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REVIEW SECTION.

I.—SYMPOSIUM ON MINISTERIAL EDUCATION.

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

NO. VI.

BY M. VALENTINE, D.D., PROFESSOR OF SYSTEMATIC THEOLOGY,
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The prosperity of the Church and the progress of Christianity are, to some degree, directly dependent on a right training of the ministry. The process which prepares the leaders of Christian thought and work becomes thus a matter of unspeakable importance. It marks the point at which, peculiarly, the true power and efficiency of the Church are insured or lost, and the practical success or failure of Christian work is determined. It is, therefore, a question of vital moment, whether we have adopted the best possible of ministerial training, or are operating the plan with its full efficiency.

This high office has always been felt to require some special education. It must not be given into incompetent hands. It stands for a service that affects the spiritual life of every man, woman and child in the Church, and the best welfare of general society. All the holiest and dearest interests of the Redeemer's kingdom and of human life, call for a competent, strong, and efficient ministry.

The discussion of this question thus far shows agreement on one point: that, taken altogether, the prevalent general method by which the training of ministers is accomplished through theological seminaries is the right method for our times and the present exigencies of Christian work. Whatever good results were secured through the earlier plans of training—through self-education, or tuition given by pastors—such methods belong to the past. They would be absurdly inadequate to the task of supplying either the amount or the quality of education demanded in our day. With the present advance in

science, the general education of all classes, the broad diffusion of knowledge of every kind, making what used to be the peculiar knowledge of the learned a common possession in every Christian community, a special and thorough training of the ministry in institutions distinctly devoted to the service, is an admitted necessity. For the responsibilities of the legal and medical professions a distinctive training is conceded to be essential, and high-grade professional schools are everywhere provided. In many places the State interposes to lift the training to the thoroughness demanded by the great interests involved and the general good to be secured. The Church of Christ, which, when true to itself, has always been the patron of learning, and is divinely commissioned to the high function of teaching in the range of the great truths which sum up all truth, surely needs for her teachers a training that shall place them in the front rank of the scholarly classes. The method adopted in the establishment of theological schools or faculties meets the true conception of the work. It has, in the main, answered the aims of the good and wise men who originated it. Taking young men of approved piety, after they have had their faculties disciplined into capability and power by a college or academic education, and adding the higher course of studies and discipline suited to the special and superlative work belonging to the holy ministry, it has proved to be unquestionable power for the Church.

Conceding, however, that the general method is the true one for the age in which we are acting, and, so far as we can see, likely to be the true one for the Church's future, it is nevertheless felt that we have not yet been able to operate the method so as to obtain its best results, or all that the Church's work makes desirable. The practical part falls short of the ideal.

1. One such shortcoming must be noted in the failure to maintain the full standard of *thoroughness* which the method contemplates. Often, neither in breadth nor in depth, has the education given equaled the ideal set forth in the adopted course of studies. It is often made too technical. Although this training is known as "professional," the ministry is one of the last places in the world in which the narrowness which professional courses often stand for ought to be permitted to appear. Dr. Van Dyke has, indeed, reminded us that the skeptical opinion of a decline of the power of the Church and the pulpit is utterly unsustainable: yet it remains true, that the pulpit can maintain its right power and proper commanding influence only as it maintains a thoroughness of scholarship and culture that will compare well with the best learning in other educated callings. We need not, indeed, accept the exaggerated picture of the demand which the present age makes upon the ministry, painted by President Eliot, of Harvard, in the *Princeton Review* of May, 1883. That picture is drawn on the conception of the pagan priesthood. Still there is a call for advance

in the thoroughness of clerical education. It is exceedingly damaging when opposers of the Church and Christianity can, with any show of justice, allege that ministers have a training which keeps them in a narrow professional rut, while the great fields of scholarship, science and discovery lie outside of their knowledge.

We cannot, therefore, accept Dr. Curry's idea, that "the average minister of the Gospel need not possess what is properly called scholarship." It is true that he is practically a man of "one book," and that for the substance of his preaching he does not necessarily draw from the remoter knowledge of the schools. But, if he has the true spirit, the largeness and richness of his mental stores, the vigor of his developed scholarship will not make the "one book" less to him, or diminish his power to expound it with clearness and effect; while the fact of his scholarly attainments will go far to secure respectful hearing and deter the common readiness to discount what he preaches as the truth of Christ. While a few of the theological seminaries may have kept their standard of entrance and work in pretty close agreement with their theory, it is unquestionable that in many seminaries all over the country there has been a failure to maintain the true ideal grade. In view of the pressing need of ministers, or, perhaps, from an undue desire for a large number of students, institutions are betrayed into too easy admission of candidates. Ecclesiastical bodies, too, have sometimes ordained without insisting on the standard thoroughness of training. The result has been, that in some places and some connections the "average minister" is not up to the average of scholarly authority and efficiency needed, or desirable, in those who occupy the pulpits of the Church of Christ.

2. For the same reason we cannot approve of the multiplication of special schools for the training of men whose preparatory or academic education has been inferior to that of a college course, or of such as in advanced years come to feel themselves called to the ministry. Such a school is Mr. Spurgeon's. Such Mr. Moody seeks to establish; others are set up in various relations. Not that this class of persons should be altogether debarred from the ministry. We do not dissent from the views which have been already presented in this symposium, in favor of encouraging and admitting such. Sometimes they possess special talent and fine adaptations for usefulness which enable them, without the best education, to achieve, under God's blessing, careers of high and gladdening service in this office. Some of the shining stars in the right hand of the Son of Man have been found in these—the truest "angels of the churches." And there will probably always be room for the labor of all the deserving candidates of these classes.

But the suggestion of Dr. Duryea seems to us to present the right method—to give these the advantage of the instruction provided in

the regular theological seminaries. It is, indeed, objected that the curriculum in these is graded so high as to be beyond the attained capacity for reception and profit on the part of such students. But this is a small difficulty to be allowed to weigh against the evil of giving them a course lowered to their alleged inferior capacity. At any rate, the objection is based on a thorough misconception of the instruction in the seminaries, and of the temper, disposition, earnestness and good sense of the instructors. It is likely that their experience and thorough scholarship—if they are fit for their places—would be as able as others to make the truth plain to this class of students. It is likely that they would be as ready to do so as the instructors in these special schools. And if, in doing so, they should drop some of the old technicalities, or put their explanations into common speech, it would not at all hurt the rest of the students, or prove a damage to the success of the instruction. And the students who have only the inferior academic preparation would have some compensation in this enjoyment of the best and full theological course, stimulated and uplifted by its high grade, and helped by their association and study with those whose advantages have made them most capable.

3. The seclusion in which our theological education is carried on not unfrequently educates away from sympathy with the common practical life of men. Most of the students enter from the college, where many of them began their studies quite young. Their life has been apart from the ways of trade and business, and the habits of thought and feeling in which the world moves. They have lived and moved in the students' world—a world by itself. If they are the successful students the theological seminaries wish, they have become fond of books, and have habituated themselves to the world of literature, science, philosophy and cultured taste—a realm apart from that in which the thoughts, tastes, interests and ambitions of men are moving. When they go forth, they are not only inexperienced, but often so removed from the life of the public as to be unqualified to deal with it sympathetically, to enter into men's ways of thinking and feeling, or appreciate their difficulties and trials enough to find the way to their hearts. It must be admitted that this is not a *necessary* result of the method; but it is to some degree a *natural* result, and too often an actual one. We speak of it as a spurious result, for which the course of study is not at all responsible, but it is still one which often appears. It suggests a defect to be guarded against and overcome. There is, indeed, no incompatibility between this thorough devotion to study and a large and loving sympathy with practical life—at least none other than the common difficulty of being deeply and earnestly interested in several things at the same time. The only way to prevent the result, it seems to

us, is by enkindling the minds of the students with interest in the practical aims of the Church. They must not be recluses, or be allowed to seek intellectual results except in constant view of the service to which their attainments are to be consecrated. The heart must not be permitted to be chilled by the going of all the blood into the head.

4. As a thing akin to this, our seminaries also beget a metaphysical turn of thought, and abstract methods of expression unsuitable for effective pulpit discourse. It is certainly natural for the professor, by long study familiar with the technical terms and definitions of theology, and delighting in the exactness with which they bring out divine truth, and especially the philosophy of the truth, to deal largely in these forms in the class-room. The student's views of Christian doctrine are gradually moulded into these forms. His style of expressing Scripture truth is shaped in these dry and often antiquated formulæ—not unfrequently refined into the exactness and the coldness of crystallization. These may not be “mannerisms” to be got rid of after leaving the seminary, but they are an abatement of real pulpit power unless laid aside. The preacher must be taught to interpret the truth of the Gospel in the language of the people. Too many take on this stiff style of theologic formulæ and the lecture-room, and carry it into the pulpit. Some add the further mistake of preaching as if they supposed that the power of salvation is not in the Gospel itself, but in their own fine abstract expositions of its philosophy. This is, indeed, no necessary result of thorough work in systematic theology or of the finest erudition. Dr. Duryea says: “It is high time that the question whether culture and learning do not unfit preachers for the preaching of the gospel to ordinary men and women were referred back without response to the stupidity which inspires it.” We fully agree with this; and yet it cannot be denied that our methods have sometimes left a perversion or false product of this sort. The grandest and best power of learning appears in making God's truth clear to the humblest. The ripest culture passes out beyond these stereotyped technicalities into free power with the truth. But there have been enough false fruits to admonish against the danger and damage in this connection—a danger and damage under which young men of inferior mental discipline and strength are most likely to fall.

5. Unquestionably, too, our methods lack training-power for the cultivation of popular speaking. Too little attention is given to homiletical and oratorical training. We use the word oratory here in its true sense, and not as standing for the empty pretense and artificiality which take the name. We do not want the studied tricks of the declaimer in the pulpit, nor the perversions of the professional elocutionist in the seminaries. These drill-masters are often the death

to all natural and genuine oratory. But we need more attention to vocal culture, the development of vocal power and adaptation, the correction of faults, and everything that will help into easy and natural address. We make no wholesale charges against the pulpit. We believe that, as a body of educated men, they exhibit speaking abilities equal, if not superior, to any other class. But as the very office of the ministry involves the speaking function more constantly and prominently than belongs to any other class of men, the training ought to be proportionately intense. Speaking is so emphatically the mode of the minister's work, that any deficiency here is a deficiency at a vital point. It is too much to claim that our practical training has yet overtaken the ideal excellence.

6. The same is true as to reading. The professional training of the seminaries ought to secure what is needful here. The reading of the Scriptures and of hymns—if indeed the hymns ought to be read at all in the Church services—should be made to serve as a strong illumination of the truth, the very utterance fulfilling the office of a commentary. There might be better reading in the sanctuary than much that passes by that name. The training in our seminaries can be improved in this relation.

7. It is perhaps more needful now than ever that theological students be led to make truth their own by such examination as will fix in their minds clear reasons for its acceptance. Not only is it intellectual imbecility simply to take everything cut and dried, in a merely passive reception, but it begets no strength of conviction capable of bearing the testing processes sure to come in after-days. They need to be led to do real thinking, bravely mastering the authority and foundations of every doctrine, making it their own by a living apprehension, and rejecting error by equally rational rejection. The process which thus puts the truth securely and victoriously in the mind makes the ready and effective defender of the faith, the safe guide and helper of believers. Let the weakness which comes from mere learning by rote be done away with. Our orthodox theology will gain power by the searching thought in which each one makes it his own. The winds of error will then be less disturbing.

II.—SABBATH-SCHOOL BIBLE STUDY.

BY PRESIDENT D. S. GREGORY, D.D.

NO. I.

A FRIEND always calls the Sabbath-school the *Bible-school*. He thus embodies the ideal conception of the Sabbath-school as a school devoted to the study of the Word of God. That is the ideal which the majority of teachers have conscientiously sought to realize from the origin of the institution.

PAST METHODS AND PROGRESS.

It seems to the writer, scanning the past, that there has been a steady progress toward the end aimed at.

There lies just at hand a Bible received forty years ago, from a Brooklyn Sabbath-school, as a prize for committing to memory the largest number of verses of Scripture in proof of a certain doctrine. It is a relic of a method that did not call for much intelligent study.

There followed in the schools the day of the consecutive study of some of the books of Scripture, chiefly of the Gospels, with such helps as the old question books of the American Sunday-school Union. It was a real merit of this method that it led the child to study the verses in the order and connection given them by the Divine Wisdom, rather than as scattered proof-texts; but it involved little exegetical or critical examination of the great themes of the Gospel, and comparatively little attempt at careful explanation of the essential and fundamental teachings of the Scripture. Its faults were numerous and patent. There was little or no attempt to bring out the historical and logical relations of the verses and parts of the Gospel to each other in a connected whole, and no effort to reach a harmony of the gospels.

Another method soon came into vogue, the aim of which was to add the study of harmony to what had gone before, and to increase the available apparatus for study. Mimpriess and Company took the place of the former leaders and guides, and the Sabbath-school teachers followed Mr. Beecher and all the rest in constructing Lives of Christ. Maps, charts and blackboards were introduced, and illustration and machinery multiplied until there came a general surfeit. Possibly it may have occurred to some people that the Lord knew what He was about when He gave men four gospels instead of one gospel.

The manifest want of real method in the various so-called methods of Bible study led, in time, to the desire for progress in this direction. Hence the many fanciful, acrostic, mnemonic and other plans for the help of teachers and pupils. These were not altogether new devices, as that prince of Sunday-school men, Dr. H. Clay Trumbull,

has recently shown in his admirable book on *Teaching and Teachers*. Emanuel Deutsch, in his essay on the *Talmud*, shows that the Jewish rabbins employed the mnemonic method, in their study of the Scriptures, after the Babylonish captivity. Prof. Wilkinson suggested the plan of "The Three W's": "What? Why? What of It?" based upon ancient oratorical usage. This was expanded into "The Five W's": "When? Where? Whom? What? Why?" Dr. John H. Vincent grouped the points of departure in study under "The Four P's and the Four D's." The teacher should attend to the Parallel Passages, Persons, Places, Dates, Doings, Doctrines and Duties involved in the teachings of the lesson. Such schemes open infinite avenues of investigation, along which the average teacher is likely to branch out so widely as never to find his way back again. The zeal for irrelevant geography, botany, zoology, and the ten thousand petty things have naturally resulted where wise guidance was wanting.

Ten years and more ago the conscious need for an advance led to the adoption of "The International Series of Lessons." These have their manifest advantages. A passage of Scripture is selected, embodying some great lesson which is brought out in a brief, clear statement to be put into the hands of all teachers. Time is thus given for various authors and public journals to furnish more or less elaborate explanation and illustration of each lesson. An effort has been made—with perhaps increasing success—to introduce some connection and unity into the lessons. It was felt that the detached lessons of a given period—say a quarter or half year—had but little hold upon the memory, and that a course of seven years was beyond the reach of many. There has been a widely-expressed—and apparently growing—dissent from this method, especially on the part of teachers capable of doing their own work, and on the part of the higher Bible classes. It tends, they think, to confine all to subjects that may not be most profitable to all; to detract from the self-activity of the teacher and scholar in the study of the Scriptures; to foster new and lucrative publishing monopolies; to foist upon the Churches the loose views of illogical and incompetent so-called commentators on Scripture; and thus to stop the study of the Bible itself. Even more serious is the objection that the connection of the lessons is a man-made and mechanical one, instead of a God-made and natural one. The lessons will never be likely to appear in the same connection again, and so will be hard to hold together, and harder still to hold in the memory. They will not be like "nails fastened by the Master of assemblies" in a sure place. Many are heard expressing the wish to return to the old plan of consecutive study of the various books of the Bible. They want direct and constant contact, not with Lesson Papers, but with the Word of God. This might, of course, be to turn back the wheels of

progress from a quarter to half a century, and thus to lose all the progress that has been made in method, in definiteness of lesson and in unity of lesson scheme, in that long period.

The next step forward must retain all these valuable features, and add to them what is felt to be lacking in the methods of the past. In the judgment of many sound and competent thinkers the time has fully come for the introduction of such new method, especially into the higher Bible classes. At the request of the Editor of THE HOMILETIC REVIEW, the writer ventures to suggest

A NEW GENERAL METHOD

that seems to him to meet the present call for further progress in Bible instruction, while holding fast what is best in the results of past experiments. This general method will be sketched in brief form in the present paper, leaving the subsequent papers the work of unfolding that part of the plan having special reference to the more advanced Bible classes.

It will be necessary to present certain salient features in the improvements that seem to be called for, before proposing a tentative outline of the courses of study to be pursued.

The right method should assume that the *immediate aim* of Bible instruction is to implant in the mind and heart the truth of that Divine Word which is "quick and powerful," and which the Spirit of God uses in the conversion and edification of souls. This implanting is clearly within the sphere of the teacher. The conversion and edification of souls, always to be kept in view, but always with the recognition that it belongs to the sphere of the Holy Spirit, is the *ultimate aim*. The teacher's work is to teach the Word, looking continually to God to give it efficacy. While the importance of the conversion of the child cannot be overestimated, it is to be feared that the present tendency is to forget the immediate end in seeking the ultimate, and thus to fail in the ultimate. The maxim should be: Honor the Word, and in faith leave God's work to Him.

The right method must assume that life is limited. Before a single comprehensive course, claiming to be such, should be allowed to sweep over several years, it should certainly possess some remarkable merits. Rather, it is claimed, that the main essential truths of the Word of God should be brought each year, at least, before the minds of those who are being instructed. This would require that the truth be presented in new phases from year to year, rather than in extended courses.

The right method, in dealing with the youthful mind, must take due note of the fundamental principles of education and instruction that have been already established beyond dispute.

The correct principles of education require that, as the mind is unfolding, the subjects presented to it shall be adapted to the stages of

mental progress. These stages may be roughly stated as being those in which the mind grasps truth:

First, as fact presented in story, or simple narrative; second, as fact in narrative, in connection with the causes and consequences of events; third, as doctrinal and practical truth in concrete form or example; fourth, as doctrinal and practical truth in more abstract form, and arranged in rational system; fifth, as truth embodied in literary form and critically studied in its organic unity and relations.

One main defect of the present method is that it ignores this fundamental requirement of education. The same lessons are not adapted to all classes. As a consequence, the method fails to accomplish the full purpose of instruction, or of building up into a complete knowledge of Christian truth. It makes no provision for the work of the lowest stages, and none for that of the highest. A remedy for these defects is emphatically demanded.

The following course of study is outlined as a suggestion toward what needs to be done to meet the present requirement for further progress. It aims to conform to the advance of the child in his mental development. The child should remain in each course until ready for the next.

First Course. Simple narrations. This should present the great events of Bible History in the form of story, as suited to the first stage in the child's development—the story of Jesus to be made specially prominent in it. The remarkable popularity of the Bible stories themselves, as well as of such books as "The Story of the Bible," shows the powerful hold of these stories upon the mind at the age when it is specially acquisitive of facts.

Second Course. Causal narrations. This may present the great events and characters of Bible History as parts of the Story of Redemption, bringing out the main causes and consequences in connection with them. At this stage the child begins to look beyond the facts, backward and forward, becoming inquisitive concerning causes and consequences.

Third Course. Doctrinal and practical truth in concrete form. This should present the great fundamental truths of redemption as embodied in concrete form in the Bible History. Man's fall and sinful estate, the covenants of law and grace, the person and work of Christ, the way of salvation from sin, the Christian's life on earth and his hope beyond, may thus be studied in connection with those prominent Scriptural events and characters that ought to be fixed in the minds of all men. The mind of the youth is now ready to take hold of these themes in this form.

Fourth Course. Doctrinal and practical truth in rational system. This would present the system of redemption in its more abstract and doctrinal form, as explained and reasoned out in the Bible, and in

connection with its truth as the basis and material. It should follow some systematic outline, like that remarkable book, Dr. Charles Hodge's "Way of Life." This will meet the rising demand, in the mind of the now maturing youth, for a connected view and statement of the grand truths of the common Christian faith. Along with this, each denomination could introduce its own peculiar tenets at pleasure, thereby supplementing the system according to its own views of truth.

Fifth Course. The Bible and its separate books as organic wholes. This would meet the demands of the period of critical and constructive thought which comes with matured intelligence, especially in such a critical age as the present. It would tend to give a knowledge of the Word of God at once accurate, profound and comprehensive, and that would confirm, broaden and complete the views of historical, doctrinal and practical truth implanted in the mind by the previous courses.

In each of these Courses, and at all stages of progress, the teacher should constantly keep in mind the ultimate aim of all his work, as already stated, while laboring with his best skill for the immediate end of filling the mind with God's truth.

It is not claimed that the make-up here suggested is, in every case, essential to these various Courses, but only that the proper attention must be given to the *educational principles* underlying the arrangement of these Courses. The material of the Courses is suggested, in other words, not as a finality, but in order, it may be, to direct attention and discussion toward what, in the conviction of many, must be the direction taken in the future progress of instruction in our Bible-schools.

Subsequent papers will outline and illustrate the method of studying separate books of the Bible as wholes, in advanced Bible Classes, as suggested under the Fifth Course above outlined.

III.—SYMPOSIUM ON THE PULPIT: "IS THE PULPIT DECLINING IN POWER? IF SO, WHAT IS THE REMEDY?"

NO. II.

BY JOHN A. BROADUS, D.D., LOUISVILLE, KY.

OUR question cannot be answered in the lump. In a matter so complex and comprehensive there must be analysis. The Pulpit is probably declining in power in some respects, and not in others.

Those who broadly assert that the Pulpit has lost power are in many cases influenced in their judgment by special causes. A good many persons think that everything is degenerating. These are chiefly old men who have a romantic yearning after a glorified past. And then

many who pass judgment on the Pulpit are persons having no sympathy with its leading themes, or its characteristic spirit. Now a certain sympathy is necessary to correct judgment. How can a man fairly judge the merits of a picture who has no taste for art? I spent some hours one day in the Etruscan chamber of the British Museum, examining specimens of Etruscan and early Greek pottery, remarkable for artistic shaping, and for subdued richness of coloring. After a while two rough fellows came and stood in the door and glanced around the room. "Tom," said one, "how much would you give for all these old dishes in here?" "Pshaw, I wouldn't give tuppence for the whole lot," and they turned away in disgust. Even men of great ability, in some respects, may estimate very erroneously that with which they have no sympathy. Mr. Taine's sarcasms upon "Paradise Lost," only show that he is incapable of understanding Milton. Lord Macaulay, in a letter, ridicules his friend for studying the relations of the Chickasaws to the Cherokees, and the customs of the South Sea Islanders, and urges him to do something useful, as for instance to make a translation of Herodotus, with notes. Yet the friend was studying Ethnology. So there are some able and cultivated men who are out of all sympathy with evangelical Christianity, and can see no beauty or power in real Gospel preaching. They think it would be bad policy to say that the Pulpit never did have power, or do not care to attempt maintaining so large a proposition, and so they are content to say that it has greatly declined. Similar assertions were no doubt made, for similar reasons, in the days of Whitfield, of Bourdaloue, of Luther, of Chrysostom.

But it is not wise to reply by denying that there has been any sort of decline in the power of the pulpit. I think that in certain respects it has lost power, as compared with a former period, while in certain other respects the often asserted loss is not real. Let us look at these, making three points of each kind:

1. There is among Protestants a loss of *sacerdotal* power. When the preacher was also a priest, a mediator between God and men, who would forgive sin, or at any rate could officially help in that respect, whose holy hands outstretched from the lofty pulpit could drop benediction upon the waiting Assembly, when, as in the case of some mediæval preachers it was even believed that he could work miracles, it is plain that his preaching had a kind of power which the Protestant preacher does not possess. But how much counterbalancing gain there is here. The preacher is compelled, and expected, to appeal to conscience and reason, with a true human sympathy. He does not wish to be lifted above the people in a high pulpit, but to be as near them as possible, in bodily presence, in thought, in sympathetic experience. Man to man, living and loving, is better after all than priest to people.

2. There has been a loss of *direct political* power. Wherever there

is an establishment of religion, or any approach to it or hankering after it, the preacher may at certain times have great political influence. Even in our own country some preachers are a power during an excited political canvass. Most of us are in this respect beneath notice, and a man who is caring greatly for politics and very little for religion, may very naturally say that the great majority of preachers "don't help the party" at all—which of course is to his mind a very grave accusation, no matter what party it may be. But is there here a loss of legitimate pulpit power? Have we not enough to do in striving to convert and sanctify men, to lift them up into acting upon principle, to stimulate them to love of their neighbor, by stirring in them the love of God? May we not thus *indirectly* affect politics in the way that is really most desirable, while directly engaged in promoting interests unspeakably more important? Is there not to-day room to question whether the few gifted preachers who have of late been a direct political power in this country, would not have really accomplished more for society and government, as well as for spiritual salvation, if they had devoted all their genius and earnestness to the proclamation of spiritual truth?

3. There has been a *relative* loss of *educational* power. Not that the pulpit has fallen off in this respect, but that certain other institutions and agencies have greatly gained. Time was when the clergyman was almost the only man in the neighborhood who could write with ease, and so the cleric naturally became the clerk. Time was, even in America, when the preacher's sermons afforded the chief mental pabulum or stimulus enjoyed by many a community. Now we have educators of many grades; we have Sunday-schools and varied helps to understanding the Bible. Now newspapers and other periodicals have become a great educating force, whether for good or ill. Now books of secular literature are universally diffused, having every charm of style and every species of intellectual power. Yet at all this the preacher can only rejoice. Why should he wish to stand alone in the earth, the sole educating force in the community? Let him regard all these other educating agencies as not rivals but allies, seeking to work in harmony with whatsoever in them is good. And, after all, there is a peculiar power in *speaking*, a power to instruct, still more to convince, and especially to impel. At the height of a great political canvass, when political tracts and periodicals fill all the air like "flying leaves," they still want speakers, to stand in living presence amid a living assembly, who will sympathize with him and with one another as they hear him. See how Mr. Moody uses the press, the Sunday-schools, the Y. M. C. A., the pastors, the churches, everything, to help his meetings, and how from his preaching they receive help in return.

4. It is often asserted that the pulpit has declined in *thought-power*.

Certainly there is less now than at some former periods in the way of abstract thinking; but is this of necessity the highest thought? To treat properly the relations of Christianity to materialism, and to pantheism, to comprehend these systems so thoroughly that for the most part without naming them one can aim at their foundations in human nature, can destroy their germs in the midst of his hearers, can thus counteract the nascent infidelity of some without suggesting skeptical doubts to others—this assuredly calls for thought. It can hardly be maintained that Liddon and Candlish are inferior in thinking power to Barrow and Howe. As regards metaphysical thought, we may confess the inferiority of the pulpit at the present time to a few of the greatest preachers in the past, such as Augustine, Calvin, Jonathan Edwards, Robert Hall. But it is unfair to compare one age with half a dozen men selected from fifteen centuries. Besides, there may be as much real power of thought shown in other ways as in discussing "fixed fate, free will, foreknowledge absolute." Moreover, the great thinkers just mentioned usually put only the *results* of their highest thinking into the pulpit, and commonly erred when they did otherwise.

5. It is also asserted that there has been a decline in *literary* power, both as compared with the pulpit of other days and with the great progress of secular literature at the present day. Now the *average* of literary excellence in preaching is, beyond question, higher at the present time than ever before. And high-wrought artistic eloquence, such as secular critics admire, is not always practically powerful. It was not so in the great French preachers who were so justly admired by Louis XIV. and his court. It was not so even in the case of Robert Hall. It is important neither to underrate nor to overrate the value of literary elegance in preaching. As to the other point, we think the pulpit can stand comparison with the secular literature of the present time, provided the comparison be fairly made. Compare the village pulpit with the village newspaper, and no one can question as to the result; yet the village newspapers are needed, and in the aggregate are very powerful, as New York advertisers and advertising agencies are quite well aware. Make a similar comparison in larger towns and in the great cities, and the result will usually be the same. In like manner compare different grades of teachers or of lawyers with the corresponding grades of preachers, and see how the case will stand. It seldom happens that preachers are brought into practical comparison with the best secular speakers by speaking on the same occasion, but when it does happen the pulpit does not usually appear inferior. To compare the best men of one calling with the poorest of another, is surely unfair and misleading.

6. It is also often asserted that the pulpit has greatly lost the power which comes from *freshness*; that preaching is dreadfully common-

place. To some extent this is true. It is partly the fault of preachers, and we must all earnestly strive to correct the fault. It results partly from the lack of proper interest on the part of many hearers. When people do not relish their food, it may be the fault of the caterer and the cook, or it may come from their lack of healthy appetite. Besides, it is matter of rejoicing when to any individual or community the great essential truths of Christianity are familiar, even if thereby they are in danger of seeming commonplace. If you are sick or bereaved, and I come to offer consolation, you do not wish me to say things never said under like circumstances before; you really prefer to hear from me just the things which you would say if yourself were the consoler. When people really feel their need of the Gospel, the old truths are new enough. And then remember, that in kindred departments also, the commonplace is largely inevitable. Dr. Bascom once pointed out (*Bibliotheca Sacra*, Oct., 1872), that almost all the teaching force in any period is employed in bringing the new generation up to the level of the old. The three R's (*absit omen*) are extremely commonplace, but quite necessary. There may be minor improvements in the methods of teaching them, but little that is very new and at the same time wise and profitable. If we do not despise this homely task, why shall we despise the commonplace labors of earnest and loving religious instructors? There are four times as many school teachers (of all grades) in the country as preachers, and the result in general is only elementary knowledge; so much does it cost "to work anew under each generation the merest foundations of intellectual life." So if one preacher out of a thousand gives any fresh impulse to his hearers, the rest are well employed in keeping the world up to the point of understanding him.

So far, then, as there is decline in the pulpit, or danger of decline, the true remedy lies in constant effort at improvement. In all mental, as well as moral and spiritual education, we must be constantly rowing up stream to keep from floating down. There is in every direction room for improvement in preaching; in every direction danger of decline, but in every direction encouragement to hope. Ministers of the Gospel, young men and older men, let us all take heart and try to improve. It is entirely possible, by God's gracious blessing, that we should make the pulpit during the next thirty years a far greater power for good than it ever was before. Whose heart does not leap up at the thought?

IV.—THE PHYSICAL FACTOR IN PREACHING.

NO. I.

BY GEO. M. STONE, D.D., HARTFORD, CONN.

PROF. MATHEWS, the author of "Orators and Oratory," has said that "*force* is partly a physical product, and partly mental. It is the electrical element; that which smites, penetrates and thrills."

Every thoughtful preacher desires to know how to speak forcibly, and how to reach the physical conditions essential in the case. The purpose of the present paper will be to treat of the physical factor in the specific work of preaching. The capacity to stand up and declare God's word clearly and effectively is sometimes a gift, coming unbidden to certain chosen men. It is more frequently the result of severe discipline and wise training, in which, connected with a Divine call, an investiture of the Holy Spirit, and patient investigation of truth, the bodily conditions play an important part.

I. The physical training for preaching must, as a matter of course, be special. We do not need the brawn and muscle of prize-fighters, in order to speak with power in the weekly duty of the pulpit. Dio Lewis, M.D., makes a just discrimination between health and strength. A well man may not be strong; and, *vice versa*, a strong man may not be well. He says: "I have a friend who can lift nine hundred pounds, and yet is an habitual sufferer from torpid liver, rheumatism, and low spirits. The cartmen of our cities, who are our strongest men, are far from being the healthiest class, as physicians will testify. On the contrary, I have many friends who would stagger under three hundred pounds, that are in capital trim."

A delicate, unmuscular man may, by prudent use of his vital resources, preach effectively. In order to do so he must, as a matter of conscience, *reserve* physical strength for the time he spends on his feet before the people, sufficient to drive his thoughts home. The preacher who comes into his pulpit physically exhausted, must not complain of the mental torpor of his hearers. As audiences go, they require awakening. They do not, as a rule, come to the sanctuary in a state of quick susceptibility to impression. The preacher, as divinely aided, must bring on this condition: and if the Spirit works through thought-power, its manifestation will depend in great measure upon the condition of the physical organism. It is true we are marvelously helped at times when the body seems weak, but this succor comes through an empowering of the whole man—body, mind and spirit.

II. As every man is a law to himself, each preacher should decide wisely as to the proportion of time to be given to study and physical exercise. No vigor of bodily state will compensate for commonplace thought in the pulpit. "The lean and flashy" talk is not transmitted

into the bread of life by good physical conditions. "The hungry sheep look up, and are not fed."

On the other hand, how many thoroughly prepared sermons fall dead because the man forgot he was a *preacher* as well as a student and a writer! The lawyer is kept up to a condition of physical alertness by the presence of a vigilant and wary antagonist. The preacher lacks this kind of stimulus, but he should be keenly alive to the necessity of capturing the mental capability of his hearers. The sustained vigilance necessary to secure this result will be wanting if he brings a jaded mind and body into the pulpit.

We raise no issue here between written and unwritten discourses. Written sermons, delivered under good bodily conditions, carry weight and conviction, sometimes wanting in freer addresses. Edwards read closely, and so do some of the best modern preachers. The audiences who were entranced under the preaching of Chalmers, never raised any objections to his use of manuscripts.

This only is required: that the man shall divide himself between his study and his pulpit.

III. The kind and degree of physical exercise best adapted to equip the preacher for the pulpit will also vary in each case. Samuel Hopkins says quaintly of Edwards: "In the winter he was wont, almost daily, to take an axe and chop wood moderately for the space of half an hour or more." A Boston pastor pleads for a carpenter's bench and tools in a house, as affording at once recreation, and as having practical utility. He inquires, "Is it not a little discreditable to a well-educated man to have to send for a mechanic when anything is out of order in the house? Ought we not to be able to ease a door, make a shelf, stop a leak in a leaden pipe, milk a cow, harness our own horse? An hour spent in such work about the house or stable, every day, would not only exercise the body, but relieve the tension of a student's brain."

