mind and body.

II. There are *seasons* in the spiritual sphere—sowing seasons and reaping seasons, just as there are in farming. "Say not ye," said Jesus, "there are yet four months and then cometh the harvest?"—that is to say, it was four months from that time till the harvest. They sowed their wheat in December; they began to reap it in April. "Say not ye there are four months, and then cometh the harvest? behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest." In the spiritual sphere it was a

harvest time then, and they were bidden to go forth and reap the harvest that waved white and perishing. We can see, as we look back, that the ends of all the ages had now come to that time; that the long course of providential preparation, dimly outlined in the Old Testament, had led to the state of things that prevailed in that time; that the fullness of the times had come, when God sent forth His Son to teach men and to atone for men, and to rise again and come forth as their Savior, and that His servants should go forth in His name. And the like has been true in many another season of Christianity: there have been great reaping times, when men have harvested the fruits which came from the seed scattered by others long before.

I persuaded myself that such a time will be seen ere long in the world again. I think that the young who are here present to-day—though they may forget the preacher and his prediction—will live to see the time when there will be a great season of harvest that will astonish mankind. In the great heathen world I think it will be true that the labors of our missionaries are preparing the way, and that in the course of divine providence—the same providence that overruled the history of Egypt and Assyria and Greece and Rome—the great nations of Asia are now becoming rapidly prepared to receive a new faith. They say, who live there and ought to know, that there is a wonderful breaking up of religious opinion in all Hindostan, with its two hundred and fifty millions of people—five times as many, almost, as in our great country—that they are learning to let go their old faiths, and that the time must soon come when, in sheer bewilderment and blindness as it were, men will search round for something else to look upon, something else to lay hold upon. It is a sad thing to see great nations of mankind surrendered to utter unbelief, but it has often proven the preparation for their accepting a true and mighty and blessed faith. I think one can see, in the marvelous changes which are going on in Japan, a

preparation for like effects there; and as Japan is, for the civilized world, the gateway into China, and our missionaries are already at work there and great changes are taking place there, so it is quite possible that even in one or two generations there will be a wide spread of Christianity in that wonderful nation of mankind. God grant that it may be so!

I think the same thing is going to happen in our own country. We have been living in a time of eclipse, so to speak, of late years, but I think another reaction will come. Some of us can remember that thirty or forty years ago there was almost no avowed infidelity in this country. There was not a publisher in New York, who had any respect for himself and any large hope of success, that would have had a book with one page of avowed unbelief in it on his shelves. How different it is now!

We have been passing, as I said, through a reaction. In the early part of this century our whole country was honeycombed with infidelity. It was ten times worse than it is to-day. But in 1825, 1830, 1840, 1850, there were widespread changes, revivals; and a great many men were brought into our churches who had not the root of the matter in them, and a lax discipline and a low state of religious living became, alas! too common, and we have been reaping the bitter fruits. Alas! how often it has happened that some man has become notorious in the newspapers as a defaulter or a criminal in some other way, and we have been compelled to read the added statement, that he was a member of such and such a church, was a Sunday-school superintendent, teacher, or what not. How often it has happened! This has been one of many causes—I cannot stop now to analyze and point out, but they can be analyzed and pointed out—of such widespread unbelief of late years. But it cannot last. There never was such activity in the Christian world; and if our earnest Christian people stand firm, if they practice in all directions that earnestness of Christian purpose, if they try to

maintain the truth of the Gospel and live up to it in their own lives, and lift up their prayer to God for His blessing, there will come another great sweeping reaction. It is as sure to come as there is logic in history or in human nature. It is as sure to come as there is truth in the promises of God's Word. Oh, may many of you live to see that day and rejoice at its coming!

The same thing is true in individual churches, that there are seasons of sowing and reaping. It has to be so. We sometimes say we do not believe in the revival idea; we think there ought to be revival in the church all the time. If you mean that we ought always to be seeking for spiritual fruits, always aiming at spiritual advancement, it is true. But if you mean that you expect that piety will go on with even current in the church, that there will be just as much sowing and reaping at any one time as at any other, then you will certainly be disappointed. That is not the law of human nature. That is not possible in the world. Periodicity pervades the universe. Periodicity controls the life of all individuals, shows itself in the operations of our minds. Periodicity necessarily appears in the spiritual sphere also. People have their ups and downs. They ought to strive against falling low. They ought not to be content with growing cold. They ought to seek to maintain good health of body all the while, but it will not be always equally good; and good health of mind and soul all the time, but it will not be always equally good. They ought to be seeking to reap a harvest of spiritual good among those around them all the while; but they will have seasons which are rather of sowing, and other seasons which will be rather of reaping. Oh! do you want to see a great season of harvest among your own congregation? And do you not know, brethren, as well as the preacher can tell you, what is necessary in order that you may see it? What are the conditions, the deepened spiritual life in your own individual souls, the stronger spiritual examples set forth in your lives, the more earnest

spirituality in your homes, the truer standard in your business and social relations to mankind, the more heart-felt prayer for God's blessing, and the more untiring and patient and persevering effort in season and out of season to bring others to seek their salvation?

III. *Spiritual work links the workers in unity.* "Herein is that saying true," said Jesus; "one soweth and another reapeth. Other men have labored, and ye are entered into their labors." The prophets, centuries before, had been preparing for that day, and the forerunner had been preparing for that day and the labors of Jesus himself in his early ministry had been preparing the way, and now the disciples could look round them upon fields where from the sowing of others there were opportunities for them to reap. "Other men have labored, and ye are entered into their labors. One soweth and another reapeth." That is the law everywhere: it is true of all the higher work of humanity—one soweth and another reapeth; and our labors link us into unity. It is true of human knowledge. How little has any one individual of mankind been able to find out but what the world had known before. Even the great minds that stand like mountain peaks as we look back over the history of human thought, when we come to look into it, do really but uplift the thought that is all around them; else they themselves could not have risen. It is true in practical inventions. We pride ourselves on the fact that ours is an age of such wonderful practical inventions; we sometimes persuade ourselves that we must be the most intelligent generation of mankind that ever lived, past all comparison; that no other race, no other century, has such wonderful things to boast of. How much of it do we owe to the men of the past? Every practical invention of to-day has been rendered possible by what seemed to us the feeble attainments of other centuries, by the patient investigation of the men who, in many cases, have passed away and been forgotten. We stand upon the shoulders of the past, and re-

joice in our possessions, and boast: and when we grow conceited and proud of it, we are like a little boy lifted by his father's supporting arms and standing on his father's shoulders, and clapping his hands above his father's head, and saying, in childish glee, "I am taller than papa!" A childish conclusion to be sure. We stand upon the shoulders of the past, and thereby we are lifted up in all the higher work of mankind; and we ought to be grateful to the past, and mindful of our duty to the future; for the time will come when men will look back upon our inventions, our slow travel, our wonderful ignorance of the power of physical forces and the adaptations of them to physical advancement, and smile at the childishness with which, in the fag end of the nineteenth century, we boasted of ourselves and our time.

And now it is not strange that this same thing should be true of spiritual work. When you undertake to do some good in a great city like this, you might sit down and say, "What can I do with all this mass of vice and sin?" But you do not have to work alone. You can associate yourselves with other workers, in a church, with various organizations of workers, and thereby reinforce your own exertions; you can feel that you are a working force, and you can feel that you are a part of a mighty force of workers, of your own name and other Christian names. Grace be with all them that love our Lord Jesus Christ in sincerity, and are trying to do good in His name! And it will cheer our hearts to remember that wide over the land and over the world are unnumbered millions of workers of the army to which we belong. They tell us that the International Sunday-School lessons which most of us study every Sunday, are actually studied now every Lord's day by at least ten millions of people, all studying on the same day the same portion of the Bible. That is but one fact to remind us that we are members of a great spiritual host, doing a great work in the world.

And not merely are there many co-

temporaries with whom we are linked in unity, but we are in unity with the past: other men have labored and we have entered into their labors. All the good that all the devout women and all the zealous men of past ages have been doing has come down to us, opening the way for us to do good. And not merely with the past, but we are linked with the laborers of the future. They may hear our names or they may hear them not. We may perish from all memory of mankind, but our work will not perish, for he that doeth the will of God abideth forever, and if we are engaged in His work we link ourselves to His permanency and His almightiness, and our work will go down to help the men who are to come after.

The same thing is true here, also, in the individual church: one soweth, and another reapeth. A pastor seldom gathers half as much fruit from the seed of his own sowing as he gathers from the seed that others have sown. And there will come some man here—God grant it may be soon, and wisely, and well—who will gather seed from the sowing of the venerable pastor so well and worthily beloved of years ago, seed from the sowing of the energetic pastor of recent years, and oh, my soul, he may gather some harvest, from the precious seed scattered in the brief fleeting interim even of this summer. We put all our work together. We sink our work in the one great common work. We scatter seed for God and for souls, and we leave it to God's own care and blessing. One soweth, and another reapeth.

My brethren, there is nothing like Christianity to individualize mankind. It was Christianity that taught us to appreciate the individuality of men: "Every man must give account of himself unto God." Men were no longer to lose themselves in the state, as classical antiquity taught them to do, but to stand out in their separate personality and individual responsibility and individual rights and duties. But at the same time much of what we can do that is best in the world we must do by close

connection and inter-action one with another. Let us rejoice to act through others. Priscilla and Aquila! what a power they were for early Christianity, when they took that eloquent young Alexandrian Apollos and taught him in private the way of God more perfectly! Priscilla, that devout woman, stood, in fact, before delighted assemblies in Corinth and spoke to them the perfect way of God through the eloquent man whom she had taught. And how often does the Sunday-school teacher, who labored long and, as the world might have thought, fruitlessly, with her little naughty boys and girls, become in future times a great power for good in the world through one or another of them. The teacher has to sink himself in his pupils; never mind if he sinks all out of the world's sight, provided he can make his mark upon them and prepare them for greater usefulness, and put into them some good spirit, and send them forth to do the work which to him personally is denied. Here lies the great power of Christian women. There is much they can do personally, with their own voice and their own action, but there is more they can do by that wondrous influence which men vainly strive to depict, that influence over son and brother and husband and friend whereby all the strength and power of the man is softened and guided and sobered and made wiser by the blessed influence of the woman. God be thanked that we can not only do good in our individual efforts, but we can do good through others! Let us cultivate this, let us delight in this that we can labor through others. Whenever your pastor may stand before the gathered assembly he can speak with more power because of you, if you do your duty to him and through him.

May I mention some of the ways in which we may help our pastor? I speak as one who sits at home for the most part, a common member of the church in the pew, toiling all the week, and unable often to preach on Sunday, and yet as one whose heart is all in sympathy with the pastor's heart, and per-

haps a little better able than common to sympathize with both sides. We can help him to draw a congregation. You know we always say, now-a-days, it is very important to get a man who can draw a congregation. And so it is, though it is very important to consider what he draws them there for, and what he does with them after he gets them there; and sometimes it does seem to me that it would be better for some people to remain not drawn than to be drawn merely to hear and to witness that which does them harm rather than good. But we do want a man who can draw a congregation; and we can help our pastor to draw a congregation, How? Well, by taking care that we are always drawn ourselves, by occupying our own place, sometimes when we do not feel like it, on Sunday evening; because it is our duty to our pastor, our duty to the congregation, and our duty to the world. And we can do something to bring others. I recall a story, that a few years after the war (which is the great chronological epoch in a large part of our country), at the White Sulphur Springs in Virginia was a venerable man at whom all the people looked with profound admiration, whose name was Robert E. Lee. He was a devout Episcopalian. One day a Presbyterian minister came to preach in the ball-room, according to custom, and he told me this story. He noticed that General Lee, who was a particular man about all the proprieties of life, came in late, and he thought it was rather strange. He learned afterwards that the General had waited until all the people who were likely to attend the service had entered the room, and then he walked very quietly around in the corridors and parlors, and out under the trees, and wherever he saw a man or two standing he would go up and say gently: "We are going to have divine service this morning in the ball-room: won't you come?" And they all went. To me it was very touching that that grand old man, whose name was known all over the world and before whom all the people wanted to bow, should so quietly go around, and

for a minister of another denomination also, and persuade them to go. And should not we take means to help our pastor to draw a congregation? And when he begins to preach, cannot we help him to preach? Demosthenes is reported to have said (and he ought to have known something about it), that eloquence lies as much in the ear as in the tongue. Everybody who can speak effectively knows that the power of speaking depends very largely upon the way it is heard, upon the sympathy which one succeeds in gaining from those he addresses. If I were asked what is the first thing in effective preaching, I should say, sympathy; and what is the second thing, I should say, sympathy; and what is the third thing, sympathy. We should give our pastor *sympathy* when he preaches. Pardon another instance. I remember to have preached years ago at a watering place in the Virginian Mountains at the dedication of a new church. The people were all strangers to each other, and as we went away my friend said (who had a right to speak so familiarly), "I wonder, my dear fellow, that you could be animated at all to-day, for we are all strangers, and things were pretty cold, I thought." "Ah," but the preacher replied, "you did not see old brother Gwathmey, of Hanover, who sat there by the post. The first sentence of the sermon caught hold of him, and it kept shining out of his eyes and his face, and he and the preacher had a good time together, and we didn't care at all about the rest of you." Sometimes one good listener can make a good sermon; but ah, sometimes one listener who does not care much about the sermon can put the sermon all out of harmony. The soul of a man who can speak effectively is a very sensitive soul, easily repelled and chilled by what is unfavorable, and easily helped by the manifestation of simple and unpretentious sympathy.

How can we help our pastor? We can help him by talking about what he says; not talking about the performance and about the performer and all that, which, if it is appropriate anywhere, is surely

all inappropriate when we turn away from the solemn worship of God, and from listening to sermons intended to do us good—but talking about the thoughts that he has given us, recalling them some times to one who has heard them like ourselves, repeating them sometimes to some one who has not had the opportunity of hearing them. Thus may we multiply whatever good thoughts the preacher is able to present, and keep them alive in our own minds and the minds of our fellow-Christians. Will you pardon another illustration here, even if it be a personal one. Last year, in a city in Texas, I was told of the desire on the part of a lady for conversation, and when we met by arrangement she came in widow's weeds, with a little boy of ten or twelve years old, and wanted to tell this story: Her husband was once a student at the University of Virginia, when the person she was talking to was the chaplain there, more than twenty-five years ago. He was of a Presbyterian family from Alabama, and said he never got acquainted with the Chaplain, for the students were numerous, but that he heard the preaching a great deal, and in consequence of it, by God's blessing upon it, he was led to take hold as a Christian, and went home and joined the church of his parents. After the war he married this lady, and a few years ago he passed away. She said he was in the habit, before she knew him, she learned, of talking often in the family about things he used to hear the preacher say: the preacher's words had gotten to be household words in the family. And then when they were married he taught some of them to her, and was often repeating things he used to hear the preacher say. And since he died she has been teaching them to the little boy—the preacher's words. The heart of the preacher might well melt in his bosom at the story. To think that your poor words, which you yourself had wholly forgotten, which you could never have imagined had vitality enough for that, had been repeated among strangers, had been repeated by the young man to his mother, repeated by the

young widow to the child—your poor words, thus mighty because they were God's truth you were trying to speak and because you had humbly sought God's blessing. And through all the years it went on, and the man knew not, for more than a quarter of a century, of all that story. Ah, we never know when we are doing good. Sometimes when we think we are going to do great things, so far as can ever be ascertained, we do nothing, and sometimes when we think we have done nothing, by the blessing of God, some truth has been lodged in a mind here and there, to bear fruit for many days.

How can we help our pastor? We can furnish him illustrations. Mr. Spurgeon tells that he requests his teachers, and his wife, and various other friends to hunt up illustrations for him. He gets them, whenever they have come across anything in reading or in conversation, to write it down and let him have it, and whenever he sees a good opportunity he makes a point of it. We can all furnish our pastors with illustrations. In that very way, perhaps, we might give a preacher many things that would be useful to him, but in other ways we can all do so. Ah, when the preacher tells how it ought to be, if you can sometimes humbly testify, in the next meeting on Tuesday or Friday evening, how it has been in your experience, you are illustrating for the preacher. When the preacher tells what Christianity can do for people, if your life illustrates it for all around, there is a power that no speech can ever have. There remains a fourth law of spiritual work.

IV. Spiritual work has rich rewards: "And he that reapeth receiveth wages," saith Jesus, "and gathereth fruit unto life eternal." Spiritual work has rich rewards. It has the reward of success. It is not in vain to try to do good to the souls of men through the truth of God and seeking His grace. Sometimes you may feel as if you were standing at the foot of a precipice a thousand feet high and trying to spring to its summit, and were all powerless. Sometimes you

may feel as if you had flung your words against a stone wall and made no impression at all. Sometimes you may go away all ashamed of what you have said in public or in private. But there was never a word spoken that uttered God's truth and sought God's blessing, that was spoken in vain. Somehow it does good to somebody, it does good at some time or other; it shall be known in earth or in heaven that it did do good. Comfort your hearts with these words: It is not in vain to try to do good. You may say, "I have not the lips of the eloquent, the tongue of the learned, how can I talk?" There is many a minister who is eloquent and has preached to gathered congregations, who could tell you that he knows of many more instances in which his private words have been blest to individuals than he knows of such instances in public. I knew of a girl who had been so afflicted that she could not leave her couch for years, who had to be lifted constantly—poor, helpless creature—and who would talk to those who came into her room about her joy in God, and would persuade them to seek the consolations of the Gospel, and many were benefited and would bring their friends to her, and after a while they brought them from adjoining counties that she, the poor, helpless girl might influence them; and at length she began to write letters to people far away, and that girl's sick bed became a centre of blessing to people throughout a whole region. We talk about doing nothing in the world. Ah, if our hearts were in it! we do not know what we can do. That tiger in the cage has been there since he was a baby tiger, and does not know that he could burst those bars if he were but to exert his strength. Oh, the untried strength in all our churches, and the good that the people could do if we would only try, and keep trying, and pray for God's blessing. My friends, you cannot save your soul as a solitary, and you ought not to dare to try to go alone into the paradise of God. We shall best promote our own piety when we are trying to save others. We shall

be most helpful to ourselves when we are most helpful to those around us. Many of you know that; many of you have found it so; and all of you may find it so, again and again, with repetitions that shall pass all human telling. "For he that watereth shall be watered also again," and rewarded in the Lord of the harvest's commendation and welcome. Ah, He will know which was the sowing and which was the reaping. The world may not know; *we* may never hear; but *He* will know which was the sowing and which was the reaping, and who tried to do good and thought he had not done it, and who was sad and bowed down with the thought of being utterly unable to be useful, and yet *was* useful. He will know, He will reward even the desire of the heart, which there was no opportunity to carry out. He will reward the emotion that trembled on the lip and could find no utterance. He will reward David for wanting to build the temple as well as Solomon for building it. He will reward all that we do, and all that we try to do, and all that we wish to do. Oh, my God, He will be your reward and mine, forever and forever.

THE LOVE WHICH PASSETH KNOWLEDGE.

By HENRY J. VAN DYKE, D.D., BROOKLYN.
And to know the love of Christ which passeth knowledge.—Eph. iii: 19.

How can we know that which passeth knowledge? The seeming contradiction will disappear if we bear in mind the distinction between an *experimental* and a *comprehensive* knowledge. We know by experience many things which we cannot understand. The traveler in desert lands has an experimental knowledge of the spring at which he slakes his thirst. He sees it sparkling in the light, hears its sweet murmur, feels its refreshment in every pulse; and yet he does not comprehend the origin, nor the composition, nor the results of that living water. He cannot trace it to its secret source, nor follow its ministrations of life and beauty, nor

sum up the blessings which a single drop of it confers upon the earth.

We all have an experimental knowledge of the sun. We see him coming like a bridegroom out of his chamber, and rejoicing as a strong man to run a race; we feel his genial influences, and admire the beauty of his beams, and enter fully into the proverb, "light is sweet and a pleasant thing it is to behold the sun." But who of us comprehends the sun? Who can grasp his magnificent distance, or explain the process by which he paints flower and leaf and dewdrop, or survey the vast expanse over which he sheds light and life and joy? Even so it is with the love of Christ; though it shines down upon us like the sun, delighting the eye and rejoicing the heart, and flows out to us like a fountain of living water, full and free and everlasting; of which whosoever will may drink; though we have *felt* and *tasted* it, and witnessed its effects in others, and anticipated some of its eternal results, still the love of Christ passeth knowledge. We can never fathom its infinite depths, nor measure the mighty distance through which it beams down upon us, nor survey the benefits it shall scatter forever through the universe. We can never fully comprehend that love in its smallest and simplest manifestations. As one drop of water or one ray of light has mysteries which no analysis can solve, and beauties which no pencil can portray, so Christ's love, in the smallest ray that falls upon our dim eye, or the smallest drop that moistens our dry lips passes the comprehension of men and angels. The things which reveal it to us most clearly are the clearest proofs of its mysteries; and the highest attainment of knowledge in regard to it is the full conviction that it passeth knowledge.

This will be apparent if we consider the love of Christ in the three points of view from which it is revealed to us in the Scriptures.

- (1) Its origin. (2) Its manifestations.
- (3) Its results.

I. *As to its origin*, it should be remem-

bered that the love of Christ is not a human, but a divine affection; it is the love of *God* which is His *nature* (since *God is love*), appropriating and assimilating to itself all pure human affection in the person of Jesus of Nazareth. The love of Christ did not flow from—it produced the incarnation and the crucifixion. God so loved the world that He gave His only-begotten Son, and the only-begotten Son so loved the world that He gave Himself for it. The love of Christ is not an official attribute belonging to His person and work as our Redeemer; it belongs to the substance and the glory of the divine nature in which the Trinity are one. Its outgoings were from eternity. The human soul and body and the earthly life of Christ are but the foreordained means of its last and highest expression. The scheme of redemption is not an afterthought in the divine mind, designed to patch up defects in the plan of creation; it is the original and comprehensive conception. It is not only true, "God in the gospel of His Son has all His mightiest works outdone," but it is a still more profound and glorious truth that all His mightiest works, aside from the gospel salvation, were but *preparatory* to it. The Lamb was slain in the divine purpose before the foundation of the world; and the world was created that He might be actually slain upon it. He hath "created all things by Jesus Christ to the intent that now unto principalities and powers in heavenly places might be made known by the Church the manifold wisdom of God." What Milton says of light is just as true of love, since God is both:

"Before the sun,

Before the heavens Thou wast; and at the voice
Of God, as with a mantle, didst invest
The rising world of waters, dark and deep—
Won from the void and formless infinite."

It is a precious thought that this eternal love of Christ was not a mere capacity, but an actual exercise, and as such it must have been individual and specific in its objects. If we love Him it is because He first loved us; and in the exercise of that love the Father not only gave the only-begotten Son

for us, but gave us to the Son as the reward of His faithfulness and death. How touching are the words of the Good Shepherd: "Therefore doth my Father love me, because I lay down my life for the sheep." And again in the intercessory prayer which He offers with His foot on the threshold of the Holy of Holies, and His face turned lovingly back upon us, "I pray not for the world, but for them which thou hast given me. And the glory which thou gavest me have I given them; that the world may know that thou hast sent me, and hast loved them as thou hast loved me." This divine love—identifying us from eternity in the Father's estimation with the only-begotten Son, and flowing out to us in promise and prophecy, until, in the fulness of time, it was incarnated in the person of Him who was made of a woman—made under the law, that we might receive the adoption of sons—is a mystery as profound as the divine nature. Why it should be manifested to fallen men rather than to fallen angels; why it should embrace one sinner of the human race rather than another; are questions we cannot answer. Some will not believe because they cannot answer. But this is at least one reason why I receive and rejoice in the doctrines of Sovereign grace. It shows that the love of Christ is godlike; incomprehensible as His deity: it passeth knowledge.

II. Passing from the origin of the love of Christ, let us consider its *manifestations*. The strength of any affection among men is best estimated by the sacrifices it makes in behalf of the beloved object. And hereby perceive we the love of Christ. The history of redemption is a history of condescension and self-sacrifice. Passing by the long ages of prophecy and preparation let us come to the fulness of time when the eternal Son of God was made lower than the angels for the suffering of death. The manifestation of God in the flesh in the person of Christ is the most stupendous event in the history of the universe. The creation and de-

struction of worlds is as nothing in comparison with it. If the sun should be transformed into a glow-worm, if Gabriel should descend from heaven in the shape of a toad, we could comprehend the height and depth of that condescension; for the distance between the highest and the lowest creature may be measured. But where is the line with which to fathom the gulf between the divine nature and human flesh? Who can tell how far it is from the manger in Bethlehem to the glory and power of God's throne in heaven? When the everlasting Father became a little child and lay in that manger wrapped in swaddling-clothes, angels were filled with admiring wonder. They shouted, "Glory to God in the highest!" Not only in the highest heavens and among the highest ranks of the angelic host, but in the highest strains that earth or heaven can raise. They sang for victory when the rebel angels were defeated in their attempt against the throne and monarchy of God; they sang for joy when this earth was rounded into beauty and hung up among the morning stars. But their highest anthem of glory was reserved for the Nativity of Christ. Nor have they ceased to admire this wonderful event.

Men may devote themselves exclusively to the science which explores the secrets of nature; but angels bend over to look into the mysteries of redemption. And this is the great mystery of redemption—God manifest in the flesh. This is the marvel that neither man nor angel can explain, that the divine compassion should be poured out in human tears, and the divine love be identified with the affections of the human heart. He emptied Himself of His glory. He took on Him the form of a servant. He made Himself of no reputation; and He came down to this low estate, not to enjoy life's pleasures and honors; but being found in fashion as a man, He still further humbled Himself even to the death of the cross. All His life He was a man of sorrows. His face was furrowed with tears. He groaned in spirit. In a world He had created He

sat weary upon a well-side and begged for a drink of water from a sinful woman, and was refused. His heart was burdened with privation, and pierced with treachery. And then, despised and rejected of men, and forsaken for a time of God, He hung on the cross, and died in agony and ignominy. O, who can tell what Christ endured! who can interpret the bloody sweat in the garden; the forsaken cry upon Calvary! Some of us have meditated on His sufferings long and intently. At every new contemplation we seem to attain a more profound sense of their greatness. The scene becomes more and more vivid before us. Sometimes, when faith is strong and imagination is clear, we can see Him stretched out upon the cross, and at every blow of the hammer the iron enters our soul. We can see them lifting up the cross and thrusting it rudely into its socket; while every nerve and muscle is strained to its utmost and the blood streams from those ragged wounds. We notice the cruel indifference on the face of those stony-hearted soldiers, and hear the taunts of the maddened multitude as they howl like wolves and demons around that patient Sufferer. We witness the dumb agony of the mother who bore Him, as with bloodshot eyes she looks up to the cross, a sword piercing through her own soul also. O, it was a cruel death to which they subjected that meek and sensitive Man of Sorrows, who all His life went about doing good! The sun in the midday heavens hid his face from the contemplation of the horrid scene. Even now, as we look back upon it from the distance of 1800 years, it sometimes seems to us that the salvation of such a world as this was not worth such a sacrifice as that. It passeth our knowledge why that holy Lamb of God should be crowned with thorns and mocked and scourged and spit upon, and have His precious blood trampled under unhallowed feet, in order to save sinful men.

And yet, when our conceptions of the cross are most vivid, and our heart melts most at its contemplation, we

know that we understand comparatively nothing of Christ's sufferings. There is something behind the thorns, the nails and the spear—something which painting cannot portray, nor language describe, nor heart conceive. Who knoweth the power of God's anger? Whose mind can grasp the everlasting punishment divine justice inflicts on sin? There is not a being in the wide universe that knows it except God Himself. They who, like the rich man in the parable, lift up their eyes in hell, being in torment, do not comprehend it. It is always the wrath to come. Beyond the present there is ever an unfathomable woe that passeth knowledge. Now this unfathomable wrath of God against sin came upon Jesus Christ as our surety and representative, as He sweat blood in the garden, and cried out in the agony of forsaken grief on the cross. If the Scriptures teach anything clearly they teach this. God laid on Him the iniquity of us all. It pleased the Lord to bruise Him and put Him to shame. God made His soul a sacrifice for sin, and laid on Him the chastisement of our peace, and forsook Him for a season in the darkest hour of His suffering. We do not pretend to explain the mystery. We only assert the fact. Yes, believer in Christ, your sins were laid on Him; He bore your burden of guilt; your sorrows were pressed into the cup which He drained to its dregs. Those blessed lips, which had never been tainted by one sinful word, tasted death—temporal and spiritual death—for you. That heart, in which no unholy passion had ever nestled, was broken and crushed for you. Oh! when you think of His humiliation and suffering, does not your very inability to comprehend them show you that the love of Christ passeth knowledge? Bring out from the history of the world, and from the records of the household, the most illustrious examples of self-sacrificing devotion. How they all fade before the love of Christ! I can understand David's love for Jonathan, begun in congenial tastes, fostered by mutual

acts of kindness, passing the love of woman; but no such congeniality or reciprocity produced or cultivated the love of Christ. I can understand the love of Jacob for Rachel, and why for her he should endure the summer's heat and the winter's cold; but why Christ should endure the scorn of the world and the wrath of God for those in whom His pure eyes could see no beauty, is a question on which the experience of human lovers can throw no light. I can understand the love of David when he went up into the chamber over the gate weeping and saying in broken accents, "Oh, Absalom, my son, my son, would God I had died for thee!" When our own flesh and blood are cold and the lips we have kissed with parental fondness are silent, self is forgotten in the overwhelming grief. But this does not explain the love that is commended to us in that, while we were yet sinners, Christ died for the ungodly. I can understand something of the devotion of that heart which loved me before I was born, which cherished my helpless infancy in its bosom, watched and wept and prayed over my youth, and rejoiced over the consecration of my manhood to God, and blessed me with its expiring breath. Deep and long-suffering and holy as it is, I can understand something of a mother's love. But, O, the love that travailed for me in the birth-pangs of the cross, that wooed and waited for me in years of ingratitude and sin; that put this blessed doctrine of salvation into my heart and upon my lips—this is a love that is higher than heaven and deeper than hell; it passeth knowledge.

III. The same conclusion will be reached if we consider what may be known of the results of Christ's love. We estimate the character and depth of a fountain by the streams which flow from it. If we knew that a certain spring would continue to pour out copious waters and to bestow life and blessedness upon an innumerable multitude forever, we would feel sure that the source of that spring is incomprehen-

sibly great: and so we know the love of Christ passeth knowledge, because it is the source of all the glory and blessedness of heaven.

1. It is the source of His own infinite happiness. What are the joys set before Him for which He endured the cross and despised the shame? What was that fruit of the travail of His soul which He saw and was satisfied? It was His right to bring home many sinners to glory; it was the privilege of sharing His throne with those for whose sake He endured the cross. When one sinner repents there is joy in the presence of the angels of God. It is the Good Shepherd who says, "Rejoice with me, for I have found the sheep which was lost." And so Christ's own blessedness flows from the exercise of His redeeming love.

2. Moreover, that love is the fountain of the blessedness of all the saints. Who can estimate that blessedness? Take in imagination a single soul and start it on its high career of eternal life. In the light of God it will grow forever. Knowledge will become more clear and comprehensive, affection more deep and tender; every virtue that assimilates man to God will expand and strengthen until that soul attains an exaltation, compared with which the earthly character of the holiest apostle is but a drop to the ocean. Expand this conception so as to embrace an innumerable multitude of such souls—more than the stars in heaven or the sand of the seashore—myriads upon myriads of ransomed ones, all going up the gradations of knowledge and joy and blessedness, changed from glory into glory by the Spirit of the Lord. Can you comprehend the infinite prospect? No, it passeth knowledge.

3. Moreover, the blessedness of the saints is only one effect of the love of Christ. We believe that the influence of His mediation is not restricted to this little world. The angels are not redeemed by Him, but they are confirmed by Him in their estate of holiness. The blood of the Gospel passover is sprinkled on the door-posts of heaven, and

never more can sin enter there to cast down any of that glorious host to perdition. "God hath gathered together in Christ all things in heaven and earth, and by him *all things consist.*" He is the great magnet of the skies. The exhibition of His love in the manger and on the cross, and the glory that has followed His sufferings charm and fix the heart of the whole heavenly host. They listen with delight to the song of salvation, and, as the Bride, the Lamb's wife, sits down with Him on His throne, these children of the bride-chamber rejoice with exceeding great joy.

Now, therefore, as the blessedness of Christ and of all ransomed souls, and of all holy angels exceeds our comprehension, even so the love of Christ, from which that blessedness flows, as water from a fountain, or as light from the sun, passeth knowledge. Its goings forth were from eternity. It gleamed upon the world like the dayspring at Bethlehem; it shone with noontday splendor on Calvary; it will shine with a brightness above the sun after all the lights of the firmament are quenched. Here in this world we catch its brightness and taste its sweetness. It comes to us in the joy of pardoned sin, in the grace that comforts us according to our day; in the hope of heaven that gilds the darkness of the tomb. But in heaven it will minister to us more and more abundantly forever. There we shall breathe an atmosphere of love, and drink at the living fountain of love, and rejoice in the eternal sunlight of love, and see all divine and human perfections bound together and blended in the harmonies of love. And when for myriads of ages our growing capacities have been filled with this fulness of God, we shall still confess with adoring wonder that "the love of Christ passeth knowledge."

Will this, indeed, be the experience of us all? Why should it not be? Oh, how unutterably sad is the thought that any of us will be excluded from it! and especially so when we remember that the love of Christ is not only infinite in itself, but unlimited in its in-

vitations and offers. Weary and heavy-laden souls, Christ speaks to you as He did to the multitudes who thronged about Him to hear His gracious words, saying, "Come unto me and I will give you rest." And the invitations of His love are repeated and urged home upon your hearts by ten thousand voices in earth and in heaven. For "the Spirit and the Bride say Come, and let him that heareth say Come, and whosoever will let him come."

To sin against the divine authority is bad enough, but to despise the importunities of love divine is unspeakably worse. (Heb. x: 28.) "He that despised the law of Moses died without mercy under two or three witnesses; of how much sorer punishment shall he be thought worthy who hath trodden under foot the Son of God?"

To perish under the shadow of the Cross; to go down to death passing by the gate of life; to inherit forever wrath and hatred and bitterness, because we have neglected and despised the importunities and tender appeals of love divine; to be filled eternally with the society and surroundings of the devil and his angels, because we have refused "the fulness of God"—this is a perdition which passes our comprehension, and from the experience of which may God deliver us!

OF UNCERTAINTY AND PARTIAL KNOWLEDGE.

BY LEONARD WOOLSEY BACON, IN THE WOODLAND CHURCH, PHILADELPHIA.

We know in part, and we prophesy in part.—1 Cor. xiii.: 9.

Here is enunciated one of the most uncongenial, unwelcome facts of human nature and human life, yet one of the most undeniable—a fact of which the mind is intolerant just in proportion to its own vitality and dignity, struggling against it, vainly, indeed, but ever struggling—a fact which becomes tolerable to great and noble minds only as they rise to the height of hope at which they foresee the par-

tial done away and that which is perfect come.

This fact is the condition of uncertainty, or imperfect knowledge, which is the unvarying, inexorable condition of our living in this world. It is in the nature of a wholly vigorous and healthy intellect not to be contented with this condition. Abraham Lincoln, describing his first beginnings in self-education to a friend of mine (Prof. John P. Gulliver, of Andover), said: "I never was contented, when I got an idea, until I could bound it north, and bound it east, and bound it south, and bound it west." There was a sign of mental health and vigor—a sure augury of growth and greatness. On the other hand, we do sometimes see a man settled down into an apparently comfortable contentment with not knowing anything confidently and clearly, even making it a point of pride to suggest doubts of his own on matters on which other people are well convinced, and to hold in abeyance questions which ordinary minds find to be satisfactorily settled. The fact that an ordinary mind is satisfied is a reason, or rather is a motive, with him for being in doubt and staying in doubt, for he is not an ordinary mind, but an extraordinary one; and this cool, *nil admirari* temper, never quite convinced about anything, and not in the least caring to be convinced, but quite satisfied with seeing two sides and never striking a balance between them, seems to him like the mark of a superior person. He is not at all aware that it is the symptom of a fatally diseased intellect, which has lost its appetite for knowing, and is likely, soon or late, to die of atrophy.

And now is not this a strange misfit in the economy of creation—a failure of adaptation between the course of outward nature and the mind of man—that the thing which the mind instinctively craves for itself is the one thing which, by its own nature and the nature of the world, it cannot have—full, definite, precise knowledge of things, and especially of the things which most concern itself? For this is not the

observation of Paul alone, that we know only in part and see but dimly as in a mirror; it is the confession of that great man who, above all names of men, is the apostle and high priest of positive knowledge—I mean, of course, Auguste Comte, the founder of the Positive Philosophy. His classification of the sciences* depends on this general principle, that the nearer a department of study comes to the concerns of humanity the more removed it is from the possibility of precise and complete knowledge. We can understand the mechanism of the solar system exactly, but the nervous system is too much for us. The chemistry of the rocks belongs in the simple rudiments of the science; the chemistry of vegetable life is more complicated, and as we advance to the chemistry of higher organic forms, approaching humanity, it becomes tangled in a complexity that quite baffles us. We can explain, down to the last infinitesimal, the perturbations of the planetary motions, but can not be sure about a disorder of the circulation or the digestion. And when we come to moral and social science we are further from completeness and definiteness. The elements are definite enough, but the complication of them is such as to defeat all our pretension to exact science in these studies of humanity. And why can it be that the world should be so constructed as if purposely to defeat the full and exact knowledge of man on the points that most concern him, and then that man should be made and placed in it with a nature that cannot be content with anything less? The fishes that are to swim in the gloom of sunless caverns are mercifully born without eyes. And ought man to be placed in this twilight world, where things are to be seen in part and as if dimly in a mirror, and yet equipped with faculties which ache with an unsatisfied craving unless they can be filled with exact and perfect knowledge?

This is a good and instructive question to put to ourselves, even though

* See *Cours de Philosophie Positive*, tom. I, pp. 96, 101, 102.

we may not know how to answer it. For I do not call it an answer to one perplexed question to bring other questions equally perplexed and set beside it in a class—to say, for instance, that this mystery of our condition of uncertainty or partial knowledge was no darker than the mystery of our condition of subjection to pain or to death, which are just as unnatural to us. But the whole series of these dark things, the unsolved perplexity of which is the theme of the discussions in the book of Job, is illuminated to our minds when we see them in the light of that thought, so easy to us, so far from the apprehension of Job and his friends, that we are here in training for a greater life, and that the very limitations that seem only to mar and hinder us of the very end of living are a discipline for higher ends. Taking this thought in all its largeness, lo, even the night is light about us! We begin at once to see that even ignorance, uncertainty and doubt, when imposed upon us by the manifest intent of God, may be more instructive to us, more upbuilding in that which we chiefly need, than present knowledge.

1. It is a discipline to *diligence*, this enforced, inevitable condition of uncertainty and partial knowledge. God is a most wise teacher, and in the training of His children He uses the same principles of teaching which we use in the training of our children. We put upon them the requirement and the necessity of knowing, and then we give them, not the knowledge that they seek, but the key of that knowledge; that and more beside. The act of teaching does not consist any more in imparting knowledge than it does in withholding it, in raising questions and giving no answer, but only pointing out the direction in which answers may be sought, in grammars and dictionaries, in maps, in computations, in laboratory practice. Doubtless the teacher has something to do in the way of directly imparting knowledge, but his greater function, after all, is in wisely keeping it back until it is fairly won

from him by the scholar's own effort. This is the sort of teaching that yields fruit after its kind, having its seed within itself. This is the sort of schooling that makes scholarship; the other sort, that answers all questions off-hand, never does more than to produce "persons of general information;" and a "person of general information" is a poor sort of counterfeit imitation of a scholar.

Now this wisest, highest, most skillful of human teaching is after the pattern of God's teaching, who teaches without telling; who sets alluring objects of knowledge almost within sight and within reach; who sets ajar the doors of science at the right hand and the left, as if to entice us in; who writes up all around us the invitations, "Ask and ye shall receive," "Seek and ye shall find," "Knock and it shall be opened." And the promise is never belied. No faithful seeker does seek in vain. Perhaps the thing he finds is somewhat other than he sought; many a time it has been incomparably greater than he sought, as Saul went seeking the straying asses and found a kingdom. One of the pathetic chapters in human history is the history of false science, how men sought by so-called alchemy for impossible and fantastic things—for the philosopher's stone, for the elixir of life, for the universal solvent—and found them not, but found marvelous things without number in the quest for them, and by and by found themselves at the wonderful and splendid portals of the great treasure-house of modern chemistry; how geography busied herself exploring unknown seas for a new route to Cipango and Cathay, and lo! a new continent was given as her reward; how astrology adventured out vaguely among the stars, seeking she knew not what and listening for some unknown music of the spheres, and became transfigured into astronomy, entering into the very secret place of the Creator and hearing the heavens declare the glory of God. So it is given to them that ask "full measure, pressed down and running

over," "exceeding abundantly above all they had asked or thought." But ever with what is given is something yet reserved. Each new discovery discloses new questions yet to be answered. The splendid strain of each new revelation ends with a suspended chord with which the ear cannot rest content—a dissonance of which we long to hear the resolution. So by this "illusiveness" of human knowledge, that knows only in part, and beyond the inelastic focus-distance of its vision sees so dimly and confusedly, does God discipline us continually to diligence of inquiry. For that which is true in the study of these material things is even more impressively true in the higher study of man, and duty, and God. There we are more constantly and more hopelessly confronted with perplexities that suggest no solution, which is God's way of bidding us ask and seek, as if He would say again, "Then shall ye know, if ye shall follow on to know." It is nothing against the wisdom of God's discipline to diligent inquiry if sometimes it fails through the folly of men who are subjected to it—those indolent and ignoble natures to whom the universe, with all its awful and inspiring problems, is nothing but a conundrum to be guessed at and then given up.

2. But our dim and partial knowledge is also for a discipline to *humility* and *patience*. And so good a discipline is it that they who have learned the most are commonly the humblest concerning their knowledge, for they have deepest consciousness how inadequate it is. They have so widened out the circle of their knowledge that they see all the larger circumference of the unknown that pens it in. And they have learned to be not only diligent in seeking for further knowledge, but patient in waiting for it; yes, patient when they strike against the confines of all possible knowledge, and make up the mind to hope for nothing more in that direction. For this is part of our discipline of ignorance, that running through the very midst of human life

in its most intimate, most practical concerns, is a line of questions concerning which the only progress that has been made towards answering them is this, That at last philosophy has achieved this victory over itself, that it has confessed its defeat and surrendered its effort—over one vast subject, or series of subjects, of inquiry writing up the words *No Thoroughfare*. Along the seam between will and motive, between foreknowledge and responsibility, between eternity and time, between spirit and matter, between the absolute and the conditioned, are ranged the antinomies over which the only wisdom is to despair and be patient. And that is the wisdom which after these six thousand years of discipline, theology and philosophy are only now, at last, for the last one hundred years, beginning to learn. You say that all these centuries and millenniums of philosophical and theological discussion have made no progress in solving these questions! Yes. But is it not immense progress to have learned to give them up, frankly and finally, as insoluble? And that is the progress that has been made in our century. To such good purpose has God used upon us His discipline to *humility* and *patience* as well as to *diligence*.