After trying a considerable variety of gymnastic exercises, the writer must add his testimony from experience, to the superior advantage of simply walking, say five or six miles at a stretch, once or twice a week. This, in connection with the daily exercise of pastoral work, has been found sufficient, with a wise use of Saturday, to keep the body in good condition for Sunday work in the pulpit.

In papers to follow, the training of the voice and the subject of vacations will receive attention.

I conclude this paper with a suggestive quotation from Montaigne: "Our work is not to train a soul by itself alone, nor a body by itself alone, but to train a man; and in man, soul and body can never be divided."

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

NO. VII.

BY PROF. REVERE F. WEIDNER.

WE regard it as a favorable sign of an awakened interest in the Gospel of Christ, that of late years an increased attention has been paid to the thorough study of Paul's Epistle to the Romans. Some may have been drawn to it because they regarded it as the acknowledged master-piece of one of the greatest intellects that the world has ever produced; others may have been attracted by the matchless character and contents of the Epistle itself, which Coleridge pronounces "the most profound book in existence," which Chrysostom had read to him twice a week, which Godet calls "the cathedral of the Christian faith," concerning which it has been said "none other grapples with such difficult problems, or discusses them with such insight and logical force;" but it seems that the main reason why such renewed study is devoted to this Epistle is the growing conviction that in it we have the most complete and systematic presentation of the Gospel of Christ. The words of Luther's famous preface have again become true in Christian experience: "This Epistle constitutes the most eminent portion of the New Testament; it is the Gospel in its most perfect purity. It well deserves that every Christian should not only commit it word for word to memory, but also daily resort to it as the daily bread of the soul. For it can never be read too often, never become too frequently the subject of our meditations; the more faithfully it is studied, the more precious and delightful it is found to be." As an evidence of the interest shown in the study of this Epistle we need only refer to the notable contributions made to exegetical theology during the last few decades, in the form of commentaries on the Epistle to the Romans by such scholars as Beet, Godet, Hodge, Hofmann, Lange, Meyer, Philippi, Schaff, Shedd, Stuart, Tholuck, and Vaughan.

There are certain preliminary questions which must be answered before we can rightly apprehend the truths revealed and taught in this Epistle and properly comprehend their true bearing upon the theology and individual life of the Christian Church, and these questions, with others closely related, we will briefly discuss in the space allotted to us

I. THE ORIGIN OF THE CHURCH AT ROME.

The history of the founding of the Christian Church at Rome is enveloped in much obscurity. (a) We know that on the day of Pentecost there were present at Jerusalem inhabitants of Rome, both *Jews and proselytes* (Acts ii: 10), and it is highly probable that some of these were among the 3,000 souls which were added to the Church

on that day (Acts ii: 41), and on their return to Rome would carry with them the glad tidings of the Gospel of Jesus Christ. (b) Even if this were not the case, the news of the Gospel would soon have reached Rome, on account of the frequent communications between Jerusalem and Rome, and because Christians, Jews and proselytes, and Gentiles converted by the preaching of St. Paul and the other apostles, may have arrived. (c) It is also highly probable that the evangelical teachers, who gathered the scattered Christians and who formally organized the congregation at Rome, were disciples of the Apostle Paul. (1) For Paul was the *Apostle to the Gentiles*. It was his peculiar mission to establish the first Christian Church in Europe (Acts xvi: 9, 10), and it would be but natural that the Church at Rome, the centre of all Gentile civilization, should also be founded by him, if not directly, at least indirectly, through his disciples and converts. (2) This is all the more evident because it was an underlying principle in St. Paul's method of spreading the Gospel, "not to build upon another man's foundation" (Rom. xv: 20), and in the writing of this Epistle we see that he takes it for granted that he does not in any way interfere with the labors of any other apostle. (3) This is fully substantiated when we carefully study the list of names recorded in the 16th chapter of Romans. Who are these persons to whom St. Paul sends such warm greetings? They are none other than former disciples and helpers of St. Paul, who no doubt were among the most influential members of the Church at Rome, and who had taken a prominent part in the establishment of the Church. (4) That the disciple of St. Paul had laid the doctrinal foundation of the Church at Rome, and that this foundation was *Pauline*, is further evinced by the appeal which St. Paul makes in Rom. xvi: 17, an appeal, as we believe, directed against anti-Pauline Judaizing false teachers. (d) It is unnecessary to answer the false assumption of the Roman Catholic Church, a tradition which can be traced step by step, that the Apostle Peter founded the Church at Rome. To say nothing of the historical answer, such an assumption is entirely overthrown by Paul's fundamental principle, not to build upon the foundation laid by another (Rom. xv: 20; 2 Cor. x: 15, 16).

II. THE COMPOSITION OF THE CHURCH AT ROME.

As all the Christian Churches outside of Palestine were composed partly of Jews and partly of Gentiles, we would naturally expect that this would be the case also in Rome. The Epistle, however, gives us some clear indications as to the real facts of the case. (a) That the congregation contained Jewish Christians is evident from Rom. ii: 17; iv: 1; vii: 1, and from the general argument of the 14th chapter. (b) That it contained Gentile Christians is evident from Rom. i: 6, 13; xi: 13, 25, 28, 30; xv: 15-21. (c) That the Church was composed of both elements is further evinced by such passages as Rom.

xv: 7-13; xvi: 17-19. (*d*) We may also infer that the Gentile portion of the Church was in the ascendancy both in numbers and in doctrinal influence. Not only was this the ordinary condition of the churches in Gentile lands, but the whole argument of chapters ix-xi presupposes this; and so decisive was the majority that St. Paul could even directly address the Church at Rome as a Church of believers of the Gentile world. (Rom. i: 5, 6, 13-15; xv: 15-21.) That this is the correct view of the composition of the Church at Rome is further confirmed by Acts xxviii: 16-28. With Godet, therefore, we believe "that the Roman Church was mostly of Gentile origin and Pauline tendency, even before the Apostle addressed our letter to it," and that "the formation of the Church was indirectly traceable to him, because its authors (founders) proceeded for the most part from the churches of the East, whose existence was due to his apostolic labors."

III. THE AIM AND PURPOSE OF THE EPISTLE.

What has already been said will aid us in forming a right conception of the object which St. Paul had in view in the writing of this Epistle. (*a*) There is happily no question about the circumstances under which the Epistle was written. All are agreed that from the data given in Rom. xv: 25-28; Acts xix: 21; xx: 1-3; Rom. xvi: 1, 23, both the time and place of composition can readily be determined. St. Paul wrote his Epistle to the Romans while on his third missionary journey, during his last three-months' stay in Achaia, just before his last journey to Jerusalem, at Corinth or in its immediate neighborhood, during the month of December, 57 A.D., or at the beginning of 58 A.D. It was during this period of comparative rest, with a strong missionary spirit still burning within him (Rom. xvi: 19-25), that he finds opportunity to write and send this letter. (*b*) From the contents and general tenor of the Epistle we must infer, that though the Apostle was as yet personally unknown to the great majority of the believers in the Church at Rome, nevertheless it seems that he must have had some reliable information as to the real state of affairs—information, no doubt, received from some of the brethren to whom he sends greetings. (*c*) The true aim and purpose of the Epistle finds its best solution, partly in the general state of Christendom at the time, and partly in the state of affairs in the Church at Rome. We agree with Prof. Dwight "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." Feeling intensely interested in the welfare of the Church at Rome, knowing, however, that a Judaizing spirit had already taken hold of the minds of some of the Jewish Christians, and fearing lest the Judaizing heresy which had broken out at Jerusalem, had invaded Antioch, had overthrown for

a time the faith of the Galatians, and had created such disorder at Corinth, should also ere long make headway at Rome, he writes this Epistle, in which he not only seeks to fortify, strengthen and build up in the faith the Christians at Rome, but writing by the inspiration of the Holy Spirit, he takes occasion to expound the great central truths of the Gospel in such a way as to serve as a rule of faith to all the Churches for all time. In other words, this Epistle contains, as no other does, a systematic doctrinal exposition of the whole Gospel scheme of salvation in contradistinction to a Judaizing gospel, and for the Church at Rome was a substitute for Paul's personal preaching.

IV. THE CONTENTS OF THE EPISTLE.

Its general contents have already been noted in our examination of its aim and purpose. The great theme is *Justification by Faith* (Rom. i: 16, 17), which is first proved negatively (Rom. i: 18; iii: 20), and then positively (Rom. iii: 21; v: 21), and then two possible objections are considered, the first of which is answered in Rom. vi: 1; viii: 39, where St. Paul shows that the doctrine of Justification by Faith does not tend to immorality, but on the other hand to Sanctification; and the second in Rom. ix: 1; xi: 36, where St. Paul shows that this doctrine does not break the covenant promise given to Israel. This *doctrinal* discussion is followed by a *practical* discussion of the various duties of a holy life as the fruit of justifying faith. (Rom. xii: 1; xv: 13.) An appropriate conclusion ends the Epistle. (Rom. xv: 14; xvi: 27.)

The following analysis will indicate more definitely the contents of the Epistle, and give a key to its interpretation:

- (a) Rom. i: 1-7. Apostolic Address and Salutation.
 (b) i: 8-15. Preface. His thankfulness for the faith of the Romans. His purposed visit.

A. DOCTRINAL DISCUSSION.

Rom. i: 16; xi: 36.

Rom. i: 16, 17. *Theme*: The Gospel is the Power of God unto Salvation, to every one that believeth, for we are Justified by Faith.

1. *Negative Proof*.—Rom. i: 18; iii: 20. We are not justified by works, for all men are sinners.

- (a) Rom. i: 18-32. For the wrath of God is revealed against the Gentiles.
 (b) Rom. ii: 1; iii: 20. As also against the Jews.
 (1) Rom. ii: 1-11. For there is no respect of persons with God.
 (2) Rom. ii: 12-16. For not the hearers of a law are just before God, but the doers of a law shall be justified.
 (3) Rom. ii: 17-24. But the Jews have become transgressors of the law.
 (4) Rom. ii: 25-29. And their circumcision has become uncircumcision.
 (5) Rom. iii: 1-8. Though the Jews have some advantages.
 (6) Rom. iii: 9-20. Nevertheless all, both of Jews and Gentiles, are under sin, and by the works of the law cannot be justified.

2. *Positive Proof*.—Rom. iii: 21; v: 11. For we are justified by faith apart from the works of the law.

- (a) Rom. iii: 21-31. The doctrine of justification by faith stated.
 (b) Rom. iv: 1-25. Illustrated and confirmed by the example of Abraham.

(c) Rom. v: 1-11. The results of justification by faith.

3. *Retrospect and Summary Conclusion of the whole Argument.*—Rom. v: 12-21.

(a) Rom. v: 12-14. The first Adam, the source of sin and death among mankind.

(b) Rom. v: 15-17. Christ, the second Adam, the source of righteousness and life.

(c) Rom. v: 18, 19. Salvation procured for all.

(d) Rom. v: 20, 21. Even the law is made to subserve God's purpose in the economy of Salvation.

4. *Of the Doctrine of Sanctification.*—Rom. vi: 1; viii: 39.

(a) Rom. vi: 1-23. The Relation of the Regenerated and Justified man to Sin.

(1) Rom vi: 1-11. We who died to sin, how shall we any longer live therein?

(2) Rom. vi: 12-14. Present yourselves, therefore, unto God as alive from the dead.

(3) Rom. vi: 15-23. Being made free from sin, and become servants to God, have your fruit unto sanctification, and the end eternal life

(b) Rom. vii: 1-6. The Relation of the Regenerated and Justified man to the law. Being discharged from the law, we serve in newness of the spirit, and not in oldness of the letter.

(c) Rom. vii: 7-13. The Relation of the Unregenerate to the law. Through the law sin becomes exceedingly sinful.

(d) Rom. vii: 14; viii: 17. A Description of the state of the Regenerate.

(1) Rom. vii: 14-25. In relation to the divine law. The Old Adam.

(2) Rom. viii: 1-11. In relation to the Holy Spirit. The New Man in Christ Jesus.

(3) Rom. viii: 12-17. And ye who are led by the Spirit of God, are sons of God.

(c) Rom. viii: 18-39. Consolations amidst the sufferings of the present time.

(1) Rom. viii: 18. Because of the greatness of the future glory.

(2) Rom. viii: 19-25. Because these sufferings are in accordance with divine order.

(3) Rom. viii: 26, 27. Because of the assistance of the Spirit.

(4) Rom viii: 28-39. Because to believers all things work together for good.

5. *Of the Rejection of Israel.*—Rom. ix: 1; xi: 36.

(a) Rom. ix: 1-5. Paul laments the fact of Israel's rejection.

(b) Rom. ix: 6-13. But the Word of God hath not come to naught.

(c) Rom ix: 14-18. And there is no unrighteousness with God.

(d) Rom. ix: 19-33. For this rejection is in accordance with Old Testament prophecy.

(e) Rom. x: 1-13. For the Jews are ignorant of God's righteousness and seek to establish their own.

(f) Rom. x: 14-21. And would not hearken to the glad tidings, which fact had also been foretold.

(g) Rom. xi: 1-10. But God did not cast off His people, for a portion have accepted the Gospel.

(h) Rom. xi: 11-15. By their fall, salvation is come unto the Gentiles.

(i) Rom xi: 16-24. Their rejection, however, is but temporary.

(j) Rom. xi: 25-32. For Israel shall yet be saved.

(k) Rom. xi: 33-36. How unsearchable are the judgments of God!

B. PRACTICAL DISCUSSION.

Rom. xii: 1; xv: 13.

Holiness of Life is the fruit of Justifying Faith.

(a) Rom. xii: 1, 2. Present to God a consecrated body and a renewed mind.

(b) Rom. xii: 3-8. Exhortation to humility and to the proper use of our various gifts.

(c) Rom. xii: 9-21. Exhortations to various Christian virtues.

- (d) Rom. xiii: 1-7. Obey rulers.
 (e) Rom. xiii: 8-10. Love your neighbor.
 (f) Rom. xiii: 11-14. Put on the armor of light.
 (g) Rom. xiv: 1-12. Let there be mutual toleration between the strong and the weak.
 (h) Rom. xiv: 13-23. Let not the strong put a stumbling-block in the way of the weak.
 (i) Rom. xv: 1-6. The strong must bear with the weak.
 (k) Rom. xv: 7-13. That all may praise God together.

C. CONCLUSION.

Rom. xv: 14; xvi: 27.

- (a) Rom. xv: 14-21. A description of Paul's Apostolic office and work.
 (b) Rom. xv: 22-29. His plans for the future.
 (c) Rom. xv: 30-33. Asks for the prayers of the Church.
 (d) Rom. xvi: 1, 2. Recommendation of Phœbe.
 (e) Rom. xvi: 3-16. Salutations.
 (f) Rom. xvi: 17-20. Warnings against false teachers.
 (g) Rom. xvi: 21-23. Salutations from Christians at Corinth.
 (h) Rom. xvi: 25-27. Concluding Doxology.

V. SUGGESTIONS FOR THE STUDY OF THE EPISTLE.

A few hints, in regard to the right spirit and proper method in which we should prosecute the study of the Epistle to the Romans, may be of interest to the younger clergy and to theological students.

(a) As to the spirit in which we should approach the study of this Epistle. Shall we regard it as a fine specimen "of rabbinic and philosophical reasoning," written by a gifted and highly-cultured Rabbi? Or shall we regard it as the earnest appeal of an *Apostle* of Jesus Christ, born indeed out of due time, but writing by the inspiration of the Holy Ghost, and bearing a message, of which He was not ashamed—a gospel which is the power of God unto salvation to every one that believeth? We cannot, for a moment, take into consideration the former alternative. This epistle not only gives us hints in what light we should regard the writings of the New Testament, but we can also gather from it what views the inspired writers of the New Testament had about the authority of the Old Testament, and it would be well in these days of so-called negative criticism, to study the hints here given. Paul accepts, without a shadow of doubt, the narratives of the Old Testament as historical facts, and believes and teaches that the Old Testament came from God, and those of us who receive the Bible as the inspired Word of God do but attribute to it the same authority which Paul attributed to the Old Testament. The structure of the Bible is closely analogous to the structure of the Person of our Lord. Those who have wrong views of the Person of Christ will naturally also have wrong views of the Word of God. The Bible is absolutely divine in its spirit, yet truly human in its body. In it the Holy Ghost is incarnate, as in Christ Jesus the Son of God is incarnate. It is God's Word mediated through man. Both the Bible

and Christ in their divine character are called the Word of God, and in both perfect divinity and perfect humanity are inseparably conjoined. There is nothing divine in the Bible which is isolated from true humanity, and nothing human in the Bible separated from true divinity. So that though we recognize the elements as distinct, we receive them as inseparable. If therefore we recognize the supernatural origin and divine authority of the Word of God, and possess the graces of humility and docility, and are earnest in our search after truth, we have at least a few of the necessary qualifications for a proper prosecution of the study of God's Word.

(b) The Method in which we should study this Epistle.

(1) First of all, study the Epistle in your vernacular tongue, and form a careful analysis of it, without any reference to the labors of others, afterwards comparing your analysis with the results of the best commentators, and modifying it as your understanding of the Epistle grows in depth and in clearness. (2) Take a critical text of the Greek New Testament (Westcott and Hort's or Tischendorf's preferred), and "with grammar and dictionary alone," without reference to any translation or commentary, seek to reproduce "in letter and in the spirit" this Epistle of St. Paul, in your vernacular tongue, and carefully write such translation. There is a passage in Bishop Elliott's preface to his well-known critical and grammatical commentary on Galatians, which it would be well for the younger clergy of our day to consider. He says: "If we would train our younger students to be reverential thinkers, earnest Christians, and sound divines, we must habituate them to a patient and thoughtful study of the words and language of Scripture before we allow them to indulge in an exegesis for which they are immature and incompetent. If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation patiently and lovingly to note every change of expression, every turn of language, every variety of inflection, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle, or characterize some doubtful preposition, let him cheer himself with the reflection that every effort of thought he is thus enabled to make is (with God's blessing) a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an Apostle, yea, a less dim perception of the mind of Christ." (3) Compare your translation with the Revised Versions, English, German or Swedish. (4) Select a good commentary on the Greek text, of moderate compass, like Bengel, or Vaughan, or Webster and Wilkinson, or Wordsworth, or Alford, or even Bloomfield, and review your Epistle, studying your commentary, and writing

down your results in clear and concise notes, the nucleus of your own Commentary. (5) Then select that commentary which on the whole you regard as the best; study the Epistle more carefully than ever, as also the commentary chosen, and then rewrite your notes, and enlarge as you see necessary. The answer to the question, Which is the best commentary on the Epistle to the Romans, depends much on the standpoint of the inquirer, whether he be Calvinist or Arminian, Baptist, Congregationalist, Episcopalian, Lutheran or Methodist, etc.; but of modern commentators we believe the selection would be made from the commentators referred to in the beginning of this article. (6) This method of study applies not only to the whole book, but also to special chapters, sections or passages. (7) For the earnest student there is still another way of studying this Epistle, especially if he wishes to enter into the depths of Scripture—and it would be advisable to pursue this method at an early stage of your studies. Select some special topics or doctrines discussed by St. Paul in this Epistle, and carefully examine all passages bearing upon them (1) in this Epistle itself, (2) in the other epistles of St. Paul, and (3) in the whole New Testament, and you will find an abundant reward for all your labors. And while prosecuting your studies forget not the three means of theological study: *oratio, meditatio, tentatio*. For such study we would indicate the following topics, which will suggest themselves even in a most cursory reading of the Epistle:

(1) The Universal Sinfulness of Mankind; (2) Of Sin and its Law; (3) Of Original Sin; (4) Of the Flesh and the Spirit; (5) Of Divine Permission as an act of Judgment; (6) Of the Natural Knowledge of God; (7) Of Conscience; (8) Of the Government of God by Rewards and Punishments; (9) Of the Work of the Law; (10) Of Inspiration; (11) Of the Necessity of a Mediator; (12) Of the Redemption that is in Christ Jesus; (13) Of the Imputation of Christ's Righteousness; (14) Of Vicarious Atonement; (15) Of the Appropriation of Christ's Righteousness; (16) Of Faith; (17) Of Justification by Faith; (18) Of Divine Peace; (19) Of the Doctrine of Sanctification; (20) Of Adoption; (21) Of the Assurance of Forgiveness; (22) Of Baptism; (23) Of the Intercession of Christ; (24) Of the Intercession of the Holy Spirit (25) Of Predestination; (26) Of the Wrath of God; (27) Of Eternal Destruction; (28) Of Eternal Life; (29) Of the Final Conversion of the Jews; (30) Of the Proper Use of Christian Liberty. In prosecuting this research, it will be of great help, by the aid of a good Concordance of the Greek Testament, to trace the usage of the original Greek words for *righteousness, foreknowledge, justification, reconciliation, sin, faith, sanctification*, etc., and their various derivatives, and systematize the results obtained.

VI. DOCTRINAL RESULTS.

Some of these have already been indicated in the list of topics sug-

gested for study, as given in the last paragraph. Two of these, the *Vicarious Atonement of Christ*, and the great Protestant doctrine of *Justification by Faith*, are not only the fundamental doctrines of Pauline theology, but of the whole New Testament economy. But so long as "we are ignorant of God's righteousness and seek to establish our own, and do not subject ourselves to the righteousness of God" (Rom x: 3), and do not recognize and realize the exceeding sinfulness of sin (Rom. vii: 13), there is little hope of understanding these precious doctrines. Strange as it may seem, the great Protestant doctrine of Justification by Faith is misunderstood by many who call themselves Protestants. To obtain a true apprehension of this doctrine, we must form a right conception of the three elements that concur in Justification—the *grace of God, the blood of Christ, and faith* (Rom. iii: 24, 25; iv: 24, 25)—*i. e.*, (1) the grace of God in Christ Jesus our Savior; (2) the atoning and cleansing power of the blood of Christ; and (3) the faith by which we appropriate Christ's righteousness as our own righteousness. Catholicism confounds Justification and Sanctification, and many of the so-called Protestant denominations, in regard to this central Protestant doctrine, are almost as Pelagianizing as the Roman Catholic Church itself. They, indeed, grant and confess that we are *justified by faith*; but on close examination this does not mean we are justified by faith *alone*, but by faith *and* good works. The stress is laid on *living* faith; and if asked to define this *living* faith, it is described as that faith that must bring forth good works, and these latter are taken as the criterion to determine the nature and character of the faith which is supposed to justify. But if the forgiveness of my sins thus rests on my growth in grace, on my sanctification, then I must be in continual uncertainty. I am, in such a case, never assured of my forgiveness, no matter how favorable the case may be, but only approximating towards reconciliation and forgiveness. But my certainty of reconciliation requires a more steadfast and immovable foundation than my sanctification. This is Christ Himself, appropriated by faith. Now St. Paul gives us altogether a different criterion by which we are to determine the nature and character of the *true* faith which justifies, "for we are justified by faith apart from the works of the law," "freely," "by his grace," "through the redemption that is in Christ Jesus." What, then, is this criterion by which I can determine whether I have the *true* faith which justifies? It is that faith which truly appropriates the crucified Savior, who offers Himself to us as our righteousness, and whose righteousness is imputed to us by God the Father, if we fully and truly believe that Christ died for us on the cross, and shed His blood for us and for our redemption, and that He was raised for our justification. In other words, we are justified by faith *alone*, without all preceding, present or subsequent works, out of pure grace

alone, because of the sole merit, complete obedience, bitter suffering, death and resurrection of our Lord Jesus Christ, whose obedience is reckoned to us for righteousness. Such a *true* faith, wrought in us by the Holy Ghost, is also from its very nature a *living* faith, which necessarily will bring forth good works. But we cannot at this time discuss at further length this momentous theme, which we regard as the most important among the great religious issues of the present day.

We repeat, therefore, that we regard it as a favorable sign that so much attention of late has been paid to the study of this Epistle, and we hope that by means of such study the two great central doctrines of St. Paul, as above indicated, may be brought nearer the hearts and consciences of men.

VI.—STUDIES IN THE PSALMS.

NO. I

BY PROF. JOHN DE WITT, D.D., NEW BRUNSWICK, N. J.
PSALM VIII.

[FOR THE CHIEF MUSICIAN, UPON THE GITTITH. A PSALM OF DAVID.]

- 1 Jehovah our Lord,
How exalted is thy name in all the earth!
Oh inscribe it as thy glory upon the heavens!
- 2 Of the praises of babes and sucklings thou buildest a stronghold for
response to thy foes,
To silence the hating and revengeful.
- 3 When I see thy heavens, the work of thy fingers,
The moon and the stars which thou hast set in their place,
- 4 What is a mortal, that thou bearest him in mind,
Or a son of Adam, that for him thou shouldst care?
- 5 Thou hast made him little less than Divine;
And with glory and honor hast crowned him.
- 6 Thou gavest him rule over the works of thy hands,
Thou hast placed them all under his feet;
- 7 Sheep and oxen, under him are they all,
And alike the beasts of the field,
- 8 The birds of the air, and the fish of the sea—
Even that which frequenteth the paths of the seas!
- 9 O Jehovah our Lord,
How exalted is thy name in all the earth!

—“*The Praise Songs of Israel*,” Revised Edition.

The above translation needs to be justified in several important particulars.

A minor change from the authorized version is the substitution of *exalted* for *excellent* in the first and last verses. The latter word, originally most expressive, has come to be used of things fairly, but not surpassingly, good. The primary conception of the Hebrew word

is *breadth*, or *expansion*; hence it is applied to those who fill a large place in rank or public estimation. It would ordinarily be well rendered by *noble*, *honorable*, *splendid*, *eminent*, *distinguished*, or *illustrious*; but these adjectives are too familiar in connection with human greatness to be suitable here. "*Exalted*" and "*glorious*" are the only terms that can fitly describe the highest Divine Name.

The verb in the second line has given great trouble to translators. We give, Oh inscribe it; Heb., Which Oh place; A. V., Who hast set. The form תִּתֶּן is the imperative of the verb נָתַן, to give, or place, with the intensifying termination, ah. Most exegetical authorities regard it as used for the 2d pers. of the perfect. But this is quite unexampled. Perowne admits this, and prefers to consider it an error in the text—careless copyists having written the imper. for the perf. This is improbable and unnecessary. Delitzsch and others, with the merest shadow of support from analogy, treat it as an irregular form of the *inf. constr.*, and render it as a *perf.* Ewald supposes תִּתֶּן to be a defective form for תִּתֵּן, to extend; but this meaning is wholly conjectural. Other explanations are even less satisfactory.

These foregoing opinions are all based upon the assumption that the preceding relative pronoun is the subject of the verb. In this case, as a matter of course, the latter cannot be rendered imperatively. Gesenius alone discerns that the relative pronoun may be in the accusative, referring as its antecedent to the glory that lies in the transcendent name, Jehovah. He renders the line, "Which glory of thine set thou also above the heavens." It certainly relieves the whole difficulty to find here an earnest petition that the name which describes the personal God as manifesting his power and wisdom and goodness to the children of men, may be inscribed upon the heavens as in letters of light: in other words, that all men everywhere may know and praise the glorious name of Jehovah. Our substitution of *inscribe it* for the more literal which inscribe, does not at all affect the sense, and is preferable as an English rendering.

In the second verse of the psalm, while the general thought as set forth in the authorized version is sufficiently obvious, the translation is inexact and puzzling, especially in the expression, "Thou hast ordained strength." The verb יָסַד always means *to found*; or, by metonymy, *to build*. It suggests immediately that the abstract form כֹּחַ, strength, is used for the concrete כְּנָעַת, a stronghold, as in xlvi: 2, and elsewhere. The stronghold refers figuratively to the defence which God sets up against those who deny and deride his existence and perfections. Here he entrenches himself in absolute security, and his foes shall all be put to silence and to shame.

If one ask of what material the stronghold is built, the answer emphatically precedes the verb; *of the mouth*—that is, Hebraistically,

of the praise of babes and sucklings. So the same Hebrew word פֶּה, mouth, stands in Gen. xvii: 1, and often elsewhere, for a *commandment*; in Numb. iv: 27, for an *appointment*; in Numb. xxxv: 30, etc., for *testimony*; in Deut. xvii: 11, for the *sentence* of the law, etc. No example of metonymy is more frequent—the mouth for that which proceeds from it. Here the context clearly suggests *praise*. The proposition is the same that usually accompanies the mention of the material out of which anything is made, as in Gen. ii: 19.

It only remains to be said that, in order to bring out more clearly the thought that the praise of children (or, the childlike) refutes and repels the evil-minded, who blasphemously assail God, we have ventured the most literal translation of אָמַן, the ordinary Hebrew equivalent for the conjunction *because of*. It is simply the prep. לְ, to, or for, prefixed to the apocopate form of אָמַן, an *answer*, derived from one of the most familiar Hebrew verbs. It suggests to every Hebrew reader of the psalm the sense we have assigned to it—in response to, especially in connection with the mention of the praises of children as silencing the enemies of God.

Our next important divergence from the A. V. occurs in verse 6: "Thou hast made him little less than Divine." For the last word, the Hebrew has *God*, manifestly referring to the creation of man in God's image and likeness (Gen. i: 27) as descriptive of his nature, for which the adjective *Divine*, rather than the substantive, is the best English expression. This is in emphatic contrast to man's lower nature, as described in the preceding verse, not only by his generic name, Adam, the earth-born, but by אָדָם, a word expressive of feebleness and frailty, equivalent to our word *mortal*. So in ix: 19, 20; x: 18.

Let us now study this sacred lyric in its general scope and import. None more beautiful or suggestive can be found in the whole collection. Its tone, tenor, and movement are calm and tranquil, but elevated, stately and majestic. It is full of sunlight—the only true sunlight for the race whose glorious nature and endowment it so grandly describes—the presence and favor of God.

The culminating point of the Psalm is that to which we have last alluded in remarking upon difference in translation: the glory of man, as by creation a partaker of the Divine nature, and his consequent investment with sovereignty over all other creatures upon the earth.

In working up to this point, the Psalmist enlists and holds our highest admiration. The adoring reference to the name Jehovah, as suggestive of the grace of the personal God in coming into personal relations with men, and attracting them to Himself by entrancing manifestations of His power and kindness, is the opening doxology: and in no way could the Psalm be impressed with such roundness, fullness and symmetry as by its emphatic repetition at the close.

The first verse is general. It is virtually a prayer that every ray of glory that visits the earth, whether from sun or star, or from some superior manifestation of infinite lovingkindness, may be recognized with appropriate adoration, as emanating from the personal Jehovah—the same yesterday, to-day, and forever.

The second verse refers to two classes of men: the enemies of God, who deride, scoff, and deny; and babes and sucklings, the simple-minded, loving, and sincere, whose grateful and unstinted praise scatters to the winds the aspersions of malignant skepticism.

We have now, in verse third, a delightful retrospection. The Divine work on the fourth day of creation, and the crowning work of the sixth are brought vividly into the present, and in sharp contrast. The glory of the visible heavens, with its flaming orbs, seems to entitle them to higher estimation than any possible product of Almighty power. But upon man, in his insignificance and feebleness, even a greater glory was bestowed, and he is invested with the highest dignity. As "almost Divine" he is constituted lord over all the earth. Every tenant of land, and air, and sea is subjected to his power.

It is worthy of note that this is referred to as a permanent constitution. It not only belongs to the past, but to the present, and, by implication, to the future. Its foundation was laid in a creative act, which even yet distinguishes the man from the brute, and the distinction is ineradicable.

Is this glorious Psalm indeed prospective as well as retrospective? By any legitimate interpretation, does it include within its sweep of time and space and power, God's redemptive, as well as His creative, work? Does it contain a hint of a greater glory and a higher dignity in the future?

We think that it does, most assuredly. If not distinctly in the thought of the sacred poet, it lay in the thought and purpose and decretive ordinance of God, as clearly as if already accomplished, that, whenever the full glory of fellowship with God should be realized, whenever the germinal and immature principle that he received by the Divine breath—his higher Divine nature—should attain its most perfect beauty and strength, he would indeed be *lord over all*. He was not made in the image of God that he might forever be a keeper of sheep and driver of oxen, or that he might subjugate the lion and harpoon the whale. This supremacy over "the beast of the field, the birds of the air, and the fish of the sea," is a parable for the future, when "all things shall be put under his feet." His rule over the brute creation was a fact in the then present, in accordance with his capacity in the first period of his existence. It comprehends a prophecy and pledge, that, in whatever position he shall hereafter occupy, when the glory of his nature reaches its fullest development, and he attains fitness

for higher dignity and rule, he shall be lord paramount; none above him, save God only.

The purpose of Jehovah seemed to be defeated when sin entered into the world, but it has never been abandoned. It is realized through the exaltation of Christ, who restores all that was lost, whether actual or possible: His redeemed people becoming associated with himself in the highest glory and honor.

In the light of these comments we can understand the effective use which the author of the Epistle to the Hebrews makes of the Eighth Psalm in chap. ii: 5-10. The splendid significance that he attributes to it is quite within its legitimate scope and meaning, in its historic connection with the account in Genesis.

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

NO. VI.

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

LXIII. *Paul contrasts the profit of good works with the unprofitableness of vain words.* (Titus iii: 8, 9). How the Hebrew church was given up to "foolish questions and genealogies and contentions and strivings about the (ceremonial) law!" Think of writing rabbinical disquisitions on such a question as "whether an egg laid on a festival may be eaten!" Think of two parties among the Jewish sages gravely arraying themselves upon the opposite sides of such a momentous controversy! The School of Shammai solemnly decides that *it may be eaten*; the School of Hillel as solemnly affirms that *it must not*. Swift's satire was not wholly a fiction, that represented two great nations, the Big-endians and the Little-endians, as dividing beyond reconciliation upon the question whether in eating eggs you should crack them upon the big end or the little end. We see these wise Rabbi holding learned controversies over "what sort of wick and oil is to be used for lighting the candles of the Sabbath?" If a tithe of the study and diligence given to controversy through the ages had been given to the exemplification of piety, what a world we should have had to-day, and what a church in the midst of it, abounding in good works!