3. But, moreover, the limitation and uncertainty of our knowledge are a discipline to *charity* towards others whose knowledge is yet more narrowly limited than ours, or (more likely) whose limitations are on a different side from ours. We are vexed at their narrowness, and do not think what reason we give them or others to be vexed at ours. Probably we are none of us aware where it is that our knowledge is most limited and defective, is nearest akin to ignorance and error. Likely enough it is at the very point where we are most positive and think ourselves most clear and complete—our favorite dogma, our cherished partisan or sectarian tenet. We need, as a training in charity, to "look upon the things of others" as well as "upon our own things." That is a solemn word of Vinet, the

Swiss preacher: "The men of two hundred years hence will be looking back with astonishment on some monstrous error that was unconsciously held by the best Christians of the Nineteenth Century." A solemn word, and yet if anything is clearly taught us by the constant story of the past it is this very thing. And it is right that we should be reminded of it. But why? that we should cease to hold the truth or hold it with timorous or hesitating grasp? Nay! but that we should learn to hold the truth no longer in unrighteousness or in self-righteousness, but that we should hold the truth, and speak the truth, *in love*.

4. Will it be a hard saying to any if we add that our defect of knowledge is God's way of training us to *faith*? Surely we fall sometimes into a way of talking as if this were not so. We speak of a man of great faith, of clear and settled faith, meaning a learned, confident, definite theologian, who has surveyed and triangulated the whole field of sacred knowledge and "found out the Almighty to perfection." Eternity, Trinity, Atonement, all these are quite clear and definite to him. He has turned theology into a positive science. He acts on clear and unmistakable certainties. He is "a man of great faith." Nay, rather, he is a man, so far as this goes, of no faith at all. He has not the necessary antecedent condition of faith that should bring him to the feet of the great Teacher, that should lead him to lay his hand in the hand of the only Guide. He lacks the consciousness of ignorance and uncertainty. And you who, vexed by doubts, and uncertainties, and limitations on every hand, have been wont to say, "But for these I might believe, I would believe," learn now to speak in a happier and higher strain, and say, "In spite of these—no; *because* of these doubts, vaguenesses, misgivings, I must believe, I do believe; I commit myself to Him who is eternal wisdom, and love, and power. To whom can I go but to Him who hath the words of eternal life? Blessed be God, who

hath fenced up my way of knowledge and darkened my path, that so I might learn to feel for the leading of His hand and walk by faith, not by sight."

5. And now it cannot be needful to argue that this self-same thing, which through God hath wrought in us to diligence, to humility, to patience, to charity, to faith, is that which worketh in us to *hope* and to rejoice in the coming glory of God. It is not for always, this which is in part, even though it is expedient for us now. And it is the more expedient for us now, partly because it so manifestly is not meant to be, cannot be, must not be for always. It is "the bringing in of a better hope." It is the dimness which turns our mind toward the day-star and the coming dawn. O blessed limitations! O happy ignorance! O hunger and thirst unsatisfied, that are a continual promise of the coming time when I shall be filled! O clouds that curtain in my vision and take up my Lord out of my sight—ye are *bright* clouds! Thou impenetrable firmament, that hidest from me scenes of unutterable joy and fellowships of the blessed, arch above me still, and be not too quickly rolled away like a scroll! Be patient with me awhile, O grasping and soaring Theology, that art resolved to know all! leave me here a little in this valley, or on this humble plane of earth; and here let me learn to be diligent, and patient, and charitable towards men and trustful toward the only wise God my Savior. In this mood I can well afford to await, through my appointed days, that glorious time for which I am not yet prepared, but for which God is preparing me, when that which is perfect shall have come and these things which are in part shall be done away—when I shall see face to face and know even as I am known.

He brings his people into a wilderness that He may speak comfortably to them: He casts them into a fiery furnace, but it is that they may have more of His company.—T. BROOKS.

THE ABIDING TRANSGURATION.

By D. H. WHEELER, D.D., PRESIDENT OF ALLEGHENY COLLEGE.

We behold his glory.—John i : 13.

THE use of the text is not precisely defined by the context; but the evangelist undoubtedly refers "to as many as received him," including himself, in that blessed company. The instruction for us in the text lies in the fact that over and above all other things, putting all other things into shadow, John and his brethren saw the glory of Jesus. It is the transfiguration with the tabernacles built and the disciples dwelling in them in the presence of their Master and the prophets. It is the permanent transfiguration. Every noble life is looked at in many lights; but chiefly there are two great contrasts of vision. In one view his life is presented as an imperfectly connected group of facts and events, of success and failure. The other view is of a life which is perfect unity, because it evolves from the dignity, elevation, and power of the inner nature. There were also two chief views of Jesus. One view presented the poorly-connected incidents of his career without any overflow of a central personality, or any of the aureoreal splendors of an unfolding dispensation. And there was that other view which John took, to which every act, incident, work, or sorrow of Jesus, lay in the glowing light of His sublime character and his heavenly vision. Those who saw Jesus only in the first view, did not believe on Him, for they did not behold His glory. The evangelist believed on him, because always, in every vicissitude, he beheld His glory. He saw the grandeur of His character, the divinity of His work, the magnificence of His spiritual kingdom.

Look briefly at what others saw in Jesus of Nazareth. There were those who saw only a miserable and ill-reputed village; and they exclaimed, "Can any good thing come out of Nazareth?" There were others who saw only the family in which Jesus was born, and they derisively asked, "Is not this Joseph the carpenter's son? Still others saw only a man under the ban of

authority and waived Him aside by asking, "Have any of the rulers believed on him?" And there were those who, after a sort, championed Him, but the Master knew that they followed Him "because of the loaves and fishes." And a great multitude in a moment of patriotic exultation cried, "Hosanna," seeing in Him the dawn of a new national triumph. There were multitudes who saw Jesus in a variety of circumstances, which disclosed both His wisdom and His power, and who said, "Never man spake like this man," and reasoned, "God must be with Him." And yet few of these saw His glory. He was wise; He was powerful; He was good. Still their vision did not sweep that horizon which John saw, nor those wide-embracing heavens which were full of Christ's glory. They said "Rabbi;" they said "Good Master;" they said "Lord, Lord;" they "began to make excuse" when He laid a duty upon them; they forgot soon when He disclosed to them eternal life. Others yet more blind saw Him in the supreme moment of His life and mockingly cried, "He saved others, himself he cannot save." The Gospel story is full of proofs that men with as rich opportunities as could be desired saw and heard Jesus, and did not behold His glory.

The Evangelist, on the other hand, did most clearly see a majesty and divinity in his Master which were not seen by others. This Gospel of his has come down to us because it is the biography of the Son of God; because the person whose history it describes, in the plainest and simplest words that were ever used to tell the incidents of a great life, is a sublime history, full of an infinite energy, lifted above all its petty details, affluent in power, and beauty and harmony, by the glory in which it stood revealed to the Evangelist. Were it not for the Spirit which resides in these lines, without the heavenly elevation on which Jesus always walks, without the great divine heart whose rhythmic pulse makes its awe-inspiring melody, this Gospel would have soon perished from the memory of men.

"We beheld his glory," is the explanation of the immortality of the Evangelist and his work, of the changes which this story has wrought in the mind and heart and life of humanity, of the perpetuation of Christian doctrine, and the ever buoyant hope of the Christian world. The Gospel was written in the light of this glory. It is a record in which human sorrows walk, through which there runs the common streams of human motives, in which the world wears its every-day garments; and yet over all the story there is the weird and superhuman sense of things which transcends all petty experience, of a character which is above even the highest levels of humanity (though it is enriched with the sweetest and purest humanity), of a divine energy, being and majesty. It is the divine glory shining on all these scenes from Bethlehem to Joseph's tomb which gives the pages of John their exhaustless interest, their immortal charm.

II. This vision of the divine glory in Jesus is at the centre of all true Christian experience. It is not a matter of creeds, which can be conned and learned by rote, or of logical formulas which formally establish the divinity of Jesus, or of laboriously formed habits of reverencing Him as God, or of confessions and professions which are rooted and grounded in the soil of the intellect; but rather of a spiritual perception, of an inner vision, which beholds His glory. The man to whom this revelation of the glory of Jesus has come, is a changed man, a transformed man, a man who has been given power to become one of "the sons of God." This is not learned as other things are learned; it is not acquired as men acquire learning or even character; it is gained by an inner revelation of the divine majesty, condescension and eternity of the Redeemer—whoso has truly entered into life by Jesus, has come into the possession of a conception of Him whose breadth and power can be but feebly expressed in words. The Man of Nazareth is permanently transfigured before his eyes. And, as on the Mount

of Transfiguration the disciples for some moments beheld Christ somewhat as He really is, so in this transfiguration of Christian experience Christ stands forever in his true dignity, clothed with an eternal effulgence which is poured out of Himself, not poured upon Him by sun or star or human fancy. The real Jesus can be seen only in His own light. He must transfigure Himself before our eyes before we can know Him as He is and behold his glory.

III. This vision of the glory of Jesus produced a lasting effect on the character of John, and it produces the same abiding atmosphere for all who have "power to become the sons of God." It is not one sight, as of the glory of a falling star, but a "steadfast beholding," whose effect is to transfigure the character of him who gazes. And so there runs through John's Gospel a tender devotion and faithful reverence; and they run alike through the heart life and outward life of all who have seen this blessed sight. There is not in John's story a touch which is out of harmony with the perfect divinity of his Master. The Gospel throughout reveals the loving tenderness and worship of its author. The vision has lifted him into pure air and given him the companionship of devout thoughts, and the joyous serenity of habitual prayer. So in every Christian life, this reverence of the Redeemer imparts dignity and elevation to character. An unlettered peasant becomes a prince in thought. John Bunyan, the tinker's son, rises up from the lowest places of vulgar existence through the power of this single culture, the worship of Jesus of Nazareth. Whole communities are attempered to a finer spirit by the presence among them, and the influence over them, of men of like passions with themselves, and like fortunes, who have seen the Lord. Bells of Christian churches, hymns of the Christian ages, swelling volumes of Christian literature, are witnesses that through transfigured lives the world has seen the glory of Jesus. It is impossible for the world to go back in one generation, or perhaps

in many, to those conceptions of Jesus which regard only the unglorified incidents of his life. "We beheld his glory." We have seen Him for ages with the robes of everlasting grace and energy about Him. The transfiguration abides. The tabernacles for which Peter longed are builded, and, in companionship with the disciples and prophets, "we all with open face behold the glory of the Lord."

ROYAL PREROGATIVES AND ROYAL GIVING.

BY REV. J. C. ALLEN, IN FIRST BAPTIST CHURCH, ELIZABETH, N. J.

And hast made us unto our God, kings and priests, and we shall reign on the earth.— Rev. v: 10.

This is the grand finale of the New Song before the throne. When the Lamb has taken the book, and the four-and-twenty elders prostrate themselves before Him, "they sing a new song, saying, thou art worthy," etc. The highest rank and honors known among men are thus used by the Holy Spirit to represent the dignity put upon the children of God. They are kings, not by virtue of any inherent worth in themselves, but because of their relation to Him who is "King of kings and Lord of lords." (Ex. xix: 6; Luke xxii. 29; I. Peter ii: 9; Heb. xii: 28.)

We shall best appreciate our position by considering

I. *Power.*—(a) Over himself. On the human side, absolute self-control. (b) Over others.

The Emperor Charles said of his "guaranty of safe conduct" to Luther, "Whatever has been promised must be fulfilled." 'Twas said like a king! 'Tis quoted to his praise! Now God has so arranged matters that all this, and more, finds place in the spiritual life of the Christian. His power is applied in three directions: (a) Selfward. One of the first blessings conferred by the Gospel is self-control. What the law cannot do in that it is weak through the flesh, God in the person of his Son does, and condemns sin in the flesh. Our kingship is not merely

prospective. We are here a "treasure unto the Lord," a "purchased possession" for the praise of His glory. We are to reign over that possession through Christ who reigns in us. (See Rom. v and viii.) We are to live like kings. (b) Manward. "Ye are a chosen generation, a royal priesthood . . . that ye should show forth the excellencies of him who called you out of darkness into his marvellous light." Christians are to show the excellencies of God in their own character, and in a broader, more general sense, by the influence of Christianity in the world. By this they do "reign on the earth." The most Christian nations are to-day the most powerful. (c) Godward. In military affairs an officer of rank is sent to treat with the commanding general of the foe. An ambassador from one court to another is of high rank. If not a noble, he is made one. Otherwise he would be unfit to treat with the government to which he is sent. By our relation to Christ we are raised to a rank where we may treat with Heaven. The Christian has power with God. The angel said to Jacob at Peniel, "As a prince hast thou power with God and with men and hast prevailed."

II. *Great possessions.* In England, besides the revenue of the public domain, the government gives a large annual stipend to the crown and to each member of the royal family. Victoria is said to receive in this way nearly \$2,000,000 per annum. King Solomon's yearly income must have been about \$20,000,000. It may be said that his case is an exception and therefore not a fair illustration of the Christian's condition. Christ's words are a sufficient answer. (Mat. vi: 28-33.) What is this but a recognition of God's fatherly relation, and that in Christ we are heirs of all things? (See Ps. 1:10-12.) Not according to every caprice of our fancy, but according to the wisdom of our Father. And this but faintly typifies the riches of our spiritual inheritance. O there is need for us to pray as Paul did, "That the God of our Lord Jesus Christ," etc. (Eph. i: 17-19.) And when

these honors, privileges and powers are offered unto all, as the free gift of the sovereign grace of God, who would not be a Christian? Does it pay to make this world your object? At the recent Loan Exhibition in aid of the Pedestal Fund there was shown a jewelled watch of exquisite workmanship and beauty, the property of the unfortunate Marie Antoinette. In sharp contrast was seen the towel on which she wrought her last embroidery in a darkened cell before being led out to execution, Verily "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." Who would not be a Christian?

III. *Administration.* Because of the power vested in a king and the means at his command, he has great opportunities and great responsibilities. His rank calls for dignity and courtly behavior, his power for justice, his opportunities for wisdom and energy, his responsibilities for faithfulness. He is the executive for the nation. Through him the kingdom moves to profit or to loss. The whole question of royal right, duty and responsibility may be summed up in one word, administration. And this word, with its sublime right of meaning, applies with full force to the Christian. In a high and kingly sense, and in a sacred, priestly sense, he is administrator for the kingdom of God in this world. The Scriptures teach this. The privilege and the responsibility at once are ours. Accepting the rank of kings we are to prove ourselves kingly. Not alone in private life and personal character, walking worthy of the vocation wherewith we are called, but in planning and administering the affairs of the kingdom we shall be "workers together with God," moved by His Spirit, inspired by His love, and show that we have not received His grace in vain. The whole kingdom as it relates to this world, whether at home or abroad, is under our care and will be cared for right roy-

ally. The dignity of the Church will be sustained by proper discipline, by willing support of its work without resort to questionable means, and by a prompt and generous filling its treasury for missionary purposes. True Christians are not only *royal lovers* but *royal givers*. It has been computed that the contributions of King David for building the Temple amounted to some \$90,000,000 and the gifts of the people for the same to about \$150,000,000. It is to be specially noted that these offerings were made "willingly and with a perfect heart." We need the same royal spirit, the same devotion to God's cause. From the distant borders of our Father's kingdom come sad tales of spiritual want and famine. Every year the heathen are perishing by thousands for want of the Bread of Life. Under the administration of various Missionary Societies several Relief Corps have been sent out. A noble work has been done, but it is not sufficient. There is bread enough and to spare, but there are not men enough to carry it to the perishing. Salvation is by faith in Jesus Christ, who is the "propitiation for our sins" and for the sins of the whole world. But "faith cometh by hearing, and hearing by the Word of God." But "how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

LIVING IN THE LOVE OF GOD.

By DEAN VAUGHAN, D.D., LONDON.

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

THE text has more in it than precept. "Keep yourselves in the love of God" presupposes that we are *in* it, presupposes the *love of God*, and its *envelopment of us within it*. "*The love of God*," meaning not our love of Him but His love of us, as St. John writes, "Herein is love; not that we loved God, but that he loved us," is the keynote of the Gospel. "God so loved the world that he gave his only begotten Son." You will say, Did it require a revelation to prove

to us the love of God? Was it not apparent in the fair earth and the sweet, fresh air, and the bright sky, the boundless prodigality of nature, and the reciprocal joyousness of being? With whatever drawbacks and subtractions in the shape of disease and calamity, of famine and pestilence, of sorrow and death, can any one question that there is an immense preponderance of good over evil, and that a just explanation of any such miseries traces them more or less directly to the intrusion and usurpation of sin?

It is not given to us to strike the balance with any certainty, either of feeling or fact, apart from revelation. Jude at least makes no such demand. A Christian writing to Christians, he can assume Christianity to be true; and that Christianity, which is, in other words, the Gospel of Jesus Christ, does reveal the love of God, declares it to be a world-wide and age-long love, and bids us to hold it fast against all appearances, in the certainty that it will explain itself and justify itself in its time. It says Christ died for all. "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Even he who turns away from that love, is yet the object of it. If he will have it, there it is; if he will not have it, still it is there. Mystery of mysteries—but let me rather say, truth of truths and revelation of revelations—we are not straitened in God, we are straitened only in ourselves!

Let us enter more deeply into the thought—we are *in* the love of God. It is a figure expressive of the way in which God's love is to us just like the garment, or the element, or the universe in which we live and move and have our being. Nothing less than this strength of figure will satisfy the inspired mind, the inspiring spirit, whose words are before us. We are *in* the love of God. I know not that I could add anything to the clearness or the vigor of the representation. I might speak to you of the way in which even a human affection—parental love,

for example—may be said to envelop and wrap round its object. Look at that infant's cradle. Mark the solicitude, the sleepless days and nights of watching of which that little babe is the one thought and the one toil—would it be any exaggeration to say that that little child is *in*, exists *in*, that mother's love?

We are now prepared to listen to the precept, "Keep yourselves in the love of God." First of all by "building up yourselves on your most holy faith." Jude had a strong sense of the definiteness of revelation. He exhorted at the opening of his letter that they "contend for the faith once for all delivered." And here again he bids those who would keep themselves in the love of God to do so by building up themselves upon the foundation of a revealed Christianity. The caution is important, and it is seasonable. There is a loose idea of the love of God prevalent among us which is altogether beside and apart from the Gospel. Such an idea is that of the man who teaches that live as you may, love will save; such an idea of the man who teaches that love asks no atonement and no mediation, rests upon a benevolence inseparable from creatorship, or else, perhaps, that love is altogether out of place in the relation between God and the creature, inasmuch as Divine justice is bound to acquit or condemn strictly upon a footing of merit and consequence. St. Jude bids us to keep ourselves *in* the love of God by a definite growth, and progress in the knowledge and practice of revealed truth.

There is another direction of great importance. "Keep yourselves *in* the love of God, *praying in the Holy Ghost*," The expression is peculiar. As there is a building upon the sand, so there is such a thing as praying into the air. St. Jude reminds us that only the Holy Spirit can either suggest or convey the acceptable petition. The Holy Spirit is the medium of communication between the praying man and the pray-hearing God. "O Thou that hearest prayer"

is the address; "the Spirit himself maketh intercession for us" is the confidence and the promise. To pray in the Holy Ghost is to pray in the strength and under the inspiration of Him who is one with Him to whom we pray. Is it possible to express more strongly the hopefulness and the reasonableness of praying? Oh, how deep and high, how strong and sure is the Christian doctrine of the Holy Ghost! Who shall shrink from it as too deep or too high when he understands that the Holy Spirit is God's presence on earth and in heaven, and to pray in the Holy Spirit here is to pray *into* the ear of God there?

Lastly, there is a thought of great beauty in the final clause of the sentence, "Keep yourselves in the love of God, looking," in the third place, "for the mercy of our Lord Jesus Christ unto eternal life;" as though St. Jude had said, "Cast not away your confidence, for it hath great recompense of reward." Jude loves—and who shall not love with him?—that word "mercy." "Mercy unto you, and peace, and love be multiplied," and on some "have mercy, making a difference;" and so here, once again, "looking for the mercy of our Lord Jesus Christ." Mercy, you know, is kindness to the undeserving, and in that point it rises higher even than grace. Grace is kindness to the non-deserving, to those who have no claim upon it, but yet who may be in themselves no unworthy recipients. But mercy implies demerit; it is kindness to the sinful, it is kindness to the lost. Now, this is what Christians have to look for even to the end. Never will they be claimants of right; always will they be supplicants of want. They would have it so. It would be no comfort to them to hear that ten years or a thousand years hence they will have earned their title to stand in an erect posture or with head covered before the great King. They know better. They are making new discoveries day by day, as of grace so of sin, as of good so of vice. Mercy they ask and mercy they look

for, only with a growing sureness and certainty that that mercy bought with blood is theirs. Eternal life fills the far horizon of the mercy of our Lord Jesus Christ—is its security and its safeguard. "Keep yourselves," therefore, "in the love of God." Let nothing tempt you across its threshold or its frontier, "If sinners entice thee, consent thou not." Say to them, "I will not sell my birthright, however far off in fruition, for a mess of pottage." If scoffers ask thee, "Where is the promise?" say to them, "It will surely come though it tarry. I wait for it." If doubts, many and subtle and powerful, assail thee within, quench them with the broad shield of faith, with the prospect of life, and the retrospect of Calvary. Above all, let the love of God so wrap thee round and round in its soft, warm embrace, that nothing shall tempt thee to discard or imperil it. "I am persuaded that neither life nor death, nor things present nor things to come, shall be able to separate me from the love of God which is in Christ Jesus my Lord."

MY CANDLE.

BY HENRY M. BOOTH, D.D., IN PRESBYTERIAN CHURCH, ENGLEWOOD, N. J.
 "For thou wilt light my candle."—Ps. xviii: 28.

A METAPHOR condenses truth. By the use of a single word thoughts are expressed which would otherwise require many sentences, and even chapters. When Jesus replied to the Pharisees, who warned him to beware of the enmity of Herod Antipas, he outlined the character of that wily, unscrupulous, tyrannical monarch by saying, "Go ye and tell that fox. (Luke xiii: 32.) The Psalmist, in speaking of Jehovah as "a sun and shield" (Ps. lxxxiv: 11) furnished material for a complete treatise on the nature and attributes of the Supreme Being; while the Apostle who wrote that "life is a vapor" (James iv: 14) exhibited the frailty and brevity of our mortal existence as clearly as if he had entered into an extended argument.

The analogies which interpret a metaphor must always be considered and announced. Especially is this important when these analogies are to be found in the inspired word of God. For the Holy Spirit in God's word has exercised so careful a supervision that the more delicate shades of meaning are often conveyed by the mere change of an expression. Thus by comparing Scripture with Scripture, we cannot fail to become acquainted with the mind of the Spirit.

To the question, naturally arising, What is "My candle"? an answer is given in Prov. xx: 27. This answer enables us to say that 1. "The spirit of man is the candle of the Lord." Man in his spiritual nature has been so formed that he can give light. He is capable of receiving inspiration. God can illuminate him. This is his peculiar distinction. No brute possesses this capacity, and no man is destitute of it. There is that in man, even in his lost and ruined state, which God can enlighten. The savages of the South Seas have received an unction from the Holy One; and the refined man of civilized life has become luminous, as the spirit of God has affected him.

Another question now meets us and another reply is found in God's word. For when we ask; how my candle receives light? We are directed

2. To Jesus Christ, who "is a light to lighten the Gentiles." (Luke ii: 32.) He possesses this power. From Him man receives light. No human spirit can enlighten itself; and no man can thus enlighten his fellow-man. Jesus Christ, the Mediator, gives light. He alone brings to earth a clear knowledge of God, and He alone finds a way to man's spirit with the fire of His personal love. When He is accepted, light is bestowed. This light may be dim and feeble at first, but soon it grows brighter, and presently it burns with a clear strong flame. No one can, therefore, realize the true glory of his spiritual life until Jesus Christ becomes his Light. Then he finds his ideal self

in the quickening of every power and in the enlightening of his entire soul. Thus we are led to raise one more question concerning "My candle," and to answer again in the language of Scripture, For if we inquire, what shall be done with my lighted candle? We are taught that

3. "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." (Matt. vi: 15.) The lighted candle has its appropriate place. Let it promptly find it. The Church is the candlestick. (Rev. i: 20.) The convert should not delay a public confession of his faith by uniting with the Church. Thus he will feel the restraint which resembles the grasp of the candlestick, and thus he will be able to exert an influence which otherwise he could not. In the Church, he is to remember that he is "to give light and to save life." His duty is plain—consistency is imperative. He can give light, even if he is confined to one place. The chamber of sickness is often illuminated by the sweet resignation of a Christian spirit, and that is light.

But if he is able, the convert must go out into the dark places of the earth that he may there witness for Christ. This is his life-work. It is for him to persuade his fellowmen to accept the enlightening influence of the Saviour, which is brought to us by the Holy Spirit. In this way the world is to be enlightened and God is to be glorified.

Thus the Psalmist's brief statement is indicative of (a) man's dignity, for man is able to receive the light of God; (b) of man's duty, for man should accept the proffered light in Jesus Christ; (c) of man's service, for man should let his light so shine that his good works will be apparent and God will thus be glorified.

Out of the dirt which you would sweep away from your doorstep, God brings the perfect flower. So out of our vile and sin-stained bodies, God can bring forth a character of immortal beauty.—Bishop H. W. WARREN.

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

JAN. 7.—NUMBERING OUR DAYS.—Ps. xc: 12; Jas. iv: 14.

THE brevity of life has ever been a theme of melancholy musing. Poetry has exhausted its imagery upon it; sages have moralized; preachers discoursed, and the Bible given forth its vivid and inspired pictures. And our own daily observation brings it home to every man with awful distinctness and certainty. *And still we do not realize it!* Practically, the momentous fact makes no impression upon the majority of mankind. They plan, they anticipate, they spend their precious years as if their hold on life were sure for all coming time. Standing on the threshold of a new year, burdened with all life's responsibilities, and knowing not what its issues shall be, can we find a more fitting theme to lead our thoughts in this first Prayer Meeting Service than the duty of *numbering our days*? We suggest for prayerful consideration,

1. The *FACT* that *life in itself, even at the longest, is very brief*. It is not fancy; it is not poetic fiction; it is not the moralist's sigh or the preacher's homily; but it is a stern, inevitable, tremendous *FACT*, and a fact which *applies without exception to every man*. Life at best is brief—a "span," a "vapor," a "shadow"—and it is gone—*forever gone!* Do we accept the fact and impress it on every thought and plan and pursuit, and on every hour and day of life?

2. The fact that life is *uncertain* as well as brief. We cannot *count* on its continuance; we know not what a day may bring forth. We may die "this year"—ah! to-morrow, to-day; this very night our soul may be required of us! And this is true of every human being, and true at every hour and moment of life. At any instant the breath may cease and the soul pass into eternity!

3. The fact that our *eternal state and interests* are absolutely dependent upon this brief probationary period. The Bible settles this point beyond a doubt. No probation after death. No work, no repentance, in the grave. "As the

tree falleth, so it lieth; as death leaves us, so judgment will find us." What we do for eternity—do to meet God in judgment—we must do in these brief, fleeting years. *We are shut up to this*. There is positively no way of escape from it. In these few brief, uncertain years, passing away so rapidly never to return, are wrapt up the eternal destinies of every soul of us. Ponder these thoughts!

A few pointed questions each one may appropriately put to his own heart and conscience:

1. How many years have I lived *already*, and to what purpose?
2. What is my *age to-day*, as God reckons years—in the light of eternity; in preparation for the future; in deeds, not years—deeds of love, charity, faith?
3. What *report* concerning me for the *last year* did the recording angel write down in the book of heaven?
4. What *definite plans* have I laid for the year 1885, if God shall spare my life?
5. Have I, in my thoughts and plans and disposition of the year, taken into account and given due weight to the fact of life's *brevity*, life's *uncertainty*, life's *momentous worth*?
6. If the sentence has gone forth respecting me, "This year thou shalt die," will it be *well* with my soul?

JAN. 14.—SURPRISES AT THE JUDGMENT DAY.—Matt. xxv: 31-46.

Doubtless there will be many and great surprises in that day "when the Son of man shall come in all his glory . . . and shall sit upon the throne of his glory; and before him shall be gathered all nations."

1. *Who* will be surprised on that awful day?

1. The *self-deceived*. There will be many such. The Bible declares it. Their religion was a sham, a counterfeit, and they knew it not. They called Christ "Lord, Lord," and professed His name before men, and lived and died

in the expectation of entering heaven. But they are repulsed at the gate of life. They put in their plea before the throne, but the fearful words of the Judge forever dashes their hopes: "Depart from me I never knew you."

2. The *hypocrite*. Strange that he should have expected to escape. But hypocrites (and there are many) do "flatter themselves in their own eyes." They have worn the mask here and deceived often their fellow-men, and made themselves believe a lie, that "they all might be damned;" and somehow they so impose upon their own credulity as to expect to pass in through the gate of life, to impose upon the heart-searching Judge. But they are challenged, their claims denied, the mask torn off, and their real character revealed to their own apprehension and to the gaze of an assembled universe.

3. The *Christian* will be surprised—none more so—when the full light of that day shines upon him, and the glory of the Son of man on the throne envelops him, and His welcome rings out on his ears, and he begins to take in the full meaning of a completed salvation.

4. The entire *mass of unconverted and overwhelmed sinners* in that day of wrath will be surprised beyond the power of tongue to express. As the great dividing line is run through that infinite multitude, "separating them one from another, as a shepherd divideth his sheep from the goats," infinite surprise, consternation, despair, will settle down on the countenance of each lost soul. The wicked will be greatly surprised that their wickedness, deception and hypocrisy have been so mercilessly exposed, and their sins so brought home to them, and the justice and necessity of their separation from the righteous, and their everlasting punishment set forth in colors so appalling. While the righteous will be as greatly surprised that sinners such as they are saved at all—saved in so wondrous a way—welcomed so cordially by the King of glory and the angels of light, and put in full possession of such crowns of splendor and mansions of glory.

II. What will be the *ground* of these surprises at the Judgment? There will be a great variety of reasons for surprise. 1. One will be as to *the line of separation*. It will fall where we do not expect. There will be multitudes among the saved that we had not expected to find there; and multitudes among the lost that we expected to see on the right side. O what separations of churches, of families, of circles! so different from what we anticipated! 2. Another will be as to the *basis* of approval or condemnation. It will not be personal merit or demerit, not professions, services, etc.; but character, in Christ or out of Him, faith or unbelief. 3. Another will be the *reason assigned by the Judge* as the ground of His decisions: "I was an hungered and ye gave me meat . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (vs. 34-40.) And He will repeat the same words to those on the left, and add, but "ye gave me no meat . . . Inasmuch as ye did it not to one of the least of these, ye did it not unto me. And these shall go away into everlasting punishment; but the righteous into life eternal." (vs. 41-46.)

JAN. 21.—THE PHILOSOPHY OF PRAYER.
—Heb. xi: 6.

Multitudes look upon the whole subject of prayer as fanaticism—as unreasonable; they have no faith in it and scout the idea that God troubles Himself with our affairs, or that any good comes out of prayer, But in this they are mistaken. Prayer is as philosophical as it is Scriptural. There is nothing arbitrary or forced in it.

1. *Prayer is the dictate of nature*. It is as truly the spontaneous language of the heart as it is the command of God. In all nations, and in every age and condition of the world, among civilized and savage, Christian and pagan, prayer to a being or beings above them is recognized and practiced. It is the impulse, the habit, of the child with reference to its parents. Conscious of our weakness, ignorance, dependence, the soul

of man instinctively looks upward—reaches out after a divine Power. The instinct, the inspiration of prayer, is inborn and universal.

2. Prayer is *God's appointed means of personal communication with His children*. He could have arranged things otherwise: He could have made His gifts, graces, blessings, presence, not dependent on prayer; but in so doing their value and preciousness would be greatly lessened. Now, man's agency is linked with God's in the production of good. It is the spirit and atmosphere of prayer—the personal intercourse of the spirit with a personal God—that brings the Divine down into the human, discloses spiritual things to us, and sets the heart aglow. It is the travail of the soul in prayer that endears the gift to us. We do not pray into the air, but into the very ear of a present, loving Father and Savior.

3. Prayer has a *direct connection with the blessing sought*. It is a means to an end, and a means chosen by God himself. Prayer takes direct hold of divine power, moves on the hidden springs of action, and has a positive and often controlling influence, both on him who prays and on the mind and providence of the Hearer of prayer. The *subjective* power of prayer is little short of the miraculous; and, while the answers to prayer are often supernatural, they yet have their base in natural laws, physical and psychological and spiritual. God answers true prayer, and grants the longing desires of His pleading children in perfect consistency with the established principles and rational processes of His government.

4. Hence there is the same fitness, the same adaptation to ends, the same infinite wisdom to accomplish (and what is this but philosophy) in the law of prayer as we discover in every other feature and department of His kingdom. There is as true, as profound, as divine a philosophy in prayer as there is in Nature or in Providence. It is, besides, a privilege of infinite preciousness. It is a power which no other act of man ever invoked.

JAN. 28.—THE MOTHER'S ANXIOUS CRY.
—*Lord, help me.*—Matt. xv: 21-28.

Maternal love is stronger than any other human passion. Scripture recognizes the fact in those touching words: "Can a woman forget her sucking child," etc. And we have a good illustration of its power in the case of the woman of Canaan, who besought the mercy of Jesus in behalf of her "daughter grievously vexed with a devil." What earnestness! what importunity! what boldness, in the face of repulse and opposition from Christ's disciples! What adroitness and humility in meeting objections! What faith that could not be denied! She won her case. Jesus said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt."

1. This was prayer in the line of *natural affection*. It was a *mother's cry—cry for help*; help in behalf of her own suffering child. All the love of her anxious, burdened heart went forth in that comprehensive prayer, "Lord, help me!" What a relief, what a privilege, to plead directly with Jesus for the healing of that loved one thus cruelly afflicted! We all have loved ones; souls bound to us by the most intimate and sacred ties—out of Christ, ready to perish—whom Jesus is able and willing to pardon and save, if the heart of love will only take up their case and press it on His notice and plead the promises. Will we do it? Will we seek the salvation of our loved ones as earnestly and perseveringly as this poor mother of Tyre and Sidon sought help for her child?

2. This was prayer in *very urgent circumstances*. Her daughter was grievously vexed with a devil. There was no help for her in man. Jesus was now passing along the coasts of Tyre and Sidon. It was her opportunity. She might never see Him again. The case was urgent: her child was in a terrible state. It was now or never! And so she "cried unto him, saying, Have mercy on me, O Lord, thou Son of David." "She came and worshipped him, saying, Lord, help me." There, in the public highway, in the presence of all

the disciples, she, a stranger out of the coasts of Tyre and Sidon, ashamed of nothing, daring all things, gave vent to her burdened heart in prayers that could not be silenced by human rudeness, or denied by divine mercy. It was prayer in extreme urgency.

3. It was prayer under *forbidding, chilling circumstances*. Jesus, seemingly, was unpropitious. To her heart-bursting appeal "he answered her not a word." When she persisted in her cries and came nigh to and worshipped Him, Jesus said, "It is not meet to take the children's bread and cast it to dogs." Even such words of seeming scorn and reproach did not suffice to drive her away. She could endure ignominy, reproach, all things, if the one desire of her heart could only be gained. "Truth, Lord: yet the dogs eat the crumbs which fall from the master's table." The agony of love wrought a plea which could not be resisted out of words of seeming refusal!

4. It was prayer in the face of *opposition and extreme difficulty*. Annoyed by her vehement cries, the disciples came and besought Christ to send the woman away. Instead of sympathy, succ. r, co-operation in her errand, she got only cruel words and a concerted effort to thwart her purpose from the immediate friends and disciples of the Son of Da-

vid. How discouraging! Great indeed was her faith and fortitude and love, to hold on and hold out until the mercy she sought in such pleading terms and in such a humble and believing spirit, was obtained. Beside, her daughter was not there, where Jesus could look upon her fearful condition and have His pity excited, or could command the devil to come out of her daughter, as He had done in other instances. She sought His help for an unseen, far-away, suffering one. It was prayer under great difficulties.

5. It was prayer that called for a *large measure of faith*. It was no *ordinary* case. Her daughter was suffering "grievously," and she was not present, and, it is fair to presume, could not be brought there. A very "devil" possessed and vexed her. Nothing less than a divine power could bind and cast him out of her poor child. No physician could help her. Relief was out of the question. The case was absolutely hopeless, *unless* the Son of David then and there could be touched with her cries, and be led to help her. It was prayer in agony of distress; prayer that demanded extraordinary faith. And the occasion was met. "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D.

The call out of the midst of the cloud.

The immediate and imperative duty of the hour is a prompt, earnest and vigorous prosecution of the colossal enterprise of a world's evangelization.

1. The *destitution of a race* numbering over twelve hundred millions, at least two-thirds of whom have never yet heard the Gospel, and whose whole opportunity must lie within the lifetime of this generation, is absolutely appalling.

2. The *ripeness of the time* for a grand movement all along the line is one of the miracles of history. The rapidity of travel and transit round the world in eighty days; telegraphic communica-

tion, which makes all nations next-door neighbors, and puts a girdle of lightning round that same earth in eighty seconds; the interchanges of commerce, mails, newspapers, books, tours of business and pleasure, international congresses and conferences—religious, scientific, political and economical—these are but a few of the facilities afforded Christian nations for putting round the globe the zone of gospel light and love.

3. The *comparative inexpensiveness* of the 'materiel of war' in this greatest of crusades is a challenge of itself. Copies of the Bible, once laboriously transcribed by hand, and so costly as to

command a small fortune as their price, are now flung from the printing presses by the million at a few cents each, and may be dispersed almost as quickly, as plentifully, and as easily, as the leaves of a tree by autumnal winds. The money now buried in jewelry and plate in Christian households would, in twelve months' time, give to every unevangelized soul on earth the Word of God in his own tongue, and leave enough besides to give one missionary to every three hundred souls on earth, and to educate the children in Christian schools throughout the domain of pagandom.

4. The *reflex influence* on churches at home is alone a sufficient compensation for the most self-sacrificing effort. The spirit of missions is the Spirit of Christ; the more of that Spirit we have the brighter and fuller burn our own altar fires. The moment a church moves earnestly toward a dying world the pillar of fire descends, and the Shekinah fills her courts. The spiritual life and power of any church are directly in proportion to what that church is doing *outside of itself*. The heart that drives the blood most vigorously toward the remotest extremity beats most vigorously and keeps up the most healthy circulation. To be indifferent to missions is to be indifferent to the Gospel; to be unevangelistic is to be unevangelical.

5. The *actual results* wrought in the mission world are clearly only to be interpreted by a supernatural Presence. Our missionary journals comprise a new "Acts of the Apostles;" they record the progress of the Gospel under the supervision of the Holy Ghost. Modern missionary history presents marvels only equalled by the apostolic age. New Pentecosts, new deliverances, interpositions and triumphs; the opening of doors and the removal of obstacles; the occurrence and concurrence of events; the conversion of individuals, and the transformation of peoples—all of them effects, whose only sufficient and efficient cause is God.

In view of all these things, what shall

be said of the apathy that prevails on the subject of missions, and that from over one hundred million of Protestant Christians gathers but ten million a year for the prosecution of this great enterprise! A great awakening throughout all our churches, in the matter of missions, is the greatest need of our time; and it can be brought about only by the use of proper means. Even supernatural results depend on natural processes, and in this case the means are plain. We must help ministers and church members to *know*, to *pray*, to *give*, and to *go*. The facts of a world's need and the Gospel's power must be the *fuel* that feeds, and prayer the *breath* that blows, the fire of zeal for this world-wide evangelism; *giving* by those who cannot go, and *going*, as the sublimest form of giving, on the part of those who *can go*—these are the active forms in which our knowledge and our zeal shall find both vent and growth.

The problem is not difficult to solve. Brethren of the ministry, how much can we do during the year 1885 to diffuse a knowledge of the facts, inspire a spirit of prayer, enlarge the liberality of gifts, and impel disciples themselves to go?

PART II.

MISSIONARY TEXTS, THEMES AND THOUGHTS.

2 Kings vii : 9, contains a suggestive illustration of the very essence of the argument for missions :

1. This is a day of good tidings—the Gospel—and we are in possession of it. 2. The whole world lieth in a state of Satanic siege and spiritual famine. 3. To hold our peace is a violation, not of Christianity only, but of humanity. 4. To spread the good news will not only relieve distress and cause great joy, but leave us the richer ourselves.

The close of the Gospels of Matthew and Mark present the great commission and the grand encouragement :

I. The Precept. 1. *Go ye* into all the world ; an active, aggressive crusade. 2. *Disciple* all nations ; or the duty of evangelization. 3. *Teach* them to observe, etc.—i. e., follow conversion with education, edification.

In the work of missions the demand for men and means will always be in advance of the supply. 1. Because the growth of the work will be more rapid than the provision made for it; as Dr. Dickson used to say, like a boy whose healthy condition is seen in the fact that his clothes are chronically too small for him. 2. Because it would be a doubtful blessing to be free from all solicitude. Dr. Behrends says it is our salvation to be anxious; God will open doors faster than we open our hearts and hands. He will continue to do exceeding abundantly above all we ask or think. We can never sit at ease in Zion.

A most practical missionary sermon it would be which should candidly consider and answer these seven popular objections:

1. "The work of missions does not pay."
2. "Foreign peoples have their own civilizations and religions."
3. "There are plenty of heathen at home."
4. "Home churches are even now loaded with debt."
5. "Foreign missionaries fare better than home pastors."
6. "Most of those who go abroad die soon, or return broken down."
7. "It costs five dollars to send ten abroad."

The missionary character of the primitive Apostolic Church:

1. Singleness and simplicity of aim.
2. Faith and hope and love in active exercise.
3. Dauntless heroism and martyrdom.
4. Sanctified liberality.
5. Personal labor for souls.
6. Identification with Christ's Passion.
7. Practical separation from the world.

Dr. Dorchester, in his *Problem of Religious Progress*, says that the average yearly contributions per member for foreign and domestic missions, from 1870 to 1879 inclusive, were as follows: Congregational, \$3.58; Presbyterian, \$1.95; Protestant Episcopal, \$1.57; Reformed (Dutch) Church, \$1.47; Baptist (Northern), 94 cents; Methodist Episcopal, 50 cents.

The Donations Reported by A. B. C. F. M. for the last year are \$392,865. Those of the Presbyterian Board \$693,122,

an increase over any former year. Of this amount almost \$204,000 was from the Women's Societies, which was also the largest amount ever collected by them in any one year. The steady and rapid growth of these Women's Board contributions shows what can be done by "organizing the littles." In 1871, \$7,000; 1872, \$27,000; 1873, \$64,000; 1874, \$87,000; 1875, \$96,000; 1876, \$115,000; 1877 and 1878, \$124,000; 1879, \$136,000; 1880, \$176,000; 1881, \$170,000; 1882, \$178,000; 1883, 193,000; and 1884, \$204,000.

Mrs. Sarah J. Rhea says that she would like to look at Jesus *through the eyes of Moses, David, Daniel*; better still, of Peter, Paul or John; but best of all through those of a *converted heathen woman*, who, by His revelation of Himself to her soul, has lifted her out of the horrible pit and miry clay of her helpless and hopeless state—unwelcome at birth, untaught in childhood, enslaved as a wife, accursed as widow, unmourned when dead!