LXIV. *Self-denial is the grand law of all holy living.* It has never been better defined than by Neal Dow, when he said, "Self-denial is living with reference to the future." Self-indulgence lives for the present, and the immediate present, and utterly disregards a future that is often by no means very remote. Accordingly the Bible represents it as a damning sin to be content, as are "men of the world," to "have their portion in this life." Dives is charged with neither immorality nor inhumanity; but simply with having by his own choice, in his "life-time, received his good things!"

LXV. *The word of God is a two-edged sword.* One edge is the law, sharpened to the utmost keenness, with the awful severity of its demands, and the terrible certainty of its penalty. The other edge is the gospel, whose power lies in the tenderness of an infinite and inviting grace. Either edge alone has great power; but combined in the same weapon they make a sword that cuts both ways, and they unite in the point, which is thus doubly keen and calculated to pierce to the very joints and marrow. Let us not neglect either the word of wrath which speaks to fear, or the word of grace which speaks to love; for they together make up the sword of the Spirit.

LXVI. *Christ saves His people from their sins.* The old idea of preaching was to

save from sin's consequences; but the true idea includes also sin's commission—sin itself. Penalty is not all; power is even more important as pertaining to iniquity; for unless sin's power be broken, the forgiven sinner only incurs the penalty anew. Hence pardon must be followed by purity; redemption from *penalty* by redemption from *power* and finally *presence* of sin.

"Be of sin the double cure:
Save me from its guilt and power."

LXVII. *The connection between text and sermon* ought to be vital. An Eastern minister boldly told his congregation that "he only took his text as a hook to hang his thoughts upon." The old saying that "if the text had a contagious disease, the discourse would often run no risk of taking it," is put before us in a new and, we think, better shape by one who compares a text to "a gate opening into the Lord's garden;" and says that many ministers, "instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro." Moreover, *there is room for selection* even in using the inspired word. An English clergyman tells of finding a poor dying woman whose husband, with tears trickling from his eyes, was reading to her a *list of genealogies* from the book of Chronicles!

LXVIII. *He who stops learning should stop preaching.* The moment we cease to acquire we become unfitted to impart. Even the stores of knowledge gathered in past years lose their freshness, their vitality, their vitalizing influence, when accumulation no longer goes on. Let us have a running stream: who wants stagnant water! Or, as the President of Michigan University said in his graceful inaugural, "No man can produce attractive and nutritious food for others by incessantly threshing, in the same monotonous way, the very same straw which, for an indefinite period, he has been turning over and over, and pounding with his pedagogic flail."

LXIX. *The attempt to make conscience* approve a course, dictated by inclination rather than duty, is like trying forcibly to make a magnet point a certain way. If it does point in any other direction than toward the magnetic pole, you have only disordered the delicate instrument and made your compass untrustworthy. This reminds us of a remark of Dr. William Adams, that "some men follow conscience only as a man follows a wheelbarrow, which he pushes before him with all the energy of a determined will!"

LXX. *Nehemiah was a model organizer.* In all the work of temple and city repair and rebuilding, mark his three grand principles; 1. *Division of labor*: "Every man over against his own door." 2. *Co-operation*: All energies finding their common centre in a unity of plan and harmony of aim, essentially one work. 3. *Concentration*: All rallying to the defense of any assaulted point, at the signal of the trumpet.

LXXI. *The narrative of the shipwreck* (in Acts xxvii) is almost an allegory. What a picture of the *Voyage of Life*! Disregarding the voice of inspired warning, rejecting the word of the Lord for the conclusions of worldly wisdom; seeking worldly havens of security and comfort; deceived by the seductive south wind of pleasure, meeting the sure euroclydon of trial and temptation, facing irresistible evils like the wreck of bodily health, fortune and household joy; vainly resorting to worldly helps and expedients, sacrificing almost everything in hope to save at least life; then compelled to abandon oneself to inevitable doom, and sinking into utter darkness and despair. But God's opportunity is found in man's extremity; and just here when human help and hope fail, comes the word of faith: "Believe and thou shalt be saved."

LXXII. *The New Testament is like a grand picture*, representing two worlds: one near, real, in the foreground; the other distant, cloudy, in the background. The "world to come" is not wholly *future*, but present. Man is living in both worlds,

but cannot live for both. There is antagonism in their treasures, pleasures and whole spirit and drift. Hence comes the necessity of a *choice*, which cannot be evaded; and cannot be rightly made *without a cross*. It involves *three* other decisions: First, shall God's will or my will be my law? Secondly, shall duty or inclination prevail? thirdly, shall I live for myself or others? A right decision involves not only the denial of some things, but the *denial of self*. Yet this law is written on our *being*: *Selfishness is suicidal*. To seek is to lose, to surrender is to acquire. The *lower* good must always be sacrificed to get the *higher*, and every true sacrifice brings its own compensation. All salvation from a worse state to a better is by self-denial.

LXXXIII. *What a parable is that of the sower!* The *seed*: Christ the kernel in the husk of the word. Yet what a kernel must that be that is put in such a husk! The *sower*: it matters not, whether skilled farmer or little child, if the seed only gets in the soil! The *soil*: of four sorts: the trodden path, the thin layer of earth with the rock beneath; the soil with seeds of weeds and thorns in it; and the good, deep rich earth. Every feature of this parable bears investigation and expansion. For example, the third class—the grain that grows among weeds grows long and spindling but never *fills out the ear*. What a picture of the disciple whose growth is so hindered by worldly cares or lusts, that he never becomes a *converter of souls!* In him is *no seed of propagation and reproduction*.

LXXIV. "*There were giants in the earth in those days*" is the simple record of the age before the flood. There has been no age without its giants; not, perhaps, in the narrow sense of great physical stature, but in the broader sense of mental might, capacity to command and control. Such men are but few, in the most favored times, and it takes but few to give shape to human history and destiny. Their words shake the world; their deeds move and mould humanity; and as Carlyle has suggested, history is but their lengthened shadows, the indefinite prolonging of their influence even after they are dead; and like giant trees we do not realize their stature until they fall!

LXXV. *History is the most profitable of all studies*, and biography is the key of history. In the lives of men, philosophy teaches us by examples. In the analysis of character, we detect the essential elements of success and discern the causes of failure. Virtue and vice impress us most in concrete forms; and hence even the best of all books enshrines, as its priceless jewel, the story of the *only perfect life*.

VIII.—MISQUOTED SCRIPTURES.

NO. XIX.

By TALBOT W. CHAMBERS, D.D.

1. Lev. i: 3. The direction to one proposing to bring an offering from the herd is that "he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord," which seems to put the emphasis upon the voluntariness of their service. But it is quite otherwise according to the ancient versions and most modern critics who render thus, "he shall offer it at the door of the tent of meeting *that he may be accepted* before the Lord." The emphasis lies on the place of offering, which must be carefully observed in order to the divine acceptance. The same change should be made in Lev. xix: 5; xxii: 19, 29. It is important, because the Levitical phrase occurs also in the prophets (Isa. lvi: 7; lx: 7; Jer. vi: 20), and needs there to have its technical sense.

2. In Lev. v: 3 a man is said to be made unclean "if he touch any unclean thing, whether a carcass of an unclean beast or a carcass of unclean cattle." To the English reader this looks like a case of meaningless repetition, for what is the difference between "beast" and "cattle"? But no such pleonasm is found in the

Hebrew, for there the word rendered *beast* always means *wild beast*. Hence the direction is to shun the touch of any carcass whether of a wild beast or of domestic cattle.

3. In the fourth chapter of the same book (v: 12) the priest is directed in the case of the sin-offering thus, "Even the whole bullock shall he carry forth without the camp." This is one of the places cited by the late Bishop Colenso to show the impossibility of the Mosaic ritual, for how could an ordinary priest carry for any distance an entire bullock upon his shoulders? But the original does not say he is to *carry* it, but that he shall *cause it to go*, for which purpose, of course, he could employ as many persons as were required. I may add that even if the original word did mean to "carry," it might be explained on the well-known principle, *qui facit per alium facit per se*.

4. Prov. xvii: 27 reads: "He that hath knowledge spareth his words; and a man of understanding is of an excellent spirit." The first member of the parallelism is forcible, but the second looks like an identical proposition. Most expositors prefer to reverse the position of subject and predicate in both members, and render as follows:

He that spareth his words hath knowledge:

He that is of a cool spirit is a man of understanding.

These propositions are not identical. They are of prime importance, and are applicable to every reader of Scripture.

5. Prov. xviii: 1 contains an utterance very hard to be understood: "Through desire a man, having separated himself, seeketh and intermeddeth with all wisdom." This certainly sounds like commendation. Yet most critics take the passage in another sense. A rendering which is at least possible gives the words this turn:

He that separateth himself seeketh *his own* desire,

And rageth against all sound wisdom.

That is, the man who is of unsocial and misanthropic disposition, and therefore separates himself from intercourse with others, becomes selfish in his aims, and as a result quarrels with true wisdom rather than secures its favor and aid.

6. In the 8th verse of the same chapter we are told that "the words of a tale-bearer are as wounds," a sentiment which is repeated in the same terms in xxvi: 22. Such words are, indeed, well described as *wounds*: but most critics derive the Hebrew from another root and give it the sense of "dainty morsels," which coheres better with the second member of the parallelism. The point of the proverb, therefore, is the depraved pleasure which the uncharitable take in hearing whispered backbitings. They welcome such utterances, and swallow them eagerly as if they were rare dainties. Here applies the saying, "The receiver is as bad as the thief." If there were no willing listeners there would be no eager whisperers of unkind things. A witty English divine once said that the tale-bearer should be suspended by a nail through his tongue, and the tale-hearer by nails through his ears.

SERMONIC SECTION.

THE STONING OF STEPHEN.

By R. L. DABNEY, D.D., LL.D. [PRESBYTERIAN]. AUSTIN, TEXAS.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

—Acts vii: 59.

It is somewhat remarkable, that under each dispensation, the first believer's death which is recorded, was that of a martyr; in the Old Testament it was that of Abel; in the New, that of Stephen. Let us endeavor to conceive the awe and dreadful curiosity, with which the first human beings witnessed the first execution upon one of their fellows of the threatened doom, death for sin. The visage of death had never been seen; man only knew that it was something irresistible and terrible, which terminated the existence of the body and restored it to the dust from which it was taken. But now they beheld it; they saw the glazed eye, the sunken cheek, the pallid countenance, the marble rigidity and, above all, the ghastly aspect of the corpse. And how much was the terror of the spectacle enhanced by the fact, that the death of their brother was by violence; that his blood was poured out in murder, and the image of humanity in him foully marred before he became food for worms?

There is also a peculiar interest in the death of the first Christian of the new dispensation; for the grave and the world of spirits had now received a new illustration. The saints of the Old Testament had, indeed, good hope that "their souls should not be left in Hades." But the instructions and the resurrection of Christ had now illuminated the tomb, with a flood of light and hope.

There the dear flesh of Jesus lay
And left a long perfume."

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

His death had now conquered the king of terrors, disarmed him of his sting, and "led captivity captive." Believers with such an example, must surely learn a new lesson of submission and courage. Accordingly, the death of the proto-martyr, although accompanied with every outward circumstance of cruelty and horror, was full of consolation and peace. Persecuted upon the unjust charge of perverting the religion of Moses, he had defended himself and rebuked his accusers' sins with a faithful boldness, by which they were cut to the heart; insomuch that they gnashed upon him with their teeth. This justification of himself, and his charges against them, were unanswerable; but the tyrant's argument remained to them; and they resolved at once to silence his voice, and to gratify their malignity, by his death. He was condemned to that ghastly mode of execution, stoning to death with stones. Surrounded with a raging multitude, who were rather wild beasts than men, he was dragged out of the city, and while a young Pharisee named Saul, afterwards the great apostle of the Gentiles, kept the clothes of the executioners, "they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." But his Redeemer, who had so recently passed to His throne through a similar ordeal, did not forsake him. By the power of the Holy Ghost, He vouchsafed to His dying servant a vision of the glory of God, and of Christ standing on His right hand, which was sufficient to repay for the agonies of a violent death. How amazing, my brethren, was the contrast between that scene, which was obvious to the eye of sense, and that different one, which disclosed itself to the eye of faith at the same time? The one presents us

with a solitary, helpless sufferer, the centre of a group of murderous assailants, prostrate, crushed with blows, his dying countenance begrimed with dust and blood, his palpitating form mangled almost beyond the semblance of humanity. But Oh! behold the other! Look up! There opens before us that heavenly court, which violence, sin and death can never enter, radiant with light ineffable, displaying the throne of Almighty justice, now newly occupied by the God-man; who rises up at the martyr's cry, and with a countenance combining human love and pity with the glories of Deity, stretches forth His hand, lately bleeding for us on the cross, now armed with the sceptre of the universe. At His beck, the liberated soul leaps from its tenement of clay, leaving it all insensible to its wrongs, and mounts beaming with love and triumph to the inviting arms. Blessed compensation! What are the pains of dying compared with such a reward?

Could we see invisible things, we should often witness similar contrasts at the bedside of the departing people of God. That which our senses make known to us, is a gloomy, shaded room, a couch, a circle of tearful, solemn watchers, and a gasping pallid mortal, in what men call the agonies of death. But could we see in the light of the upper sanctuary, we should more correctly, call them the agonies of birth. One moment the sufferer is hovering in insensibility upon the faint line which separates life and death, or wrestling with the strong throes of his last struggle; the next, the body lies a corpse, and the suppressed wail of bereavement from the survivors fills the chamber of death. But could we follow the ransomed spirit as it soars to its home, how different would be the world of glory, which bursts upon its sight, and the shout of joy with which it enters in!

But I have proposed to consider especially the proto-martyr's dying prayer, "Lord Jesus receive my spirit." First, this seems to teach us, that Stephen regarded Jesus Christ as very God.

There are sundry places in the Scriptures, where this prime doctrine is not so much dogmatically asserted as unintentionally, though clearly implied. These evidences of our Saviour's divinity, are, in one aspect, even more satisfactory to the mind than the set and formal assertions; because so obviously sincere expressions of the sacred writer's inmost heart, and because they show how this cardinal truth is interwoven with the believer's whole experience. We are told by Scripture that Stephen was an eminent saint, and an inspired man. The heavens had just been opened to him and the celestial realities had been disclosed, with the position of Jesus at the right hand of the Father. And now, immediately after this vision, and amidst the solemn emotions of the last hour, he prays to Jesus Christ, addressing to Him the most momentous petition which creature can raise to Deity. Our English Bibles read "They stoned Stephen, calling upon *God* [r. v. the Lord], and saying, Lord Jesus, receive my spirit." *God* is printed in italic, as there is nothing in the original answering to it. It would have been more correct to leave it as it stands in the Greek. "They stoned Stephen, invoking, and saying, Lord Jesus, receive my spirit." Thus the intention of the evangelist, which was to state that Christ was the object of his prayer, is made clear. But even though his meaning be lost in this point, the petition which is raised to Jesus Christ in the last clause is one which no scriptural believer could address to any other than God; He alone is the proper object of religious worship, and the man is blind indeed, who could entrust his everlasting all, in the article of death, to any other than the Omnipotent arm.

In every office of the Redeemer, the enlightened Christian feels that he could not properly rely on Him for salvation, unless He were very God. "It is because he is God, and there is none else" that Isaiah invites "all the ends of the earth to look unto him and be saved." But in the hour of death,

especially, the Christian needs a Saviour who is no less than God. An angel could not sympathize with our trial, for he cannot feel the pangs of dissolution. A human friend cannot travel with us the path through the dark valley, for the creature who yields to the stroke of death is overwhelmed and returns no more to guide his fellow. The God-man alone can sustain us; He has survived it and returns triumphing to succor us, for He is God. Unless this Divine Guide be with us, we must fight the battle with the last enemy alone and unaided. Just when the struggle becomes most fearful to the soul, the veil of approaching dissolution descends between it and all this world, shuts it off in the outer darkness, and then, in solitary night, must the king of terrors be met, with no human arm to succor, and no ear to hear the cry of despair that is lost in the infinite silence. *So must you die, my friend, and I; though wife, and children, and comrades be crowding around your bed, and loved ones be stooping to receive your last sigh to their hearts, and your dying head be pillowed upon the bosom which was the dearest resting-place of your sorrows while living, the last approach of death will separate you from them all, and you will meet Him alone.* The icy shadow of His dart, as it comes near your heart, will obstruct all the avenues of sense, by which their sympathy can reach you. Even then practically you will die alone; as truly alone as the lost wanderer in some vast wilderness, who falls exhausted on the plain, and sees nothing above but the burning sky, or around, save the boundless waste; as truly *alone* as the mariner, who when the ship is rushing before a gale through the midnight sea, drops from the masthead, and buffets vainly with the billows, amidst the pitch darkness, while his shriek is drowned by the tumult of the deep. But then it is, that Jesus Christ draws near, as an omnipotent Saviour. *He alone*, of all the universe, has fathomed the deepest abysses of death, has explored all its caverns of despair, and has returned

from them conqueror. He is not only sympathising man, but omnipotent God, who can go with us into the *penetralia* of the court of death, when our last hour comes, then let us say, "Lord Jesus, receive my spirit." When I pass "through the valley and shadow of death, be thou with me; let thy rod and thy staff comfort me." I am taught by this prayer of the martyr, to expect an immediate entrance into the presence of Jesus Christ. I see here, that Stephen believed that 'the souls of believers are at their death made perfect in holiness, and do immediately pass into glory.' He evidently did not expect that the grave would absorb his spirit into a state of unconscious sleep, to last until the final consummation; or that any *limbus*, or purgatory, was to swallow him for a time in its fiery bosom. His faith aspired directly to the arms of Christ, and to that blessed world where His glorified humanity now dwells. Some would persuade us that death is an unconscious sleep, that the soul is not a distinct substance, possessed of its own being and powers of thought independent of the body, but a mere phenomenon, the result of the body's organic action, as sound is, of the vibration of musical chord, and that so there is an absolute suspension of the soul's conscious existence, until such time as the body is raised in the resurrection. So thought not the inspired martyr. He manifestly regarded his spirit as separate from the body, and therefore, as true, independent substance. The latter he relinquishes to the insults of his enemies, the former he commits to Jesus Christ. So taught not that Saviour, and His two favored disciples, when they showed us Moses and Elijah in glory. So promised not the dying Redeemer to the penitent thief, when He said, "This day thou shalt be with me in Paradise." His body was left upon the tree, a prey to the brutality of his executioners, and probably to ravenous birds, yet his soul, the true being, passed with his Redeemer's into glory. Paul did not believe this when he said that "to

him, to live was Christ and to die was gain," and that "to be absent from the body was to be present with the Lord." And would he ever have been in a strait betwixt the two desires, to live and labor for his converts, and to die, had the latter been a sleep of dreary ages in the dust? Surely this zealous laborer for Christ could not have hesitated between the choice of such a useless, unconscious blank, on the one hand, and a life of praise and happy activity on earth, on the other hand, though chequered with toil and persecution. How much more dreary would the tomb be, if the sentient, thinking soul were engulfed in it along with the body?"

Nor is there an answer in the saying, that its loss would be no loss, because the soul would be unconscious of it at the time. But it *would not* be unconscious of it, before and after. Man is a being of forecast, and of retrospection; and it is impossible that he should not recoil with dread from the absorption of his own active, thinking being, by this realm of annihilation, and the dedication of so many ages, which might have been filled with usefulness and enjoyment, to fruitless non-existence; such is not our creed. If only we are in Christ by true faith, the grave will have naught to do with that which is the true, conscious being. Is the tomb dark, and doleful, and chill and loathsome, with the worms and dust? What is that to me? I shall never lie there. I shall never feel the gnawing worm.—(Luke ix: 30, 31; xxiii: 43; Phil. i: 21; 2 Cor. v: 8; Phil. i: 23.) The coffin lid will never confine me. The spirit, the conscious, thinking, knowing, feeling thing, which is the true man, the *I*, which alone can hope, or fear, or suffer pain, this will have soared away to a brighter realm, before these abhorred scenes overtake it. Only the poor, disused tenement, the clay, will be their victim.

It is with equal comfort that the believer's mind is emancipated from the fears of a purgatory beyond death. The efficacy of Christ's vicarious righteousness is asserted in terms which

forbid the thought, that any retribution will ever be exacted of one who by a true faith has become interested in Him. "There is now no condemnation to them who are in Christ Jesus." "Who shall lay anything to the charge of God's elect?" "It is God that justifieth; who is he that condemneth?" For by one offering he hath perfected for ever them that are sanctified. . . . "And their sins and iniquities will I remember no more." "Now where remission of these is, there is no more offering for sin." The passages cited teach that no other penal retribution exists, or is required, for the guilt of believers' sins, than that of Christ's sacrifice. No purgatorial fires after death can be inflicted upon believers; for the reason that *when they die*, they are at once made perfectly holy. How can that be purged, which is already clean? But, that justified sinners are at death immediately made perfect in holiness, is taught beyond dispute, where we are told they go directly from death to heaven, and that heaven is a place of perfect purity. "Lazarus died and was carried by angels to Abraham's bosom." To the thief it was said, "This day thou shalt be with me in Paradise." Stephen, looking from the bloody ground, about to be his death-bed, said, "Lord Jesus, receive my spirit." "If our earthly house be dissolved, we have a building of God in the heavens." "To be absent from the body is to be present with the Lord." But "corruption does not inherit incorruption." That upper sanctuary is the assembly of the spirits of *just men made perfect*. "And there shall in no wise enter in to it any thing that defileth."

On these impregnable foundations rests the blessed assurance of our immediate glory after death. "And I heard a voice from heaven saying unto me, write, *Blessed* are the dead which die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labors; and their works do follow them." Dreary would be the Christian's death bed indeed, if the best prospect which could be offered him

amidst the decay of nature were but this, that he must pass from the toils of life and the pangs of dying, to fiercer pains beyond the grave, of uncertain duration, which could only be abridged by the piety and doubtful care of survivors. Blessed be God, such is not our hope; when once life's pilgrimage is ended, if we live in faith and love towards God, the eternal peace begins. The pains of our last struggle are the last experiences of evil to which the ransomed spirit is called *forever*.

III. We learn from *the text*, to what guidance the Christian may commit his soul, during the journey into the world of spirits. Let us endeavor to attain a practical and palpable conception of that world. I believe that heaven is as truly a place as was that Paradise, of the primeval world, where the holy Adam dwelt. When we first arrive there, we shall be disembodied spirits. But first, spirits have their locality. The clearer evidence, however, that heaven is a literal place is that it contains the glorified material bodies of Enoch, of Elijah, of Christ, and of the saints who rose with their Redeemer. But where is this place? In what quarter of this vast universe? In what sphere do the man Jesus and His ransomed ones dwell? When death batters down the walls of the earthly tabernacle, whither shall the dispossessed soul set out? To what direction shall it turn, in beginning its mysterious journey? It knows not; it needs a skillful, powerful guide. But more: it is a journey into a spiritual world; and this thought makes it awful to the apprehension of man. The presence of one disembodied spirit in the solitude of night, would shake us with a thrill of dread. How then could we endure to be launched out into the untried ocean of space, peopled by we know not what mysterious beings? How would we shrink with fear at the meeting of some heavenly or infernal principality, rushing with lightning speed through the void, upon some mighty errand of mercy or malice, clothed with unimagined splendors of angelic attributes,

and attended by the hosts of his spiritual comrades? How could we be assured that we should not fall a prey to the superior powers of some of these evil angels? How be certain that we might not lose our way in the pathless vacancy, and wander up and down forever, a bewildered, solitary rover amidst the wilderness of worlds? This journey into the unknown must issue in our introduction to a scene whose awful novelties will overpower our faculties, for even the very thought of them when we dwell upon it, fills us with dreadful suspense. Truly will the trembling soul need someone on whom to lean, some mighty, tender and strong guardian, who will point the way to the prepared mansions, and cheer and sustain its fainting courage. *That guide is Christ*, therefore, let us say in dying, "Lord Jesus, receive my spirit."

It is a delightful belief to which the gospel gives most solid support, that our Redeemer is accustomed to employ in this mission, His holy angels. What Christian has failed to derive satisfaction, as he has read the allegorical description in the Pilgrim's Progress, of Christian and Hopeful, crossing the river of death, and ascending with a rejoicing company of angels, to the gate of the celestial city? It is indeed, but an allegory, which likens death to a river. But it is no allegory; it is a literal, a blessed truth, that angels receive and assist the departing souls which Christ redeems. "Are they not ministering spirits sent forth to minister to them who shall be heirs of salvation?" When Lazarus died, he was carried by angels to Abraham's bosom. They are our destined companions in the upper world to which we go. With what tender sympathy will not these pure spirits assist the dying moments of their ransomed brethren of earth; and welcome them to their home? When we were brought by repentance out of our guilt and enmity, there was joy among them. During all the long and wearying contest of the saint on this earth, these ministering angels are

his watchful assistants. And now that the victory is won, the culture of the soul for heaven completed, and the fruit which first budded on his repentance is matured for glory, with what glad songs will not the angels shout the harvest home? We cannot distinguish, by our gross senses, the presence and agency of the incorporeal assistants. Even while they minister to us they are unknown to us, by name, as in nature. But none the less present.

"There are more things in heaven and earth than are dreamed of in our philosophy." And when the walls of the flesh are battered away by death, the vision of the spiritual world will flow in upon us unobstructed. Not seldom does the death-bed of Christ's people present instances, which seem as though some gleams of that celestial light and glimpses of the beings who inhabit it, begin to reach the dying saint before he quite leaves the clay, through the rents which are made in his frail body by the last enemy. What is it that sometimes makes the sunken countenance light up in the article of death with a sudden glory, and the eye, but now devoid of speculation, beam with one more expiring flash of heaven's light? Has the soul seen through the torn veil already?—the angel-faces bending over its agony, and heard their tender call, unheard by ears of flesh, wooing it out of the crumbling body?

"Hark! they whisper: angels say,
Sister spirit, come away!"

But perhaps these questions are not authorized by any revelation God has vouchsafed to give us of the secrets of the other world. Yet, there is one more truth which is revealed more gloriously than this: that ransomed souls are the actual companions, not only of angels, but of the "God manifest in the flesh." When the martyr uttered the prayer of the text he looked to the arms of Christ as his final home. We are authorized by his example to say, "Lord Jesus, receive my spirit," not only that thou mayest sustain it in the pangs of dying, and guide it to its heavenly home, and clothe it in thine own robe of righteous-

ness, and answer for it in the great day of accounts; but that it may dwell with thee in a world without end. Thou didst pray, "Father, I will that they also, whom Thou hast given me, be with me where I am, that they may behold my glory," and *Thee*, the Father, heareth always. Thou didst show the holy Apostle that after Thou camest with the voice of the archangel, and the harp of God, "we shall ever be with the Lord." Thou has taught us that "when thou shalt appear, we shall be like thee, for we shall see thee as thou art."

Oh, blessed resting place! In thy presence is fullness of joy: at thy right hand are pleasures for evermore. Let us live and die like believing Stephen, and our spirits will be received where the God-man holds His regal court, to go out thence no more forever. We shall see Him on His throne, so gloriously earned. We shall see the same face which beamed love upon the sisters of Bethany and upon the beloved disciple, and which wept at the grave of His friend; with a burden of our sorrows, but shining as the sun. Yet that splendor will not seal our vision: it will be the light of love. We shall see the very hands which were pierced for us, not then bleeding, but reaching forth to us the sceptre of universal dominion to guide and protect us. We shall hear the very voice which once said "Come unto me all ye that labor and are heavy laden," and as we gaze and adore and praise, we shall be changed by His spirit into the same image of holiness. "This honor have all his servants."

But, alas! all whom I address have not the faith and holiness of Stephen. They live in wilful impenitence, and call not on the name of Christ, yet they, too, must pass through the iron gate of death! On whom will you call? you who have neglected your Saviour, when you pass down into this valley of great darkness; when the inexorable veil begins to descend, shutting out human help from you; when death thrusts out your wretched soul from its tenement; when you launch forth into the im-

mense void—a naked, shivering ghost; when you stand before the great white throne. Can you face these horrors alone? How will you endure an undone eternity? It may be, you will seek (in vain) this terrible, helpless solitude, rather than the place which the justice of God may assign you. The devils who tempt you may then become your captors, beset your dying bed, and seize your wretched soul, as it is cast out from the body, to bind it in everlasting chains under darkness against the last day.

Call on Christ, then, to-day, in repentance and faith, in order that you may be entitled to call upon Him in the hour of your extremity. Own Him now as your Lord, that He may confess you then as His people.

THE EARTH HOLY GROUND.

FROM THE GERMAN OF DR. F. THEREMIN,
BY J. E. RANKIN, D.D.

And he said, Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground.—Ex. iii: 5.

[Dr. Ludwig Friedrich Franz Theremin, Theological Professor and Court Preacher at Berlin, and one of the first of Germany's great thinkers, was born in 1783. He is best known in the United States by his work on Rhetoric, translated by Prof. W. G. T. Shedd in 1849, entitled, "Eloquence a Virtue," and published by W. F. Draper, Andover, Mass., in 1854. This short treatise is founded upon the theory that true eloquence is always ethical; has a moral aim, moral methods, and a moral end. It will be profitable for the reader of this discourse to keep this theory in view, and to mark how magnificently the great speaker holds himself subservient to it.—J. E. R.]

HOLY to Moses must have been that spot where God miraculously appeared to him in the flame of the burning bush and called him to his high office. Whenever he subsequently recalled it, or trod again the pathway of his past life, it must have awakened in him the deepest feeling of reverence. Holy to Jacob must have been that spot where in a vision he saw a ladder stretched from earth to heaven, on which angels were ascending and descending, and from whose top came

down to him the word of the Lord, speaking in benediction. "How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." This was his utterance. To every one of us, also, there must be some spot, which by its very name, or by the memories connected with it, is holy; on which we cannot think, which we cannot tread, without feeling nearer to God.

Now, could this glory of holiness, which especially belongs to some particular spot, be diffused over the whole earth; then every place where we found ourselves, or on which we gazed, would be to us holy ground, and as the gate of Heaven; then every object would remind us of the Lord, and would bring us into His presence. What an inexpressible increase of inward happiness; what a mighty impulse toward holiness! And ought we not to look upon the earth in this light? Ought it not to appear thus to every pious mind? Yes, the whole

EARTH IS HOLY GROUND.

1. Because the perfections of God shine conspicuous here; 2, because here God is worshipped; 3, because it is linked so closely to the world of spirits.

1. The whole earth is holy ground because here God's perfections are everywhere so conspicuously displayed. God not only created the earth out of nothing, and drove back the darkness which covered its surface; He not only separated the dry land from the water, and decked the earth with herbs and trees; He not only filled the air and sea with living creatures, but at last He made man in his own image. And He not only displayed His power, His wisdom and His goodness in the production of all these things, but, through these attributes, He continues to uphold the earth and its inhabitants, imparting to them the breath of life, without which they would sink back into nothingness again; thus, every moment unfolding and glorifying His perfections, and demanding that we see them in everything, and that every place, since we feel the sense of

His presence, may be to us holy ground. As when we enter a sanctuary, the walls of which are very high, overarched by a stately roof, where magnificence and art appear everywhere, we feel this building is consecrated to God, and reverence takes possession of our hearts: even so, when we walk beneath the vault of the skies, overarched by the hand of God, and where is the seat of His holiness, whose pillars He has laid upon the foundation of the earth, which is His footstool, should not the feeling of reverence be awakened in us, so impressed as we are, by the work of man? We hear the storm and the tempest, and do we not say, "The voice of the Lord! The voice of the Lord is powerful; the voice of the Lord is full of majesty." We see the bow He has set in the clouds, and the lilies whose glory surpasses the attire of royalty, and should we not praise His faithfulness and His gracious providence? We see that never fail, seed-time and harvest, summer and winter, day and night. And in this constant movement, this regular circulation, ought we not to recognize His unchangeableness? We live, and ought we not every moment to feel that He in whom we live, move and have our being, cannot be far from every one of us?

The regular circulatory system of nature is seldom disturbed. The working of the power by which all things were created, is seldom checked or interrupted by the intervention of something higher. But miracles once occurred here. And, on that account, ought not the earth to be regarded as holy ground? We know God to be in the steadfast, unchanging ordinance of nature, and so we feel tremblingly His presence when He makes any interruption of this ordinance. The sea and the dry land are separated from each other. But, lo, the sea breaks over its bounds, and as the earth has been covered with sinners, it is covered with water which sweeps them away. The waters of the sea obstruct the pathway of the children of Israel. But they part and stand

up like walls on both sides, and under God's protection, the host goes dry-shod. The earth is solid ground. But all at once it opens its mouth beneath the band which array themselves against Moses, and swallows them in the abyss. The soul of man is cramped, unable to grasp the secret thought of God, or to understand the reach of His eternal decrees. But, lo! from above light breaks in, which pierces the darkness of men's souls, and God Himself speaks through the mouth of His prophets. This wonder is only the earnest of still greater ones. Heaven and earth might we call to witness if we may so express ourselves! Heaven as condescending to the earth, the earth as glorified by this condescension. Not only has the Almighty broken in upon the ordinary course of nature, but the Godhead of His Son has walked in man's likeness upon the earth. He, who dwells in light unapproachable, becomes visible in this attractive guise. He whose throne was in the heaven, selected the earth, scarcely fit for His footstool, as His dwelling place. Thou sun, that shinest upon us, thou hast shone upon Him, who in a truer sense than thyself, was the Light of the world. Thou atmosphere, which coolest us, thou hast also brought refreshment to Him, who was wearied for our sakes. Thou dust of the earth, trodden beneath our feet, art thou yet so humble since His feet have trodden thee? What spot could one choose, as most worthy from its holiness to call the gate of heaven? Shall it be the cave of Bethlehem, where the Lord first appeared in flesh? Shall it be the lake on whose shores He taught, and whose stormy waves obeyed His voice? Shall it be the tomb from which He summoned Lazarus, or the house where Mary sat at His feet? Shall it be Gethsemane, where he endured such spiritual agony as no mortal ever can comprehend? Ah, no! The hill where He died, where the earth drank His Holy blood, be to me, of all the wide earth, the gate of heaven! But why? Has not the tomb, out of which He rose as our righteous-

ness and as the life of our hope a similar claim? And when I tarry near them, feel I not like ascending to the crown of that hill, from which He went up into heaven? Ah! I choose not any one of these spots; no, not the land of Judea itself, where the marks of His presence have disappeared or are unknown. To me, holy be the earth, since He lived upon it. He died to save all men; sufficient His sojourn in any land of the whole earth, to make the whole earth holy. Wherever I go or stay, I will think that He has lived upon the earth, and that nowhere, in thought or in deed, can I sin where it is not holy ground.

Besides, in the lives of every single one of us have there been holy experiences, and we have single spots on the earth's surface, which make for us the whole earth holy. Either that place is most holy to us where we first saw the light, or where our ancestors dwell or have dwelt, or where the years of our childhood glided joyously by; can we see it again, visit it, without tears in our eyes and thanks in our hearts; without looking up to heaven? Is not that place holy to us, where the most important earthly relations were formed; where we found a partner for life in marriage, a partner whose hand bound us with an indissoluble bond, and brought us the blessing of God; where a child was born; where we heard the voice of the Highest instructing us as to our duty on earth? Is not that place holy to us, where we experienced some good fortune we had longed for, sent to us by the Giver of all good; deliverance from danger, the safe return of relatives and friends? Alone wandered Jacob through a wild, pathless waste. In weariness and grief he closed his eyes. But how completely was he comforted by the vision of that ladder let down from heaven, and of His Lord speaking to him in accents of blessing! Holy to him was that place! And should not every place be holy where we have experienced the grace of the Highest, and been strengthened by the consolation which He alone can give? When Moses saw the Lord in the burning bush, holy

to him was that place. And should not that place be holy to us where the Lord, faithful, earnest, ay, severe, appeared to us in the purifying flame of affliction? These places we think of, as though the events connected with them happened of themselves. Shall we not remember that God is over all, and that He is near in joy and sorrow; in danger, which He allows, but out of which He delivers us? If we do this, earth will more and more become to us holy ground, the very gate of heaven; and more and more holy will be our lives from the constant feeling of God's nearness and presence.

2. The earth is holy ground, because God is worshiped upon it. As God revealed Himself to man from the beginning, there never has been a period when some of His creatures, however small the number, have not known and worshiped Him aright. The patriarchs builded altars to Him and called on His holy name. In the tabernacle of the covenant, in the temple where the children of Israel assembled, they brought Him their prayers and their oblations. The Christian Church arises and decks the earth with countless edifices, and there in the hearing of His Word, in communion, which by His sanction, he enjoys with those in covenant with him, the Christian feels that God is near. Over how many lands, and in how many portions of the world has the Church now been extended! How many nations have taken her to their embrace! When the day of the Lord returns, how widely over the earth are heard the notes of the Sabbath bell inviting to His praise! Does not the ringing of bells answer from land to land and from one part of the world to another, all over the round earth? Rules not the same feeling of devotion, of penitence, of faith which we experience in the hearts of our brethren from which oceans separate us? Few and small, at first, were these streams of the knowledge and the worship of God. Behold, how mightily He has extended them! And the time will come, He confidently awaits it, when the knowl-

edge of the Lord will fill the earth, as the waters fill the sea. Perfect in heaven stands the Kingdom of God, to which our race after a long pilgrimage will attain. But because of our high destination holy is the earth on which we have journeyed thither.

And since God is not so honored in the bare acts of divine worship as by the keeping of the least of His commandments; therefore the places where His temples stand are not holy as those where pious men have walked and exercised their private or their public virtues, have offered their duty, a higher oblation; and therefore, holier is the whole surface of the earth since such men have lived upon it and done such deeds here. We know them no more. God knows them all. And not to the praise of human nature, but to the praise of His grace, which works through our weakness; dare we assume that wherever holy men have walked, a glory streams back from the earth to all who come after them. For we know that from the earliest times until the present, there has succeeded a pious race of God-fearing men with edifying example. From Abraham, the land where he dwelt, became a holy land; since all over it, he saw the Lord and devoutly walked before Him. He obeyed God's severest requisitions. It was his intention to take his only son, Isaac, and present him as an oblation on Mount Moriah; and sacred will those places always be, whereon he dwelt, and that to the honor of his righteousness.

By faith Moses chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt. David, as from a mirror, reflected holy heroism, deep unutterable penitence, cheerful hope. In wretchedness, suffering, persecution, the prophets gave their inspired testimony for God and for His holy truth. In Christ the perfections of God Himself were displayed upon earth, and a virtue which outshines all praise is kindled upon the mirror of perfect love, when on the

cross He besought the Father to forgive his enemies. And his disciples afforded the world what it had never seen before. Emotions which controlled others were dead in them. They were called to be, and indeed they were, a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they might show forth the praises of Him who had called them out of darkness into His marvelous light. Glorious above all stand the apostles and martyrs, following their Lord in their blameless walk, in their sorrows so submissively endured, in their death encountered with joy, and from love to Him, who died for them. O Church of Christ, never have so many nations been embraced in thy bosom, never have such graces been exhibited by them; and as thou thyself art a spiritual, living temple of God as thou hast extended thyself over it, thou hast made the earth all holy ground.

And is not our fatherland holy ground? Yes, so we proclaim it: and that without comparing it with any other land. For we recognize the right of every Christian to determine what is his duty to himself: even to the regard he entertains for his own native land. Our fatherland is holy ground. Do not its inhabitants belong to the great family of Christians, to that entire body, of which the Lord, who dwells in heaven is the head? Has she not erected upon her soil, innumerable temples, dedicated to Him, where we may assemble, and in which nothing is dispensed—Thy grace, O Son of God, enables us to bear this testimony—nothing through word or sacrament, by which the health of souls may not be confirmed; nothing in which we engage, which does not elevate us in thought: in all the prayers which there ascend to heaven, in all the same principles which are implanted in the soul. Is there not in the citizens of all this land, a real desire to become acquainted with religious truth? Are not all troubled souls, through the life and warmth shed abroad among the people, kept in perfect peace? After such periods, do not other periods

come, when this peace is mighty and prevalent? And other virtues of the people could we mention—not to foster a pernicious pride, but to the praise of God's grace—which are the marks of the wholesome fruit of faith. Yes, this faith, this Christian sentiment among us, is the source of all heroism in the battles for their possessions which a people, in God's providence must maintain; of our attachment to our rulers, which not only holds us loyal to them, but also causes us to sympathize with them in their joys and sorrows, as though they were our own; and of those common virtues, which illustrate human brotherhood.

Add to the love of fatherland, the love of family, of near ancestors, willingly, so far as faith and piety, and not so far as worldly distinction, is concerned, would we agree that their record should be taken? Yes, you have even in this narrow circle, remarkable examples of Christian virtue, which are not without their influence. Yes, ye children, holy is your home, because of the edifying life of your parents. Yes, ye residents of this city, there is within the enclosure of your own walls, outside of the churches where God is worshiped, many a spot, upon which He approvingly smiles.

Look, then, at this: This earth on which you dwell and walk, is a holy place. It is so because of the worship of God; because of the faith and piety which have been displayed upon it. Recognize this fact, and let it inspire you with fervent enthusiasm, or with wholesome reverence; this earth can be made holy or profane by yourselves. You know that the progress of God's kingdom is hastened or hindered; you know that your fellow-Christians are edified or offended; you know that in your fatherland your home originates a new series of actions, good or evil; you know that, when your footsteps no more echo upon the earth's surface, to the eye of the Omniscient One your life will leave behind you a track of light or darkness; that its influence will extend far into the future, and into the eternity beyond

this life. How? The spot where I stand upon the earth may be profaned through me; it may be made, so to speak, a yawning abyss, in which all the spiritual blessings, which would otherwise descend to me from my ancestors, will be swallowed up and lost. Shall I be the instrument of spreading, not faith and virtue, but error and sin? Shall I not tremble at this thought? Can I endure the idea, not only of my own salvation forfeited, but also of the perdition and ruin of others, widespread around me? Thou art terrified, and thinkest with shame of the many places on this earth which thou hast desecrated; where thou hast sinned; where thou hast, perhaps, induced others to sin. Tremble, but still hope! Lo, on this earth, which thou hast desecrated, has Jesus walked, and sprinkled it with His blood. Through Him can be taken away that profanation when thou dost heartily repent of it. Through Him can thy sins be forgiven, and those sinful consequences to thee and to others be exterminated. Henceforth sin no more, and endeavor that this earth, upon which thou hast thus far increased the darkness, may be illumined by the light of thine edifying example. Do something good, in word and deed, which in the Church, in the fatherland, in the children of thy love, thou mayest bequeath to the coming generations. Then, perhaps, shall appear many an one where thou hast stood, thankful as for some consecrated spot in the past; or at least thou shalt joyfully recognize, when thou lookest down from the abodes of the blessed, the light-giving track of thy life upon earth.

3. The earth is holy ground, in the *third place*, because of what daily transpires upon it, and because of what will yet transpire upon it, intimately linking it to the world of spirits. What is more frequent than birth and death? Imagine an instant in time, in which a man is not born upon the earth. Whether that place is holy on which he first greeted the light of this world, when the mother, who forgets her sorrows, because of overflowing joy at holding

her babe in her arms; this let the father answer, whose hot tears fall down amid his words of thanksgiving; this let every one say who has a heart susceptible of noble emotions. For who has arranged for this existence which now begins, and which will extend through all eternity? Who has formed this spirit, capable of knowing and loving its Creator, and which, in the future, will find its perfect happiness in wearing His image? How manifest in this appears God's omnipotence; how distinctly utters His voice: "The place on which ye stand is holy ground!" If you feel thus, my brother, how can you profane a home, which God thus makes holy, by interrupting its harmony through your worldly passions?

Not less holy than birth is death itself. Here soon will the father, the friend whose couch you surround, address you, giving you his parting blessing, and expressing to you the hope of a joyful reunion. Here will he receive, with clear consciousness, the body and blood of the Savior; thanking Him for His gracious help hitherto, and imploring strength for the great journey which is impending. And then will be silent that tongue which lately spoke affecting and edifying words. No other breath passes over his lips; his eyes see you no more. The rational, pious, believing soul, which to this last instant animated these stiffening members, where is it? It is with God; the bosom of his heavenly Father has received it. Is God not present? Is not that place where you surrender up the dead holy ground? His soul, this moment upon earth, is already in heaven; is not that place where you stand holy ground? And for all of you who still live has the All-seeing One already designated a place where you will breathe your last breath, where you will speak your last word; where—may God grant it!—you will have your blessed passage to heaven. Oh, let us walk in holiness over this earth, where so many dear ones have died, and where, some time, we also shall die!

The body, remaining behind, must be

confided to the earth—and holy, also, is that place where it will repose. For on the margin of the open grave pious tears will be shed, and pious words spoken, and pious resolutions formed. So also remember that after the earth has been replaced, the earthly house, in which this rational spirit has dwelt, on the day of the general resurrection, glorified and renewed, will be united to it again. Yield to the cravings of your heart; mark, visit, adorn the spot which receives the dust of your relatives and friends; it is holy; and this honor is meet. But, what? Will not the dust of all that have lived upon the earth be laid away beneath its surface? Have not all the race, from the beginning till now, left behind them the investiture which the undying spirit surrendered? The avaricious dig after treasures in the bowels of the earth. The earth holds other treasures which no man knows, of which no man thinks, on which only the eye of God beams with rays of light. It is the dust of the righteous, whose rising and renewal creation awaits. It is the dust of Adam; of his body, which God made out of the earth, given back to the earth again; the dust of pious Abel, who first tasted the bitterness of death; the dust of Abraham, to whom the Lord appeared under the oaks of Mamre; the dust of David, who was worthy to be called the father of the Messiah, and in whose words we so gladly call upon God; the dust of the Apostle, for whom to live was Christ, and to die was gain; the dust of so many believers and martyrs, who glorified the Savior in their life and in their death. Few, indeed, are they whose material forms do not still abide in the earth. Enoch, who led such a godly life that God took him, and he was seen no more; Elias, borne to heaven in a chariot of fire; with the body of Him, in whom dwells the fullness of the Godhead, Jesus Christ, who raised Himself from the dead to the right hand of the Father. The dust of all the rest, the dust of her innumerable children, the earth keeps in her bosom, like a mother who, even after her child is dead, will not let it

go out of her arms; clings to the cherished form, happy, swings it in her circuit, until for it and for herself shall come the hour of the great awakening.

As the earth is holy through the real, though invisible connection between earth and heaven, so is it even more through the distinction which awaits it, and in which this connection will be more fully disclosed. The spot where a king will appear to receive the homage of his subjects, to distribute penalty and reward, is especially dignified in their esteem. And will not our heavenly King, who once walked the earth among men in the form of a servant, appear here in righteousness? Will He not send His angels as reapers to gather the ripened harvests, and to separate the wheat from the chaff? Will He not then summon from the earth man's lifeless but sacred dust, and reunite it again to the spirit which once animated it? Will not all that are in their graves hear His voice and come forth—they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation? Will not here sound forth the victory-songs of the Conqueror, and the wail of the lost? Will not this material heaven and this earth be burned with fire, after these great events have transpired? And will not they be constituted new heavens and the new earth? And do I not know, do I not feel, do I not anticipate, that I shall walk these earthly places? Deny Jesus on the spot where He is to appear? Sin on the spot where He is to judge me? Tremble because of death on the spot from whence my body will arise? Grasp eagerly the earthly things which will be destroyed by flames?

O God! perfectly holy are the heavens where Thou dwellest; where no sin ever can enter; nothing impure ever can come; where is cherished by the holy throngs that worship Thee no purpose which is unworthy of Thy presence! It is otherwise upon the earth around its whole surface. Though it should be a holy temple, according to Thy thought, a dwelling-place of innocence and purity, it is profaned by the wickedness

of the wicked. But Thou, O God, hast never left it without a witness; and the more clearly we recognize the marks of Thy presence, the more deeply must we grieve over this profanation. We would check this as far as it is in our power. We would be holy, that through us the earth may be holy. Give us the power for this, O God! and, through the merits of Thy Son, blot out the profaning influence of our past lives. Extend Thy kingdom over the earth. May Thy Church win the nations which do not know Thee, till there shall be not one on the earth which does not call upon the name of Jesus! Let all the members of the Church be true to their calling; to be holy, as Thou Thyself art holy. Let our own nation emulate all other nations in the effort to be devoted to Thee; to render Thee the honor which is Thy pleasure. Sanctify to Thyself, through Thy blessing in temporal and spiritual things, the whole course of our future lives. Holy be the day of our death, through Thy grace and our own faith; and may the spot where our mortal part shall rest at last be made holy by a blessed resurrection! Amen.

THE EVENING AND THE MORNING.

A SUMMER EVENING MEDITATION IN THE
WOODLAND CHURCH, PHILADELPHIA,
BY LEONARD WOOLSEY BACON.

And the evening and the morning were the first day.—Gen. i: 5.

THE early fathers of New England, who sought in the letter of the holy Scriptures an explicit warrant for every act of their lives, used to insist on the order of these words as having a serious significance in their bearing on personal duty. The evening and the morning, they said, were the first day—not the morning and the evening. The evening and the morning were the second day, and the third; and the evening and the morning—not the morning and the evening—are the seventh day, which is the Sabbath of the Lord our God. Thus they reasoned, and (being men of a high strain, with whom conviction and action always go together) thus they acted. If there are any old

men here, or even men not so very old, who were boys in the country in New England, they will remember well how, as the Saturday afternoon shadows began to lengthen, the plow or the scythe were laid aside, no matter how pressing work might be, and the last cares of housekeeping were dispatched, and before the rim of the sun's disc had disappeared below the horizon, the Sabbath quiet had settled down over farm and village. Perhaps they will have a more distinct remembrance still of how, as soon as the Sunday evening twilight had begun, it was understood that the Sabbath day was over, and the boys rushed out to base-ball, and the women got out their knitting; and the talk of the old folks was no longer all of sermons and doctrines, but began to revolve upon crops and prices and other worldly themes again. This old Puritan usage of "keeping Saturday evening" as the beginning of Sunday, grew out of the primeval and Oriental division of time indicated here and elsewhere in the Scriptures; the evening and the morning make the day. I am not sorry that the old custom has gone out. I believe that we have come all the nearer to the spirit of the Scriptures for having departed from the letter of them, and conformed to the usage of modern language in the division of time. But none the less, I love to turn back to this ancient phrase, "the evening and the morning were the day," and see how much it has to teach us still.

I. We look first at these *creative days*, which were as a thousand years, or as many thousand, and we learn better how to reckon them. The divine chronology does not begin to reckon from the creative word, Let there be light. That was the morning. But the night, also, is the Lord's. The chaos which was in the beginning, the brooding darkness over the weltering deep, these were His no less than the outburst of the light; for to Him the night shineth as the day. The Spirit of God was there above the formless and the void, and hovered upon the face of the deep. It was then that the first day began, far

back in the original darkness, or ever the light was. There the outgoings of the morning were prepared, in the bosom of the night, and the darkness was the beginning of the day.

And as it was in the beginning, so it continued, as the goings of creation went on in their stately but interrupted march. The ancient record sheds light on God's later revelation in human science. The evening and the morning—not the morning and the evening—are the second day, and the third. It is not written that upon each day's work came down the night, each successive period of creation being extinguished in darkness; but that each was completed and summed in the glory of the light; that when a wintry darkness followed, this was no part nor failure of what had gone before, but the brooding-time for the brighter day, the nobler and higher work of creation that was to follow. And when God's highest earthly work was completed in His own image, then the twilight that fell upon the earth was the evening of a new day—the Sabbath of God's rest and of His work of grace. The evenings all "look forward, and not back."

II. We have observed the Scriptural method of reckoning the periods of creation. Let us reflect on what is God's way of estimating the *periods of history*.

I do no unjust disparagement to the common way of recording the course of human history, when I say that it takes the form of a record of failures and catastrophes coming down upon splendid beginnings of empire. It is the morning and the evening that make the day; not the evening and the morning. For one Motley to tell the story of the Rise, there be many Gibbons to narrate the Decline and Fall. History, as told in literature, is a tragedy, and ends with a death. And what wonder, that to the imagination of men it should be so? The strata of the earth are not more filled with the relics of extinct species of animals, than its surface is strewn with the monuments of dead civilizations. They surround us—these relics of human disappointment and failure

—at the high festivals of our modern civilization, like the mummies of their ancestors about the revellers at an Egyptian banquet. We bring over the obelisk from the land of a departed empire, prouder than our own, and set it up in the metropolis for a *memento mori*. On whatever high triumph we are riding, the history of the dead nations steps up beside us, like the slave behind the triumphal chariot, and whispers, Remember, thou art mortal!

"The path of glory leads but to the grave."

So human history is ever looking backward; and the morning and the evening make the day.

But it is not so that God writes history. The annals of mankind in the Holy Book begin in the darkness of apostasy: but the darkness is shot through with gleams of hope, the first rays of the dawn. The sentence of death is illuminated with the promise of a Savior: and the evening and the morning are the first day.

There is night again when the flood comes down and the civilization and the wickedness of the primeval world are whelmed beneath it. But the flood clears off with a rainbow, and it is proved to have been the clearing of the earth for a better progress, for the rearing of a godly race, of whom by and by the Christ shall come according to the flesh: and the evening and the morning are the second day.

And again the darkness falls upon the chosen race. They have ceased from off the land of promise. They are to be traced through a marvelous series of events down into the dark, where we dimly recognize the descendants of heroic Abraham and princely Joseph in the gangs and coffles of slaves, wearing themselves out in the brick-yards of the land of Egypt, the house of bondage. And this—is this the despairing evening of so bright a patriarchal age as that gone by? No, no! it is so that men reckon, but not God. This is the evening, not of yesterday, but of to-morrow. The elements of a new civilization are brooding there in that miserable abode of slavery: of a civilization

that shall take "the learning of the Egyptians" and infuse into it the spirit of a high and fraternal morality, that shall take its religious pomps and rituals and cleanse them of falsehoods and idolatries and inform them with the spiritual worship of the one invisible God. The holy and priestly civilization of David and Solomon, of the sons of Asaph and the sons of Korah, is to come forth out of that dark chaos of Egyptian slavery. And the evening and the morning shall be the fourth day.

We need not trace the history of humanity and of the Church on through all its pages. We have only to carry the spirit of this ancient story forward into later times, and the dark places of history become irradiated, and lo! the night is light about us.

We behold "the decline and fall of the Roman Empire"—that awful convulsion of humanity; nation dashing against nation; civilization, with its monuments and records, its institutions and laws, going down out of sight, overwhelmed by an inrushing sea of barbaric invasion, and it looks to us, as we gaze, like nothing but destruction and the end, ruin and failure. So it seems to us at this distance: so it seemed to that great historian, Gibbon. But in the midst of the very wreck and crash of it sat that great believer, Augustine, and wrote volume after volume of the *Civitas Dei*—the "city of God," the "city that hath foundations," the "kingdom that cannot be moved." This awful catastrophe, he tells the terrified and quaking world, is not the end—it is the beginning. History does not end so. This is the way its chapters open.

The night was a long night, but it had an end: and now we look back and see how through all its dark and hopeless hours God was slowly grinding materials for the civilization of modern times. So long, so long it seemed: but the morning came at last. And the evening and the morning made the day.

And we, to-day, are only in the morning twilight, after just such another convulsion and obscuration of the world. It is not a hundred years since

our grandfathers and many and many of their contemporaries on the other side of the sea were feeling that the end had come; the foundations were destroyed, and what should the righteous do? This was in the midst of the disorder and carnage and terror, the unbelief and atheism of the French Revolution. Everything seemed to be gone—Church, State, Bible, faith, hope, all. The men are still living who are old enough to remember opening the newspaper and reading that “the Emperor” had resigned the imperial diadem into the hands of Napoleon; that the fair conception of a Christian civilization, as it had been cherished for a thousand years—the dream of poets, the scheme of statesmen, the prayer of saints—the conception of one Holy Roman Church in one Holy Roman Empire, dominating and filling the earth, was overthrown, abandoned, lost. It seemed as if this must be the end; but it was the beginning. They trembled, as they thought they heard through the darkness the tolling of the knell of order and polity and faith; but they were mistaken: what they heard was the bells that were ringing in the new morning that was about to dawn.

I have spoken to you now of this principle of the divine order, which begins the day with the evening, as illustrated, first in creation, and then in history; and now, can I safely leave it with you to make the more practical application of it—

III, to the course of human life? For this is where you most need to know and feel it, and where, I suspect, you most fail to see it. It has been such a common blunder, from the days of Job and his friends down to the days when Christ rebuked the Pharisees, and from those days again down to ours—the blunder of supposing that the evening goes with the day before, and not with the day after—that the dark times of human life are a punishment for what is past, instead of being, as they always are to them that love God, a discipline and preparation for what is coming. There are many and many

such eventides in life: times of enforced repose; hard times, when business stagnates or runs with adverse current; times of sickness, pain, seclusion; times of depression, sorrow, bereavement, fear. Such are the night-times of life; and blessed are they who at such times have learned to “look forward, and not back;” to say, not, What have I done, that this thing should befall me? but, rather, What is God preparing for me, and for what is He preparing me, that thus He should lovingly chasten and instruct me in the night season? O, what a different view it gives of life, and what a different view of death—this habit of “looking forward, and not back!” The eye grows dim, the bodily strength abates, the darkness begins to settle down, and men say, “This is the end. It has been a long, weary, toilsome day for him, but this is the end at last; for the night cometh.” Then lift your heads, ye saints, and answer: “No, no! this is not the end; this is the beginning. The evening is come, and the morning also cometh; and the evening and the morning are the day. Look! look at the glory of the evening sky. It shall be fair weather in the morning, for the sky is red.” So shall it “come to pass that at evening time it shall be light.”

THE GOD OF HOPE.

By R. S. STORES, D.D., BROOKLYN.

The God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

—Rom. xv: 13.

To a much greater extent than we often recognize, Roman literature was composed of letters, carefully and elaborately written by distinguished men. Many of these remain, and by them we gain a better insight into the actual condition of society than from the philosophical essays and orations of those days, which we also have. Cicero, a most accomplished man, wrote many letters, and from these, rather than from his most illustrious orations, do we obtain a conception of his real temper and purpose. Seneca, a contempo-

rary of Paul and an eminent philosopher, was at this time writing letters which we now have. From these we gain a distinct and just conception of the forces that were then moulding society at Rome. Pliny, the younger, has left us some four hundred epistles on various themes—literary, philosophical, religious, and some on social life. We are impressed with his writings as those of a man of elegant mind, graceful and urbane, and we also have, by means of them, a vivid picture of the whole expanse of ancient life. Turning to Paul, we notice in his thought and utterance a tone which is strikingly different from either or all of these authors named. They question and doubt, but he writes with assurance; with affectionate, but authoritative emphasis. He declares truths which require acceptance. He enforces duties which demand obedience. He points to hopes which have the basis and inspiration of enduring promise. In none of their writings is there such a passage as this which we have quoted. They had no idea of a "God of Hope." There had been indeed a reaction from polytheism, but there was no distinct personality; no God of veracity pledged to truthfulness; no "peace in believing," for they did not know what to believe. The central idea of the text was outside the horizon of their thought. In no sentence of Paul's epistles, perhaps, do we see more distinctly the radical difference of his conception of God and the universe and theirs; the breadth of the chasm between them.

This appears the more remarkable when we remember that Paul's letter was written for common people—mechanics, sailors, slaves; written, too, by one who had not a large acquaintance with men like Seneca—the tradition that the two corresponded is not authentic—but written with emphatic force, as he says, "I have written the more boldly, putting you in mind, because of the grace that is given me of God." Paul had received a higher instruction than had his Roman contemporaries. He spoke also to minds that

had been taught of God and prepared by the Holy Ghost to receive the message. It is impossible to conceive of this text as the outcome of an unilluminated mind. It towers in its august proportions and significance above human thought as clearly as the Capitol at Rome, seen from the forum, or the stars above, as seen in the unclouded heavens.

Hardly less strikingly divergent from the divine conception of Paul are the views of worldly men to-day. They are thoroughly out of harmony with the Apostle. They regard God as cold, distant, selfish; just, it is true, but austere; powerful, wise, holy, but not a "God of Hope." It would be a relief to them to get rid of Him, and put in His place impersonal force. This is the secret of fatalistic skepticism, a dislike of God. Religion is regarded as casting a gloom over life; dampening, darkening every joy, making the grave more terrible and life less lovely. Paul talks of hope, of abounding hope, as we speak of an investment where property accumulates; so our investment in God is rapid and productive.

There are conditions on which alone this hope is ours. Food, sleep and temperance are conditions of health; economy, honesty, industry and commercial instinct are conditions of prosperity; books, teachers, study and mental discipline are conditions of intellectual culture; and so loyalty to Christ, who came to men with miracle and mercy to win them to truth; repentance and faith, love and obedience; fellowship with God and the Holy Spirit are natural, not arbitrary, conditions of abounding joy and peace. "Come unto me all ye that labor and are heavy laden;" the more burdened, the more sweet the solace and rest, a promise to the weakest and the vilest. As far as earthly language can bear the weight and carry the riches of eternal life, God speaks to us as the God of hope, superlatively so. Every attribute of His nature is a guarantee for the fulfilment of what He presents to our anxious, inquiring faith. We have not only joy,

but "peace in believing." Joy is sometimes like a brawling brook, noisy and shallow; peace like the deep, placid pool, in which is reflected the blue of heaven.

This, furthermore, is the utterance, not of passionate ecstasy, not of deductive logic, but the testimony of the personal experience of Paul. He knew what he affirmed. He said: "I have whereof I may glory through Jesus Christ in those things which pertain to God," and added, "I am sure that when I come unto you I shall come in the fulness of the blessing of Christ." Certainly there could be no greater contrast conceivable than the tone and temper of the Apostle, compared with that of the world in his day and ours.

1. We remark, therefore, Paul was right. Every reasonable person must admit this. He had possession of a joy and peace, precious and beautiful, hungered for and rejoiced in a possession that Seneca and Cicero never wrote of or knew of; an experience that changes the world from a prison to a palace, and life from a lament to a victory and a song! If God be a mere impersonal force, Paul was wrong and pessimism is right; but Paul was not wrong, and this spectre of unbelief flees before the rays of the rising Sun of Righteousness.

2. That is an unsound Gospel which is not one of joy and gladness. Conditions there are, of course, but they are easy. It has been complained that the pulpit has sometimes presented salvation with impracticable conditions. It is not generally true, at least at the present time. There is rather a tendency to minimize the Gospel, to make it ethic instruction alone, and the record of our Redeemer's preaching merely that of the high, intuitional thought of a young Jewish teacher. Such a view lowers the Gospel and emasculates its energy. The utterance of no man—no matter what his genius is, or his emotional fervor—can inspire us with the life which "the God of Hope" causes to abound in us "through the power of the Holy Ghost." To this adequate source Paul points us.

3. This experience holds the prophecy and promise of everlasting life and felicity. As the dawn is a prophecy of the day, the rill of the river, these balmy spring days of bounteous summer, so the Gospel constitutionally holds the pledges of life everlasting in this present, earthly experience of the believer.

4. Every Christian, therefore, should walk in this atmosphere of joy and peace; not under coercive restraint, and not in depression and gloom. Sorrow there is continually. Almost every day, almost every hour, we feel the shock occasioned by the rupture of endeared fellowship, but that is not the Gospel. It is Death. Over how many thresholds and hearthstones does he pass? How many dear ones have been clutched in the cold crypt of his skeleton hand? This is Death. But through the Gospel hope is victorious. We walk with unblanched face, and our voice is resonant with joy in believing. Thus we lead others to believe also in this Savior. We teach them that there is no risk, no damage, no fear of final gloom. Every grief is relieved, every joy redoubled. Here is life's sweetest, supremest joy. Take it. It comes fresh from the bleeding hands of Him who once hung upon the cross, and who is now waiting to welcome us to the realms of light.

HOLDING FORTH THE WORD.

By ALEXANDER BLACKBURN, D.D. [BAPTIST], LAFAYETTE, IND.

Holding forth the word of life.—Phil. ii: 16.

In the study of the epistles, it is well to keep in mind the fact that they are addressed, not to unconverted men, but to believers, with the aim of making them better Christians. The text is a part of the message to the first Church planted on the shores of Europe, and is written by its first preacher. It illustrates the work put into the hands of the Church of Christ. We speak of men transacting business. What is business? Is it not the bringing of things together which enhance human happiness and usefulness? We may consider the business man as one who goes be-

tween things that are separated and carries articles whither they are needed. Great transportation companies, railways and steamers bring East the produce of the West, and return with manufactured merchandise. The teacher, acquiring knowledge, carries it to the pupil; the physician brings to the wound or disease the appropriate remedy, and so in every vocation: business is the bringing of supplies to meet demands—a going between things separated. Now the great want of the race is the Gospel, the word of life. Men are dying from lack of it. The true Christian goes between. It is his "business." Christ's words are spirit and life. They must be brought to man's need. The Church here finds her legitimate work. There are a few requisites to success:

1. Be sure that you have the truth. You cannot hold forth what you do not possess. Business to be honest must have actual stock or capital. Our commercial and agricultural circles have been and are now disturbed by gambling in "deals" and "futures." Thousands of barrels of oil that never existed, and millions of bushels of grain that never were harvested, have been made the basis of mere speculation. Mortgage and ruin have overtaken multitudes in this illegitimate traffic. There is a godless spiritualism, a Christless Unitarianism, and a Scriptureless "new theology," which, however curious they may be, have no breath or life in them for a hungry soul. You might as well send a starving man to a bucket-shop for bread as to satisfy your soul with such speculations. The wife of Abraham made cakes for the angels. There have been improvements in bread-making since Sarah's day, but nobody yet has been able to make bread without flour. You must have the grain to begin with, and so you must have the truth, the bread of life, before you attempt to feed the famine of the soul.

2. Be sure that it is unadulterated. Municipal authorities, through Commissions, have discovered food adulterations. Innutritious, if not positively

poisonous matter, has been mixed with wholesome food, cheapening and degrading it. So the truth, as it is in Jesus, has been vitiated through a mixture of vain philosophy, traditions and science, falsely called. It fails to nourish starving souls. The best test of purity is the effect on your own life, and in others. Daniel, the model temperance man, tested the wholesomeness of his coarse pulse, and showed a fairer, ruddier hue than those possessed who were fed with royal dainties. Therefore,

3. Be sure not only that what you have is truth and unadulterated, but that you yourselves are living epistles of what you intellectually hold. It is not the printed book, elegantly bound, carried under your arm or read by your lips, that does the work, but the truth which has become the vital texture of your soul. We had, awhile ago, a revised version of the New Testament, and now we have one of the Old. Our wise men, who have made a life-study of the Hebrew, have done the work. We thank them for it. But every Christian should be a new transcript, a walking Word of God, proving in his life that he has been with Jesus. A military man sees at a glance whether a soldier has been trained under the old manual of Hardee or by later schools. Men are not slow to detect, by your walk and conversation, whether or not you have been trained by Christ, and learned of Him.