PART III.

MONTHLY BULLETIN.

CHINA.—Rev. Dr. Nevius and Rev. Hunter Corbett, of Chefoo, conduct evangelization in a peculiarly primitive, apostolic manner, and with apostolic success. They go on itinerating tours, which occupy about five months, and extend over 1,600 miles, preaching, baptizing converts and gathering them into little churches. Then they send these converts out to tell the Gospel story and gather other converts, while they go to the regions beyond. In this way the church at Shiu Kwang grew from 14 to 120 in one year. Mr. Corbett has thirty native colporteurs at work, and the average cost of each per year is only from 36 to 60 dollars; this barely feeds and clothes them; their labor is without pay. Need we be surprised that last year Mr. Corbett received 260, and Dr. Nevius 358? the two largest accessions known in the whole Presbyterian body!—The Native Chinese Christians connected with the Reformed Church of America, gave \$1,958.00 last year toward self-support.

INDIA.—The revival of Hinduism, taking place in some parts, owes its inspiration to the skeptical influence of theosophists from America! A curious development! Christian countries send infidels to put new life and hope into decaying heathenism!—Rev. W. B. Boggs, of the Am. Bap. Mission, baptized 944 in eighteen months; and English Baptists, 360, in a single district.—Female Education is making rapid progress in India; and is encouraged by intelligent and wealthy natives. A Bombay merchant lately gave 15,000 rupees toward the founding of a girls' school; and the maaraja of Travancore has given a large sum in aid of female medical education.—Doctrines of the "Brahmo Somaj:" 1. Unity and personality of God. 2. Immortality of the soul. 3. Moral efficacy of prayers. 4. Need of repentance for remission of sin.—A new population begins to make itself felt in India. Christian homes rapidly multiply in which the caste idea which has ruled India so long and so cruelly, no more holds sway. To the caste Hindoo these Christians are outcasts, but the outcasts are becoming so numerous as to form a community of their own. There are tens of thousands of them, and they are increasing more rapidly than ever. A silent but wonderful transformation is going on in that strange land, and is illustrating the power of missions.—The Fiftieth Anniversary of the Lodiana Presbyterian Mission was to be kept December, 1884. What a comparison is suggested by the programme of exercises, and the present condition of the work, with half a century ago!

JAPAN.—The A. B. C. F. M. reports 68 per cent. increase in converts during the past year.—The leader of an Anti-Christian Band, the members of which are sworn opponents of the Gospel, has become a disciple and now proclaims the faith he once destroyed.—Mr. Fukuzawa, who three years ago published a book, urging that Christianity be not even tolerated within the empire, has recently completely changed his ground and a series of articles from his pen

have appeared in the *Jiji Shimpo*, urging with equal vehemence the *Adoption of Christianity by the Japanese*; and this not as a religious convert, but on purely economic and political grounds, as the best thing for Japan, ethnically and socially.—In May, last year, a Triennial Conference of Native Christians met at Tokio, and was marvellously blessed of the Spirit of God. A photograph of forty of the native pastors and workers present from different Mission Boards, has been prepared. What a signal mark of the rapid movement of missions in Japan, since, fifteen years ago, nearly every one of these converts was immersed in the deathshades of paganism! Yet Japan has in her national university 800 students, and not one Christian among them.

AFRICA.—"Umzilla's Mission" is hereafter to be known as East Central African.—The movements of the Mahdi in the Sudan, are watched by the friends of the missions. Should he establish himself as prophet and gain adherents by military success, it will be disastrous to the mission work in Abyssinia. A deadly enmity exists between the Christians of Abyssinia and the Mohammedans; and should the cause of the False Prophet prosper, a repetition of the calamity of 350 years ago, when the Moslems overran the country and destroyed everything before them, is to be feared.—The French Government has practically broken up our schools at Gaboon by requiring instruction to be given in French and that half the time be spent in teaching French. It seems to be the policy of the French to hinder or destroy the missionary work of other Christian people. She forces whiskey on Madagascar in spite of the protests of the brave Hovas. She quarrels with China and exposes Chinese Christians to persecution. She breaks up our mission schools at Gaboon.

Rev. C. Jukes, of Madagascar, at a recent public meeting in England stated that sixty years since no one in the island could read; but now 300,000 could read, and most of them possess at least part of the Bible.

CHRISTMAS AND NEW-YEAR SERVICES.

Christmas.

"Ring out, ye crystal spheres!
Once bless our human ears,
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time,
And let the bass of heaven's deep organ blow,
And with your ninefold harmony
Make up full consort to the angelic symphony.

"For, if such holy song
Inwrap our fancy long,
Time will run back and fetch the age of gold,
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould;
And hell itself will pass away,
And leave her dolorous mansions to the peering
day."

—MILTON, on *The Morning of Christ's Nativity*.

The harvest of the nineteenth century is from the seed-sowing of the first.

Our Christmas Gift.

Who gave himself for us.—Titus ii: 14.

THIS was truly an infinite gift—the richest, grandest gift ever made in God's universe. It was a "Christmas" gift to the world, and a gift of such transcendent worth and sacredness as to immortalize the day and associate it with man's redemption and Christ's love and sacrifice through all eternity. No less a gift would avail. No angel or archangel would have sufficed. The one sacrifice demanded was the Eternal Son in the bosom of the Father; and it was made—freely made: and the angelic hosts were sent down to announce it on the first Christmas morning.

In view of God's great Christmas gift for man's salvation, *what gift shall we make in return to Him and His cause?* We are accustomed to make gifts to our friends on this joyful day: what gift shall we make to God for His "unspeakable gift" to us?

1. The gift of our *supreme love*. He is worthy of it, and we are under the highest and most sacred obligation to render it "My son, give me thine heart," God is saying to each one of us this Christmas morning. Will we do it? Will we make a solemn vow this very day to lay this sacrifice upon His altar?

2. The gift of our *service*. He commands it: "Go, work in my vineyard." We are not our own; bought with a price, redeemed with blood—the life of the Son of God laid down to save us. Love, gratitude, consistency, binds us to devote our entire life and being to the service of God; and this is the very purpose of God's great gift.

3. The gift of our *substance*. Think, to-day, what we owe to God for the gift of His Son! Can we do less than honor Him with our worldly goods? Amazing condescension, that He should accept so mean an offering, But He does; and when the heart goes with it, it consecrates the offering, and, like the widow's mites, it becomes a power for good.

4. The gift of *sympathy* and *good will* to our fellow-men, that we may lift them up and bring them into the sunshine of God's love, and diffuse the spirit and blessings of a genuine Christmas over all the earth.

How the Gospel Proclamation should be Received.

The glorious gospel of the blessed God.—

1 Tim. i: 11.—*Take heed, therefore, how ye hear.*—Luke viii: 18.

1. Hear with *faith*. It must be believed—believed with the *heart*. It claims to be a letter from our Father in heaven; a message from the Sovereign of the universe: a proffer of pardon and life from the divine Son of God; and it must receive our frank, honest, entire belief and acceptance as such—as God's own testimony to us.

2. Hear with *gladness*. The message should thrill our hearts with hope and excitement. It should rouse us from the lethargy of sin. It should stir us up to lay hold on the hope set before us. Our souls should bound to meet our great Deliverer, and hail Him with joyful acclaim. Our hearts should open at once to His words, and our lips take up the angel song and roll it over the earth.

3. Hear with *gratitude*. No friend ever made such a sacrifice, no king ever made such a princely gift, no sovereign

ever proffered such terms and such gifts to his subjects; no message ever came freighted with such love and blessedness. And shall not our hearts melt into tenderness and glow with gratitude, and we go through the world all aflame with holy enthusiasm?

4. Hear with *heartfelt sympathy and co-operation*. If we are to participate in the blessings of this glorious Gospel, we must share in its duties, its services, its responsibilities. It is a mutual, a reciprocal service. We are to deny ourselves and follow Christ; to renounce the world and fellowship the cross. "By their fruits ye shall know them." Christ has redeemed a people that they may glorify Him in their bodies and spirits which are His.

Christmas Thoughts.

. . . Christmas is, indeed, the season of regenerated feeling—the season for kindling not merely the fire of hospitality in the hall, but the genial flame of charity in the heart.—*W. Irving*.

. . . The relations of Christians to each other are like the several flowers in a garden that have upon each the dew of heaven, which, being shaken by the wind, they let fall the dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another.—*Bunyan*.

. . . Unlike all other founders of religious faith, Christ had no selfishness; and His system, unlike all other systems of worship, was bloodless, boundlessly beneficent, inexpressibly pure, and—most marvelous of all—went to break all bonds of body and soul, and to cast down every temporal and every spiritual tyranny.—*W. Horitt*.

. . . The Church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircases, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally upon all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high; for she was organized, commissioned

and equipped for the moral reformation of the whole world.—*Bishop Simpson*.

The New Year.

*To-morrow, and to-morrow, and to-morrow
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow; a poor player,
That struts and frets his hour upon the stage,
And then is heard no more: it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing.*—*Macbeth in Shakespeare.*

OUR HASTENING YEARS.

We spend our years as a tale that is told.—
Ps. xc: 9.

In the margin of our Bibles this is "as a meditation." Some render it "as a thought"—the most rapid of all things; others "as a sigh," that escapes from us and vanishes. Our version renders it, "as a tale that is told"—an idle story that is told for a moment's amusement, and then forgotten. The meaning is, that life is suffered to pass as a thing of no serious moment; spent without regard to life's supreme end; spent in follies, trifles, pastimes, which yield no good or abiding results.

And, alas! is not this true of the mass of mankind? Do any of us live as if we believed our years were "numbered," were fleeting, were hastening to a close, and yet hold in their bosom our eternal destiny? Shall we not pause on the threshold of this new year and ask our souls a few solemn questions appropriate to the season, and ponder them in the light of the grave and an opening eternity?

1. Looking back over our past lives, let each ask himself, "*How old art thou?*" Not in years merely—for life is not measured by time, but by deeds; but how old in solid, permanent acquisition? How old in reference to God and eternity? How old in wisdom and grace and holy living? How far advanced in the new life; in making your calling and election sure; in overcoming the world, the flesh, and the devil, and achieving the high purpose of God in giving us life and probation in this gospel world? Have we parted with

our past years only for their *worth*? and their worth, ask *death-beds!*

2. Looking *forward*, let each reader ask himself, as in God's presence and with the solemn light of eternity already encompassing his path: What report of my life have past years sent forward to the great white Throne? What is my moral reckoning, here and now as the year of our Lord 1884 closes finally its accounts for the judgment day? What are my plans, purposes, resolves, for the New Year of Grace, if Divine Mercy shall allot it to me? Shall I continue to live at this poor dying rate, or shall I shake off sloth, indifference, unbelief, worldliness; and laying aside the sins which do so easily beset me, run with becoming earnestness the race of life, and press on to reach the goal already near at hand? Shall I put off till next year what God, conscience, duty, and eternity declare should be done this year?

"To-morrow?

Where is to-morrow? In another world!"

And there our spirit may be before its light dawns on earth. Think of it! Think how short, how uncertain, life is, and what momentous issues hang upon it! Let the daily prayer of our heart be: "So teach us to number our days that we may apply our hearts unto wisdom."

"Life is short, and time is fleeting,

And our hearts, though strong and brave,
Still like muffled drums are beating
Funeral marches to the grave."

The Testimony of the Past.

Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you.—Josh. xxiii: 14.

The covenant faithfulness of God in the past is one of the most proper and inspiring themes of contemplation which the close of the old or the opening of a new year suggests. On his deathbed "Joshua called for all Israel and for their elders," and after rehearsing to them all that God had done for them and solemnly exhorting them to serve Him faithfully in the future, he

tells them that "he is going the way of all the earth," and appeals to the testimony of their own experience that the God of Israel had verified every promise of good which He had made to them; and on the strength of this he bases a terrible warning of evil to come, if they shall transgress the covenant of the Lord which they had entered into.

The same is true to-day of every individual and every family, of every church and nation. *God has been faithful to His word*, in every particular, in every condition, in every relation, in all time, and to the fullest extent. "Not one thing hath failed" us in all the past that God had promised. The years, the centuries, the cycles of time, bear testimony to His absolute and unchanging truthfulness. "Ye know in all your hearts and in all your souls" that "God keepeth covenant with His people." Not one "jot or tittle of His word" ever fails.

And the Past is the pledge of the Future. Not more certainly did God verify His promises to us during the past year than He will during the present. He will stand by His word in every time of future trial and need, as He has in all times past. And the same truthfulness and faithfulness which secured to us, in years gone by, mercies numberless, and blessings abundant, which call to-day for gratitudes, will be sure to bring evil, sore and dreadful, if we forsake the God of our fathers and go after strange gods. The Past utters a voice of solemn warning as well as a voice of thanksgiving.

The Uncertainty of the Future.

Whereas ye know not what shall be on the morrow.—Jas. iv: 14.

BLESSED uncertainty! It is a main-spring of present activity. Without it the dread that restrains the vicious, the hope that sustains the struggling, the aspiration that exalts the noble, would be little else than a name. We should view the sorrows of the coming years, and our efforts would be paralyzed. We should see the certain joys of the future and our exertions, which are of more

worth than the joys, would grow slack. Character would lose its sturdy strength. Faith would lose the discipline that is the chief purpose of our earthly probation. Life would lose its significance.

New Year Thoughts.

. . . Years are fingers of time.—*Hunt*.
. . . Years are the best preachers.—*A. Varrillac*.

. . . How the years race by when we are growing old.—*A. Young*.

. . . When young our years are ages; in mature life they are 365 days; in old age they have dwindled to a few weeks.—*Gaspereau*.

. . . The feet of years fall noiseless; we heed, we note them not, till tracking the same course we passed long since, we are startled to find how deep the impressions they leave behind; to revisit the scenes of our youth is to commune with the ghost of ourselves and with those who have departed on that eventful voyage from which there is no return.—*M. Wigglesworth*.

. . . The years—how they have passed! They are gone as clouds go on a summer day; they came, they grew, they rolled full-orbed, they waned, they died, and their story is told. Years that wrought upon us in thought and deed with the force and power of eternity—years whose marks we shall carry forever—were dissolved like the dew and their work is finished.—*H. W. Beecher*.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Conscience versus Expediency. "And when the woman saw that the tree was good," etc.—Genesis iii: 6. J. M. Ludlow, D.D., Brooklyn.
2. Jehovah-Jireh. "And Abraham called the name of that place Jehovah-Jireh; as it is said to this day, In the Mount of the Lord it shall be seen."—Gen. xxii: 14. Rev. Charles H. Spurgeon, London.
3. Vice in Great Cities. "From above the horse gate repaired the priests, every one over against his house."—Neh. iii: 28. I. Spencer Kennard, D.D., Chicago.
4. The Restfulness of Religion. "He maketh me to lie down in green pastures," etc.—Ps. xxiii: 2. Chas. H. Parkhurst, D.D., New York.
5. Need of Practical Religion. "Cast thy burden upon the Lord, and He shall sustain thee."—Ps. lv: 22. T. DeWitt Talmage, D.D., Brooklyn.
6. Samaritanism. "Then I came to them of the captivity, . . . and I sat where they sat, and remained there astonished among them seven days."—Eze. iii: 15. F. A. Noble, D.D., Chicago.
7. Strength and Recovery. "And I will strengthen them in the Lord, and they shall walk up and down in His name, saith the Lord."—Zech. x: 12. Rev. Charles H. Spurgeon, London.

8. The Law of Justice. "The law of truth was in his mouth and equity was not found in his lips; he walked with me in peace and equity."—Mal. ii: 6. Rev. David Swing, Chicago.
9. The Education of the Soul. "Enter ye in at the straight gate," etc.—Matt. vii: 13, 14. Rev. Henry Ward Beecher, Brooklyn.
10. The Greatness of God and the Brevity of Time as Incentives to Christian Fidelity. "What! could ye not watch with me one hour?"—Matt. xxvii: 40. J. M. Ludlow, D.D., Brooklyn.
11. Divine Encouragement. "Master, we have toiled all the night and have taken nothing; nevertheless, at thy word I will let down the net."—Luke v: 5. Dean Vaughan, D.D., London.
12. Faith and Fact. "And he said unto them, What things?"—Luke xxiv: 19. Jesse B. Thomas, D.D., Brooklyn.
13. The Mystic Highway. "Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of Man."—John i: 51. W. F. Gill, D.D., Brooklyn.
14. Has the Pulpit lost its Power? (Based on the character of John.) "These things write I unto you."—1 John ii: 1. R. S. MacArthur, D.D., New York.
15. Worldly Influence in the Church. "And unto the angel of the church in Thyatira write," etc.—Rev. ii: 18-29. Howard Crosby, D.D., New York.

SUGGESTIVE THEMES.

1. A Noteworthy Suicide. ("And Ahithophel put his household in order, and hanged himself."—2 Sam. xvii: 23.)
2. Recipe for a Revival. ("If any people . . . shall humble themselves and pray and seek my face," etc.—2 Chron. vii: 14.)
3. The Unknown Depths of Sin. ("And Hazael said, But what, is thy servant a dog that he should do this great thing?"—2 Kings viii: 13.)
4. The Defensive and the Aggressive Warfare of the Church. ("They that builded on the wall and they that bare burdens," etc.—Neh. iv: 17, 18.)
5. The Unprofitableness of Sin. ("I have sinned and perverted that which was right, and it profited me not."—Job xxxiii: 27.)
6. The Beacons of Hope. ("And now men see not the bright light which is in the clouds."—Job xxxvii: 21.)
7. The Great Miracle. ("And he shall bring forth thy righteousness as the light, and the judgment as the noonday."—Ps. xxxvii: 6.)
8. The Conflict. ("The watchman saith, The morning cometh, and also the night."—Isa. xxi: 11, 12.)
9. Spiritual Relationship. ("Who is my mother, and who are my brethren? . . . Whosoever will do the will of my Father . . . the same is my mother," etc.—Matt. xii: 49, 50.)
10. The Idolatry of Love. [The worship of the Virgin, a Romish abuse.] ("Blessed art thou among women."—Luke i: 28.)
11. Mutual Abiding. ("Abide in me, and I in you."—John xv: 4.)
12. Polemical Christians. ("Lest there be debates, envyings, wraths, strifes," etc.—2 Cor. xii: 20.)
13. Sophisms of the Schools. ("Avoiding profane and vain babblings,"—1 Tim. vi: 20.)
14. Tact in Reproving. ("Nevertheless I have somewhat against thee, because thou hast left thy first love."—Rev. ii: 4.)

PREACHERS EXCHANGING VIEWS.

"They are so careful about their duty that they are afraid of missing it in the least particular; and this is the reason of their disputings."—BAXTER.

Old Age in the Ministry.

I was much interested in Mr. Beecher's views in THE HOMILETIC MONTHLY (Vol. VIII., p. 422), in answer to the question, "Why do clergymen, as a rule, lose their hold on the public as they advance in age?" The stress which he lays on the importance of a personal hold upon the individuals of the congregation by the pastor was none too strong. But from my observation, I am led to suspect that gray hairs are not as responsible for unpopularity and failure as is supposed. If a man is over forty, and finds himself going from place to place, he is almost sure to attribute it to his age and to the dislike which congregations have to gray hairs; and yet the same man may have been as unacceptable before he was forty as after. So, too, with congregations: if they wish to get rid of a minister who happens to be over 45, they let him down softly by hints that he is on the decline; while his real defects may be such as have no necessary connection with his age. Every minister, young and old, should bear in mind that the special interest which congregations take in young ministers is for what they *promise to be*, while they value men of mature years for what they *now are*. The public is disposed to give every man a fair chance; but when a man has had his chance and has failed, he must not complain if the churches refuse him a second probation.

We have only to look around us to find not a few ministers between 40 and 65 who are doing grand work for the Master, and a work that is fairly appreciated by the churches. The way clerks hold their places is by activity, thoroughness and faithfulness in employers' service; and the sooner ministers adopt the same rule, the better it will be for all parties concerned. When the strongest claim a minister can make for his place is to the pity of the more tender-hearted of his flock, the sooner he falls into the hands of some Relief Board the

better. It is too evident that his fighting days, if he ever had any, are over.

Paul writes Timothy: "Let no man despise thy youth;" which implies that it would be his own fault if he failed to *command respect*. With no less appropriateness may ministers over 40 be exhorted to let no man despise their age. It pays no man to quarrel with the tendencies of the age; we are to take things as they are and make the best of them. Sometimes elderly ministers speak contemptuously of the disposition of the churches to secure young men: they ought, rather, to thank God that our young ministers are thus welcomed.

Mr. Beecher, in the article mentioned, refers to the repetition of sermons as if it was an infirmity peculiar to middle-aged or elderly ministers. In this I do not agree with him. I think ministers repeat sermons during the first ten years of their ministry quite as much as in after life. But this repetition of sermons is a subject which should be discussed by itself; it has no necessary connection with age. There is a proper and an improper way of relying upon past preparation. Ministers who never repeat, for the sake of assuring their congregations that they always have fresh material, run the risk of having it *too fresh*.

But since ministers in middle life are strongly suspected of repeating their sermons, they must be all the more on the alert to make such reference to current events as will relieve their congregations of all such unjust suspicions. Do not ministers who have passed the dead line sometimes betray a weakness in talking about their age? Elderly ministers refer to their experiences twenty, thirty, or forty years ago, when the same references would be equally valuable were they to omit the dates, and more prudent. In this, we are only asking that the man should pass for what he is worth, and not raise the question of age to his own prejudice. Elderly ministers need also to be cautioned against

negligence in matters of dress and personal appearance. Regard for the weightier matters of the law does not compensate for neglect of the tithes of mint and anise and cummin. The opening or closing of a pulpit often hinges upon the question of personal appearance. In conversing with a minister in regard to an aged pastor who has held the same pulpit for over forty years with unabated popularity, he told me that this rare fact was accounted for in part to his mind, by the cleanly, tidy and wholesome habits of this aged pastor. However pinched the salary may be, no minister can afford to be careless in personal appearance. In this respect, at least, he must know how to make bricks without straw.