Notice a few subordinate considerations as how to hold the truth:

(a) Hold it not as the miser holds his gold, but hold it to give. The merchant gets to give. He is anxious to part with his stock. He is ruined if he cannot sell, and his merchandise is left to spoil. We ought to be as anxious to disperse as to acquire. It is more blessed to give than to receive.

(b) Hold it forth lovingly. Tact is needed in business. Anybody can buy, but to sell—that is another thing. I once asked a salesman why he was so talkative to one customer, and to another so taciturn, and he said that he

had always studied character, and knew very quickly how to handle men. We, too, need to be wise as serpents and harmless as doves. The wisdom of Paul is seen, as when he propitiated the Athenians in his first sentence, speaking of their religiousness or devotion to worship, and in his prefacing reproof to churches by considerate mention of good things. There is no cast-iron rule for preaching or for Christian appeal. "His pound-pressure on my button-hole led me to Christ," said a lawyer of a friend; but that friend did not button-hole every one alike. Achilles had his vulnerable point. Paris found it with his poisoned shaft. We are to be as wise as the children of this world and draw, rather than drive men to Christ.

(c) Hold forth the truth constantly. Notice the present participle in the text, and the continuous action implied. You cannot cover up the Christian character and live. It must have breath. In descending into deep wells, men first lower a candle. If it goes out, they know that death-damps are there. No sane person would risk asphyxia. There are places in which no Christian ought to risk himself, because death is there. He will not go to drinking-saloons, and other places I need not mention. It is not the darkness there that harms, any more than in the deep well, but it is the death-damps! In the place of prayer you see Scripture mottoes posted. In these resorts of pleasure you see nothing of the sort. O, young man, DON'T GO THERE!

Finally, have confidence in the Word as God's own message. It is His Word. He will give it success. He ordered the serpent of brass. It mattered not about the pole, whether it were rough or smooth, crooked or straight, large or small, low or high, so that the people could see it. It was God's method. All men had to do was just to look and live. A man once kept on his parlor mantel an ugly oyster-shell. When asked why that incongruous thing was there, he told the story of his earlier years. He was a diver. Once he saw a shell in

which was held a bit of paper. He took it to the surface, carried it home, deciphered it, and found it a part of a gospel tract. It was blessed to his salvation. The shell was reverently preserved, because it had silently "held forth the word of life" to him who had long neglected the appeals from human lips.

Men are to be saved by belief of the truth—the truth as it is in Jesus Christ, our Savior. It is the power and the wisdom of God. Take it in its purity; take it as a personal, experimental possession, and hold it forth lovingly, constantly, with wisdom and with hopefulness. The world's great need is a living Christ. Hold forth, therefore, the Word of Life, that men may be saved.

ABOUNDING LOVE.

By RUFUS B. KELSAY, D.D. [BAPTIST],
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This I pray that your love may abound yet more and more in knowledge and in all judgment.—Phil. i: 9.

CHRISTIANITY is pre-eminently the religion of love, and its aims are to be advanced by no other controlling motives than love to Christ. It is not strange that the world's wonder was roused by the novelty of a body of believers bound together by no ties of race, or rank, but in a unity of fellowship so unique as that which distinguished the early Church. Paganism had no such community of those of different nationalities and social conditions, holding all in common, looking not at one's own things, but at the interests of others. It is not strange that they exclaimed, "See how these Christians love one another." They were not only ready to die for their Lord, but for a brother. Their mutual privations, doubtless, intensified their mutual attachment. We read of the condemned in the prisons of Paris, during the Revolution, becoming strongly bound to each other by the presence of a common calamity, and how that when one was hurried away to the guillotine his comrades would part from him with

tears. The fact that the Church of Christ has now no such discipline of trial makes it all the more needful that we should take pains to cultivate this abounding love. The emotion to which the text refers is not an affection for Christ or Paul, but a mutual love, one for each other. All forms are one in essence, however varied in application. It is God's aim to teach through the Church the true brotherhood of man; else it is a sealed revelation. But how pitiful the sight. Nation wars against nation; the greedy monopolists, the rich magnates of the world, are pushing their schemes regardless of the interests of the poor, and the world does not propose to bear it any longer. I hail this result, but where shall we look for relief? Not to infidelity, but to the Church of Christ. The world's king is Jesus, and the ideal community ought to be exemplified in His Church. It is not. Judgment must begin at the house of God. As the rising tide sweeps away the refuse of the beach and its ill odor at low water, so will the flood-tide of Christian love, the abounding grace of God, remove these elements that are at once our weakness and our reproach. Let us notice some of the characteristics of this love.

1. Its absolute unselfishness. Self-love is a strong original impulse in unrenewed natures. Lot felt its enthralling power, and not until God took him in hand and subjected him to severe discipline, was he ready, with Abraham, to confess himself a stranger and pilgrim in this world. Absalom and Ahab showed the same antagonism to this heavenly love.

2. Its purity and ennobling power. A love that lacks purity is all the more perilous when it seduces by genial kindness. We avoid the selfish schemer as an iceberg; but we may be misled by one who wears the garb of gentleness, yet debases and misleads. Christian love is rich in spiritual impulses that ennoble the soul.

3. It is distinctively Christian. It is generated in the heart by God himself, through Jesus Christ. As our Lord

loved His followers, in spite of all their faults and follies, so we are to love Christians. We are to avoid narrowness of views and a one-sidedness of character. The family prepares us for society; the Church on earth prepares us for heaven. Our love should be disinterested, and go out after the humble, as well as to the dwellers in brown stone. A Christian love is patient. It helps us to put up with delay, opposition, failure, and it is a wise love as well. The Life Saving Service shoot out their life-line, but unless it is properly fixed to the shore side of the wreck the life-car will not work. And so there are right approaches to man's necessities. We infer two facts from this subject.

First: Here is the secret of steadfastness, and of success in doing Christian work. Nothing but this abounding love to God led Moses to bear with his people so long, willing to be blotted, as it were, from the Book of Life for their sake; or made Paul willing to be "accursed, after the manner of Christ." Nothing but this sustains a discouraged Sabbath-school teacher, or a weary pastor. But for this impelling love of Christ I would preach no more. It is not because of success, popularity, and flattery; it is not because he is paid for it, that the minister stays in his pulpit, but because of the constraining love of Christ, which supplies him with its abounding fullness, as the artesian well pours out its affluent supply. There is a perfunctory service, soulless because loveless. All Church work may not be Christ's work, though noisy and pretentious. It may be but tinkling brass, in God's view.

Secondly: Here is the supply we need in order to bear with the infirmities of others. Heaven has an assembly of faultless ones. There are none here. We need the patience of love which a mother shows with a fretful child or with a wayward son who is treacherous and obstinate. The rule, "seventy times seven," is not a hard one for her abounding love. We have to bear with vexatious and irritating people about

us, and we need continually to remember how God bears with us. Nearer to Him we must daily come. As the rough iron is wrought in delicate steel, that it may become stronger, more delicate in structure and continuous in service, so shall our love—when we continually touch God—"abound yet more and more in knowledge and in all judgment" to the praise of His grace.

SUCCESSIVE FOES OF SPIRITUAL LIFE.

BY REV. C. H. MORGAN, PH.D. [METHODIST], EAST SAGINAW, MICH.

That which the palmworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.—Joel i: 4.

ONE of the most terrible and destructive foes of vegetation in Oriental lands is the locust. The text speaks of the successive ravages of this insect in the different stages. The first is the young "gnawing" locust, without wings; the second, the "swarming" locust, that at the end of spring, when still in the first skin, multiplies itself; the third, the "licking" locust, that, after the third casting of skin, develops small wings, enabling it to leap the better, but not fly; the fourth, the "consuming" locust, mature winged insects, that, flying in vast clouds, darken the sun, and alighting devour every green thing. If to the Jew it was a vivid type of the repeated wastings of his nation by Assyrian, Persian, Macedonian and Roman invasion, it may be to us a no less vivid picture of sin's successive swarm and scourge of our own spiritual heritage. We note, then, three thoughts respecting spiritual life.

1. Its foes. Nature reveals life in its myriad lower forms begirt by foes. In our own physical life, the foreign fact becomes a near experience. The life of the body seems to hang on the prolonged rhythmic tremble of a few delicate nerves. The prick of a needle may stop breath or heart-beat. Our frame in every lobe and sinew is a fortification manifestly planned to fence out the

foes of life. Intellectual life has its foes. A Macanlay, vigilant, of boundless application, can scarcely hold the breadth of his domain against their incursion. That spiritual life should have its foes is therefore no anomaly. That it should be superior to them is the marvel, the revelation of how fine and indispensable a thing it is.

2. Their succession. Have you ever planted a garden? Then you have felt a certain surprise and dismay to find that the fair and tiny plant forms, so soon after their appearance, have been attacked and marred. But you save them from their first enemies, and rest with a sense of security. The next week they are again despoiled. It is a new foe. Henceforth you have no rest; you know it is a fight with bug and weed to the end of the season. What is this but the history of spiritual life in the Church and in your soul? "A sower went forth to sow." Some of the seed was caught up almost before it touched the hard, beaten path; the first quickly-springing blades were scorched between the underlying rock and the fierce sun; the thorns overtook and choked that which was even half-grown; only a remnant came to perfection. Successive foes for every stage of growth; for the early Church, for the middle-age Church, for the modern Church; foes for boy and girl who would be Christ-like and true; for youth and maiden, for man and woman, for those in life's late autumn. How familiar is this lesson to many of us! But let us note a frequent additional feature.

3. Their connection. Writers agree that the foes of the text were of one kind, in that they were several species of locusts, or several forms of the same species. So sin in one form is often followed by its fellows or its progeny, each working a wider ruin. Infidelity, from Celsus to Strauss, has appeared, locust-like, form after form, to attack, and perhaps lay waste this or that field in Christian life, and then be swept by the next clarifying wind of discussion into the sea of oblivion. Take the man who finds adversity or heavy toil in his

path, and then turns aside into the saloon to drown care by intoxication. Surely now "that which the gnawing locust hath left, hath the swarming locust eaten." Or take the one who has been wronged, and who thereupon grows sour and bitter, faithless and reckless. "That which the licking locust hath left, hath the consuming locust eaten." It was bad enough that the first foe to spiritual life should have come, but the harm of that might have been small when compared with the effect of the after-folly. So we see pleasure-seeking followed by a breed of worthless traits, speculation followed by falsehood and dishonor, worldly yielding followed by neglect of prayer; unbelief, indifference; compromise followed by compliance; doubt followed by intellectual pride; ignorance followed by fanaticism; covetousness by pharisaism; selfish success by insolence. Even among the most mature of this repulsive brood there are connections; so that low superstitions attend on vulgar wickedness, and murder closely dogs the steps of lust.

What is the lesson, my hearers? Beware of the coming into the field of your spiritual life of *any sin*. It will draw others after it; it will itself be metamorphosed into something worse. The palmerworm will change into the locust, the locust into the cankerworm. Let the breath of God's truth blow over your soul, the rain of His favor fall, to preserve you from the desolations of your foes.

SPIRITUAL WRESTLING.

BY REV. WILLIAM GREEN [METHODIST],
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For we wrestle not against flesh and blood, but against principalities, etc.—Eph. vi: 12.

1. *We wrestle.* (a) Single-handed. Each man in the grip of his own antagonist, hand to hand, foot to foot. (b) Desperate. Thorns cannot wrestle with fire, nor stubble with flame. (c) Must be skillful.

2. *With whom we wrestle:* with real foes; foes of a high order; foes to be

dreaded, for they (a) approach *unseen*. We have equal advantage with a visible foe, but not an unseen. (b) Exhaustless strength. Not flesh and blood—principalities, powers, rulers, spiritual wickednesses in high places.

3. *Their mode of attack.* (a) Intellectual pride of gifts. (b) Practical pride of gifts—of privilege.

4. *How we may overcome.* (a) Guard weak points. (b) Keep enemy off. Give no place to the devil. (c) Follow up advantage.

5. *For what do we wrestle?* (a) Spiritual life. (b) Eternal life.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. The Hindrances of Mercy. "The Lord . . . troubled the host of the Egyptians . . . so the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians."—Ex. xiv: 24, 25. J. B. Thomas, D.D., Brooklyn, N. Y.
2. Has every Man his Price? "Doth Job fear God for naught? . . . Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face."—Job i: 9-11. M. M. Parkhurst, D. D., Chicago.
3. Why Sinners are Suffered to Live. "Wherefore do the wicked live?"—Job xxi: 7. T. De Witt Talmage, D.D., Brooklyn, N. Y.
4. Sunlight for Cloudy Days. "But I am poor and needy; yet the Lord thinketh upon me."—Ps. xl: 17. Rev. C. H. Spurgeon, London.
5. Homes and How to Brighten Them. "The curse of the Lord is in the house of the wicked; but he blesseth the habitation of the just."—Prov. iii: 33. T. L. Cuyler, D.D., Brooklyn, N. Y.
6. The Moral Needs of Cities. "Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man."—Eccl. ix: 15. J. H. Barrows, D.D., Chicago.
7. The Condition of Entire Self-Surrender and Devotion to God. "Was is me! for I am undone . . . for mine eyes have seen the King, the Lord of hosts."—Isa. vi: 5. J. D. Wells, D.D., Brooklyn, N. Y.
8. First Healing and then Service. "And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them."—Matt. viii: 14, 15. Rev. C. H. Spurgeon, London.
9. Hearing as for your Life. "Take heed therefore how ye hear."—Luke viii: 18. T. T. Eaton, D.D., Louisville, Ky.
10. The Silences of Scripture. "If it were not so, I would have told you."—John xiv: 2. Rev. W. C. Snodgrass, Emporia, Kan.
11. Profession and Confession. "Then certain of the vagabond Jews, exorcists, took upon them to ca over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth."—Acts xix: 13. Rev. Henry Ward Beecher, Brooklyn.
12. Paul's Sister's Son. "And when Paul's sis-

- ter's son heard of their lying in wait [a band of Jews to kill Paul], he went and entered into the castle, and told Paul."—Acts xxiii: 16. C. S. Robinson, D.D., New York.
13. The Ideal Church. "Seek that ye may excel to the edifying of the Church."—1 Cor. xiv: 12. Charles Wood, D.D., Albany, N. Y.
14. Bearing Others' Burdens. "Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi: 2. F. A. Horton, D.D., Oakland, Cal.
15. Life's Prizes. "I press toward the mark."—Phil. iii: 14. Rev. David Swing, Chicago.
16. Satan as a Hinderer. "We would have come unto you, even I Paul, once and again; but Satan hindered us."—1 Thess. ii: 18. A. T. Pierson, D.D., Philadelphia.
17. Never Forsaken. "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. xiii: 5, 6. Alexander McLaren, D.D., Manchester, England.
- lifted up his voice, and wept."—Gen. xxix: 11.)
5. Pure Literature for the Young. ("Thou shalt not sow thy vineyard with divers seeds."—Deut. xxii: 9.)
6. The Secret of Peaceful Progress. ("Great peace have they which love thy law; and nothing shall offend them." [Marg.: "They shall have no stumbling block."]—Ps. cxix: 165.)
7. Suitable Subjects for Christian Conversation. ("They shall speak of the glory of thy kingdom, and talk of thy power."—Ps. cxlv: 11.)
8. Freedom first, then Consecration. ("Let my people go, that they may serve me."—Exod. vii: 16.)
9. A Fruitless Affliction. ("In vain have I smitten your children."—Jer. ii: 30.)
10. The Wandering Disciple. ("And when he was baptized, he continued with Philip, and wondered, beholding," etc.—Acts viii: 13.)
11. A Ladder too Short. ("The world by wisdom knew not God."—1 Cor. i: 21.)
12. A Sinless Life a Possible Ideal. ("... was in all points tempted like as we are, yet without sin."—Heb. iv: 15.)
13. The Influence of Heredity on Christian Character. ("The unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice."—2 Tim. i: 6.)
14. Agnosticism and Experience. ("I know that my Redeemer liveth," etc.—Job xix: 25. "I know whom I have believed," etc.—2 Tim. i: 12.)
15. Short-sighted Sorrow. ("And they all wept sore, and fell on Paul's neck," etc.—Acts xx: 37. "I have fought a good fight... henceforth therewith laid up for me a crown," etc.—2 Tim. iv: 7, 8.)

SUGGESTIVE THEMES.

1. Spiritual Exaltation need not be Fanaticism. ("And Enoch walked with God: and he was not; for God took him."—Gen. v: 24.)
2. The Causes of Unhappy Marriages. ("The sons of God saw that the daughters of men were fair; and they took them wives," etc.—Gen. vi: 2.)
3. The Strategy of Michal. ("So Michal [David's wife] let David down through a window; and he... escaped" [from the men Saul sent to slay him].—1 Sam. xix: 12.)
4. Tears of Joy. ("Jacob kissed Rachel, and

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD.

July 1.—CHRISTIAN DECISION.—Josh. xxiv: 15.

The reading of John Foster's "Decision of Character" has been the means of deciding the course in life and the eternal destiny of many a man. And these ringing, memorable words of the aged Joshua, in his farewell address to Israel, have likewise brought multitudes to decide, and decide wisely, the momentous question which the Gospel presses home upon the attention of every person who hears it: "Choose you this day whom ye will serve... But as for me and my house, we will serve the Lord."

I. Consider first the duty so pointedly and solemnly enjoined. (1) "Choose." Religion, God's service, is a choice; there is no compulsion, no decree, no arbitrary fate, in the case. It is the free and unconstrained act of the creature, in view of the motives presented to his mind.

(2) "You." It is a personal individual act. Each one in the vast multitude of assembled Israel was appealed to in his personality; each must and would choose for himself, and himself only. The Gospel is never addressed to an assembly in the aggregate, but strictly and only to each individual as such—as truly so as if he were the only soul present. "Thou art the man," is a fearful fact for every hearer of the Gospel to ponder.

(3) "This day." There is no "to-morrow" in the gospel message; it is *now*. Mercy is limited to the present. In all the Bible there is not one promise based on a future repentance. "To-day if ye will," etc. You remember the instance of the general recorded in history, who with his sword drew a circle on the sand around the ambassador sent to treat with him for terms of peace, and then said: "You pass not that circle till I have your answer." It is *indecision*—

the habit of deferring till to-morrow—that is the ruin of millions who hear the Gospel.

(4) "*Whom.*" It is not only a *choice* that is to be made, but a *choice between* God and Satan, sin and holiness, this world and the next. "Ye cannot serve *two masters*," is a fact of infinite signification.

(5) "*Serve.*" Aye yes, it is a service, as well as a *choice*—a real, whole-hearted, life-long service—requiring one's time, property, influence, and supreme consecration and devotion to the glory of God.

II. Note, in conclusion, Joshua's resolve: "As for me and my house," etc. (1) He waits not to hear what Israel will do—he does not hesitate or waiver—he speaks for himself and his "house"—he lifts aloft before the eyes of all the people his banner, and on it is written: "*As for me and my house we will serve the Lord.*" God alone knows the effect of that noble, sublime example on that multitude: their response was in keeping with it. Well is it for the preacher, and for every Christian teacher and worker, as well as for those whom they seek to enlist in God's service, when Joshua's example is imitated.

July 8.—ALARM TO THE CARELESS.—Isa. xxxii: 11.

We do not propose to expound this passage as the basis of our remarks, but in the spirit of it to deduce some admonitory lessons. To be "*careless*" in *temporal* things—in business matters, in social manners, in personal habits, in things affecting one's principles or character—is generally regarded as a very serious defect or offence. How much more so when one is "*careless*"—conspicuously and habitually *careless*—in *spiritual* things, in the duties, the interests, the obligations which relate to God, the soul, and eternity! And yet this is characteristic of great numbers who hear the Gospel. They read and listen to all that God has to say, in His Word and Providence and by His Spirit, without any real concern of soul. They go through life, even down to

death, in an indifferent, care-for-nothing frame of mind.

Is there no *cause for alarm*? Is there anything more unreasonable, more hazardous, more God-provoking, than a careless attitude and habit towards God and Christ and salvation from sin and death?

1. *Unreasonable.* Can you conceive of anything more so? It is God's own message that is addressed to you. The subject is one that directly concerns you on subjects most vital to your present and everlasting well-being. Your duty is clear, pressing, immediate, and yet you neglect it. The motives that urge it upon your attention are many, solemn, affecting, and still you heed not. The Spirit calls, the years are speeding, the means of grace are losing their power to impress you, and you remain careless still. What future call of conscience, or the Word, or the Spirit, will suffice to break up this dreadful habit? Alas, it is the chill of the second death!

2. *Hazardous.* More so perhaps than open, flagrant sin. It is so insidious in its approach, so deceitful in its influence, so paralyzing in its effects! Once fairly established in the habit, and the thunder of Sinai will pass unheeded, and the strains of Calvary will have no power to move.

3. *God-provoking.* Is there anything more so? After all that God has done, and Christ has suffered; after all the strivings of the Spirit and the calls of Providence, not so much as your interest is awakened, or your attention secured. Beware, O ye careless ones! Mercy has its day, and so has justice!

July 15.—FAULTS IN PRAYER.—Jas. iv: 3.

They are too numerous to mention *in extenso*. They are too common and palpable to need description. I shall glance only at a few that I regard as most reprehensible.

1. *Too great length.* We are not heard for our much speaking. Long prayers are the bane of the prayer-meeting, and often of the pulpit. The colder

the heart the more the words. A full, intense, burdened heart, will put its petition in a few direct, earnest words.

2. *Too "round-about."* There is tedious circumlocution. He does not come at once to the burden of his prayer. He does not come straight to the mercy-seat and plead with God. By the time he really begins to *pray*—gets his heart in the matter, and gets his soul full under the burden—it is time to stop. He loses his opportunity!

3. *Too general.* It embraces everything in general and nothing in particular. The interest, the feeling, is dissipated over a large field. The thought is not concentrated till the heart burns. The petition is not single and definite.

4. *Too formal.* A cold heart is always formal. True, earnest, burdened prayer is never formal. Though reverent in spirit and form, it will be familiar. It will not address God with all His titles, and tell over all His attributes, but strike at once at the *heart* of God! Study the form of prayer Christ taught His disciples: "Our *Father*" are the first words. And how simple, yet all-comprehensive the petitions! How brief the entire prayer!

5. *Too much unbelief.* Do not take God at His word. Do not discount His great and precious promises. Do not realize that His glory is involved. Forget that without faith it is impossible to please God; and that He only "waits to be inquired of" by His people to do great things for them, even to open windows in heaven and pour out a blessing so great that there shall not be room enough to receive it.

July 22.—THE FRUIT OF THE SPIRIT.—Gal. v: 22, 23.

What a record of graces! What a test of hope and profession! What a subject for personal, frequent meditation and prayer!

1. These graces are none of them *natural to man*. They are not inborn; nor are they the effect of education or self-culture. They are not of the flesh; hu-

man endeavor never did and never can produce them.

2. These virtues are the *direct implanting of God's grace*. They are called by the Apostle "the fruit of the Spirit," inasmuch as they spring from the operation, the actual husbandry, of the Holy Spirit, in and upon the soul of the believer, taking of the things of Christ and showing them unto him; making him a new heart, giving him a renewed nature, and planting and germinating in him the new life of holiness, the seeds of righteousness. No less a power than Omnipotent Grace can work a change so great and marvelous.

3. *Contrast "the fruit of the Spirit,"* here recorded, with the *fruit of the flesh*, as described by the same inspired pen (Rom. i: 29-32). Was there ever a greater contrast drawn? Is it possible that a nature so corrupt and full of all manner of evil and wickedness can be so radically changed, so thoroughly transformed, as to become the soil in which the very fruit of Paradise, the angelic virtues, shall grow and mature to the praise of God's grace? Even so; and Paul himself was an illustrious example. Surely, with God nothing is impossible. In view of such grace—such a wonder-working power—no sinner need despair.

4. "The fruit of the Spirit" do not always appear, even in every true Christian, in their *divine order and symmetrical proportion*. Grace works on very different natures, and is subject to an endless variety of conditions and modifying influences; so that, while the great change has been wrought, the seeds of the new life have taken root in the heart, the form and degree of development will greatly vary in different persons and different conditions and surroundings. In one, faith predominates, in another, love, in another, charity, etc. Seldom do we see in this world a perfectly rounded symmetrical Christian character. Grace has not its perfect work here; and yet the conversion may be genuine. The believer should not despair, if he fails to discover in his heart and daily life, at one and the same time,

all the fruits of grace here enumerated.

5. But, finally, if *some of these spiritual trails are not actually discoverable* to a man's consciousness on a fair and honest searching, and manifest to the observation of others, it will be *wise to conclude that "the root of the matter" is not in him.*

July 29.—**DAVID'S RECOURSE IN TROUBLE.**—1 Sam. xxx: 6.

David was in great distress and perplexity. In his absence, the Amalekites had invaded the land and burned Ziklag, and carried captive the women and children, including David's two wives; and so angry were the people, that when David returned, they were for stoning him, so great was their grief over the loss of their sons and daughters and the burning of their city. David himself wept with the people, "until he had no more power to weep;" and when the frenzied people "spoke of stoning him, David encouraged himself in the Lord his God," and straightway sought guidance from Him. David, in this, acted wisely.

Similar experiences occur in the lives of us all; times which not only distress us greatly, but baffle our wisdom, perplex our minds, and we know not what to do. Man's wisdom and all human resources are inadequate. Let us follow David's example. Our deliverance may not be as signal as was his, but it will be such a deliverance as shall indicate

the wisdom of our course, and the faithfulness of God in keeping promise.

1. *God himself invites us to have recourse to Him when in trouble.* "Call upon me in the day of trouble; I will deliver thee." "Come unto me, all ye that labor," etc. And so of multitudes of similar passages.

2. He is an *al-sufficient Helper and Guide.* His protection is ample in the greatest emergency. His wisdom makes no mistakes; the darkest trouble He can illumine with more than midday sunlight. Go to Him, weeping sufferer, trembling, perplexed soul, and you will not go in vain. You will come back strong and rejoicing.

3. There is *no other recourse, no other helper,* that can possibly meet the demands of human nature. We must go where David went for direction and comfort, or despair and die! (a) Who but the Almighty Savior can lift the burden of sin from the soul? (b) Who but He can give us the victory over our evil nature, over the world, the flesh, and the devil? (c) Who but He can vanquish death, and pilot us safely across the dark river? (d) Who but He can shield and deliver us in the awful day of judgment? (e) Who but Jesus Christ, the Lord of life and glory, can be the fitting portion of the soul through an endless future existence?

Wherefore, arise and call upon God. Hasten to the covert of His wings. Follow His guidance.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D. D.

Japan as a Missionary Field.

WITHIN an area of 170,000 square miles, a territory not larger than California, is a population of 40,000,000.

Francis Xavier went to Japan, a Jesuit missionary, in 1549; in ten years he had planted the faith in fifty-two kingdoms, preached through 9,000 miles of territory, and baptized upward of 1,000,000. He is said to have won to the Catholic faith, in Japan alone, 1,800,000.

The entire Empire seemed, about the year 1600, about to be converted to Romanism. Princes were baptized, and a royal embassy went to Rome in 1582. But not long after, a letter was detected and brought to the notice of the Government, written by a Jesuit priest to the Pope, urging him to come and take possession of Japan, as a province of Roman Catholic Christendom. Edicts and

persecutions followed, and in 1620, the year of the landing of the Pilgrims, not a Bible, religious book, or Christian, was found in Japan. Not until about 1860 did the national prejudice sufficiently give way to admit the first Protestant missionary. In 1867, Dr. Hepburn published a Japanese English and French dictionary, preparatory to the Japanese Bible.

There are some special arguments for the immediate and full occupation of Japan as a mission field, and for concentration of effort in that sunrise kingdom.

1. Proximity, as our nearest neighbor across the Pacific.

2. Our own Government opened Japan to Christian enterprise. Marco Polo, about 1298, told his countrymen in Venice of Zipan-gu—the "Sunrise Kingdom." Columbus set out for Japan, and on touching at Cuba, supposed he had found Zipan-gu, when, in fact, he was unveiling a new continent. After Japan had been shut for centuries, it was Commodore Perry, March 31, 1854, who concluded a treaty between the United States and Japan, which first opened its long-sealed harbors to the Christian world. How fitting, therefore, that we, American Christians, should carry the Gospel thither!

3. European Missionary Societies have left us there an open field for American Missions to prosecute their work.

4. It is due to the honor of American Protestantism, not to leave a Christian republic to be represented there for the most part by licentious American sailors stopping at these ports, and unprincipled merchants, led on by greed of gain, and theosophists, who either teach infidelity or deceive a credulous people with blank imposture.

Moreover, the elevation of Sandwich Islands to the position of a Christian nation, and the division of mission fields among so many Christian societies—now reaching in all nearly one hundred—seems to indicate that to the American Church naturally falls the new enterprise which opens in the evangelization of Japan. And what an inviting field!

Never have changes so rapid, radical, and revolutionary been known among any people, as are actually occurring before our eyes. God put into our hands the mystic *key* that unlocked these gates to Christian civilization. It was the *common school*. Japan, awaking from the torpor of centuries of isolation, beginning to feel the thrill of contact with Occidental life, felt the moving of a new aspiration, a national ambition to take her place among the foremost powers of earth. And the Japanese saw that *education* was necessary. Not yet ready to shake off the fetters of religious conservatism, associating Christianity with Jesuit intrigue, they tried to get the *schools* of the Christian world without the *churches*. They did not understand that the truths of the Bible have penetrated and permeated the educational system of Christendom: and so they welcomed Christian teachers and tried to prohibit preaching the gospel; but the teaching indirectly sowed the seed of the kingdom; and for the sake of the school Japan had to tolerate the pulpit and the Church. The text book opened the way for the Bible, the teacher introduced the preacher, and before Japan was aware, the forbidden "God of the Christian" had "set foot on the Island Empire!" So marvelous are the changes taking place, that only the face of the country is unchanged. The old faiths are losing what hold they had, the temples their charm, and the idols their lustre. The very men who, even three years since, sounded the trumpet of alarm lest Japan should be transformed into a Christian nation, now *advocate* the adoption of the new faith as a political measure to save the Empire from falling behind in the march of nations; lest her "sunrise" glory turn to the fading glory of the sunset!

PART II.

MISSIONARY TEXTS, THEMES, ETC.

Consecrate children to missionary labors. How magnanimously did parents resign their children at the *country's call!* These hundred thousand graves of American soldiers hold few

who were an unwilling sacrifice upon the part of those whose sons they were; and, with a similar spirit, we should give them, from their birth, to Jesus and ask Him to use them if He will, to proclaim the Gospel to a dying race. Dr. Clark asked a mother if it was not hard to give up her "Eddie" to go to Bulgaria. "I am not giving him up *now*," she answered; "that I did in his baptism: but I did not know till now *where* the Lord wanted him to go."

The Church needs more honest faith in the Bible: to *realize* that whole peoples are dying Christless; that every human soul *needs* Christ, and that He died for every human soul; that, without Him, men are lost, and what it means to *be lost*; more faith in God and more faith in *hell*—in the reality of the exposure of men. Theodore Parker, when a lad, heard a powerful sermon on eternal punishment; but he saw that nobody seemed to feel impressed by it, and he said within himself, "Even Christians don't believe this, and why should I?" That may have been the turning-point of that boy's life.

The consummation of self-consecration is this (Rev. xii: 11): "They loved not their lives unto the death." It reminds of Tacitus and the Cæsarean legion: "*Morituri te salutant.*"

There are three residences in this country, each of which represents a sum sufficient to support 300 missionaries and 1,000 teachers and native helpers for one year. Let *God's cause have its just proportion!* These tremendous outlays on *self*, and these comparatively petty offerings to God are what, as Johnson said to Garriek, "make *death-beds* terrible."

"Tarry till ye be endued with power from on high!" "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses," etc. Regenerating grace is not enough, nor is sanctifying grace: there is an *enduing grace* which clothes us with positive power to *witness* and *convert*.

"But he who lives and never gives,
Himself shall lose the way."

When a Brahmin is dying, though he may have prayed ten hours daily, yet all his friends can do is to *clasp his hands about the tail of a cow*. The man cries, in hopelessness of uncertainty, "*Where am I going?*" Heathenism knows no intercession, no prayer for others—only for self.

Woman's degradation.—If there be infinite distance between heathen man and Christian man, what can express distance between heathen woman and Christian woman? "Go, tell American Christians," said a dying heathen, who gave half of all his property to the cause of the Gospel, "*we shall be their reward.*"

PART III.

MONTHLY BULLETIN.

What colossal strides Africa has been taking toward a Christian civilization, since Robert Moffat first went there and Livingstone began his explorations of the veiled interior! History seems now to be moving by steam, if not by lightning. Stanley found Livingstone at Ujiji in 1871; he died on his knees at Itala, in 1873. The next year Stanley started to cross the continent and after 1000 days came out at the mouth of the Congo. The next steamer that sailed after the news of his success reached England, bore the first missionary workers to follow with the Cross in the footsteps of the explorers. Within another 1000 days a chain of stations was established around the great lakes. Another 1000 days, and the chain was stretching along the navigable waters of the Congo basin. Give us another thousand, and from Zanzibar to the Atlantic, the camp fires of the missionary band will flash their signals across the continent. No greater event has occurred since Pentecost than the great Berlin conference of 1884, uniting fifteen great nations in the creation of the Congo Free State, covering one-tenth of the continent of Africa! He who can behold such a march of God with indifference cannot be a disciple!

AFRICA.—Between 400 and 500 chiefs of the Congo Basin are connected with

the International Congo Association, bound by mutual covenant to advance the peace and prosperity of the whole district. Trade is to be encouraged and regulated. The King of Belgium has provided a perpetual annuity of \$200,000 to the Association.

MEXICO.—The boldness of the Catholic priesthood has aroused governmental opposition. A priest was arrested at Toluca, and fined for wearing his official robes in the street; and even a bishop was fined in Tobasco for opposing the reform laws in a sermon. Gen. Aree, the new Governor of Guerrero, is an acknowledged friend of reform, and kept Bibles in his own house for distribution.

CHINA has 350,000,000. For over forty years has been opening wider and wider. The men are fossilized, but the women and children are open to moulding influences, and very susceptible. Women who are missionaries can, without effort, get the audience of all their own sex in a neighborhood, by intimation of an intended visit, which will elicit formal invitation. The great problem is to get hold of the 200,000,000 women and girls. Medical missions are a great help. In one hospital over 900,000 patients have been treated since it was begun. The Chinese take instruction implicitly, having great regard for the authority of teachers. How important to give them right leaders! Several graduates of Oxford and Cambridge have sailed for the "China Inland Mission" and among them the first men of their classes. The farewell meetings exceeded in interest any meetings ever known hitherto.

SIAM presents open doors everywhere. Bangkok is the Venice of that land—the major part of the population living in floating houses on the rivers and canals. That capital has from 400,000 to 600,000, and the whole country from 4,000,000 to 6,000,000. The king favors the missionaries, and pursues a very liberal policy as to progressive movements. Gambling is fearfully prevalent, and men will sell wife, child, or even themselves, to pay gambling debts. Yet it can be seen that the Gospel is working wonderful changes prepara-

tory, like the honeycombing of the Hell Gate rocks, for a great upheaving when God's full time comes. The only real hindrance is the paucity of missionaries. The whole New Testament and parts of the Old are now translated and circulated, and over 1,000,000 pages of religious reading have been published there during the year past.

HAWAIIAN ISLANDS.—Rev. S. C. Damon, seamen's chaplain at Honolulu, died at age of 70 in February last. The king and royal household honored the veteran missionary with their attendance at the funeral rites.

INDIA.—It is becoming more and more obvious that this is the great stronghold of Asiatic paganism. High average education, keen and subtle intellects, the prevalence of the most poetic and fascinating of the Oriental faiths, familiarity with the faults and vices of a nominal christianity, the wide dissemination of infidel literature—these are a few of the many difficulties and obstacles that beset missionary work there. Progress is slow, although there is a comparatively large working force in this field. As the work advances, it is becoming increasingly plain that our main dependence is on *Christian schools* and *Zenana work*. This land must be *christianized by its women* and by training its children in Christian truth.

ILLUSTRATION OF THEMES.

BY JAMES M. LUDLOW, D.D.

NO. IV.

Repentance.

THE MORAL VIRTUE OF REPENTANCE. Seneca said: "He who grieves to have sinned is almost without sin."—*Agam*, 242.

Vide Moore's "Paradise and the Peri." REPENTANCE NECESSARY. The Arabs of Damascus believe that when anciently an Israelite committed sin, on the morrow it was found written on his forehead, or somewhere on the door of his house. He then went to the Gate of Penitence, which is still shown in the Great Mosque, and as he bowed there the mark disappeared.

REPENTANCE THE NATURAL RELIEF OF A BURDENED SOUL. Madame de Guerin wrote in her journal: "Every burden that we throw off makes us lighter, and when the soul has laid its load of sins at the feet of God, it feels as if it had wings. What a relief, what light, what strength I find each time that I say, It is my fault!"

DIVINE FORBEARANCE THAT MEN MAY REPENT. The Mohammedans believe that two angels guard every man—one on either side—and that at night they fly back to heaven with a written report of his words, actions and thoughts. They are allowed to record a bad action but once, while good deeds are transcribed ten times, so that by no accident its record may be lost. Even the sin may not be recorded at once. As they talk of it, the angel on the right says to his comrade: "Forbear seven hours to write it in God's book; peradventure he may repent and pray and obtain forgiveness."

A young man, having been found guilty of crime, attracted the attention of Judge —— because of his youth and apparent sense of shame for his misdeed. Taking him into his private room, the Judge expressed his sympathy for the prisoner, and promised to suspend sentence in his case, that he might prove his contrition by his reformation of life. He assured him that he should not be sentenced at all if he abandoned his evil ways; but that, in the event of any future misconduct, the punishment would be inflicted for all. We are all under the "suspended sentence" of Divine righteousness, "condemned already," says the Scripture; but God gives room for repentance, that the penalty may be averted.

TRUE REPENTANCE NOT NECESSARILY FOLLOWED BY DETAILED CONFESSION OF SINS. King Clovis came to the Church of St. Eleutherus, where the Bishop of Turnai was officiating:

Bishop—"I know wherefore thou art come."

King—"I have nothing to say to thee."

Bishop—"Say not so, O King! thou hast sinned, and darest not avow it."

King—"Thou hast guessed right, but I may not tell it."

The day following the Bishop visited the royal palace, holding in his hand a paper which he declared to have been divinely written, and which contained the words, "Pardon for the offences which might not be revealed."

REPENTANCE IN THE CHRISTIAN NEED NOT BE DEEPLY PAINFUL.—Wordsworth's *Eccursion*.

The spirit . . . "is pleased
To muse, and be saluted by the air
Of meek repentance, wafting small flower scents
From out the crumbling ruins of fallen Pride,
And chambers of Transgression, now forlorn."

Arab proverb: "The tears of repentance are cool, and refresh the eyes."

TRUE REPENTANCE EVINCED BY THE DESIRE TO MAKE AMENDS FOR SIN. Philip Augustus of France left by his will fifty thousand livres to recompense any who could prove that they had ever been injured by him.

There is a Jewish tradition which makes the rebuilding of the Temple at Jerusalem by Herod an elaborate penitential offering on the part of that royal criminal. The Rabbi Babas, whose eyes Herod had put out when he massacred nearly all the other members of the Sanhedrin, was summoned by the wretched monarch, who appealed to his former victim for some medicine for his own torturing conscience. Babas gave this prescription: "As thou hast extinguished the light of the world, the interpreters of the law, work for the light of the world by restoring the splendor of the Temple." Similar traditions invest with interest the cathedrals of Gloucester, Norwich, Milan, etc.

REPENTANCE TO BE FOLLOWED BY REFORMATION. Cicero said: "The best resort for a penitent is change of conduct."

Shakespeare said: "Repentance is heart's sorrow, and a clear life ensuing."

V.

Remorse.

PAINS OF REMORSE. Seneca said: "No man is more severely punished than he

who is subject to the whip of his own remorse."—*De Ira*, III., 26.

REMORSE AND REPENTANCE. Said Coleridge:

"Remorse is as the heart in which it grows;
If that be gentle, it drops balmy dews
Of true repentance; but if proud and gloomy,
It is a poison-tree, that, pierced to the inmost,
Weeps only tears of poison."

SPECIAL TIMES OF REMORSEFUL TENDENCIES. Says Fronde: "Remorse may disturb the slumbers of a man who is dabbling in his first experience of wrong; and when the pleasure has been tasted and is gone, and nothing is left of the crime but the ruin which it has wrought, then, too, the Furies take their seats upon the midnight pillow. But the meridian of evil is, for the most part, left unvexed; and when a man has chosen his road, he is left alone, to follow it to the end."

Justin McCarthy thus describes the last days of Daniel O'Connell: "He became seized with a profound melancholy. Only one desire seemed left to him—the desire to close his stormy career in Rome. The Eternal City is the capital, the shrine, the Mecca of the Church to which O'Connell was undoubtedly devoted with all his heart. He longed to lie down in the shadow of the dome of St. Peter's and rest there, and there die. His youth had been wild in more ways than one, and he had long been under the influence of a profound penitence. He had killed a man in a duel, and was through all his after-life haunted by regret for the deed, although it was really forced on him, and he had acted only as any other man of his time would have acted in such conditions. But now, in his old and sinking days, all the errors of his youth and his strong manhood came back upon him."

Rousseau says in his Confessions: "Remorse goes to sleep when we are in the enjoyment of prosperity, and makes itself felt in adversity."

VI.

The Satisfaction of Justice Must Precede the Exercise of Mercy.

The sisters of Spinoza endeavored to

deprive him of his legal inheritance. He resisted them at law; but, having vindicated his claim, and forced its recognition, he gave the property to them.

The Royalist Legislature of France, upon the Restoration, enacted that certain Bonapartist leaders should be put to death as guilty of high treason. There was, however, an understanding that, after the indictment, the officers should delay to arrest some of them, in order that they might have opportunity to escape across the borders—the Government even appropriating a large sum of money to facilitate the exodus. Marshal Ney, among others, refused to accept his life on such conditions, but demanded first a declaration of the Court exonerating him in the sight of both law and honor.

VII.

Vicarious Suffering.

THE IMPULSE OF MORAL SUBSTITUTION NATURAL EVEN TO MAN. General Gordon felt an almost Pauline interest in the degraded tribes among whom he lived, and wrote: "I would give my life for these poor people of the Soudan. All the time I was there, every night I used to pray that God would lay upon me the burden of their sins, and crush me with it instead of these poor sheep. I really wished and longed for it."

Lord Lawrence, when magistrate at Delhi, received the following petition from a man afflicted with the leprosy—the disease typical of sin: "It is well known to all that for a leper to consent to die, to permit himself to be buried alive, is approved of by the gods, who will never afflict another individual of his village with a similar malady. I therefore solicit your permission to be buried alive. The whole village wishes it, and I am happy and content to die. You are the ruler of the land, and without your leave it would be criminal. Hoping that I may obtain my prayer, I pray that the sun of prosperity may ever shine on you. "RAM BUKSH, Leper."

Henry M. Stanley's story of Uledi is not only a gem in his brilliant book, "Through the Dark Continent," but de-

serves to become classic for its moral pathos. Uledi, though the bravest of the brave, was over-tempted to theft. By camp law he was condemned to receive a flogging. Shumari, his brother, begged for him thus: "I have never stolen . . . Please, master, as the chiefs say he must be flogged, give me half of it, and knowing it is for Uledi's sake, I shall not feel it." And Saywa, Uledi's cousin, seizing Stanley's feet and embracing them, said: "If, as the chiefs say, Uledi should be punished, Shumari says he will take a half of the punishment, then give Saywa the other half, and set Uledi free."

A foreign missionary tells of a rough boy who, by neither entreaty nor threatening, could be induced to keep order in the school. Having broken a rule, the penalty of which was severe punishment, he was summoned to the missionary teacher. "I had not the heart to strike him," said the good man, in relating it afterward; "yet the discipline of the school and my entire usefulness in the neighborhood were at stake. I told the fellow that I would rather take his punishment myself, and indeed, that I would. With a heavy blow I broke the stout rod against my own hand, producing an instant black and blue swelling across my entire palm. The boy looked stupefied for a moment, then fell at my feet in tears. I need not say that he became one of my best boys and most devoted friends."

A dead dog was found fastened to the door of a Mosque in Jerusalem. This was regarded as the deepest sacrilege by the Moslems, who cried out for the slaughter of all the Christian inhabitants. The Califf Hakim ordered their extermination, unless the guilty party were surrendered to him. At length a young man presented himself, and bowed his neck to the scimitar. It afterward transpired that he was entirely innocent, but had volunteered not only to die for his people, but to assume the disgrace of conduct which he abhorred.

A Christian merchant in New York, speaking of a clerk who had been tempt-

ed to dishonesty, and whom the good man was trying to win back to honest life, said: "His sin was not mine, yet such was my sympathy for him, that I seemed to feel his sin as if it touched my conscience. I could not shake off a sense of shame as I thought of his guilt. My experience gave me a helpful idea of Christ's bearing the sins of humanity on His heart, as well as an outward penalty on the cross. If my moral nature could feel so much as the shadow of that horrible load which was upon the poor fellow's soul, what may not He, whose sympathy with every man is infinitely close, have felt for the sins of all the world? I longed to do more than save this young man from the outward consequence of his crime, and from future crimes. I wanted to put my heart beneath his, and bear for him some of his deeper trouble. I put my arm about him, and, calling him by name, said: 'Shall we pray God to forgive us?' I could not help saying us."

Some years since an old sexton of a city church, whose duty it was to collect the pew-rents, failed to account for the full amount to the Treasurer. Though he denied any dishonesty, his manner was such as to fasten suspicion upon him. He was discharged from his position, and went about with head bowed in disgrace toward the grave. After some time it became known that, not the old man, but his son, was the culprit. Such was the father's love for his boy that he preferred to carry the ignominy and shame himself, the utter blighting of the good name that he had won by seventy years honorable Christian life, rather than that his son should start with any prejudice against him.

BIBLE CHRONOLOGY.

By HOWARD CROSBY, D. D.

WE have received the following letter, and deem it worthy of a reply:

LETTER.

"The dates of our Bibles have the commencement of the 'common account A.D.' four years after the birth of Christ; also, Christ enters upon His ministry A.D. 26. Many of our commentaries have the latter date A.D. 27. Thus He was 30 or 31 years old on entering upon public life.

Then, if He continued in His work three and one-half years, the crucifixion would have taken place in 30 or 31 A.D. But our Bibles and commentaries place the crucifixion A.D. 33. Now if A.D. 1 is four years after Christ's birth, and the crucifixion is 33, then His ministry lasted six years or more, instead of three, and He was 37 years old at the crucifixion. Again, if Christ 'was about 30 years old' when He began His ministry, and A.D. 1 is four years after the Advent, then He began His public work A.D. 26, and allowing three and a half years for His ministry, the crucifixion would be in 29 or 30.

"Here is confusion. How does the baptism of Jesus take place A.D. 26, and His first public teaching stand under date A.D. 31? Will some one answer?" "S. W. L.

"*Corning, N. Y.*"

REPLY BY DR. CROSBY.

The dates in our Bibles cannot be depended on. Browne, in his "Ordo Sacelorum," gives the following:

- B.C. 5—Birth of Christ (Dec. 8).
- B.C. 4—Death of Herod (April 4).
- A.D. 28—Baptism of Christ.
- A.D. 29—The crucifixion.
- A.D. 30—Paul's conversion.
- A.D. 44—Herod Agrippa's death,
- A.D. 44-45—Paul's first journey.
- A.D. 49—Claudius's decree.
- A.D. 48-51—Paul's second journey.
- A.D. 51-55—Paul's third journey.
- A.D. 55—Paul's arrest.
- A.D. 56-58—Paul at Rome.

Browne considers Christ's ministry to have been only for one year, instead of three. Here he is certainly in error. His date of the crucifixion is probably correct. If so, the baptism should be in A.D. 26. He puts Paul's first journey too early, probably by two years; and this deficiency of two years continues with the succeeding dates. The Council at Jerusalem (Acts 15) is variously fixed at dates between A.D. 49 and A.D. 51; but Browne is again here too early, and puts it at A.D. 47.

Luke says that Jesus was "about thirty years of age" when He began His ministry (see Revised Version of Luke iii: 23). Browne's dates, if the three years be traced back from His crucifixion, would make Him just 30 years and 3 months old at the baptism, which would answer exactly. Browne's book, although containing conspicuous errors, is perhaps the most careful and thorough

work on the Chronology of the Scriptures to be found in the English language. Although it has been issued forty years, the Bible student will find it a rich treasure-house of information on this subject.

A perfectly correct Chronology of the New Testament history cannot be formed from present data, although a few dates—like that of Herod Agrippa's death—are certain.

The Old Testament chronology has received great light since Browne wrote, from the Eponym Canon and other Assyrian remains.

As regards the date of Christ's birth in B.C. 5, the facts are these: Herod the Great was made king in the 184th Olympiad, when Colonius and Pollio were consuls. This fixes that date at the year of Rome 714. Josephus tells us that Herod died in the 37th year after he was made king. He also tells us that he died a few days before the Passover. Hence he died in the year of Rome 750, at the very beginning of the year—that is, in one of the early days of the month Nisan. Now, the year of Rome 750 corresponds to the fourth year before the beginning of the Dionysian era, which the Christian world has followed. The Dionysian era was formed on erroneous calculations; hence the paradox of our Lord's birth more than four years before the date of His birth.

PAUL, THE CHIEF OF SINNERS.

By TALBOT H. CHAMBERS.

THIS is a statement made, not by others, but by the apostle himself: "Christ Jesus came into the world to save sinners, of whom I am chief." (1 Tim. i: 15.) What did he mean by it? Some say it is a mere hyperbole due to excited feeling; others, that the comparison is not with all men, but only a certain class, viz.: the apostle's Jewish companions before his conversion. But neither of these can be exegetically sustained. The words must be taken in their full natural sense—that Paul was the worst of sinners. But how is this to be made out in the case of a man of

unblemished external morality and of earnest religious habits all his life? The answer is twofold, arising from the facts in the case on one hand, and the apostle's conception of them on the other.

1. These facts are Paul's conduct while still an unbeliever.

He was a *blasphemer*. This does not mean that he was a profane swearer. Such he could hardly have become with his instincts and training. Men are profane now from carelessness, from loose habits, from anger, or, more frequently, from poverty of speech. They wish to emphasize what they say, but have no command of language, and therefore interlard their utterances with oaths and cursing. Hence not one in a hundred ever justifies the practice, or fails to admit that it is wrong. There is no reason to suppose that Saul of Tarsus ever fell into such a coarse and vulgar habit. His blasphemy was serious and intense; uttered as a duty. He considered Jesus of Nazareth an impostor, who pretended to be the Messiah of the Old Testament; he, therefore, invoked curses upon His head, and did all that lay in his power to induce others to do the same; as he said, in his speech before Agrippa, "compelling the saints to blaspheme." (Acts xxvi: 11.) This was more malignant than ordinary profaneness of speech.

He was also a *persecutor*. As he said to Agrippa, "Many of the saints did I shut up in prisons, and when they were put to death I gave my vote against them; and being exceedingly mad against them, I persecuted them even to foreign cities." This was altogether willful on his part. He had not the excuse of the emperors and Roman officials: that Christianity, being an illicit religion, the practice of it was an offense against the law, which magistrates were bound to notice and punish. Inflamed by pride and ambition, he became foremost in the pursuit of the Nazarenes.

Not only so, but *injurious*; or, as Elliott puts it, "a doer of outrage." Wanton and insolent in his treatment of the Christians, triumphing in their sufferings, insulting their faith, he took a

malicious pleasure in whatever gave them annoyance. The original word, from which the term here (*hybristes*) is derived, always included the notion of personal violence, and was used in Attic Greek to denote in law proceedings what we would call aggravated assault and battery. But at a later period this technical sense disappeared, and the main reference was to over-bearing insolence, wanton despicable treatment.

Now it was just the general excellence of Paul's morals that made this course peculiarly wicked. He had been carefully taught and trained. He was free from all gross vices. He was familiar with the Scriptures. He saw how Christians lived, and how they died. He had ample opportunity to witness the effect of their faith in transforming, or elevating, or comforting their lives, as well as to learn the facts which constituted the historical basis of that faith: but, blinded by prejudice and interest, he refused to accept the truth, and never did accept it till summoned by the voice of the risen Redeemer, when on the way to Damascus. Considering Paul's privileges, one may well doubt whether there was a greater sinner in all Judea, or the empire, than he. Multitudes were more criminal or more vicious, but not one abused so many opportunities, or was so insensible to divine grace. Just as to-day a man of correct morals and church-going habits, who refuses through pride to bow before the cross of Christ, may be a greater sinner before God than many a state-prison felon who has not had the hundredth part of his opportunities. Sin is measured not only by its relation to law, but also by the situation of him who commits it—the light, the experience, the restraining influence he has enjoyed, the barriers he has had to break through, and the stubbornness of will with which he persists to the end. The apostle was *totus in illis* before his conversion as well as afterward; and the convictions of his mistaken conscience only rendered him more fierce and cruel and relentless in harrying the Church of God.

2. But, beside the facts in the case, is

to be considered the apostle's conception of them.

He knew them as no other man did or could know them. They knew only a part, but he the whole. They knew the outside, but he what went on within. All the personal, selfish, bitter, malevolent feelings that lay behind his outward career were present to his mind: how he served himself, when he seemed to be serving God; how he hated the persons as well as the doctrines of believers; and how he gloried in his exploits as a defender of the faith. But while he knew all this about himself, he had no such knowledge as to the rest of men. He knew not their circumstances, their temptations, their animating spirit. He could form an opinion only by outward observation, which might be partial and imperfect, and he was bound to form this opinion in a spirit of charity, making every possible allowance. But toward himself he was bound to be severe and rigid in view of the constant temptation to put the best side foremost. Hence as he knew his own errors, but did not in the same sense or degree know those of others, he could in all sincerity say, "of whom I am chief."

This consideration is strengthened by the usual result of growth in grace, or progress in the divine life, which is to enlarge one's conception of sin. The beginner, according to the old illustration, is in a neglected and dust-filled room dimly lighted through a crevice, and in the gloom it seems to him in a fairly-good condition; but increase of light reveals impurities not before suspected or dreamed of. The further the illumination proceeds, the greater the disclosure of unseemly and disagreeable things. Thus the apostle, becoming holier day by day, and having his standard of purity immeasurably exalted, often saw sin where he had not seen it before, and, looking back to the period when he was "breathing out threatenings and slaughter against the disciples of the Lord," felt that this incarnation of the spirit of hell gave him a wretched pre-eminence in sin. He was no longer,

as he wrote to the Corinthians, A.D. 58, merely "the least of the apostles" (1 Cor. xv: 9), or, as he wrote from his imprisonment at Rome, circa A.D. 62, to the Ephesians, "less than the least of all saints" (iii: 8); but now, at the end of his career, circa 66-68—the comparison with either colleagues or brethren being abandoned—he puts himself in the front rank of sinners, as an example of the grace of God, and a pattern to others. None had gone so far astray in enmity to the cross, and none owed so heavy a debt to its forgiving and renewing power.

It is no wonder that the paragraph concludes with the magnificent doxology, "Now, unto the king of the ages, the immortal, invisible, only God, be honor and glory for ever and ever." Such grace could come only from a Being who has the incommunicable attributes of deity. It is far, far beyond the reach of any mere creatures, visible, mortal, transient

ORIGINALITY AND IMITATION.

By W. J. GILL, D.D., BROOKLYN, N. Y.

In an address to the students of the Northwest Seminary, Dr. Francis L. Paton selected "The Sermon" as his theme. In regard to its composition, his first advice was, "Do not steal." Nor is this rhetorical canon wholly unnecessary. It is a gipsy custom to disguise the children whom they carry off; but, in spite of such efforts at concealment, detection has sooner or later followed. While "lego ut discam" is a good rule, yet the golden grains of truth gathered from the mines now so accessible to all, should first pass through our own minds, be melted in the furnace and poured into the mould of our own heart, stamped with the "image and superscription" of our own personality, before being circulated in the realm of thought, and become current on the lips of speakers. The object of the HOMILETIC REVIEW is to supply the best models for the wise use of those whose plastic nature may yet be shaped in their mould; and also for the instruction and stimulus of all who seek

to offer "beaten oil" in the service of the sanctuary. Facts incontrovertible prove that the most eminent orators, as well as poets, followed and improved upon models. When, therefore, it is asked, What rhetorician gave Homer instruction before he improvised the *Iliad*, or constructed the *Odyssey*? Whence did the thousand-souled Shakespeare learn his art ere he built himself a livelong monument in the profoundest depths of the human heart? If it is demanded, Rise, hallowed Milton, rise and say what principles of composition impressed thy glory-visions soul, and taught thee to ride sublime upon the seraph wings of ecstacy? our reply is at hand. While no one can positively affirm that Homer owed nothing to Orpheus, Ninos, Amphion or Musæus, we are willing to allow him the distinguished honor of original genius; yet all antiquity is full of authors who, intentionally or otherwise, appropriated his thoughts and phrases without acknowledgment; esteeming the poems of the "Blind old bard of Scio's rocky isle" as a public treasury which they might legitimately plunder; just as in modern times the grand historic pile of the Colliseum has been profanely utilized by a degenerate race as a quarry, whence they might extract materials for the construction of a Roman castle, or an Italian farm-house. In the "Augustan age," the lights which blazed with brightest lustre, acknowledged they shone with a radiance reflected from the "eye of Greece," the city sacred to Minerva. As "classics," their works are still regarded as the standard of correct taste and perfect culture; so that moderns are proud to wear the crowns in which, with intensest splendor, flash those jewels which have been gathered from Olympian hills, or the banks of the Tiber.

A sister art may be appealed to in attestation. At first Raphael's style, like that of his master, Perruginio, was dry and cold: afterwards his figures were instinct with a new life and grace, which he learned from Leonardo da Vinci; but on electing to reside in Rome,

where he enjoyed increased advantages, he created that noble and animated style which so eminently characterized his latest performances.

Should it be still urged that "Nature is the best guide," it is passing strange that the most distinguished masters in poetry and oratory, in painting and sculpture, have been in some measure imitators, and have relied less upon their personal powers than upon a judicious use of the works of others. It seems reasonable, too, to suppose that as the arts and sciences, like the human family, have their infancy and manhood, at first helpless and dependent, then mature and strong; so no one man is able to advance unaided from the rudiments to perfection. It may be the glory of one to discover the life-giving spring; he must share with others the honor of forming the channels and reservoir by which a vast population is sustained. Not one person—not one age, even—avails to erect the temple of Arts; if the vast edifice arise in strength and symmetry and grace, on the labors of one generation must another build.

We admit that an "original surpasses a copy," which is apt to be trammelled by authority and example; but the ages may be searched in vain for such a rare and perfect original as is a law unto itself, and, imitating none, is itself inimitable. The cases are too rare for any induction to be made of general application, and even of them it is impossible to affirm that instruction and example would have been unserviceable. Could it be declared of any mind of modern times, it would have been pre-eminently true of Shakespeare, who, eagle like, "stooped to conquer"; who, soaring high above the mountain peaks upon the wide-spread pinions of imperial fancy, "he floated there without their aid by the sole act of his unlorded will that buoyed him proudly up," yet wanting such culture and grace as the classic models would have furnished, a "quirk was to him the fatal Cleopatra, for which he lost the empire of the world, and was content to lose it."

For similar reasons the bays of originality which, with justice, adorned the brow of Corregio, have lost their living green, and in the want of suitable models he strangely failed in composition and design, and so attained not to the highest niche in the temple of fame. The late principal of the Free Church College in Scotland was once visited by Dr. Bruce, one of the ablest pastors in Edinburgh. So anxious was he to avoid everything like plagiarism that he discarded all other books save the Bible, Shakespeare, and *The Witness* newspaper, then edited by Hugh Miller. Supposing he had made a marvelous discovery of some new Scripture

doctrine, and upon reading over the paper, as the unaided result of his own independent thought, he was somewhat mortified to hear Dr. Cunningham direct him to such a chapter and page in one of the volumes of John Owen, the Puritan Vice-Chancellor of the University of Oxford, who had discussed that very topic with his usual exhaustiveness as early as the days of the Commonwealth. In the hope of returning to the subject, we at present sum it all up: If originality is the Scylla, imitation, ill-attempted is Charybdis; or better still, as old Flaccus taught the school-boys, "In vitium ducit culpæ fuga, is caret arte."

PREACHERS EXCHANGING VIEWS.

"In the multitude of counsellors there is safety."—PROVERBS.

Prayer Meetings.

Editor HOMILETIC REVIEW:

"Will you, or some of your city pastors, tell us how the metropolitan prayer-meetings are managed, with what degree of interest they are attended, and about the per-cent. of membership that comes to them?"

"F. F. B.

"Marshalltown, Iowa."

In response to the above, we give the views and experiences of three representative pastors severally located in the cities of New York, Brooklyn and Philadelphia. It will be seen that the practice of these eminent and experienced pastors varies—no two are alike—and each is satisfied that his own is best among the people whom he serves. No definite rule, we are confident, can be laid down for the conduct of prayer-meetings in order to secure attendance, interest, and the best results. The law of adaptation must be studied and applied in each individual case.

From an interview with Dr. Charles S. Robinson, the laborious and successful pastor of the Memorial Church, New York City, we give the following facts:

"The pastor always attends and conducts the service. The usual attendance is large, numbering three or four hundred. After singing some one is called upon for an opening prayer. Then a portion of Scripture is read, and after singing again the meeting is thrown open to the brethren, and they are expected to carry it on with life and spirit. The conference is not con-

finied to a single topic, but the subjects are prepared at the beginning of each year, and printed on a small card for distribution. The aim is to give variety, both in the matter of voluntary prayer and remarks. Brief and appropriate singing is interspersed. Special effort is made to draw out the younger portion of the members, and develop the gifts of the modest and shrinking. Sameness, stereotyped methods are avoided to the utmost. The pastor does not lecture, but takes his part like the others, and usually closes with a ten-minute address, gathering the thoughts of the meeting as compactly as possible into lessons of help. An hour's time is rarely exceeded, and it is usually found to be a season of blessed fellowship with each other, and of profitable communion with God."

Dr. Henry J. Van Dyke, Sr., of Brooklyn, writes us:

"The answer to the question 'What are my views and what my practice in reference to conducting and to securing the best results from the weekly prayer-meeting?' must depend somewhat upon circumstances. What would be acceptable and edifying in one congregation will not be so in another. In my own church the people do not like an *open prayer-meeting*; and, after repeated experiments, I have found it impracticable as a rule. Occasionally, when urged, men whom the people want to hear will speak; but, for the most part, when the opportunity is offered, there is either an awkward silence, or some one talks who has nothing to say. I am told by the Elders that when I am present the people prefer to hear their pastor talk; and the result is that in my church the prayer-meeting talk is a brief, simple lecture, on a topic selected before, and printed in our programme for the year. I try always to make my talk orderly and connected with itself and

with the subject. It is largely expository. I prepare myself for it by letting the subject *soak* in my mind during the day. Sometimes I make an outline in a book which I have in my study.

"But in many churches prayer-meetings are conducted upon the *open plan*, and seem to be successfully conducted. The discussion takes a wide range, and many take part in it. The *young people's* prayer-meeting in my church, which I do not often attend, is conducted in this way, and is a good training-school for our young men. If your purpose is to help in the conduct of these *open meetings*, your task is more difficult. You must fire into the *flock*, and so load your gun that it will *scatter*. Perhaps the best way to avoid the two extremes of a too rigid logical order and a too loose discussion over heaven and earth—to attain the happy medium, if there be such a medium, between a gold chain around the neck and a basketful of sand mingled with golden particles—is to stick to the *exposition* of the Scripture passage; and then the best preparation for the prayer-meeting is the study of the Scripture lessons. The judicious exposition of Scripture is the highest attainment for layman or minister, and the best preparation for pulpit or prayer-meeting or Sunday-school, for Sabbath service, or the Christian life every day in the week, God's Word is our guide, our storehouse and armory."

In answer to the same inquiry, we have received the following from Dr. Arthur T. Pierson, pastor of Bethany, one of the largest and most flourishing churches in Philadelphia:

"I will say that the way of conducting prayer-meetings, set forth by Dr. Sherwood in THE HOMILETIC REVIEW each month, is in accord with my views. The idea is not sermonistic, but rather a mere suggestion, giving intellectual and spiritual impulse. My idea of prayer-meeting topics is that they ought to be severely practical, and touch common life at every point, and I strive to *draw out* intelligent laymen as far as I can. To give you my idea: Suppose the topic is Solomon's sin. Define it: it was really a broad churchism—a toleration of all creeds for the sake of his wives. If I were conducting the meeting I would divide the subject into these heads:

1. A doctrinal mistake.
2. A practical mistake.
3. A lesson on *religious unity* in the home.
4. A lesson on the *power of association*; and ask beforehand some four persons to be prepared to take up, each, one of these lines of thought. In all my experience nothing ever worked like this. I find I cannot trust anything but prayers to absolute spontaneity—for the *spontaneous* talkers are the *cranks*.

"The simple, suggestive expositions and applications of your own Prayer-Meeting Service are admirable. Pastors, both in city and country, will find them very helpful. If I suggested

anything in addition, by way of variety, it would be a *series of questions*—say from six to ten, centering about the lesson, and leading out the mind in practical directions. Sometimes it might be well to suggest *Scriptural parallels*, either biographical or ethical, or contrasts, for we see truth by opposition."

Plagiarism.

The cases of plagiarism named in the May HOMILETIC REVIEW deserve exposure, and will readily meet with the disapproval of your readers. Preachers who cannot walk without the aid of borrowed crutches are too feeble to sustain any important charge long; and men who parade in stolen clothes will soon disclose an awkward "misfit" and an ungraceful carriage.

"The workman that needeth not to be ashamed" will gather material from all available sources, but he will be the forger of his own nails, and the weaver of his own fabric; and the man who *cannot or will not* do that is unfit for the ministry.

So far we agree with the writer. Still, ministers may sometimes be unjustly accused of plagiarism by some carping critic whose "reliable testimony" should be taken with considerable reserve. A case in point: Once the writer preached a sermon from Hosea xiv: 5, 6, and was accosted after service by a fussy deacon, who remarked: "I presume, sir, you have just read Dr. Raleigh's sermon on that text?" To which I replied, "No, sir, I have not read a sermon by Dr. R. or anyone else on that text." Soon after I was amused to find that the popular Dr. and myself had run on very similar lines of thought in our sermons; hence my friend might have reported me a plagiarist had I not met his enquiry by a negative.

Having spent fifteen years in the ministry in England, the following statement of the writer is amusing to me: "It would not be thought at all strange if such a thing occurred in England, where sermons are bought as commonly as men buy books; but it is hoped that the day may be far distant when we shall think as little

of our own brains as do our British cousins."

"*Our own brains*," indeed! Where are they in the gullibility to take in such idle gossip, and in the ingenuousness to commit the same to print?

JOHN EVANS.

THE HOMILETIC REVIEW for May is at hand. I was much interested in Prof. E. J. Wolf's discussion of 1 Tim. i: 13, and think he has contributed to a better understanding of the expressions used.

But I was surprised at the title of his article, "Was Paul the chief of sinners?" though I had once heard a sermon preached to show that he was. And I am quite at a loss to know why "all manner of exegetical ingenuity has been applied to this expression in order to show that the Apostle did not mean what he said," or why he should have been charged with "extravagant and exaggerated self-accusation."