Again, ministers who have been somewhat prominent for their strength and culture should be cautious that they do not count too much upon their reputations. A man's reputation will sustain him only so long as he sustains his reputation. If he ceases activity and rests upon it, it will let him down; and the many preachers who have been let down in this way should be a warning to every minister who has done good work for twenty or thirty years, that he must forget the things which are behind, and reach forth unto those that are before. In a word, his success in the future, not less than in the past, will be the result of patient, hard work.

P.

"How to Economize Time and Strength."

To this question of a young minister I reply: 1. Learn shorthand while time is cheap. This will enable you to do three hours work in one in the way of writing; and at ministers' meetings, conventions, etc., to take down speeches and remarks in the exact words in which they are spoken. 2. An eminent preacher in New York city gives a good hint in saying that he has gained greatly in his Bible study by deferring his morning paper till after dinner, instead of giving it the best hour of the day, and so preoccupying the mind with trifles when it should be clear and fresh for professional studies. 3. Concentrate all

business errands, as far as possible, into one day—Monday, perhaps. 4. Have it understood that callers will be more welcome in the afternoon than in the morning; and let the wife or some other person keep all callers away, except those of exceptional urgency, until after dinner. 5. Do nothing that you can delegate to others whose time is less valuable—such as copying extracts, making duplicates of letters, culling newspapers, and carrying messages. Even in church-work do as few as possible of the things that can be delegated to laymen. "Better," says Mr. Moody, "to set ten men at work than to do ten men's work;" better, not only in that it economizes the minister's time, but also in that it brings the blessings of service to others. 6. Most important of all, learn that the art of reading in these days is the art of skipping—skipping whole books that are interesting but unimportant; and in books that are read, skipping chapters that treat of matters in regard to which the reader is informed already, and reading other books, as many rapid readers do, by reading the preface and concluding chapter, and then, by the table of contents, dipping into the few points in the book that are of chief importance. Especially is this art of skipping necessary in periodical literature. Daily papers should be read with discrimination, and on the principle of selection. We should no more allow ourselves to gossip with a daily paper than with a friend—no more read all the columns of the news than of advertisements, but both selectively. Even in the religious papers and magazines it will be found an immense economy of time to read by titles all articles not of immediate use. Mark articles of value not of immediate importance, and afterward cut out and file away for reading when that topic is under consideration; or, if the paper or periodical is not to be cut, such articles may be indexed, so that they may be referred to when needed. By the use of a scrap-cabinet or index-file one can have all his valuable reading of transient literature as available for reference as the articles in the encyclope-

dias. 7. Much valuable reading may be done during one's life by having a book always at hand to occupy his spare moments at home, in the cars, or in the intervals of business or social engagements. Finally, a minister may manage to do a good deal of thinking and sermon-preparation in his walks and while making pastoral calls and on journeys, by having a text or topic in mind, and letting his mind work and keeping his eyes and ears open that he may gather, while conversing with nature or having intercourse with the outward world of mankind, facts and illustrations that will give point and force to his preaching.

New York. WILBUR F. CRAFTS.

Preserving Scraps.

I would recommend the following plan for the preservation of newspaper, magazine and other scraps: Have a drawer of convenient width, say about six inches, or a wide drawer divided into alleys by light partitions. Get envelopes to fit and put your scraps into

them. Mark each envelope at the top in bold hand with the general topic of the scraps within, and underneath this indicate the special treatment of this topic to be found in each of the scraps. To illustrate: take one marked *Temperance*. Under this I find written,

"How Prohibition works in Kansas."

"Temperance and the Republican Party."

"Prohibition Platform of '84. The money-cost of Intemperance, etc."

Arrange envelopes alphabetically by their general topics, and thus furnish at once both a receptacle for scraps and an index to them. When one envelope is full, or all is written on its back that is desirable, take another envelope and continue the topic in it. I use the same general plan in indexing my library, substituting cards for envelopes. It is much better than an index rerum (which I have pretty well filled), requiring less writing, and references under the same topic will be found together when wanted. I think whoever tries this plan will not exchange it for scrap-books or index rerums.

Webster City, Iowa. J. D. WELLS.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Whosoever hesitates to utter that which he thinks the highest truth, lest it should be too much in advance of the time, must remember that, while he is a descendant of the past, he is a parent of the future; and that his thoughts are as children born to him, which he may not carelessly let die."

A Defective Plan Criticised.

"M." sends us the plan of a sermon for criticism on Gal. v: 6: "Faith which worketh by love."

Theme: Christian Enthusiasm.

I. Define Enthusiasm. 1. Origin of the word, and its uses at that time. 2. Etymology: marking changes in meaning. 3. Emphasize present use—*Christian enthusiasm*.

II. Enthusiasm subjectively considered. *God in*. Love dwelling in the Christian's heart. 1. Crystallized energy; energy taking form; efficiency. 2. Concentrated earnestness; sincerity and singleness of purpose. 3. Unwavering perseverance; continuity. 4. Indomitable courage; bravery.

III. Objectively considered. Love at work. Love gives faith its life, and causes it to glow with fervency, but it does more: it gives action. Faith *worketh* by love. This action depends upon two conditions, viz.: 1. A correct ideal.

Love reveals *Christ* as the One altogether lovely (a) In His character. (b) In His work. 2. A worthy cause. Love seeks the best time, place, subject. What can be more worthy to engage the Christian's powers than the Gospel? When once at work, what will not a Christian endure? (Heb. xi.) (Missionaries.) Faith may subdue kingdoms, may overcome worlds, but first of all it must be inspired by *love*. Faith worketh by *love*.

This plan has some excellent features. Its thoughts are presented in orderly array and with the semblance of logic. The topics are tersely expressed and of practical significance. With these the preacher ought to make an interesting and, at points, an impressive discourse. There lie against it, however, several serious objections.

1. The theme as stated does not fit

and fill the text. (a) Enthusiasm is far from being commensurate with love. Enthusiasm is simply an aroused condition of the mind, regardless of the quality of that which causes the excitement. Christian enthusiasm may be the enthusiasm of hope, as for reward; the glow of the conviction of sublime truths; the zeal of a healthy conscience; the cheer of trust regarding the fact of our own salvation; indeed, any fervor originating in the course of Christian study or labor. Love, on the other hand, is a peculiar emotion. It centres upon the *person* of Christ, and reaches out to the *souls* of men. It is that fervor which is generated by the contact of spirit with spirit. As directed toward Christ, it involves the sentiments of admiration and gratitude; as directed toward men, it weaves in those of delicacy, tenderness, sympathy. None of these are necessarily implied in the word enthusiasm. We may say that Christianism is simply the fire on the altar, while Christian love is that fire enwrapping a prescribed sacrifice, or consuming the spices which emit the sacred incense. The apostle says something vastly more than that "faith worketh by *enthusiasm*." When, in the early days of the Church a lady of the noblest rank embraced her slave in eternal sisterhood, as they stood together in the arena, "enthusiasm" would not express her emotion. Nor would the statement that Madame Guyon was an enthusiastic Christian give any picture of her experience when she wrote:

"I love Thee, Lord. . . .
I am as nothing, and rejoice to be
Emptied and lost and swallowed up in Thee."

It is remarkable that neither the word "entheos," nor any word derived from it, is used by the New Testament writers; although it was a word commonly used by the Greeks to express religious excitement and zeal. For the theme selected, a better text would be Rom. xii: 11: "Fervent in spirit."

(b) The theme, as announced, not only mistakes the meaning of the most prominent word in the text, but fails to give the purport of the entire text as

it stands in its connection. The preacher should endeavor to place himself in the exact position of the sacred writer, and reproduce the impression of truth which he intended to convey. The apostle was speaking of the religiousness (faith) of the Jewish legalist (v. 14) and declared that the piety which bore only such fruit as external obedience and ceremonial righteousness (however enthusiastically these things might be pursued), was of no account with God: the only creditable piety being that "faith which worketh (middle voice of verb—energizes itself, becomes efficient, proved itself) by love." A better theme than the one taken would be, "The only genuine faith that which bears fruit in a loving life."

II. Starting with an incorrect theme, the outline above is constantly embarrassed by the attempt to carry the two sentiments of both theme and text, or to mix them into a *tertium quid*. Thus the second head relates to enthusiasm—shows its influence upon the mind; while the third approaches nearer to the suggestions of love.

III. But if we were satisfied with the plan of this sermon in its exegesis and logical development, there would remain a fault which most preachers do not consider, viz.: The order of ideas here indicated does not suggest a natural *sequence of feeling*. The sermon might serve a *didactic* purpose, but not that of *persuasion*. The awakening of feeling at any part of a discourse depends upon the feeling previously awakened. We have listened to sermons which abounded in outbursts of genuine eloquence, but which, as a whole, produced little effect, because the appeals to feeling were not prepared for by the proper arrangement of sentiment. In the sermon before us the grand sentiment which should serve as the root, giving character to all, is that which the preacher seeks to arouse under the last head, by contemplation of Christ in His character, His work and cause. Having led his hearers toward the true *agapa*, there would follow naturally the appeals to the fourfold devotion well indicated

under the second head. The great preacher, with such a subject, would not be content to tell the people something about the influence of Christian love, but would strive to *make* them love. Every great sermon is an exercise of heart, a spiritual gymnastic, and belongs to the manual of devotion as really as do the prayers and the songs.

Errors in Pronunciation.

I was pleased with the brief paper in *HOM. MONTHLY* (Oct., p. 777), on "Errors in Pronunciation." It relates to one of the "minor morals," perhaps, but sometimes assumes great importance. The people of our congregations, and especially the youth, have a right to look to their minister as a fairly correct model in pronunciation, as well as in grammar. It is not necessary that he should be a classical scholar in order to become accurate in the use of his own language. A minister who is as nearly faultless as any I knew in these things, was an illiterate mechanic at his majority, but has been exceedingly painstaking since his conversion and call to the ministry. He now fills as prominent a pulpit as there is in the M. E. Church.

You may awaken an interest in this matter that will be of no mean service to many hundreds of your clerical readers by reprinting the following "Composition" which came from a Teachers' Institute in Pennsylvania. The words usually mispronounced are nearly all in daily use; and yet not one in fifty will read the paper correctly. It has been submitted to bishops, doctors of divinity, editors, professors, authors, etc., some of them with a national reputation, and also had an extensive run at a General Conference of the M. E. Church. I have never heard it read aloud at sight with less than five errors, and have known ministers of considerable prominence to miss 28 of these common words. There are forty words in it which are often mispronounced by those who lay claim to culture:

"A sacrilegious son of Belial, who suffered from bronchitis, having exhausted his finances,

in order to make good the deficit, resolved to ally himself to a comely, lenient, and docile young lady of the Malay or Caucasian race. He accordingly purchased a calliope, and a necklace of a chameleon hue, and having secured a suite of rooms at a leading hotel near the depot, he engaged the head-waiter as his coadjutor. He then dispatched a letter of the most unexceptionable caligraphy extant, inviting the young lady to a *matinée*. She revolted at the idea, refused to consider herself sacrificable to his designs, and sent a polite note of refusal; on receiving which he said he would not now forge fetters hymenal with the queen. He then procured a carbine and a bowie-knife, went to an isolated spot behind an abode of squalor, severed his jugular vein, and discharged the contents of the carbine into his abdomen. The debris was removed by the coroner, who from leading a life in the culture of belles-lettres and literature, had become a sergeant-at-arms in the Legislature of Arkansas."

Any pronunciation allowed by Webster or Worcester may be used. I should like to hear from the minister who has never seen this story who reads it correctly at sight. RUSSEL B. POPE.

Ann Arbor, Mich.

Positive and Negative Preaching.

All preaching may be classed under these two heads. *Positive* preaching goes to the Word of God for all its teachings—its doctrines, precepts and authority. It accepts the Word of God as a positive, authoritative, final revelation of truth in this present life. It has implicit faith in this record, and unhesitatingly and unequivocally declares it to men, "whether they will hear, or whether they will forbear." It aims to set forth the contents of the Bible in plain, positive and earnest terms, "giving no uncertain sound," and bringing home to every hearer of the Gospel the responsibility of accepting or rejecting "the glorious gospel of the blessed God." The *negative* kind of preaching is to take a text from the Bible, and deliver a discourse from it; and in many particulars it may be all proper, and in some respects even superior to a discourse of the other type. And yet it will fail to convince and convert those who hear it. The Holy Ghost will not honor it to the salvation of souls. And the reason is to be found in the *negative* character of the teaching. There

is a haziness about it all. The Bible is so far qualified, or diluted, or criticised, or rendered doubtful in its teaching, that it ceases to have convincing or converting power. When the preacher can no longer enforce his words by a "thus saith the Lord," they will have little weight in persuading men to hear them. Of what avail to preach the terrors of the law and then stumble over the doctrine of future punishment? Of what avail to preach a gospel of immediate repentance and then hold out to the delaying sinner the hope of another probation after death? Of what avail to preach a religion of holiness, of renunciation of the pomps and vanities of the world, and supreme love and consecration to Christ, and then qualify the conditions, fritter away the precepts, and broaden the narrow gate, till the worldly-minded and the impure may indulge hope?

An Ill-Chosen Text.

"Asa's" sermon on "Christian Liberty" has two divisions:

I. *It is freedom from sin.* II. *It is not license to sin.* His text is Gal. v: 1. But the "liberty" Paul is speaking about in that place is freedom from the Jewish ceremonial law; therefore, though the sermon is a good one in itself, it stands on a wrong foundation. The two heads

are not kept distinct. Under the first head we are told that liberty is not license, and the distinction is fully expounded. When the writer comes to the second division he makes himself interesting by practical detail and illustration; but this second division is really an exhortation or application of a theme which might read: "*Our liberty is not license, but freedom from sin;*" but the text should be changed. Wherever, as in this place, the subject of a text is undeniably and intensely particular, it is not right to make it general. There is no doubt to be considered in the present instance. Asa's excellent thoughts were not in Paul's mind, not even as seeds, when he wrote the text.

THINGS TO REMEMBER:

... To make each sermon a critic upon the last.

... Before we censure to place ourselves in the censured one's place.

... It is contemptible to take comfort in the fact that some one is below us.

... That "those who would make us feel must feel themselves."—CHURCHILL.

... Nature cannot be got rid of; thrust it out of the front door it will come in at the back door.

... To have a fear of God is not necessarily to be pious; devils fear and tremble, and yet would rather reign in hell than serve in heaven.

... One when he speaks should be possessed by the idea he would utter; then he should let nature have its way. Once before an audience it is too late to change nature.

LIVING ISSUES FOR PULPIT TREATMENT.

"Life and religion are one, or neither is anything."—GEORGE MACDONALD.

The Education of the Negro.

Am I my brother's keeper?—Gen. iv: 9.

THE Negro question is pushing itself forward, and in many minds has become already the most important problem with which the nation is called upon to deal. Careful study has been made of the last census reports, and some startling facts evolved. The most complete review, perhaps, is that by Albion W. Tourgee, in his "Appeal to Cæsar." From this, and from articles in late numbers of the *North American Review*, by J. R. Tucker, M. C., of Virginia (Feb. 1884), and Prof. E. W. Gil-

liam (Nov. 1884), most of the following facts have been taken:

THE NEGRO'S IMPORTANCE AS A POLITICAL FACTOR.

Wisely or unwisely, the Negro has been entrusted with the ballot. He is a citizen and aids in the making of laws and in the election of those who are to execute them. Whether or not the fact is to be deplored, it must be faced. By virtue of the rapid numerical increase in the race, this power is becoming greater and greater. In three States, South Carolina, Mississippi, and Louisiana, the blacks already out-num-

ber the whites, being 56.4 per cent. of the population. In eight States, the three above named and Virginia, North Carolina, Georgia, Florida, and Alabama, they number nearly one-half (48.8 per cent.). These eight States furnish 75 of the 401 electoral votes, 61 of our 325 Congressmen, and 16 of our 76 Senators. Comparison of the Census Reports for 1870 and 1880, however, develop still more startling figures. In the eight States above named the Negroes increased 34.3 per cent. from 1870 to 1880 and the whites increased 27.5 per cent. Throughout the United States the increase in the white population from 1870 to 1880 was a little under 29 per cent. Of this, nine per cent. was due to immigration and 20 per cent. to natural increase. In the same length of time the blacks increased 35 per cent., none of which increase was due to immigration. In other words, the black population, at its present rate of increase, will double itself every 20 years, the white population every 35 years. The following table has been compiled by Prof. Gilliam, to show what the result is likely to be:

Southern whites in 1880	- - - - -	12,000,000
" " 1915	- - - - -	24,000,000
" " 1950	- - - - -	48,000,000
" " 1985	- - - - -	96,000,000
Southern blacks in 1880	- - - - -	6,000,000
" " 1900	- - - - -	12,000,000
" " 1920	- - - - -	24,000,000
" " 1940	- - - - -	48,000,000
" " 1960	- - - - -	96,000,000
" " 1980	- - - - -	192,000,000

"In the year 1900, or sixteen years hence, each of the States lying between Maryland and Texas will have a colored majority within its borders; and we shall have eight minor republics of the Union in which either the colored race will rule or a majority will be disfranchised."

The hope has been widely indulged that immigration into the South would effect a cure for these evils. The following table goes far to dispel this hope:

FOREIGN-BORN POPULATION IN	1860.	1870.	1880.
Virginia, - - - - -	18,513	13,754	14,696
North Carolina, - - -	3,298	3,029	3,742
South Carolina, - - -	9,086	8,074	7,686
Georgia, - - - - -	11,671	11,127	10,564
Florida, - - - - -	3,309	4,967	9,309
Alabama, - - - - -	12,352	9,962	9,734
Mississippi, - - - - -	8,558	11,191	9,209
Louisiana, - - - - -	80,975	61,827	54,146
Total, - - - - -	148,662	123,931	119,686

Total loss from 1860 to 1880 of foreign-born population, 28,976.

"All the efforts that have been made to attract foreign emigrants to this region have not sufficed to prevent a loss of almost one-fourth the number of foreigners in these States in 1860." Moreover, the increase of the Northern-born Americans in the eight States in 1880 over the number in 1870, was but five-tenths of one per cent. "The element of immigration, instead of showing any probability of revolutionizing the Southern life, is itself, year by year, becoming more and more insignificant."

THE ILLITERACY OF THE NEGROES.

Seventy-three per cent. of the colored population of the South cannot read and write. In the eight States which we have been considering, 78 per cent. of the colored population are illiterates, as the following table shows:

STATES.	COLORED POPULATION.	COLORED ILLITERATES.	PER CENT.
Virginia, - - -	631,707	315,660	73.7
North Carolina, - - -	532,505	271,943	77.4
South Carolina, - - -	604,472	310,071	78.5
Georgia, - - -	725,274	391,482	81.6
Florida, - - -	126,888	60,429	70.7
Alabama, - - -	609,320	321,680	80.6
Mississippi, - - -	652,199	319,753	75.2
Louisiana, - - -	484,992	259,429	79.1
Total, - - -	4,358,357	2,250,438	78.1

WHAT CAN BE DONE?

The answer was partly given by President Garfield in his inaugural address. He said: "To the South this question is of supreme importance; but the responsibility for the existence of slavery did not rest upon the South alone. The nation itself is responsible for the extension of the suffrage, and is under special obligations to aid in removing the illiteracy which it has added to the voting population. . . . All the Constitutional power of the nation and of the States, and all the volunteer forces of the people, should be summoned to meet this danger by the strong influence of universal education." The Church as well as the State has a duty in this matter. She has done much, but she must do more. Since the close of the war \$20,000,000 have been given by churches, aid societies, and private individuals for the cause of education in the South. But

there are indications that the donations are beginning to grow less from year to year. This should not be allowed. The safety of the entire nation is in jeopardy unless the most strenuous co-operation is entered upon between the nation, the States, the Church, and private benevolence, to remove the danger. There is abundance of evidence to show that the Negroes are willing and eager to improve their opportunities for education. Their progress in the fifteen years preceding 1880 has been "the most amazing," says a recent writer, "the world has ever known." They are hungering and thirsting for knowledge, and in the meantime the treasury at Washington shows a surplus of about \$100,000,000 per annum. A portion of this immense surplus (so troublesome to politicians) might be wisely used insolving the great problem.

The Whiskey Tax—Its Dangers.

She gave me of the tree, and I did eat.—Gen. iii: 12.—A good tree can not bring forth evil fruit, etc.—Matt. vii: 18, 19.

March 3, 1875, the Federal tax on distilled spirits was increased from 70 cts. to 90 cts. per gallon, and remains in force to the present time. The average price which the distiller receives is about \$1.20 per gallon; so that the Government receives three cents to every one received by the distiller. The tax has varied considerably, running from 20 cents per gallon in 1862, to \$2.00 per gallon from 1865 to 1870. The increase of tax increases the retail price of whiskey; but the evidence indicates that it does not decrease the amount consumed. In the year ending June 30, 1863, when the tax was but 20 cents per gallon, the amount of spirits withdrawn for consumption was 16,149,954 gallons. In the year ending June 30, 1883, when the tax was 90 cents per gallon, 76,762,063 gallons were withdrawn for consumption.* That is to say, the amount consumed was 375 per cent. greater, while the population was about 60 per cent. greater. Two considerations should be noted:

* Report of the Commissioner of Internal Revenue, 1883, p. 154.

1. Should we allow ourselves to be placed in a position that makes us the beneficiaries of such a traffic? Every disinterested person admits that the use of distilled spirits as a beverage is a curse to the country and the individual. The Emperor of China showed good moral sense as well as statesmanship when he said, "I will never consent that the State shall seek profit from the suffering and degradation of the people."