The difficulty has perhaps arisen from confounding the terms sinner and criminal, as appears from Prof. Wolf's question: "How can a man who has maintained a pharisaic strictness of life, who was confessedly free from the grosser crimes of murder, uncleanness, drunkenness and the like, justly pronounce himself the chief of sinners?"

Paul did not speak of himself as the foremost *criminal* of his time, but as the chief of *sinners*. He was not so much comparing himself with his fellow-men as noting his relation to God and his Christ. The expression conveys, without extravagance or exaggeration, the literal truth in regard to Paul as *he saw himself* under the illumination of the Divine Spirit. It is no question between man and man, or concerning degrees of criminality, but between the soul and infinite holiness. And when the light of infinite purity has flooded the inmost life, when every secret chamber of the soul, with its actual guilt and its horrible possibilities of sin, is laid open to view, each may adopt the language as his own—"sinners, of whom I am chief."

He who has seen himself as the Holy

Spirit reveals men to themselves, need have no difficulty with the apostle's language. Though the prince of moralists he may feel that he is worse than the murderer. He then *knows himself* as he knows no other man, and as none but God can know him, and finds neither extravagance nor overstatement nor rhetorical flourish in the Apostle's heartfelt confession.

C. W. MILLER.

Lawrence, Kan., May 1, 1885.

Late at Church.

The Rev. Samuel Fisk brought about a greatly needed reform in the following way: He was a pastor in Madison, Conn., and lost his life as a soldier—a captain—during the late civil war. An invocation he once offered will hardly be forgotten in Madison. First he voiced the gratitude and supplication of those present before God. He then prayed for those passing up the aisles; for those lingering about the door, or coming in; for those alighting from their vehicles; for those on the way; for those just leaving their homes. He could use words aptly, and the thought of the evil of "late coming" was pressed upon the minds and consciences of his congregation. He closed with the petition that God would "in His infinite compassion remember those who reach the door in time for the benediction."

Bridgewater, Conn.

Thanksgiving.

In whose name do we give thanks? Can we approach God in any other way than through the Lord Jesus Christ? In the late Thanksgiving Proclamation made by our President, as in preceding proclamations of the same kind, no allusion was made to the One Mediator between God and man, through whom alone acceptable worship can be rendered to the Almighty. Why is this studied avoidance of His name, through whom all our mercies are received? Christians ought not to be silent when their Savior is thus dishonored. Ought not ministers to call public attention to this great dishonor done to Christ?

East Craftsbury, Vt.

J. C. I.

EDITORIAL SECTION.

SERMONIC CRITICISM.

"Style in writing is like style in dress, a good fit."—H. M. SHAW.

"Let your style be clear—a plain, honest, English style, with point and pith in it."—A. RALEIGH.

Positive Preaching.

THE character of a minister's preaching will be largely determined by his own conception of his office. If he regards himself simply as a public teacher, deriving his authority from the people to whom he preaches, and answerable to them for its exercise, his preaching will be broad and thin, adapted to the wishes more than to the real needs of his hearers, handling a great many themes for which he can find no more than a motto in the Bible, tentative and inferential, very minute in certain practical matters, and very vague in regard to all that is called doctrinal, suited to the times rather than to the eternities. But if he regards himself as ordained of God to be His ambassador and the steward of His mysteries—as a herald sent to proclaim the good tidings of salvation, as a divinely-appointed teacher to edify the saints in their most holy faith—his preaching will be definite and positive in its spirit and its form. He will choose not *mollos*, which may be twisted into anything, but *texts* with an explicit meaning, and will be careful to adhere to that meaning. He will study and strive to imitate the example of Christ and His apostles, and be careful to "teach no other doctrine" than what they taught. He will be anxious to declare "all the counsel of God," whether men like it or not. He will proclaim not human speculations, but divine and eternal verities. He will strive more to demonstrate what the Gospel teaches, than either to prove or to disprove what uninspired men have taught. He will appeal constantly to the law and the testimony, and clinch every argument with a *thus saith the Lord*. The preaching of such a man will necessarily be positive, not only in its substance, but in its form and spirit. He will teach

as one having authority—not in himself, but in the Word of God which he expounds, and in the divine commission he executes.

Which of these two types of preaching is the best, the most conformed to the mind and will of God, and the best adapted to the wants of the soul, it needs no profound argument to decide.

Even upon human principles, and in view of our experience in all secular learning, that which is positive and definite is infinitely more powerful than that which is vague and speculative. The first principles of all knowledge must be taught dogmatically, in axioms which are to be accepted in their own light, and in definite statements which must be believed before they can be understood. He who undertakes to explain the multiplication table, or the rules of grammar, or the first principles of any science, before they are memorized and as the condition on which they are to be believed, will not make much progress in teaching, nor turn out very thorough scholars. Why should religion, based upon a divine revelation, and confessedly dependent for its acceptance on the power of a Divine Spirit, be treated as exceptional in this respect to all other kinds of human learning?

If we appeal to the example of Christ as a teacher—or, if that seem too high for our imitation, to the example of the great Apostle to the Gentiles—positive preaching, deriving its substance from the Word of God, enforcing its doctrine by divine authority, and depending for its success upon the influence of an Almighty Spirit, is the only kind of preaching which can be defended or tolerated. Take a single illustration from the record of Paul's ministry during the two years of his imprisonment in Rome. That great city, the centre

of the world's power and influence, was a seething cauldron, full of all kinds of opinions, and all kinds of wickedness. There is not a philosophy in our day, setting itself up against God and His truth, whose essential elements were not held and taught then; nor a form of human oppression and wrong-doing prevalent now which did not call for reform then and there. With what kind of preaching did Paul undertake to counteract sin and save men from its power in the city of Rome? He affirmed the truth as the antidote for error; he diffused the true light as the only power that can dissipate and swallow up the darkness.

"And Paul dwelt two whole years in his own hired house, and received all that came in unto him, *preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*" (Acts xxviii: 30, 31.) It was by such preaching that the Church of Christ was established, and it is only through such preaching that she can attain her final triumph in the world.

Played Out.

A correspondent complains that, though he has been in the ministry but twelve years, he seems to be "drying up intellectually." Being in apparently good physical health, he fears some mental collapse, and asks if others, comparatively young in professional life, have similar experience.

Our friend may comfort himself with knowing that his case is exceedingly common. The wonder is that he has not had the feeling sooner. Fred. W. Robertson says of a great preacher: "He has lost his power, which was once the greatest I ever knew. I heard four sermons from him with scarcely four thoughts, and much absolutely false logic. But how can a man preach for ten years without exhausting himself? Talk, talk, talk forever, and no retreat to fructifying silence!"

During the first few years of the ministry one draws largely upon the fund of ideas, facts and impressions he has

acquired in the course of his education. When this fund is exhausted, he naturally feels his leanness. Besides, every mind is naturally limited in the range of its logical habits, the lines on which imagination plays, and the scope of its inventiveness. In the course of ten or twelve years one has fully worked over the field of his own individuality. His new sermons will seem to him to consist of hackneyed repetitions. His attempts at originality will appear barren and *jeune*. Our friend's experience should simply remind him that he is not a Shakespeare, with cosmic mind and the soul of universal manhood buttoned up in his waistcoat.

The case referred to above suggests the question, How, if possible, to prevent this early "going to seed?" A most practical expedient will be found in the habit of giving much time to study aside from that required in sermon building. The course of education should not be completed when one leaves the seminary. But, practically, it is then ended for the majority of preachers, who are compelled to devote almost the entire week to the preparation of their two sermons and the pastoral care of their congregations. In other professions, like the law and medicine, a young man has leisure for study because of the lack of practice. The young clergyman steps upon the track for the full routine of practical work. He owes it to his own future to save to himself many hours every week for independent reading and thinking, at whatever detriment to the present. The making of most of our strong men, who from forty to seventy years of age are doing their best and most popular work, has been in the fact that their early charges were small, and did not exhaust the energies of the pastor day by day. One of our greatest preachers tells us that he has never made over one new sermon a week, and never will.

For one who has begun to feel the first decadence of power we would advise a total change of method in pulpit preparation. It may be that you have resources which your old habit has not

developed. If you have been a "topical" preacher, throw yourself for awhile into expository work. You will find new stimulus and limitless variety of suggested thoughts—more, perhaps, than you can crowd into your discourses. Or, if you have been a "doctrinal" preacher, take to the study of Old-Testament narrative, with a view of applying the lessons to be learned from it to the common every-day life about you. Give your people something from Church history; its pages are bright with the record of the heroism of the faith, if you have only the ability to appreciate it. Or, take up the missionary world. You can thrill your own heart and the hearts of the people with the biographies of scores of grand spirits who have done pioneer duty for the Church, from the times of Schwartz in India to those of Whitman in Oregon. Then there is an immense field of living issues, new problems relating to social order, the family, temperance; for we are in a transitional state, and a wide-awake mind will find ceaseless novelty in studying the kaleidoscope of to-day. Most preachers get into ruts, and, instead of having exhausted themselves, will find that in the past they have only exhausted certain channels of interest and power. The best rest for recuperation is in change of thought.

Preparation of Sermons.

While a volume might be profitably written on this subject, yet a few hints may not be out of place. While it is well, occasionally, to lay out one's utmost strength on a sermon, and devote extra time and care to its preparation, yet, as a rule, the aim should be to *make every sermon the best*. There is never an excuse in a well-regulated pastorate for a hasty, slovenly, weak, or ill-digested sermon. Seldom does an emergency arise in a pastor's experience, in which he cannot command the time and resources for a short, condensed, burning discourse adapted to the occasion calling for it. His mind should always be in such a state of discipline and preparation that, at a moment's notice, he

can arrange his thoughts, gather his mental forces and concentrate his whole mind and gifts, and make a most effective written or extempore address or sermon. The writer, under great pressure, has produced the best and most telling sermons he ever wrote or preached, in five or six hours; and doubtless this is the experience of many.

But, extraordinary occasions and sermons aside, we insist upon it, that the *aim should be to do his level best in every sermon he prepares*. Away with the thought that there will be nothing unusual or remarkable in the occasion, the audience, or the nature of the subject. What right has he to assume this—to forestall the providence of God, or the Spirit's operation? How does he know but that that very Sabbath and occasion will be a Pentecostal season, if he does his whole duty? How does he know but that Providence will guide to his church that very day some soul whose eternity will be then and there decided, under that very sermon? How does he know but that, if he comes up fully to the help of the Lord against the hosts of evil, before the sun goes down the cloud of mercy shall appear in the west? How *can*, how *dare* mortal man, clothed with a divine commission, charged with a divine message to guilty man, standing up "between the living and the dead," *do less than his very best*? Haste, lassitude, febleness, lack of earnestness, in such circumstances, is dreadful! The stones of the street might cry out against such an one.

The bare thought that he is laboring on a message of God; that the sermon now in hand bounds his whole duty for the time being, both to God and man; that he may not live to prepare and preach another, or that some who will hear it will never hear from him again the message of life; that God may honor that very sermon to the conversion of some soul, or to the reviving of His people—such thoughts, legitimate and solemn, may well impress his mind and heart, and inspire and compel him to lay out his whole strength and put un-

der contribution his richest stores of knowledge and of mental and religious power, to make that identical sermon "the very wisdom and power of God unto salvation." Dr. Samuel Johnson's opinion is worth remembering: that "if one sits down doggedly and persistently to write, whether at the first he is in

the spirit of it or not, he can work himself up to fervor and force." What earnest preacher, whose heart is in his work, has not found it true? And what a world of motive, what divine sources of influence to move and sway and inspire him, lie open to the preacher in his hours of sacred study and preparation!

HINTS AT THE MEANING OF TEXTS.

"First clear your mind of all cant."—DR. SAMUEL JOHNSON.

Revival Service.

SELF-JUDGMENT AND GOD'S JUDGMENT.

For if our heart condemn us, God is greater than our heart, and knoweth all things.—1 John iii: 20.

The word rendered "condemn" is *καταγινώσκω*, which means literally "know against," and has a secondary meaning of pronouncing judgment against. The clause signifies one's real consciousness of demerit, the hearts own knowledge, independently of the outer law's declaration that we are sinners. It describes a man "under conviction," to whom is left no possibility of self-exoneration.

But observe the play upon the word in the latter clause: "God is greater than our heart, and knoweth (*γινώσκει*) all things." There is no doubt that this more complete knowledge on the part of God would confirm the verdict of every soul against itself if the divine thought were limited to the inspection of the sins of that soul. If our bleared consciences see so much that is "against us," the infallible moral sense of God will see far more; and the strictness of His righteousness will detect in every offence a deeper heinousness than we could imagine. But while this is true, does not the very phraseology indicate that God's judgment is not based solely upon what is in the sinner? There is an immense sweep in the expression, "God knoweth all things," which we have no right to try to limit to the line of what "our heart knoweth against us." If the apostle had intended to restrict our thought to the comparison between the condemnation of a human conscience and that of the Infinite Con-

science, other words would have been more natural and intelligible. He would not, in all probability, have dropped the *κατα* in the second use of the word. He seems to have dropped it because he did not wish the clause to contain the idea of condemnation. He will not say, "God knows everything against us." Besides, the *πάντα* is correctly rendered in our version "all things," an expression which John would hardly have used had he meant only all the sins of the individual whose heart condemned him. The "all things" which God knows includes His own purpose of redemption, the sufficiency of the great sacrifice to put away all sin, and the infinite glory of His grace which canopies every repentant soul. This interpretation makes the passage grandly consistent with the entire Epistle, whose purpose seems to be to lift our hearts toward the divine heart; to make us think less and less of self, and more and more of God, in whom we dwell, and who "abideth in us." The first of Christian duties is to substitute for our own judgment His judgments; to endeavor to feel toward ourselves as He feels toward us; to let our self-condemnation be swallowed up in the sense of His abounding grace.

WAITING.

We have a great High Priest that is passed into the heavens.—Heb. iv: 14.

Tabernacle cleared, High Priest alone inside; all Israel outside waiting in awe and suspense till He come out. That is our position in reference to Christ.

I. HOW COMFORTING TO KNOW THAT HE

HAS PASSED INTO THE HEAVENS! None else dare enter the Holy of Holies.

II. THIS DOES NOT MEAN ENTIRE ABSENCE FROM US. Just as the saints are in heaven, though their bodies are not, so our Lord is on earth, while His body is in heaven.

III. THIS PREPARES OUR PASSAGE THERE. He is our sesame, our forerunner.

IV. OUR HEARTS SHOULD COMMUNE WITH HIM THERE.—Rev. v: 8. Very pleasing to Him. Let us wait for Him. Never expect complete happiness till He come. Never desire complete happiness while He is away.

Funeral Service.

HOW GOD'S PEOPLE ARE KEPT.

Who are kept by the power of God, through faith, unto salvation.—1 Peter i: 5.

All God's people are partakers of the most exalted privileges. Theirs are justification by the righteousness of Christ, adoption by the love of God, regeneration by the Spirit of Christ, sanctification by the grace of God, and perseverance in holiness through the intercession of Christ.

Temples of the Holy Ghost, the dwelling-place of the Most High, they are yet surrounded by temptations and exposed to dangers; but they are "kept by the power of God, through faith, unto salvation."

I. WHAT ARE THEY KEPT FROM?

Not, 1, from persecution: "They who will live godly," etc. (2 Tim. iii: 12.) The form may be varied with the changing ages, but in some way or other it will find them out. 2. Not from affliction and death. All the ills that flesh is heir to are alike the lot both of the believer and the worldling. 3. Not from temptation. Our Lord himself was sore tempted. "The disciple must be as his master, and the servant as his lord," "The devil walketh about," a lion for strength, a serpent in cunning, "seeking whom he may devour." The believer is "not ignorant of his devices"; he has "to wrestle not against flesh and blood," etc. (Eph. vi: 12.) Though not kept from, the Christian is yet kept in these things, watched over

by the Father, strengthened by the Spirit, sympathized with and succored by Christ. Retaining his faith in Jesus, he is kept in peace, in joy, in love.

II. HOW ARE THEY KEPT?

1. By the "power of God." (Isa. xliii: 1-3.) 2. "Through faith." This the instrumental cause. Abraham; three Hebrew children; Peter. "I have prayed for thee that thy faith fail not."

III. WHAT ARE THEY KEPT FOR?

"Unto salvation." This, the end, is secured, seeing God provides the means. (Rom. viii: 29, 30, 38, 39.) "He is able to keep that which I have committed to him against that day." In the matchless allegory of the Pilgrim's Progress, we learn that it is not the strength of our faith that saves us, but the purpose of God keeps us, the oath of God keeps us, the atoning blood keeps us, the indwelling Spirit keeps us, the covenant of grace keeps us, the intercession of our enthroned High Priest keeps us; for Mrs. Much-Afraid and Mr. Ready-to-Halt got as safely to the Celestial City as did Great Heart, or the martyred Faithful.

"More happy, but not more secure.
The glorified spirits in heaven."

THE LAST CHANGE.

My change.—Job xiv: 14.

A very natural expression for a man like Job.

1. It might have been an unwelcome change.
2. It will be a great change.
3. It may be a sudden change.
4. It will be an unattended change.
5. It must be a final change.
6. It will be most eventful.

Revival Service.

REST.

I will give you rest.—Matt. xi: 28.

All are seeking rest. Examples, etc. The rest Christ offers to all is

- I. NEGATIVE. 1. Rest, not *lethargy*.
2. Rest, not *inactivity*. 3. Rest, not *confinement*. 4. Rest, not *leisure*.
- II. POSITIVE. 1. Rest, that is, *peace*.
2. Rest, that is, *fearlessness*. 3. Rest, that is, *fortitude*. 4. Rest, that is, *security*.

Children's Service.

A SERMON TO CHILDREN.

The child Samuel.—1 SAM. iii: 1.

I. HE WAS THE CHILD OF MUCH PRAYER. "My sons are not Samuels." Pray on. Many like you. Follow up your prayers, etc.

II. HE WAS A CONSECRATED CHILD. Not revoke your parents' offering, etc. Rather, "dear father and mother, we will fulfill your desires."

III. A CONVERTED CHILD. Not too young, etc. Mustard seed, etc.

IV. A TEMPTED CHILD. Hophni and Phineas wicked, yet "Samuel grew on, and was in favor both with the Lord and with men."

V. AN HONORED CHILD. Eli not informed, Samuel was; he *loved* God and the truth. Children, the *world* calls you to its *pleasures*. *God* is calling you to His *honors*. Which will you choose?

LIVING ISSUES FOR PULPIT TREATMENT.

Why Immorality and Crime are on the Increase.

Immorality is the bane of nations as it is of individuals; a rigorously moral people have a sensitive regard for political integrity and national honor.—E. P. DAY.

As virtue is the garment of honor, so is immorality the robe of shame.—J. BINGHAM.

My son, if sinners entice thee, consent thou not.—Prov. i: 10. *The name of the wicked shall rot.*—Prov. x: 7.

In the May number of THE HOMILETIC REVIEW (p. 454), we gave some startling facts and statistics, showing the "Fearful Growth of Immorality" all over the civilized world. The fact of an alarming increase, simultaneous and widespread, is indisputable. *What are the causes?* Is it possible to ascertain what they are? It is obvious that they are not local, but general. Substantially the same forms of immorality and crime increasingly prevail in the United States, Great Britain and Continental Europe, showing the operation of the same or like causes and conditions. We think it not difficult to name some of these leading causes; and they are sufficient factors to account for a moral state and condition of society that demands the immediate and earnest attention of every thoughtful citizen, and of every lover of virtue and humanity.

1. The first cause which we assign, is the *great increase of the consumption of liquors, and, consequently, of drunkenness over all this area of increased immorality and crime.* The statistics on this subject have been given in *The Voice* from time to time, and also in HOM. REVIEW (see Feb. number, pp. 181, 2).

They are astounding in their figures. We need not repeat them here. And they are sufficient to account for much of the increase of the social evils we have named. For the relation of drunkenness to crime and immorality of every kind and degree, is logical and active. So truly is this the case, that the increase of the former is sure to show a *corresponding* increase of the latter. We must check the incoming tide of *drunkenness*, or we shall be destroyed by crime and immorality.

2. An *impure press* is a tremendous agent in corrupting morals and inciting to crime. An examination of the several forms which the increase of crime and immorality takes on—such as marital infidelity, divorce, prostitution, bastardy, suicides, murders, robberies, and youthful depravities—points direct to a vitiated, demoralized press as one of the exciting causes. Dime novels, story papers full of lust and "blood and thunder"; obscene illustrated magazines and *Police Gazettes*; divorce and seduction trials, spread out in all their disgusting details in our daily papers, and the sensational and corrupting class of fiction so extensively read in these days even by the better class of the adult population—such seed, sown broadcast over the land, is sure to produce such a harvest of wickedness as we are reaping in this land. The French novel, which constitutes to-day the staple of popular reading in France, is corrupt to its core—99 out of every 100 works of fiction being based on conjugal infidelity; while in Germany it is said that "20% of all its popular

dramas are from the French," and illustrate the same feature of French life! Is it any marvel that Paris is a great brothel-house, and Berlin, Vienna, Hamburg, Leipsic, Dresden and Magdeburg are but little better?

3. The *concentration and crowding of so great a population into cities*, is fast telling on the morals of the nation. The rapid growth of cities, drawing from the country into these great centres, is a serious problem now confronting us; and what the ultimate result will be it is difficult to say. Thirty years have shown an advance of urban population from one-eighth of the entire population (12.5 per cent.) in 1850 to nine-fortieths (22.5) per cent. in 1880. The quiet and simple life of rural districts feels the influence of the city, so that urban and suburban excitements and temptations reach the majority of an entire population. The effect of density of population, and other conditions of city life, are unquestionably favorable to evil. The crowds of young men drawn thither, away from the restraints of home, and lost in a great crowd, fall an easy prey to temptation. Vice lures on every hand. Association is corrupting, and emboldens vice. Moral sentiment is low. Example leads astray, and concealment is a powerful plea. Our cities are the centres of crime in its most appalling forms. Our cities are the hotbeds of depravity; the schools which educate and graduate the main portion of our immoral men and women, and give so low and vitiated a tone to the morals of the nation. Our cities must be reformed and evangelized, or, in time and at no distant day, they will corrupt and demoralize the nation beyond the endurance of a righteous God.

4. We have bare space to glance at but one more curse—the *administration of justice*. Rum and politics interfere sadly with the course of justice. Wholesome laws are not enforced: instance our license laws, and laws against gambling, and against distributing obscene prints, and printing and selling bad reading of any kind. It is difficult to convict criminals on the most conclu-

sive evidence. Justice is extremely tardy in its operations, and very unequal in visiting punishment on offenders. Money, position, technicality, special pleading, the arts of attorneys, and favoritism on the bench, have far too much influence in our courts of justice. A general and radical reform is demanded in the interest of good morals.

Housing the Poor in London and New York.

How expensive it is to be poor.—FANNY FERN.

The gods and avenging furies are the protectors of the poor.—HOMER.

Did not I weep for him that was in trouble? Was not my soul grieved for the poor?—Job xxx: 25.

LONDON.

The first official response to "The Bitter Cry of Outcast London" is the recent report of the Royal Commission appointed to inquire into the housing of the poor in London and other British cities. On this large and important commission were the Prince of Wales, the Marquis of Salisbury, Cardinal Manning, Sir Richard Cross, and many other eminent dignitaries. Many of these persons have long been identified with legislation for enforcing sanitary laws and ameliorating the condition of the poor of London. They have been dealing with the same hard problem, so recently studied in New York City by the Tenement House Commission, who reported to the last State Legislature. In several respects the two commissions arrive at the same conclusions.

In the opinion of the English Commission the limit of overcrowding has been reached in the slums of London, and yet many of the tenement districts of New York are still more densely crowded. The worst cases cited in the report is that of a family of 8 or 9 found in one room, and 17 persons occupying 3 rooms: New York is worse still. Some of the London houses are poorly built, and the occupants suffer from bad drainage, and from the want of closets. The demolition of houses not fit to be inhabited, under the Cross and Torrens

acts, seems to have done as much harm as good. The removal of these dwellings has increased the overcrowding of adjoining slums and raised the rents there. The rents are maintained at a very high rate, partly by the influence of middlemen, who in some cases collect £100 a year for property and turn in only £20 to the landlord. While the condition of the poor in the slums is mainly due to poverty, high rents, demolitions, and extortions of house jobbers, yet it would be vastly improved if the authorities would enforce existing laws. The failure is in administration rather than in legislation. One important law has been a dead letter for thirty years, and in many districts no attempts have been made to enforce other laws that were intended to remove some of the greatest evils that the commission has dealt with. Many of the vestries and district boards that have the sanitary condition of the city in their keeping are controlled by members who own property in the slums or are interested in grog shops. In some districts these members have prevented the enforcement of sanitary laws by open vote. The remedy seems to be a livelier interest on the part of residents.

So there are in London, as well as in New York, good sanitary laws that are not enforced, and landlords who exert a bad influence upon local authorities. One of our own Tenement House Commissioners justly observes: "The chief difficulty seems to be to secure men of capacity, courage and probity as administrators, and also to obtain competent subordinates in the face of political influence and of the miserably low pay." More inspectors are needed in London, as they are in New York, where we are soon to have them.

The English Commission goes far beyond our own in the way of suggesting remedies, some of which are quite Socialistic in tendency. The prisons in the overcrowded districts cover 42 acres, and the Commission recommend that these prisons be removed and the land used for dwellings. The Marquis of Salisbury suggests that this land be sold

for less than the market price. Ten of the Commissioners agree in recommending legislation to enable a leaseholder to acquire freehold interest on "equitable terms." Mr. Gray goes further: advocating the acquisition of land in and around cities by the municipalities, and urging that rural and sanitary authorities should be empowered to erect dwellings "to any extent that may be necessary." The entire Commission suggests that it would be well to lend money for the construction of laborers' dwellings at 3½%, instead of 3¼%, which is the rate required by law. The problem is more difficult of solution in London than here, owing to a complicated system of local government and the British system of land tenure.

NEW YORK.

The city contains about 26,000 tenement houses, in which are domiciled over 500,000 persons. Some districts are more densely crowded than others, and have a larger population to the acre than any other city in the world. While many districts within the last few years have been bettered in general appearance, and a greatly improved class of buildings are being erected, yet life, among all our tenement-house population, is socially and morally corrupt to its very centre, and poverty, pauperism, and crime flourish with little or no restraint or relief. The public peace, health and morals are also greatly endangered by such a state of things. Some important legislation has been secured by the agitation of the subject during the past few years. The sanitary laws of the city have been made more stringent. Experiments have been made on a large scale in building first-class tenement houses, with the best possible sanitary conditions. The law recently enacted restricting the height of buildings is also an important one.

But the most hopeful form of improvement lies in the direction of a wise Christian supervision of the inmates of these great receptacles. The reform instituted a few years since on a small scale in New York, bids fair to lead to most important results. The experiment

which Miss Dow has made, as superintendent of several large tenements in one of the most wretched parts of the city, is eminently satisfactory. A complete transformation was effected in a comparatively brief space of time. The experiment is being tried by others with similar results, and will be repeated all over the city, and in other cities and large towns throughout the country

where such a population centres. If the experiment is faithfully made, and made on strict humanitarian and Christian principles, the condition of the poor in all our great centres of population will be essentially changed for the better, and one of the greatest dangers which now threaten the health and morals of our cities, and through them the country at large, will be averted.

EDITORIAL NOTES.

American Institute of Christian Philosophy.

CLERGYMEN will be interested in the following notice: Two Summer schools will be held in connection with this useful Institution the present season, and a series of timely Lectures is arranged for the occasion. The first will be held at Asbury Park, and at Key East, N. J., beginning at Asbury Park, on Tuesday, July 21, and continuing until Tuesday, July 28; and then at Key East, N. J., from Wednesday, July 29, till Saturday, Aug. 1. A Lecture will be delivered on each of these eleven days by some distinguished scholar or writer on a topic of special interest.

The Second Summer school will begin at Richfield Springs, N. Y., on Thursday, Aug. 20, and will be continued till Wednesday, Aug. 26. The lecturers in the latter course are: Dr. Deems, President of the Institute; Dr. Buttz, Pres. of Drew Theo. Seminary; Prof. Addison Ballard, Lafayette College; Dr. C. McCook, Philadelphia; Dr. Munger, of North Adams, Mass.; and Dr. McCrack-

en, University of the City of New York.

These several places are easy of access and most delightful; two by the seaside, near New York city, and the other at one of the most charming places of summer resort in central New York. The occasion will afford refreshment and delight alike to the mind and the body.

Symposium on Prohibition.

The next paper in the series on this subject will be by Dr. Daniel Curry, Editor of *The Methodist Review*, in the August number, who will be followed by Mr. Joseph Cook, of Boston. Then Dr. Howard Crosby will be heard, who will be succeeded by Dr. Herrick Johnson, of Chicago. By the time this Symposium is completed a writer advocating nearly every side of the important question involved will have participated in the discussion. We know of no surer way to truth and harmony; and we ask our readers to patiently, carefully, and candidly weigh the arguments presented.

QUERIES AND ANSWERS.

"E. C. J."—How can I meet the objection of an anti-Prohibitionist that Christ made wine at the marriage in Cana, and hence approved of its use? A: In the days of Christ several beverages, wines, were made from the juice of the grape: 1. The simple juice, unfermented; 2, the same juice boiled, to keep it sweet and unfermented; 3, the fermented juice. In support of this view we cite the late Prof. Moses Stuart, Prof. Tayler Lewis, Dr. Eliphalet Nott, Dr. J. R. Lees, and Dr. Norman Kerr,

of England. Alcoholic wine is made with more difficulty in a warm country, such as Palestine, than here. If the temperature be over 75°, the grape-juice will ferment into *vinegar*, instead of into wine. Without entering into the discussion that has raged over the question, common-sense seems to indicate the position taken by Dr. Nott as the only safe one, viz.: "As to the wine at Cana of Galilee, if it be arrogant to assume that it was certainly not intoxicating, it is no less arrogant to

assume that it certainly was intoxicating." (Temperance Lectures, p. 139.)

"Pastor."—"Three years ago I contributed out of my salary \$500 toward the expenses of my Church. Since then my congregation has increased. I do not know of any defection, but have reason to believe that I have steadily gained in their love and appreciation—but I am at a loss to understand a continually increasing deficiency in the Church revenues (we have the envelope, instead of the pew-rental system) and a seeming necessity each year for a larger contribution from my slender means. How would you account for it?"—A.: In our opinion this minister made a fatal mistake in offering his first donation. Human nature is such—even in the semi-sanctified hearts of church members—that a congregation is apt to hang upon the liberality of any one who seems willing to bear their burdens. The clergyman is unwise who allows his people to depend in the least upon his purse, or gives them the impression that the secular contract with him is not to be kept to the letter. There may be emergencies in which the pastor should contribute; but let him do it independently of his pastoral relation, as any member of the Church would give. We could name a score of Churches whose liberality has been paralysed by similar mistakes. This brother owes it to both himself and his people to retire from the position of their benefactor in money matters. They should be made to realize their meanness in taking of him \$500, when a deficiency of that amount would hardly average \$1 if distributed among the congregation.

"I enclose you a passage taken from 'The Expanse of the Heavens,' by Richard A. Proctor. Mr. Proctor attributes this to Jean Paul Richter. Is there any such passage in Richter's works, and, if so, where? Or, is it simply 'adapted' from 'A Dream on the Universe,' in 'Wit, Wisdom and Philosophy,' by J. P. Richter, p. 172 of 'The Standard Library Series'? Can you or any of your correspondents shed light on the subject?"

"Chicago.

"D. H. T."

The following is the passage referred to:

FROM THE "EXPANSE OF THE HEAVENS."

"God called up from dream a man into the vestibule of heaven, saying, Come thou thither, and see the glory of my house. And to the angels which stood around his throne he said, Take him, strip from him his robes of flesh; cleanse his vision and put a new breath into his nostrils, only touch not with any change his human heart, the heart that weeps and trembles.

"It was done; and with a mighty angel for his guide the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wings they passed through zahas of darkness; through wildernesses of death, that divided the worlds of life; some times they swept over frontiers that were quickening under prophetic motions from God. Then from a distance, which is counted in heaven, light dawned for a time through a shapeless film; by unutterable pace the light swept to them, they by unutterable pace to the light. In a moment the rushing of planets was upon them; in a moment the blazing of suns was around them.

"Then came the eternities of twilight, that revealed but were not revealed. On the right hand and on the left towered mighty constellations, that by self-repetitions and answers from afar—that by counterpositions, built up triumphal gates, whose architraves, whose archways, horizontal, upright, rested, rose, at altitude, by spans that seemed ghostly from infinity. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities around; above was below, and below was above, to the man stripped of gravitating body; depth was swallowed up in height insurmountable; height was swallowed up in depth unfathomable. Suddenly, as thus they rode from infinite to infinite; suddenly, as thus they tilted over abyssal worlds, a mighty cry arose that systems more mysterious, that worlds more billowy, other heights and other depths were coming, were nearing, were at hand!

"Then the man sighed and stopped, shuddered and wept. His overlaid heart uttered itself in tears, and he said, 'Angel, I will go no farther; for the spirit of man acheth with infinity. Insufferable is the glory of God. Let me lie down in the grave, and hide me from the persecution of the infinite, for end I see there is none. And from all the listening stars that shone around issued a choral voice, The man speaketh truly; end there is none that ever yet we heard of. End is there none? the angel solemnly demanded. Is there indeed no end? and is this the sorrow that fills?

"But no voice answered, that he might answer himself. Then the angel threw up his glo-

rious hands to the heaven of heavens, saying, End is there none to the universe of God. Lo, also, there is no beginning!"