2. As long as a large portion of the nation's revenue comes from the whiskey tax it will be a strong bar to prohibiting the whiskey traffic. In 1883 the revenue from distilled spirits aggregated over \$74,000,000. A mere trifle of this was for scientific and manufacturing purposes. In the year ending June 30, 1883, out of 83,475,960 gallons withdrawn for all purposes, only 232,663 gallons, or 1 in every 358, were for scientific and manufacturing purposes. One, if not the great hindrance to England's blotting out the disgrace of her opium trade with China has been the immense revenue derived from it. Does not the revenue from distilled spirits operate in the same way with us? If so, it is important to remember that at present the nation's surplus revenue is more than the income derived from the whiskey tax; so that, even if a dead loss of \$74,000,000 were involved in the repeal of the tax, it need not necessitate an additional cent of tax on other articles.

A great pressure will, in all probability, be brought to bear on Congress this winter to effect a reduction in the revenue. The whiskey tax will come in for important consideration. It is well that the subject be thoroughly discussed and ventilated at once. If the revenue be reduced before the tax on whiskey is removed, or the traffic prohibited, then the liquor dealers will have an effective financial argument against prohibition in that it would reduce the revenue \$74,000,000 below the needs of the Government, and this would have to be made good in some other way. Now, while the surplus exists, this argument falls flat.

EDITORIAL NOTES.

Is It Wise?

The following are samples of a number of letters received by us during and since the late Presidential campaign :

MESSEURS. FUNK & WAGNALLS :

Your efforts have been in favor of the Prohibition party. I do not believe in such a party. I am a Prohibitionist, but I do not believe that prohibition is to be secured this way. With this feeling, and my convictions very strong, I must cease to be a patron of your house. I regret the necessity, but with me it is a necessity. This is a free country, at least in theory, and I accord to others the same rights that I claim for myself. Thanking you for the many good services you have rendered in the past, I am sincerely yours. N. D. CURTIS.

Suncook, N. H., Dec. 2, 1884.

MESSEURS. FUNK & WAGNALLS:

In the recent election I voted for what I believe to be a pure principle—that of prohibition. As a result I have lost my job. Isn't that hard on an old soldier with impaired sight, no pension—and this from a young Republican who calls me a *crank* and says he will furnish no more work for any of the St. John party. O native land of boasted freedom!

Yours truly,

B. F. NORTH.*

We do not envy the American who can read the latter letter and not feel his blood boil. Yet this incident is but one of many hundreds. Many men have been mobbed, houses stoned, others blackened, St. John and other leaders hanged and burned in effigy. In Indiana, says the *Christian Advocate*, of Cincinnati, Paris green was thrown into the wells of Prohibitionists, thus poisoning some of those who partook of the water. We have been pelted with postal cards and letters worded in such vulgar, outrageously indecent language that the sending of them through the post were crimes against the postal laws and would, if prosecuted, subject the senders to fine and imprisonment.

Why all this? What is our crime? We dared to follow the right as God enabled us to see the right. With Gladstone, we believed that the liquor traffic had wrought more injury to the world than war, famine and pestilence combined. We believed, with the late Wil-

*In reply to our question the Postmaster at Marcellus writes, "that the character and reputation of Mr. North are irreproachable."—ED.

lard Parker, then the most eminent physician in New York, that

"Alcohol has no place in the healthy system, but is an irritant poison, producing a diseased condition of body and mind; that statistics show that ten per cent. of the annual number of deaths in this country are due to alcohol; that full thirty-five per cent. of our insane are so either directly or indirectly from its use; and that seventy-five to ninety per cent. of the inmates of our penal and pauper institutions owe their condition to its influence; besides this, we find that forty-five per cent. of the inmates of our asylums for idiots are the offspring of parents addicted to drink."

We believed, with Chief Justice Noah Davis, that *three-fourths* of all crime is due to this frightful monster—strong drink. We saw by the official governmental statistics, made up by Republican officials, that all through the Republican Administration of twenty-four years, the liquor traffic had increased with a most frightful rapidity, *threefold more rapidly than the population*, and that *never so rapidly as during the past five years*. We felt that the Republican party was either unwilling or unable to stay this appalling destruction. That after twenty-four years of ascendancy the fact that the liquor traffic was increasing more rapidly than ever was most alarming. We believed that to deal with this evil effectively it was necessary to organize a new party in which the dominant and deciding issue should be Prohibition. Our many reasons for this belief we are giving in the paper, *The Voice*, which is devoted to this subject. We believed such a party a necessity; we still believe this. In our judgment it is the only way open for the suppression of the liquor traffic. We may be in error in this belief; but never before were we more sure that we were right than we now feel ourselves to be.

Then, for the crime of daring to be true to our convictions as to the best method of getting rid of a monstrous evil, clergymen write us, "We can't conscientiously buy any more of your commentaries and other works." We certainly would deserve to be despised if, to keep custom, we sacrifice our con-

victions. We think we are ready to say: "We can afford to be poor, but we can't afford to do wrong."

Yet we are in no danger of "martyrdom." While some twenty ministers out of the 15,000 who are our patrons have sent us letters similar to that of Mr. Curtis, it is only fair to state that we have reason to believe that our course in this matter has the approval of the great body of our patrons, and that we have on our side the consciences, the prayers, and the warm sympathies of the leading temperance men and women of the land. One proof of this is the fact that the subscription list to *THE HOMILETIC REVIEW* is *larger to-day than it was a month ago*, and was *larger in October than in September*, and was *NEVER SO LARGE AS IT IS AT THE PRESENT TIME!*

Aside from this, we have an abiding faith that the clergy of America dare look any question square in the face; that they dare listen to arguments which run counter to their belief. And we believe that they are ever ready to applaud a brave utterance of an honest conviction, though that conviction does not harmonize with their own.

THE INDEX TO VOLUME VIII.

OUR readers, we are sure, will not fail to appreciate the extra cost of labor and money we have expended upon the index to the last volume of *THE HOMILETIC MONTHLY*. We take pride in the thought that, in fulness, exactness, completeness, and scientific arrangement, it has never been surpassed by the index to any magazine in the country. Next in value to a good book, is a good index to its contents, so that they can be seen at a glance, and seen in their proper relations. We have here first a General index, summarizing the contents; then an index of Authors, then of Subjects, with names of the several authors; then of Minor Articles (short papers, each under a leading word), and then a separate index for each of the other eight sections. All of these alphabetically arranged. And in addition a full Textual index of every Scripture text elucidated in the volume,

which contains 924 pages. The Index covers 14 closely printed pages.

It would be a highly *interesting and profitable* work to any one to *analyze* this volume, by the aid of this index. Indeed, we think the result of such an examination *would surprise even our regular readers, as to the number and character of our contributors, and as to the scope, the range, and almost endless variety of the subjects written upon*—not only in the matter of Homiletics, but of Biblical Literature in general, Biography of distinguished ministers, Science in its relations to the Bible, Applied Christianity in relation to Intemperance, Illiteracy, Increase of Crime, Prison Reform, Divorce, Gambling, Bad Literature, and almost every other burning issue of the day; also Lay Criticism on the Ministry by a dozen representative laymen, Criticism also on Sermons and Preaching, Hints as to the meaning of particular texts, Review of Current Literature, etc., etc. Take a few facts. The names of over 160 writers for it during the year are given in the Index. Nearly 300 leading subjects are discussed. More than 250 sermons, in full or in outline, are given. While Sermonic Criticism, Living Issues, Hints at Texts, Germs of Illustration, and Notes on Literature, would make a duodecimo volume of 300 pages. Besides these are 225 Themes of recent Leading Sermons preached at home and abroad, and over 200 Suggestive Themes, with appropriate texts. These items will serve to give some idea of the extent, variety and richness of the volume.

"THE MISSIONARY FIELD."

OUR readers will welcome this new feature of our REVIEW. We aim to emphasize the importance of the missionary work—which we consider second to no other—and to do better justice to it by giving it more space and a distinct department. And in all the country there is not a more competent person to have charge of this department than *Dr. Arthur T. Pierson*, pastor of Bethany Church, Philadelphia, who has kindly engaged to undertake the work this

year. Each number will contain (1) Suggestive Thoughts, (2) Hints at Missionary Sermon, and (3) A Condensed Summary, of the latest Intelligence gleaned from the whole field. Coming each month in anticipation of the "Monthly Concert," "The Missionary Field" cannot fail to be eminently serviceable to pastors and others.

OUR SEVERAL SYMPOSIUMS.

We have arranged for four symposiums during the year. The subjects chosen for discussion are certainly of vital importance, not only to the Ministry and Church at large, but to the nation and the world as well. We have enlisted in the consideration of these themes much of the best writing talent and wisdom of the day, representing all sections and denominations, and sides

of the questions to be written upon. Our plan contemplates an independent presentation of views on the part of each writer and yet with the knowledge before him at the time of writing of the views of all who have preceded him in the discussion, so as to secure not only the independent judgment of each, but the shaping of the whole to practical ends. Far more will be gained by this method than if each of the distinguished writers who are to participate in the symposiums were to give his views on the subject he writes upon in a separate and absolutely independent form. We anticipate, in view of the subjects and the writers engaged, a series of remarkably able and interesting articles on each of the topics designated, and bespeak for them the special consideration of our numerous readers.

GERMS OF ILLUSTRATION.

*"And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."*

—As You Like It.

True repentance does not consist in merely passive regret over past sins; it involves active atonement as well. One of the strangest conversions of our day is that of Lars Olsen Smith, of Sweden. From being the brandy king of that country, manufacturing and selling for years three-fourths of all the brandy consumed there, and realizing an income of over \$250,000 a year, he has become an uncompromising temperance reformer. The change was the result of the conviction that his trade was the cause of three-fourths of the sin and misery of his fellow countrymen. He has since been striving in various ways to undo the evil he has caused. His great wealth has been largely used in establishing popular savings banks, building societies, co-operative stores, and public kitchens for supplying cheap and wholesome food to the poor. "I think it is better," he says, "to use the money I have gained in demoralizing and poisoning the people, in undoing, as far as possible, the mischief that I caused."

Doctrinal systems become sometimes so complex and involved that they are valuable as curiosities, rather than for instruction. One is reminded of a wonderful lock which was exhibited in the French Crystal Palace. It was a marvel of ingenuity, admitting of 3,674,385 combinations. But, alas! Henreb had to spend one hundred and twenty nights before he could make it lock, and Fichet was four months in getting it unlocked again. After that they could make it neither shut nor open.

Childhood, in being the period when the currents of life take their rise and assume their direction, is well paralleled by the watershed. The Mississippi and the Red River of the North have their sources but a few miles apart, on opposite sides of the same watershed. But what a difference those few miles make in the character and usefulness of the two streams! The one starts northward, and, flowing 750 miles, empties itself into Lake Winnipeg; the other flows southward, and sweeps majestically along for 2,800 miles, bearing on its bosom the commerce of a mighty country, enriching millions of busy toilers, and never stopping till its waters are mingled with those of the measureless sea.

Gospel truths owe their wide and rapid spread to their wonderful penetrating power. They burrow into a man's very soul, and he can not rid himself of them. How many conversions have been due to the haunting presence of a single phrase, such as "God is love," or "What shall it profit a man?" etc. "The just shall live by faith," (Rom. i: 17) rang in Luther's ears wherever he went. Prof. Wm. H. Brewer, at the recent meeting, in Newport, of the American Academy of Science, stated that the wonderful propagating power of squirrel-grass is due to the fact that its seed actually burrows into the very flesh of passing animals, and so is carried from one point to another, often far distant.

Activity only can develop the highest powers of the mind, the heart, and particularly of

the memory. Sluggish natures can rarely grasp and retain a great truth or a weighty thought. It is only the rapid stream that can carry along the larger pebbles and gravel. The lazy current can carry only mud.

Childhood's Impressions often seem almost ineradicable, and in this fact lies one of the strongest arguments for early instruction in the ways of righteousness. Dr. Eliphalet Nott, for sixty years the President of Union College, in one of the latter days of his long life (he died at the age of 93), when undertaking to lead in family worship, began unconsciously to repeat the little quatrain learned at his mother's knee:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I awake,
I pray the Lord my soul to take."

A similar instance of the retention of instruction received in early life has been manifested for a number of years in the case of an aged lady in Central Ohio, who recently died at the age of 94. In her girlhood she had resided near a French settlement in Canada, and had then learned to speak the French language. Removing in her sixteenth year, she had never again had occasion to use the language, and, as she

supposed, had forgotten it entirely. But a few years ago, to her own surprise, she found herself, every once in a while, beginning an order to those around her in French.

The witness of the Spirit was most beautifully illustrated by a speaker—Mr. J. Q. Maynard—at a recent Sunday-school anniversary in Brooklyn. A soldier was badly wounded in one of the battles of the late war. His mother, residing in the North, was notified, and took the first train that would carry her where her son lay at death's door. She reached the hospital, made herself known, and asked to be taken to her boy. She was informed that he was sleeping, and it would not be best to disturb him. She was allowed, however, to go to his couch and take the place of the nurse who sat by his side, with her hand upon his feverish brow. But hardly had the mother's hand touched his forehead when the patient's eyes opened, and he started up in great excitement. It was dark, and he could not see his attendant. "Whose hand was that?" he called. "That felt like my mother's hand. Bring a light and let me see my mother's face." When the finger of God touches us, shall we, even in all the darkness of our sin and ignorance, not know it?

QUERIES AND ANSWERS

Q. "I cannot extemporize. Would you advise me to read or memorize my manuscript?" A.: Neither; but learn to use your *manuscript as a brief*. Write in a large, bold hand. Read it over once or twice for the sake of imprinting on the mind the connection of its thoughts in detail, but with as little attention as possible to the exact language. Just before preaching go over it again with a colored pencil and underscore heavily the prominent words upon which the progressive thoughts rest. These will probably be all that you will care to see while preaching. Memory will supply much of the language as written, and, if not, so much the better for the sermon; for any change you will make after having given the matter so much thought will be an improvement. By this plan you will be beyond the possibility of breaking down, without the burden of invention while speaking, and with the whole force of soul and body for the delivery.

Q. "It takes all my study-time during the week to prepare for the pulpit. Ought I not to take time for general reading even at the expense of sermon

elaboration? If so, what course would you advise?" A.: 1. Some of our most prominent preachers give but half of their study-hours to the sermon, or to reading immediately connected with the sermon. They find, by experience, that three mornings devoted to other subjects gives them such an amount of side-light upon Bible themes, such a store of information with which to illustrate, that the sermon-making is vastly facilitated. But this side-reading should never be carried on without special alertness for moral and spiritual analogies which you may find in any department of truth. The fault of many sermons is that they are too narrowly original, and have no background in the general culture of the preacher. They lack that "reserve" which enables a man to speak the simplest thoughts with the weight of his own fullness. 2. *As to subjects of side-study*, avoid what is called "general reading," i.e. promiscuous, except for a few moments' diversion at a time. Choose some subject requiring research, leading you through more than one book. The mind never works to its best advantage until it has the glow of pursuit, to-

gether with the enforced patience of continuity. It is true of study as of other occupations, that "the rolling stone gathers no moss." If you can find a topic of which to make a life study you will do well. Let it be one great enough to warrant thorough investigation, and sufficiently in the line of your tastes to attract you. You will be surprised at the attainment you will make, if you have a work of that kind always on hand, waiting to fill your spare hours. A writer of one of the most useful books recently published was asked how many years he occupied in

its preparation. He replied, "The leisure hours of the past year, during which I have done more preaching and pastoral work than ever before." "But how many such hours could you find?" asked his neighbor. "One thousand hours," was the response, "hours which I used to spend in skimming I spent in diving. Dr. Storrs is a master of history. Dr. Scudder an expert in natural history. Dr. Duryea thoroughly conversant with mental science. Dr. Adams was at home in polite literature, and absorbed the graces of the best into his own style.

A BIRD'S-EYE VIEW OF CURRENT RELIGIOUS THOUGHT.

GERMANY.

The Fundamental Principles of a Universal Symbolism as an Evidence of Faith (Grundzüge einer allgemeinen Symbolik als Glaubensbeweis), by J. Cl. in the *Beweis des Glaubens* (Oct.) The author's guiding principle is, that all transitory things are but symbols of an eternal reality, and he applies it in presenting a system of striking analogies between the worlds of matter and of spirit. The symbolism of creation is actualized in the realities of redemption. The method of procedure is both genetic and analogic. The elemental principles are four: Nature, history, doctrine, and invention. All proceed from and return to the One, who is head and heart of all things, and whose praise they proclaim—and that is Christ.

In a painting of Christian antiquity is represented a tree growing out of the summit of a mountain. It is a palm-tree, the tree of life. At its roots there is a living fountain, from which proceed four streams that spread over the earth. It is a picture of the paradise that was and of that which is to be—nature redeemed; a union of the earthly and the heavenly. The ideal is realized through the Redeemer of all nature, the restorer of the Paradise lost—Jesus Christ, the Son of God and the Son of man. Thus the symbol of the picture becomes the type of history. Christ is the Mount of Deliverance and the Rock of Salvation, from whose heart streams of blessing course through all the world, imparting new life. He is in Himself the fountain of salvation, as well as the tree of life; and though elevated above all nature, yet nature points to Him as its ground and source of being.

The New in Christianity Das Neue in Christenthume, by Prof. E. Hühne, D.D., of Meissen, in the *Beweis des Glaubens*, Oct.—Special reference is had in this article to the teachings of classic antiquity. Heathen morality is found to be deficient in a controlling, positive, and vital principle. The system of Christian ethics supplies this deficiency, in the infinite and universal love of the Divine Being exhibited to and realized

among His creatures. The Christian system is more profound and comprehensive; more profound in its estimate of the aim and object of the whole universe; more comprehensive in reference to the worth of the individual, the gifts which he has received, and the moral and religious duties which devolve upon him.

Evangelical Missions in the Holy Land (Die Evangelische Mission im Heiligen Lande), by Pastor Baarts, in the *Allgemeine Missions Zeitschrift*, (Oct.) This paper sketches the beginning of the missionary activity of the late Bishop Samuel Gobat, of Jerusalem, dating back to the year 1846. Light is thrown upon many of the complicated questions that have agitated the religious world of the East, and have led to such far-reaching political results during the last generation. The self-sacrificing and evangelical mission work of Bishop Gobat among Jews and Mohammedans, Greeks and Armenians, and his fatherly care of Protestant Christians, is ably sketched by the hand of one who participated in his labors.

The Island of Nias and its Mission (Die Insel Nias und die Mission daselbst), by Missionary H. Sundermann, in the *Allgemeine Missions Zeitschrift*, (Oct.) The religion of Nias consists chiefly in a worship of demons and of their ancestors. They entertain a nominal belief in a supreme being, called *Lowlangi*, whose meaning is unknown. He is their creator and preserver, yet receives but little of their worship and reverence. Their minor gods, demons and spirits, claim the largest share of their adoration. Their belief in the human soul and in its future existence is mingled with fantastic notions and curious superstitions. There is a priesthood among them, whose special duty it is to dispose of the offerings presented to their numerous idols.

Customs and Usages of Christian Converts among the Heathen Sitten und Gebräuche der Christen unter den Heiden, by Rev. E. Faber, missionary in China, in the *Allgemeine Missions Zeitschrift*, (Oct.)—One of the most important missionary problems of the day is the social relation of the converts to their former companions, with reference

to native habits, customs and usages. In the above article this problem is considered with special reference to China and Chinese converts, from a comprehensive gospel point of view, by a laborer in the field, and deserves the serious attention of all interested in foreign mission work.

In Defense (Zur Abwehr), by Dr. G. Warneck, in the *Allgemeine Missions Zeitschrift*, Oct.—In connection with the recent acquisition of territory by the German Government on the west coast of Africa, at Angra Pequena, serious charges were preferred against the German missionaries there resident. Superintendent (or Secretary) Warneck effectually disposes of these charges, emphatically denying that there is any ground for the same, and substantiating his denial with trustworthy evidence. This incident again illustrates how easy it is to beget opposition to a work which, to this day, is viewed with disfavor by many, contrary to the command and spirit of the Gospel that offers salvation to the whole world.

The Relation of Elihu's teaching to that of the three friends of Job (Das Verhältniss der Lehre des Elihu zu derjenigen der drei Freunde Hiobs), by Rev. C. Claussen, in *Luthardt's Zeitschrift* (1884, No. X.)—The author maintains that Elihu's teachings upon the sufferings of the righteous are correct, and that Job's punishment was in consequence of his sins.

An Address upon Rest on the Sabbath-day, delivered in the Primitive Church (Eine altkirchliche Rede über die Sontagsruhe) by Rev. J. Zahn, in *Luthardt's Zeitschrift* (1884, No. X.)—A remarkable production, dating from about the time of Constantine, whose author is not positively known, demanding for the laboring class the blessing and protection of the Christian day of rest.

The Introduction of Christianity into Upper Franconia, Bavaria (Die Einführung des Christenthums in oberfränkischen Bayern), by Rev. K. Vollrath, in *Luthardt's Zeitschrift* (1884, No. X.). A contribution to the Church History of the 8th-11th centuries, exhibiting the spirit which animated the first Christian missionaries native to the German soil.

Ritschl's Doctrine of Sin (Ritschl's Lehre von der Sünde). Presented and critically examined by Prof. Hermann Schmidt, D.D., of Breslau, in *Luthardt's Zeitschrift* (1884, No. X.). The aim of the critic is to show that the author has departed from the orthodox and traditional view as taught by the Fathers, maintained in the Church Confessions, and revealed in the Scriptures.

The Anabaptists on the Territory of Venice about the middle of the 16th century (Wiedertäufer im Venetianischen um die Mitte des 16. Jahrhunderts), by Prof. Karl Benrath, D.D., in the *Theologische Studien und Kritiken* (Jan. 1885), 58 pp. The author has thoroughly investigated the scanty records which were at hand concerning the Reformation movement in Venice and the particular form which it took in its development. He has brought to light the Arian creed

which the Venetian Anabaptists accepted, described their methods of operation, and pictured their martyrdom and extermination. An important chapter of Church history is thus presented to the student who desires to obtain reliable information from original sources.

The Freedom of the Will and the Moral Accountability of Man (Die Wahlfreiheit des Willens und die sittliche Verantwortlichkeit des Menschen), by Pastor W. Meyer, in the *Theologische Studien und Kritiken* (Jan. 1885), 64 pp. This is a contribution in opposition to the doctrine of the freedom of the human will. It is part of a more extensive treatise in which this topic is comprehensively considered from psychological, moral and religious points of view. In considering the question of sin the conclusion is that sin is an incomprehensible and inexplicable fact in our moral life. In truth, the difficulties that present themselves to the author in the consideration of this question are met by the same answer: they cannot be understood nor explained.

A Contribution to Luther's Letters and Table Talk (Zu Luther's Briefen und Tischreden), by G. Koffmann, in *Theologische Studien und Kritiken* (Jan. 1885). Important discoveries are being made in the public and private libraries of Germany upon topics connected with the Reformation history. The above is from the public library of the city of Breslau, and a valuable contribution to its related subject.

The Book of Koheleth, by Dr. C. H. Wright, in *Theologische Studien und Kritiken* (Jan. 1885), 40 pp. This is a scholarly, critical and exhaustive review, by Dr. Klostermann, of a standard commentary on Ecclesiastes, whose author (Dr. Wright) is a well-known scholar in the English theological world.

FRANCE.

The demand for good literature in cheap form seems to be well-nigh universal. The moral and religious needs of the masses are being met in this way. The *Seekers' Little Library*, published by Monnerat, Paris, is a praiseworthy endeavor to supply the wants of the general public with sound reading in an attractive form and at a low price. The volumes of the series are published monthly, of about 100 pages each, at the nominal price of about ten cents per number, and edited by scholars of good repute in the French literary world. The titles of the first two volumes are: *La Foi* (Faith) and *La Création et L'Évolution* (Creation and Evolution), indicate the general tenor of the topics to be considered in this publication. Among recent works of special interest are the following: *Comte: Testament d'Auguste Comte* (Paris, 1884) presenting us with the last will and testament of this French philosopher, to which are added a number of miscellaneous literary documents, including his daily prayers, annual confessions of faith (!), and his correspondence. *Leo XIII.* is the title of a volume containing the discourses of the "Sovereign Pontiff" as delivered to the faithful

at Rome and of the Catholic world, since his election. As a commentary on the Pope's official acts and proclamations this volume is a valuable contribution to the church history of the present time. It is published at Paris by Ploq, Nourrit & Co., 1883. Two volumes of practical import, as touching controverted problems of the day, are the following: *La Morale dans le drame, l'epopee, et le roman* (Paris, Alcan, 1884.) and *Les questions du jour resolues par le Christianisme* (Paris, 1884). The former considers the question of morality in the drama, the epic, and the novel; the latter presents the questions of the day as solved by Christianity. In the department of history, Prof. Jules Zeller has published an installment of his popular discourses upon the great world-moving factors of mediæval times under the title *Entretiens sur l'histoire du moyen age* (Paris, Perrin, 1884, vol. I, part 1st) "The Fall of the Roman Empire," the "Rise of the Germanic States," and the "Growth of the Christian Church," form the leading topics of this volume. Dr. Lortet, Dean of the Medical Faculty of Lyons, France, has given to the world the results of his recent five years' travels in Phœnicia, Lybia, and Judæa, in a magnificent quarto volume, beautifully illustrated. Not only as a traveler, but also a scientific investigator and faithful explorer, he presents a multitude of most interesting facts concerning *Syria of to-day*. In several departments of natural Science, e. g., zoology, botany and geology, his researches are valuable; likewise his ethnological investigations. The book is published at Paris, by Hachette & Co., under the title, *La Syrie d'aujourd'hui*.

ENGLAND.

The Westminster Review (Qy., Oct.) contains no article of special interest to American readers. The brightest paper in it, on the whole, is a critique of nearly 30 pages on "Mr. Howell's Novels." The review is appreciative, giving the author high rank among American fictionists: he is a very "likeable" author, is a perfect "master of the language he writes in," draws his characters mainly from native sources, is "highly artistic and conscientious," has an enlightened idea of a "novelist's attitude and procedure," etc. But, in the critic's judgment, he fails to attain to a philosophical insight into character; his "theory and practice" conflict; the impression left on the mind after reading him is a "confused, incomplete view" of life, so different from the impression which "Tourguénief," for instance, leaves, he "oscillates between the desire to cater for the popular appetite and a leaning to higher things," as shown in "The Undiscovered Country." Hence, while a "writer of eminent accomplishments," and "the most distinctively artistic of American novelists," he is "unsatisfactory."

The Edinburgh Review (Qy., Oct.) In the absence of any papers of great merit, the one on "The Irish Massacre of 1641" possesses consid-

erable historic interest. It is based on "Ireland in the Seventeenth Century," by Mary Hickson, with Preface by J. A. Froude (1884), and "Cromwell in Ireland," by Rev. Denis Murphy (1883). It is all-important to the student of history, to ascertain the actual facts of the Irish Rebellion of the 17th century, for they account largely for the predominance and the severity of English rule in Ireland ever since that era, and go far to explain many things connected with the "Irish Question" of to-day. It is unnecessary to say that there is a world of conflicting views and testimony as to the actual history of that alarming and eventful period in the history of the British Empire. These two recent works on the subject, and the able reviews they have called forth, will contribute greatly to a better understanding of the truth of history.

The British Quarterly (Oct.) As usual, this grand old Quarterly contains among its dozen articles several of marked interest, such as "Federalism and the British Empire," "Pascal's Pensées," "The Theory of Christian Socialism," "The Original Home of the Aryans," and the "Authority of the Bible." We have space to note the substance only of the last. The writer affirms his personal belief "that the Bible is in very deed and truth the inspired Book of God. The more I read it, the more earnestly and devoutly I study it, the more sensible do I become that a divine life pervades it which does not pervade other writings." The drift of the discussion is to modify the views of Calvin, Owen and other theologians who hold that true and full certainty regarding the divinity of Scripture can come only by *experience of the power of its truth and the work of the Holy Spirit in the heart*; and he sums up his own conclusions thus: "That the essential condition of a living conviction and realization of the divine origin and authority of the Bible is a living, growing experience of the saving power of the living Christ, and of the living, indwelling Personal Spirit to which it testifies; and secondly, that however advantageous it may be for non-believers to be able to start with a conviction or prejudication of the divine authority of the Scriptures, the lack of such a conviction, whatever its reasons, can never justify the rejection of the Lord Jesus Christ and His great salvation."

The Contemporary Review (monthly, Nov.) The last issue of this able and somewhat "advanced" Review, has among its readable articles two that will interest American readers: "Contemporary Life and Thought in Germany," by Dr. H. Geffcken—giving a vivid picture of the existing state of theology thought and church affairs; and "A Democratic Church," by Rev. Samuel A. Barnett. The title indicates the scope of the latter article. It is severe in its indictment of existing organizations. "The Church of England is not therefore effective to spiritualize the life of the nation and develop honesty of living. Its present position is indeed indefensible. As a 'reformed' Church, it offers the

example of the greatest abuses. As a 'Catholic' Church, it promotes the principle of schism. As a 'National' Church, it is out of touch with the nation. There is no department in the State which can match the abuses connected with the sale of livings, with the common talk about preferment and promotion, with the irremovability of indolent, incapable and unworthy incumbents, with the restriction of worship to words which expressed the wants of another age, and with the use of tests to exclude from the ranks of ministers those called by God to teach in fresh forms the newest revelations to mankind. There are no greater supporters of the schism from which they pray to be delivered, than the bishops and clergymen who talk of 'the Church' as if it were a sect to promote 'Church of England' societies, and strive to cut off from the body of the people a section of its members. There is nothing national which so little concerns the nation as its Church." Nor is it less severe on those who would "Reform the Church." The only remedy it suggests is agitation by "the people." "If they are excluded from exercising their will upon the Establishment, nothing can hinder them from destroying it."

The Fortnightly Review (Nov.) "The Future of the Soudan," by Capt. E. A. De Cosson, will deeply interest numerous readers in all parts of the civilized world. He criticises Gen. Gordon's course in reference to the slave trade, and the policy of the British Government in its attempt to settle matters, and seeks to point out the true remedy for the slave trade which, he asserts, prevails extensively over all that region. It is a very spirited paper, and written by one long a resident of the Soudan, and from the point of personal knowledge and observation.

The Nineteenth Century (monthly, Nov.) This organ of English Radicalism and Liberalism must not be ignored either by the theologian or the student of history. It is conducted with great ability. The current issue contains a paper of special interest at the present time—"Progress and Wages: a Workman's View," by James C. Hutchinson. He takes issue with Henry George's panacea for the ills of the Irish people—the nationalization of the land—and characterizes the scheme as nothing short of robbery. The paper abounds in valuable statistics bearing on the labor question. The candor and moderation of such a "workman's view" entitle it to respect and consideration.

THE UNITED STATES.

American Church Review (Qy., Oct.) This able organ of the Episcopal Church returns to the quarterly form. The present issue covers three-fourths of the current year, and contains a formidable array of articles, several of which are very readable and timely, such as Bishop Littlejohn's paper on the late "Bishop Clarkson" of Rhode Island; "Christianity's Relation to God's Spiritual Kingdom and His Material Creation,"

by Rev. C. C. Adams, S.T.D.; "Scholastic Theology," by Dr. Samuel Buel; "Scriptural Evolution," by Dr. Cornelius Walker; "Baptism for the Dead," by Rev. Arthur Little; and a "Reply to Monsignor Capel," by John Henry Hopkins, D.D. The latter paper fills 44 pp., and is one of the most caustic and annihilating reviews that we have read in years. The "amiable" and pretentious Jesuit is "punctured and pulverized" till nothing is left of him. It is a review of Capel's recent treatise, "Catholic: an Essential and Exclusive Attribute of the True Church." The assumption, the arrogance, the "shallowness," the perversion of history, the ludicrous positions and the monstrous conclusions of the wily but superficial representative of Rome, are shown in detail and in a way that is both amusing and effective. We wish we had space for an analysis of it. Not the least amusing and characteristic part of the paper is the correspondence between Mr. Hopkins and Mr. Capel at its close.

Bibliotheca Sacra (Qy., Oct.) This exponent of the Old New-England Theology during the past 54 years has lost none of its ability by its transfer from Andover, Mass., to Oberlin, O. Undenominational, scholarly and thorough in its discussions, and conducted in a liberal spirit, it has long held the foremost rank among the quarterlies of the day, both at home and abroad. The most valuable articles in this number are: "Sketches of Pentateuch Criticism," by Prof. Curtiss (Chicago Sem.); "The Nicene Doctrine of the Homöousion," by Dr. E. R. Craven, and "Unity and Genuineness of Deuteronomy," by Prof. E. C. Bissell (Hartford, Ct.). The last fills 34 pages, and is a very able, as well as scholarly discussion of this important and mooted subject. It is rich in the historical literature which bears upon it. "Reinforced by Graf, Kuenen, Kayser, Wellhausen, and many others, the condemned theory of Vater and Vatke, is now in the ascendant." Against this theory Dr. Bissell presents a strong array of considerations and in favor of "maintaining the literary and material unity of the book of Deuteronomy," which "begins with the subtlimities of Sinai, and ends with the inimitable solemnities of Nebo and Pisgah. It is no effort at historiography, interjected with pious expressions, as some critics represent the latter biblical narratives to be. It is in web and woof sacred history, narrated, as it was enacted, under the eye of God."

Andover Review (monthly, Dec.) This vigorous and wide awake Review is the expounder of the "New Theology," and is in close connection with Andover Theological Seminary. It is presumed to represent the theology at present taught under the new régime in that leading and ancient seat of sacred learning. The Review in a single year has made a position for itself and become a power; not so much because of the "new departure" in theology which it advocates as for the reason that its conductors have a true ideal of what a review in these days should be. The

day for ponderous, interminable scholastic discussions, hashing and rehashing doctrinal creeds, symbols and old issues of dogma and ecclesiasticism, has passed. The demand is now for short, pithy, lively, and more popular papers on living issues and current practical thought; and our old reviews must mend their ways, or no human power can save them from continued decay and final death. We can only name a few of the papers in current number, none of which are of special note either in the way of subject or discussion: "The Evolution of Conscience," by Rev. Francis H. Johnson; "Missions in Mexico," by Rev. Rollo Ogden; "Literacy and Crime in Massachusetts," by Geo. R. Stetson; "Philosophical Criticism," by George I. Chace," LL.D., being an able 15-page review of "Man a Creative First Cause," by Rowland G. Hazard, LL.D.

Princeton Review. This quarterly was among the foremost in the country for more than half a century in point both of ability and influence. And now, at the close of its sixtieth year, without notice, it ceases to be. The seven last years of its career suggest matter for reflection, and instruction as well. Wrested from its proper editorial control in a way anything but honorable or Christian by a young collegiat, with "a taste for journalism" and a pocket full of money, he has wasted a fortune upon it and perverted it from its high mission; and now, tired of his toy "elephant," he casts it away in disgust. He found to his surprise that wealth could not supply brains, and that loud bidding for contributions failed to bring them, and so a large proportion of them had to be imported. His strange course lost him most of the old patrons, and not a few of its best contributors, and no small part of its issues were given away! Pity that this grand old historic review should come to such an end! Its "taking off" is as mysterious as the last years of its history were. It reminds one of Shakespeare's lines:

"Stand not upon the order of your going,
But go at once."

Presbyterian Review (Qy., Oct.) This review represents much of the best scholarship of the Presbyterian Church (North), and is in close connection with Union, Princeton, Auburn, and other theological seminaries. It is able, moderately progressive, and highly influential within the narrow sphere in which it circulates. But its articles are too long, and often on subjects in which but few feel any interest. There are not a few also in the Church to whom it speaks who have felt for some time that the dominating factor in its editorship is adverse to entire sympathy and confidence in its influence as a whole. The most noteworthy article in the October issue is from the pen of one of its editors, Prof. C. A. Briggs, of Union Theological Seminary, entitled "The Principles of Puritanism." It is masterly and informing, and evinces a knowledge of the history and literature of the subject, and a discriminating judgment

of a high order. We have not space even to outline it. The marked feature of this Review is the space it devotes to "Reviews of Recent Theological Literature," and the critical ability which usually characterizes this department.

Southern Presbyterian Review (Qy., Oct.) "Doctrine of Original Sin," by Dr. R. L. Dabney; "Supernatural Revelation," by Rev. Wm. Flinn; "Some Recent Apocryphal Gospels," by Prof. Warfield (Allegheny Sem.), and "The Coming of the Lord," by Rev. John C. Rankin (of New Jersey), are readable articles; the latter particularly is a valuable contribution to the literature of this vexed question. It will be found a hard nut for the Premillenarians to crack. Through 36 pages the writer argues, clearly and forcibly and to our mind conclusively, in favor of these propositions: "The introduction and establishment of the gospel dispensation is essential (in the New Testament) as the Coming of the Son of man. Under this divine and kingly administration of the gospel any special manifestation of mercy or wrath, whether promised, threatened, or actually occurring, to friend or foe, is spoken of as The Coming of the Lord. The personal and visible coming of the Lord will be to wind up the series in the general judgment."

Baptist Quarterly Review (Oct.-Dec.) The best article in the number is "'Life' and 'Death' in the New Testament," by John Green, A.M. 20 pp. A critical examination of the meaning of the original terms and his conclusion may be given in these words: "Whatever view we may take, then, of the Apocalypse or of the principles of interpretation that may be applied to it, it is clear that 'the second death' is represented as a state of existence, and not as annihilation. 'Weeping and gnashing of teeth,' torment day and night forever, cannot, even in a pictorial way, suggest the destruction of being. The second death, therefore, in a way analogous to the first, is the state resulting from the irreparable loss of the 'life which is life indeed.' The misery that always waits on sin will be intensified by the felt wrath of the Lamb, who, in ways above our knowledge, finds His good pleasure fulfilled both in them that are saved and in them that perish."

New Englander (Bi-monthly, Jan. '85.) This live and able review seems to be renewing its strength as it grows in years. From advance sheets of the forthcoming issue we judge that it will be one of superior merit. The paper of most general interest in it is on "The New Academic Curriculum at Yale," by Prof. Ladd. There is an interesting literary article on "Wagner's Parsifal at Bayreuth." By theologians President Bascom's able article on "Inspiration" will be read with special interest; while Dr. L. W. Bacon's paper on the "Revolution in the A. B. C. F. M." will attract attention.

Methodist Review (Bi-monthly, Jan.) This denominational Review is hereafter to be issued

bi-monthly and Dr. Curry, who is admirably adapted to the work, assumes the sole editorial control. Thus one after another of our old quarterlies are becoming monthlies or bi-monthlies; and the day probably is not distant when they will all assume the monthly form. It is a concession to the demands of the times which is as significant as it is imperative. We can only name the writers and subjects of the January number, as we have received only the table of contents: "Bishop Simpson," by Dr. H. B. Ridgeway; "Constitutional Law in the M. E. Church," by Joseph Pullman, D.D.; "Christian Education," by Rev. E. McChesney, Ph. D.; "Christ Preaching to the Spirits in Prison," by the Editor; "Ethnography of Northern and Central Africa," by Rich. Wheatley, D.D.

Lutheran Quarterly (Oct.) The most notable paper in the number is Dr. Valentine's "Inaugural Discourse," as President of the Theological Seminary, Gettysburg, Pa. His subject is highly important and timely, "Some Present Demands in Theological Training," which he discussed under two aspects, *doctrinal* and *practical*. His points under the first are: A correct exhibition of the fundamental doctrines of the divine word ["the Catholic Lutheranism of the Augsburg Confession," being "the best and truest type."] Theological training must recognize the principle of *development*, also the demand in connection with the progress of science and knowledge. Under the practical he insists on *positive* preaching over against a hesitating, diluted, compromising style; the instruction and nurture of the young, and the distinctly missionary work of the Church.

Lutheran Church Review (Qy., Oct.) Articles: "East India and its Religious Prospects," by Dr. W. J. Mann, based on Ram Chandra Bose's "Brahmoism," "The Lutheran Church of New York City during the Second Century," by Dr. Smucker "Ecce Homo," by Prof. B. Pick, "Church Polity," by Dr. C. P. Krauth.

Cumberland Presbyterian Review (Oct.) The mechanical appearance of this review is unworthy of the Church whose name it bears. The best papers in it are The Dignity and Power of the Gospel, by Dr. G. W. Wright, Oberlin, O., and Sanctification, or, Growth in Grace, by Rev. P. M. Riley, Du Pre, Texas.

Unitarian Review (Monthly, Dec.) The theological position of this magazine is indicated by its name. Time was when such eminent names as Channing, Bellows, Osgood, Dewey, and others of their contemporaries, gave character and influence to this organ of American Unitarianism beyond its denominational sphere. But that day is past and their brilliant and often powerful productions no longer adorn its pages. "The Unities of Unitarianism," by Rev. James T. Bixby, is a somewhat remarkable paper. Such assertions and claims as we find on every page of the article will surprise not a few. For example: "Consciously or unconsciously, the tendency to union, to oneness, has guided our

thought, till at almost every point distinctions have been erased, gulfs have been bridged, the separated have been brought together. Unitarianism has become the enunciation, not merely of the Divine Unity, but of a whole series of Unities."!

North American Review (Monthly, Nov.) For 70 years this review has held on in the even tenor of its way and has exerted great influence on American thought. Its power is not as potent now, perhaps, as it once was, but it is felt over a much wider circle of readers. Its scope is wide and it still commands some of the best talent in the country. Among the timely and practical papers in the current number, we name two of decided value, "Woman as a Political Factor," by Judge Pitman, and "The African Problem," by Prof. E. W. Gilliam. The former is a sensible and strong plea for the opening of the ballot box to woman, the writer "profoundly believing in the wisdom" of the measure, and he aims to state and urge considerations that will command the confidence of reflecting persons. The drift of Prof. Gilliam's article may be seen in this sentence: "If the negro, while slowly advancing in education and wealth, is rapidly gaining in population upon the whites; and if he is, and must continue to be, an alien and distinct race, and, struggling to rise, must be pressed back by the ruling whites toward the labor-line; then disastrous social disorders are threatened, and colonization—enforced, if necessary—is the remedy." His statistics and facts lend no little weight to his arguments and conclusion.

Christian Thought (Bi-monthly, Nov.-Dec.) This repository of the chief papers which are submitted to the *American Institute of Christian Philosophy*, of which Dr. Charles F. Deems is president, is invaluable to intelligent men and scholars. Many of the ablest contributions to current thought and scholarship are preserved in its pages. Three of the papers in this issue are worthy of special note: "Am I Free?" by Noah K. Davis, LL.D., Professor in the University of Virginia; "Historical Evidence vs. Critical Evidence," by Prof. Willis G. Beecher, of Auburn Theological Seminary, and Professor Faraday's celebrated lecture on "The Education of the Judgment."

Popular Science Monthly (Dec.) This scientific journal contains at times papers of interest and worth to preachers and the students of Christian Thought, notwithstanding it is the vehicle of Herbert Spencer's speculations and the theories and fallacies of infidel and semi-infidel scientists. The topics of some of the brief papers in the December issue will show its wide range and indicate the general character of the work. "The Reformation of Time-keeping," "American Aspects of Anthropology," "The Problem of Universal Suffrage," "Perils of Rapid Civilization," "Religion and the Doctrine of Evolution," "The Oil Supply of the World," "The Chemistry of Cookery."