"Time Spent on a Sermon."

"J. W. P."—In THE HOMILETIC REVIEW (p. 176), it is said that

"Some of the first sermons of a young man may, with advantage, receive the thought and labor of weeks, and even months, instead of days; and that 'Dr. Lyman Beecher often spent two weeks on a sermon.' It will add great value to this information if you will please disclose the plan by which the young preacher can spend 'weeks, and even months,' on one sermon, when every week he must prepare at least two.

"J. W. P."

—A. The "plan" is feasible. It is, of course, the *occasional*, not the regular sermon, to which the advice applies. The habit of an occasional sermon, on which the preacher has concentrated his best thoughts and studies for a considerable time—a sermon in which he does his level best—is a wise one, and productive of much good. As a discipline to his own mind and mental habits, it is invaluable: as a means of elevating his ministry in the estima-

tion of his people and strengthening his hold upon them, it cannot be over-estimated. *A dead-level ministry will soon become monotonous and the people will tire of it.* Now and then plant an Alps on the plain, and force your people to look up and admire. Remember that "great" sermons, even of great men, are a *growth*. They are not thrown off at a sitting. They are in the mind and on the heart for days and weeks, and it may be months, simmering, taking shape, striking down their roots, and gathering the elements of power, till, in the fulness of time, the sermon is produced. In the meanwhile this mental process for an unusual and concentrated effort, has not retarded, but really aided, in the preparation of the ordinary sermon. A half-dozen sermons each year, showing thorough investigation, a wide range of study, a broad sweep of thought, and a mastery of your theme, will do more for your reputation, and usefulness, it may be, than all your other sermons.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

GERMANY.

(Continued from page 552, June number.)

However much reason, Scripture and history may be on the side of Protestantism, it is but too evident that these are by no means always the most potent factors in polemics, especially when strong feelings are aroused. In zeal, to say nothing of fanaticism, the Catholic writers are certainly not behind Protestants. Rome has the advantage of unity and organization. The independence of Protestantism is its intellectual strength; but this very independence is often a source of weakness on account of its individualism. Sometimes liberals and social democrats do not hesitate to go with the Catholics, if in this way they can secure their political ends. The Old Catholics have not grown in number and influence as much as was expected, nor has there been active co-operation between them and Protestantism. Appeals are now, however, made in Evangelical journals to aid them in building a church, and it may be that they will be drawn nearer each other. What strikes us most of all in the Catholic Church of Germany, is not any increase in numbers, but the marked revival of zeal and the supremacy of ultramontane views. It seems as if the whole Church had become an embodiment of Jesuitism. It is surely a strange spectacle we are called to wit-

ness: while Romanism is losing its hold on nominally Catholic countries, as Italy, France, and Belgium, it is developing the greatest strength and most aggressive spirit in Protestant countries, namely Germany, Switzerland, Holland, England, Scotland and America.

In Prussia, the land of the Culturkampf, there were in 1882, 17,659,114, Evangelical Christians, 9,229,326 Catholics, and 357,554 Jews.

While the conservative tendency is predominant the progressive spirit is also found and is promoted by the discussions and surroundings of the German Catholic Church. This spirit is seen in two articles by Prof. Dr. Linsenmann, entitled "Reflections on the Spirit of the Christian Cultus," in the *Theologische Quartalschrift*, which is edited by the Catholic theological professors in Tuebingen. He distinguishes carefully between the symbolical and literal, the expedient and essential in worship. While maintaining the divine authority of the Church in establishing liturgical forms, he also claims that the subjective states of individuals must be considered, and advocates a degree of freedom as essential to the life of the Church. There must therefore be variety to meet individual needs; but unity must pervade this variety and make of it an organism. Worship is to lift the soul from the ordinary level to com-

munion with God; and the church building, with its treasures of art and all its services, is to promote this end. To be stationary means stagnation and death; the intellectual and spiritual treasures of religion must be developed. The author himself gives a summary of his views at the close of his second article. 1. The subjective element or feeling of the individual cannot be made the controlling principle in divine services. The believer must subject his personal religious needs to the institutions of the Church and to the rights and claims of the totality. "Our cultus excludes all sentimentality. . . . Earnestness and severity are much more readily harmonized with religion than effeminacy. But there must be no estrangement between the liturgy and the believing people; the divine service must not ignore the congregation of the laity, and the aim to edify must never be wholly ignored." 2. The preaching of the word is emphasized. "The liturgy as a service of sacrifice and prayer in the Church must never interfere with the service of the word. . . . The high significance of the sermon for the whole life of the divine service has never been questioned, and the neglect of the sermon for the sake of the liturgy does not lie in the spirit of the Church but must be regarded as a perversion." The author is evidently obliged here to distinguish between the ideal and the historic Church; for when has the latter encouraged the preaching of the word as a regular part of divine service? But the faithful Catholic always represents a desirable ideal as a reality—in spirit if not in fact. 3 and 4 treat of the relation of art to religion. Art is not to be taken for cultus; to do so is to mistake means for the end. "We do not favor the so-called aesthetic Catholicism, nor those attendants at service who do not come to hear the mass of the priest but one by Haydn or Beethoven. . . . The Church and art belong together; but in the Church the ministers must rule and not the artists. . . . Esthetics may teach us what is beautiful, and we shall be pleased to learn from it; but the Church must teach us what is religious and holy. Perhaps artists must learn more from the Church, than the Church from them." 5. "The freedom granted by the spirit and laws of the Church must not be restrained." He holds that this freedom promotes spontaneity in worship, while in art it signifies inspiration, progress and the very atmosphere of life. "Compulsion makes lazy, dull, slavish; but freedom produces its own impulses, is the fruit of thought, the mother of invention and of all higher culture. Whatever in the religious life must be enforced by means of laws and ordinances will not lead beyond what is enforced, petty and slavish." 6. "Finally, let us warn against the narrow Judaistic spirit in the conduct of the religious services and in the art connected therewith, and against the zeal for the secondary and the sensible when the proper spiritualism of divine service has been lost. Should not the fate of Juda-

ism serve as a warning to us, which with painful rigor attended to the outward observances and ceremonies, and in undisturbed confidence clung to the law and the temple, but had lost the spirit of its religion and did not recognize its kindness?" Much of the article breathes an Evangelical spirit, and the closing words are significant: "If God spared not his temple at Jerusalem, on which such exalted promises rested, neither will our temples and altars be spared, but they will fall to pieces or be given to others, if over the smaller matters, as ceremonies, rubrics, style in art, we forget the weightiest, namely the spiritual edification of the kingdom of God."

PHILOSOPHY AND THEOLOGY.

GERMAN thought is celebrated for its efforts to get at the first principles of all thinking, and when these are supposed to have been found, it wants to look behind them to see what comes before the first. This tendency accounts for the depth, but also for many of the vagaries of German philosophy. Its mission being to explain the nature and the genesis of things, its fundamental character has given it great influence on theology and religion, as well as in all other departments of thought; and frequently the philosopher's speculations, wrought out in his study and proclaimed in the university, have found an echo in the pulpit. In no other land has philosophy been so potent in shaping the religious thinking. The critical and historical researches for half a century, which made such an ado in the theological world, have frequently been determined by speculative theories rather than by historical research. It was first postulated what can and must occur, and then history was ransacked to prove that it did really take place. The arrogance of a false speculation and its pernicious results have done much to dethrone philosophy, and metaphysical inquiries are now below par in the land of metaphysics. In other departments of philosophy, especially in logic and ethics, there is, however, much activity. But no school predominates: it is a period of criticism, scepticism and eclecticism, the great aim being rather to find a new basis for philosophy than to perpetuate any existing system. The rapid changes in the philosophical systems have made it evident that whatever theology may learn from philosophy, its dominion must be destroyed, if theology is to have any degree of stability. And a vigorous, growing theological school (that of Ritschl) declares that philosophy, especially metaphysics, shall be banished from theology.

Professor Dr. Weiss, of Tuebingen, gives a review of the influence of philosophical on theological thought in the present century. (In *Theologische Studien aus Wuertemberg*, 2. Heft. First article.) He begins with a reference to the present efforts to make theology independent of science, especially of metaphysics and natural science. From these it can evidently more easily be separated than from the influence of

secular history, the theory of knowledge and psychology. "The feeling prevails that at last nothing will be left of theology as a science if the connection with the general science (philosophy) is destroyed." Faith must, indeed, be independent of secular investigation, and it must also be the basis of theology; but theology, if it is to be scientific, must remain in living communion with philosophical thought. The reformation freed faith from the fetters of traditional systems, but it soon became evident that the new religious life required a new theology with new relations to philosophy. Only temporarily has it been found possible to free religion from the influence of philosophical systems. Conflicts between theology and philosophy may be beneficial to both, leading them to examine their foundations. Both are imperfect and need revision. "Not that theology will be nearest the truth which is always most affected by the prevailing philosophical systems; nevertheless the progress of theology as a whole depends on its living contact with philosophy, using independently, for the development of doctrine, the philosophical impulses, which in the development of philosophy itself are purified and corrected." One-sided theological tendencies may also be valuable, in that they give new points of view, demand criticism and impel to an examination into what is valuable and abiding. In speaking of the influences to which German theology has been subject during this century, he distinguishes three periods. The first was controlled mainly by philosophical speculation and aesthetics. These determined the character of all higher culture. On the one hand Hegel is the most influential, but Schelling, Schleiermacher, Strauss, and Feuerbach, are also powerful. The influence exerted on theology tended ultimately to subject Christianity to the historico-critical method and to explain it as anthropomorphism. The aesthetic tendency was dominated chiefly by Goethe and the Romantic school. While these were the leading factors, there were of course others. Thus Schleiermacher, with all his philosophy, emphasized the emotional element in religion. Speculative idealism was particularly strong in the first three or four decades; its supremacy ended completely with the revolution in 1848. With this began a period of empirical, realistic tendencies, when speculation yielded to the exact investigation of facts. Natural science, history, philology, and in fact all departments of thought pursued this method, and speculation was depreciated and even treated with contempt. In this period materialism gained great power and material interests were developed. From 1870-75 there was a reaction which still continues. An effort was made to overcome the skeptical spirit and to get a new basis for philosophical thought by a return to Kant. This last period is to be discussed in the second article. Besides the dominant influences, the author states that all through the century there were

theologians who, largely under the influence of Schleiermacher, sought to learn from the speculative and empirical tendencies, without being controlled by either. Their influence is seen chiefly in dogmatics. Special mention is made of Nitzsch, Julius Mueller, Rothe, Martensen, Dörner, Landerer, Hofmann and Frank.

A peculiar interest attaches to the fundamental religious views of those who profess to occupy a purely philosophical standpoint. These views receive additional weight from the fact that they are answers to the old inquiry, whether thought can rest without resting in God. While some stop with the "Unconscious" as the source of all things, or with the "Unknowable," or with "Atoms and Force," many are impelled to seek until they find a "Spirit." In the second edition of his book on the *Feelings*, (*Das Gefühlsleben*) J. W. Nahlowsky claims that through reflection, through his emotions and through the conflicts of his will, man is led to ethical monotheism, to the idea of a mighty, wise and holy God. An author who has written chiefly on mathematics, H. F. T. Beyda, has published a book on *Being and Becoming* (*Das Sein und das Werden*). The views based on his philosophical and mathematical standpoint which interest us most, are those on God and Immortality. He calls God the highest Reason and Spirit. He must be living, must will and think, and when his activity is considered it must always be taken into account that He is a Spirit and has will. Predestination has been an objection to prayer, but it has been correctly answered, that if God has foreordained anything, He may also have foreordained to hear prayer. Respecting the existence of evil, he holds that God needs no justification, least of all from man and before men. It is always to be postulated that good, and good only, comes from God, and that evil is but a limitation in which the good cannot be realized. He claims, however, that all will eventually serve to promote the realization of the good. Our sole aim should be perfection in the good, which perfection consists in approach to God. Respecting the immortality of the soul, he says that faith in it presupposes the existence of God. "It appears to be impossible to believe in the immortality of the soul without faith in the divine existence; but it also seems to be self-evident that the doctrine of the soul's immortality must soon follow, if once faith in the existence of God as the highest Reason or Spirit has been established." In the nature of soul he also finds an argument for its immortality. "One cannot well imagine the soul as material, but only as a certain active power which gives the body what we call life; hence we say at life's close that the soul departs from the body." This power or force, constituting the soul, continues after death. "An argument for immortality is also found in the claim that faith in it is implanted in us by nature, so that we cannot help believing in it, and that it is impossible to conceive that such a longing for

immortality could have been given if its fulfillment was not to take place. Here also the proof rests on confidence in divine omnipotence, which orders all things with wise and benevolent design for the good of the creature." But whatever our faith may be, we should do good because it is good, and avoid evil because it is evil, and not imagine that merit can be earned, or that claims of rewards can be substantiated. "Whoever has a firm faith in an all-wise, gracious and omnipotent Creator, will not be affected by any doubts respecting his immortality, but knows how to conquer them and lives by faith." The book closes with the conviction that all religions will eventually harmonize in faith in a gracious God and the immortality of the soul.

The Knowability of God (Die Erkennbarkeit Gottes), by Dr. O. Bertling. The cosmological proof of the divine existence, including elements of the teleological and moral arguments is adopted. There must be a First Cause; the existence of intelligent beings in the world is proof that it is intelligent; conscience, with its disinterested motives is proof that its motive is love, which love is to be realized especially in man. It is on the basis of the ethical that we rise to monotheism. We must recognize the qualitative difference between nature and spirit. As the ethical view first of all gives us a full idea of the divine being, so the end of all things is moral.

In ethics we have the border land of philosophy and religion, or rather the land which they have in common. Under the impulse of the doctrine of evolution, efforts are not wanting to account for morality as purely a natural product. By endowing beings with some kind of hunger, with an impulse to preserve life or to enlarge its advantages, or by getting them to move along the line of least resistance or least pain, it is imagined that ethics can be evolved. That materialistic ethics (which is really a misnomer) must be utilitarian, is self-evident. Morality has no objective standard; the subjective state of the individual, however produced, must be the ultimate appeal. I have just laid aside

a book which attempts to account for the origin of conscience on purely naturalistic principles; the outcome of the whole is, that morality is based on opinions and whims and inclinations, and of course must change with these. It is a pity that after robbing it of all that constitutes it *morality*, by making it a part of biology or natural history, the name should still be retained.

But numerous writers on philosophical ethics recognize the fact that its very existence presupposes God, immortality, reason in the universe, and a spirit in man that is not subject to the mechanism of nature. Some are led to the admission that reason has its limits, and that faith must supply the basis of ethics. So in *Prolegomena*, by Professor W. Windelband. Speculation leaves a gap which faith fills. "Whoever has a living religious conviction, possesses in it a conception of the mission which the divine command gives to the social life of man. In the divine order of the universe he sees the superior object, the design, to which society is to be made subject, and the religious mission in which he believes is the ultimate rule of conduct. From Plato to the present all forms of religious ethics have been based on this view." And he affirms that, in spite of all modern prejudices, this view is far more consistent and clear than the hedonistic theory of morals.

Professor A. Schoel, in a book on *Herbart's Philosophical Doctrine of Religion*, emphasizes the teleological view of nature, claiming that the unprejudiced, healthy mind cannot fail to discover the finger of God in the order of the universe. Superior to all real vital forces in the elements is the ideal unity of living beings, namely their beauty and design. These exist only for the beholder; they point to the highest artist. "The investigation of nature may, indeed, begin without religious contemplation, but cannot be completed without it, and this investigation will always be the support of religion." He regards the doctrine of descent as developed by Darwin and Haeckel as mere fiction, being nothing but a modern refinement of the old Indian doctrine of emanation.

A BIRD'S-EYE VIEW OF CURRENT LITERATURE IN GREAT BRITAIN AND THE UNITED STATES.

BY J. M. SHERWOOD.

UNITED STATES.

Books.

Funk & Wagnalls. "The Oldest Church Manual, called the Teaching of the Twelve Apostles," by Philip Schaff, D.D. Since the discovery of the Codex Sinaiticus in 1859 by Prof. Tischendorf, no book has created such a sensation as the Teaching of the Twelve Apostles, discovered and published in 1883 by the Nicomedian Metropolitan Bryennios, who may justly be styled the Tischendorf of the Eastern Church. German, English and American scholars have run

a race of honorable rivalry in editions, translations and comments on this remarkable book. Even the popular press, secular and religious, has manifested an unusual interest in it, and every sect and theological party has been anxious to find in it aid and comfort for its peculiar creed, worship, polity and discipline. For that long lost book promised to give a summary of combined teaching of the inspired Apostles in the shape of a complete Manual of catechetical instruction and church members, and to answer a number of questions which were asked and

asked again, but never answered, or answered in contradictory ways to suit the taste and party interest of the questioner.

Of the large number of works on the *Didache*, that of Dr. Schaff, now published, is the latest and by far the fullest, as well as the most readable and interesting. He gives us the whole text in the Greek original and an English version in parallel columns, with explanatory foot notes, and all the kindred documents—the Epistle of Barnabas, the Shepherd of Hermas, the Apostolic Church Order, the Coptic Church Constitution, and the seventh book of the so-called Apostolical Constitutions—both in the original and in English, with notes. But the greater part of the work is taken up with thorough discussions of the catechetical instruction, the mode of baptism, the celebration of the Lord's Supper and the Agape, the Church officers, Apostles, Prophets, Bishops and Deacons spoken of in the *Didache*, and its genuineness, time and place of composition and practical value. The state of the Church presupposed in the *Didache* is throughout compared with the preceding state in the Apostolic age, and with the succeeding state in the second century. The book gives thus a very lively picture of the post-Apostolic age, or the period between 70 and 100. The baptismal question is treated with exhaustive fullness, and illustrated by the oldest pictures in the Roman Catacombs. Those chapters will especially interest those who lay stress on the mode of baptism.

The volume receives additional value by the fac-similes of the Jerusalem MS., and the photograph of the Jerusalem Monastery, which the author was so fortunate as to obtain through influential friends in Constantinople. Dr. Bryennios, the discoverer and first editor of the *Didache*, has taken a special interest in this work. He sent to Dr. Schaff his photograph, together with a letter and autobiographical sketch, which are printed at the close in Greek and English. In return for these favors the book is appropriately dedicated to the Metropolitan of Nicomedia in classical Latin.

Dodd, Mead & Co. "History of the Huguenot Emigration to America." By Charles W. Baird, D.D. 2 vols. 8vo, with Illustrations and Maps. The story of the Huguenot emigration to America, after the Revocation of the Edict of Nantes, has remained till now unwritten. This has not been due to a lack of interest in the subject, nor to a failure to recognize its importance. Many a glowing tribute has been paid to the memory of the persecuted exiles, and a high estimate has been formed of the value of the contributions made by them to the American character. The entire literature of the subject may be said to consist of little more than a few newspaper and magazine articles, and a few valuable monographs relating to local settlements. The present work is the fruit of investigations made in France, England and our own country during the last ten or twelve years. The materials used

have been found largely in unpublished documents. The work bears throughout evidence of painstaking care in the matter of investigation, and skill and judgment in arranging his materials. The author has long been favorably known as a close student and an accomplished writer. The present work lays the public under great obligation to him. It is exceedingly interesting as a matter of History, and a highly valuable contribution to Huguenot literature. It includes only the part of the emigration relating to New England. In another work Dr. Baird proposes to treat of the settlement in the Middle and Southern States or provinces. The public will await the completion of the History with great interest.

Board of Publication of the Reformed Church in America. "Centennial of the Theological Seminary of the Reformed Church in America" (formerly Ref. Prot. Dutch Church). This venerable institution is the first of its kind in the land to celebrate a Centennial anniversary. The occasion was one of extraordinary interest. A very large attendance from various parts of the country, and by representatives of similar institutions and of various Christian bodies, gave dignity and importance to it. Besides the Historical Discourse, several special papers were read, and there were also many letters and speeches of congratulation. The interest excited by the celebration was intense. It was fitting that a full account of the proceedings should be preserved as a memorial of the occasion; and a resolution was adopted to this effect, and a suitable committee was appointed to carry it into effect. That committee—consisting of Prof. David D. Demarest, Paul D. Van Cleeef, D.D., and Edward T. Corwin—have executed the task imposed upon it, and in a way highly creditable to themselves as editors, as well as satisfactory to the institution and all who took part in the centennial exercises. Faithfully and thoroughly have they done their work; and the result is a large, imposing and beautiful royal octavo of 526 pages. It contains not only a full account of the anniversary exercises, but a large amount of historical collateral matter of special interest to all the friends of the Seminary and the Church to which it belongs. The volume ought to find a place in every "Reformed" family in the land. It also possesses a general interest for all denominations. It is from the press of Rogers & Sherwood, who have done themselves credit in the entire mechanical execution of the book.

American Baptist Publication Society. "Chaplain Smith and the Baptists; or, Life, Journals, Letters and Addresses of the Rev. Hezekiah Smith, D.D." The author of this voluminous volume, a century ago, was a prominent character among the Baptist ministers of this country. During the Revolutionary war he was chaplain in the American army, and his diary is full of the interest which the notes of such an observer of current and stirring events might naturally be expected to possess. Before he entered the

army he was pastor of the Baptist Church at Haverhill, Mass., and resumed his labors there at the end of the war. His prominent position brought him into close relation with most of the distinguished Baptists of his era; and hence this volume abounds in notices of them and their doings. The volume is a valuable addition to the Baptist history of the country. The editor of the work, Reuben Aldridge Guild, LL.D., Librarian of Brown University, is favorably known to the public by his "Life, Times and Correspondence of James Manning," "History of Brown University," etc.

Charles Scribner's Sons. "Assyriology; its Use and Abuse in Old Testament Study," by Professor Francis Brown. This little volume bears on a very important subject. Recent discoveries shed new light on the historical books of the Old Testament, and the danger is that these very discoveries will lead to wild speculation and unsound conclusions. The object of this essay is to put the subject in its true light, and furnish the means of turning to a wise and useful purpose these recent discoveries and whatever pertains to Assyriology.

William Briggs (Toronto, Can.) "Studies in the Gospel according to St. John," by the Rev. J. Cyndylan Jones. The author of this volume is a pastor in Cardiff, Wales. He has already issued a series of Studies in Matthew, as well as a series of Studies in the Acts. They are all bright, eloquent and instructive, and they afford an excellent example of modern Welsh ability in the pulpit. Those who have enjoyed the reading of the earlier volumes will be ready to give this new one a hearty welcome.

Christian Publishing Company (St. Louis). "Explanatory Notes on the International Sunday-school Lessons for 1885," by E.W. Herndon, Editor Christian Quarterly Review. This volume comes to us in the middle of the year, and we have the advantage of a previous study of the usual manuals of exposition earlier. It is issued in the interest of the Christian denomination, and, where there is an easy opportunity, suggests the peculiar tenets held by that people. The book is not very bright, and certainly lacks freshness: it is far behind those in use in the schools commonly; the illustrations are coarse, and the cuts of Jerusalem and the Jordan are quite unnecessarily inaccurate.

J. L. Batchelder (Chicago). "The Light of Life," by J. L. Batchelder. This book takes up such subjects as "God—a Spirit"; "Miracles—Credible and Rational"; "Fidelity in the Pulpit"; "A Holy Life." It discusses these and other vital questions with enthusiasm, and so it constitutes a zealous defence of the whole system of faith. The author displays a wide reading, and some will be interested in his volume as a collection of valuable opinions which he has gathered from many sources.

Periodicals.

North American Review (May and June). "Has Christianity Benefited Woman?" by Elizabeth Cady Stanton and Bishop J. L. Spalding. "Why Crime is Increasing," by Pres. J. L. Pickard. "The Tardiness of Justice;" by Judge W. L. Learned. "What is the Catholic School Policy?" by M. C. O'Byrne and Bishop John J. Keane. "How shall Women Dress?" by divers writers. Each of these papers is worth reading. Mrs. Stanton's contribution is as bitter in spirit as it is false in fact, and is worthily answered by Bishop Spalding. Judge Learned's brief paper is timely, and exposes and denounces a great wrong. "Men," he says, "can bear what they believe to be a wrong decision, if it be made promptly; but they cannot bear the uncertainties of delay. If a plaintiff must wait six or eight years for his rights, now encouraged by a favorable decision, and then disheartened by a reversal, until, after three or four trials and twice as many appeals, he succeeds at last, he will learn in the end that, on the whole, he would have been wiser never to have prosecuted his claim. He will ask himself sadly, what kind of justice is that which in expense costs as much as it gives, and in anxiety costs more?"—The "Catholic School" article presents both sides of this momentous question in a strong light. The time has come for the inquiry to be made, whether the Church of Rome, or any schools founded under its auspices, can be trusted as a factor in educating children into good citizenship. The demand made at the Plenary Council of Baltimore for "such a division of the school tax as will enable the bishops to place their schools on a level with the public schools," is a serious one, and common sense requires us to consider the probability, in the event of such a division of public money, of the Catholic schools ever attaining this level. Mr. O'Byrne clearly shows that Roman Catholic education cannot be trusted, either as it regards morality, intelligence, or religious freedom.—"How shall Women Dress?" is a very serious question, and it is not a little amusing to read the various and somewhat conflicting answers given to it.

The American Church Review (April). "The Restoration of Catholic Unity," by William Chauncey Langdon. After stating the changes which have occurred, making a truly Catholic unity within reach of our American Christianity, the writer claims and aims to show that the experiences of the generation now passing away have effected such internal changes, and largely removed the only insuperable obstacles to such a re-union of the Churches; and that they have illustrated, before the face of the whole Christian world, the utter needlessness of our Christian divisions; that the nature of the issues which have now arisen between Christian faith and the faithlessness, and even the reckless godlessness of the present time, has furnished the

sufficient motive; and that a study of the prevailing tendencies and currents of public thinking will reveal grounds for hope that no thoroughly honest, earnest, and wise leading in this direction will from this time forward lack an effective support and a resolute following.

Christian Thought (May and June). "Genesis—Scriptural and Extra-Scriptural;" by Jesse B. Thomas, D.D. An article of unusual interest and great power. The writer handles the "New Criticism" theory and methods in reference to the Pentateuchal question, and especially of the book of Genesis, with decided vigor and ability. He claims and shows that four dominant ideas are apparent in the book of Genesis, viz.: 1. That of "beginning," making it a book of *origins*. 2. That of "begetting," making it a book of *continuous genealogy*. 3. That of "bringing forth," making it a book of *generations, or epochal life histories*. 4. That of "going forth," making it a book of *progress by emergency*.

Southern Presbyterian Review (April). "Modern Homiletics;" by Rev. Samuel M. Smith. There are many things in this long paper well and effectively said. Many of the writer's objections to the modern mode of sermonizing and preaching are sound, and his criticisms worthy of consideration, though often unnecessarily severe. His reasons in favor of written sermons *vs.* extempore, are cogent and very strongly put. He shows familiarity with the literature of the subject; and, read with discrimination, the paper will be helpful.

Methodist Review (May). "The Doctrine of the Atonement," by R. Crook, LL. D. "Methodist Church Polity," by W. S. Edwards, D.D. Dr. Crook's article is a strong one from his denominational standpoint. He claims that Evangelical Arminianism, as embodied in modern Methodism, leaving philosophical theories aside, leaves the Bible to speak for itself, and "so by the blessing of God it has restored to the Church catholic the theology of the New Testament." The drift and main purpose of the paper is to examine the broad contrast between Augustinianism and Evangelical Arminianism.

GREAT BRITAIN.

British Quarterly (April). "The Alexandrian Type of Christianity" and "Religion in London" are noteworthy articles. Mr. Maurice, in a recent letter, urged the desirability of a fuller study of the early Christian writers of Alexandria. For centuries the Church of the West has been so effectually moulded by the one master-mind of Augustine that it requires an effort to perceive that any other type of Christianity is possible, and whether it would have been better if some other type had been followed. The subject is one of more than historic interest, and the main aim of this article is to show that there is a tendency at present to drift from the position of Augustine to that of Origen, or rather—since the older thought has no perceptible influence on the movement—that there are many points

in which the early Alexandrian Christian writers have anticipated the idea and spirit, though not the scientific method of our age. The paper on "Religion in London" is exceedingly valuable. The statistics it presents as to the moral and religious condition of London, collected with painstaking care and believed to be accurate, are of vital interest to the Church at large. We cannot go into particulars here, save to say, that the broad result of the analysis of the figures given is, that for a population estimated last midsummer at 4,019,361, the aggregate means of public worship in London was for 1,388,792 persons, being at the rate of 34.55 per cent. This shows gratifying progress since 1851, as the following will show:

Proportion per cent. of the 1851. 1865. 1884
population accommodated...29.6 31.8 34.55

The discouraging element in the case is the increasing disparity between the means of divine worship and the growing population. Estimating that provision should be made for 58 per cent., the deficiency in 1851—678,372—had risen to 940,437 in 1884. That is, if all able to attend public worship in London were simultaneously to flock to her churches and chapels, not far short of a million persons would be excluded. And even this is a far better showing than New York and other of our chief cities could make.

The Edinburgh Review (April). "Prince Bismarck Sketched by his Secretary," is a highly readable article, based on Busch "Sketches of Our Chancellor," the effect of which will tend to alleviate the severity of former judgments concerning the Chancellor and his public career, and in domestic and social life it presents him in an amiable light. Neither the book nor this review of it is a complete history or biography of Bismarck, but rather a collection of studies and sketches to supply materials for a characteristic portrait to be executed hereafter by some more skillful hand. "India: What can it Teach us?" A paper of considerable interest based on several works recently published in London and Paris, all bearing on the Religions of India. While each of the four books reviewed occupies a distinctive standpoint, they all relate to "Hinduism," chiefly in its religious aspect, viewing not only its growth, character and outcome, and tracing it to its root in Vedism, but seeking to fix its place in the general history of religions by a comparison of its primitive form with that of other religions. On this point two of these authors are at opposite poles. The article is long, but will repay a careful reading.

Contemporary Review (June). "Socialism and Atheism." The object of this paper is to place Christian and anti-Christian Socialism into juxtaposition in order to see, by way of comparison and contrast, their mutual relations as social forces in the present day affecting, sometimes conjointly, and at other times in contrary directions, the general course of social evolu-

tion. The subject is full of peculiar interest; for if it be true with regard to general history that "the two things best worth attending to in history are not party intrigues, nor battles, nor dynastic affairs, nor even many Acts of Parliament; but the great movements of the economic forces of society on the one hand, and on the other the forms of religious opinion and ecclesiastical organization," it is all the more important to take note of the Socialistic movement, as a fact in contemporary history, both in its economic and religious aspects. As Socialism in politics tends to Republicanism, as in economics it tends to Communism, so in matters of religion it tends to Atheism, though, perhaps, it is too much to say with the Christian Social organ of Catholic Germany, that "Atheism is at the root of every form of Socialism." Nor is it very hard to account for this alliance of Socialism and Atheism. It is to a great extent the result of the materialistic tendencies of modern science and mechanical views of the universe

entertained by leading scientists. The fact in itself is of some significance, that the same year saw the publication of Mr. Darwin's "Origin of Species," and that of the textbook of social democracy, the work on "Capital" by Karl Marx. But, as one of the leading spirits of Socialism, Bebel, said in the debate on the Socialist laws in the German Diet: "With regard to Atheism our standpoint is simply that of the scientific materialistic view of the universe which . . . is not, however, our work; it has been called into existence without our agitation, literature, or activity; but, in the truest and fullest sense of the word, it is entirely the product of science in its modern development during the present century."

Fortnightly Review (June) has no paper of marked interest, but several that are readable; as "Eton in Eighty-Five," "The Queen and her Family," "Wyclif and the Bible," "Paris as an English Residence," and "Peace with Russia."

PRACTICAL ASTRONOMY.

By ROYAL HILL.*

The heavens declare the glory of God; and the firmament showeth his handiwork.—Ps. xix: 1.

The Location of the Stars for July.

JULY 1st, 8:30 P.M. As we again face the south point of the horizon at this hour, the last stars of the large constellation Virgo are passing the meridian; its principal star, Spica, being nearly two hours to the west. Another Zodiac constellation, Libra—The Scales—occupies the place of honor. This is one of the smallest constellations of the Zodiac, the sun passing through it in twenty-three days—between the 29th of October and the 21st of November. Libra is well marked by the two stars of the 3d magnitude that we see before us, somewhat more than half way up the sky. Of these, the highest one is exactly on the meridian at this moment; the other, which is lower in the sky, has already passed to the west about half an hour. The latter is remarkable in that it lies almost exactly in the path of the sun, which passes close to it on the 5th of November.

Arcturus—which, next to Sirius, is the brightest star visible in northern latitudes—is now just one hour to the west of our point of observation. The constellation of the Northern Crown is just coming to the meridian at this moment; Alphecca, the brightest of the seven stars that form the band of the crown, being 15 minutes to the east. Still further to the east is the lovely summer star, Lyra. About midnight it will pass the meridian, and will then be very nearly overhead.

About an hour to the east of our point of observation, and about halfway up the sky, another

very beautiful object engages our attention. It is a large and very conspicuous cross, inclined somewhat to the west. The upright of the cross is formed of six stars—a single one at each end, and two pairs along the line. The transverse bar has only two stars, a line from which will strike very near the highest star of Libra. This cross takes in part of two constellations: the three upper stars of the upright and the right-hand star of the beam being in The Serpent, the other four being in Ophiuchus, The Serpent Bearer, from which constellation the figure takes its name—The Cross of Ophiuchus.

Low down in the south, a little east of the meridian, are a number of stars forming a curved line, and near them a very beautiful red star. This is Antares, the principal star of the Zodiac constellation, Scorpius, the Scorpion. This region will well repay examination with a small telescope, or even an opera-glass, as it is full of beautiful stars disposed in pairs, and some of them colored.

If we turn to the north, we notice that that part of the Great Bear known as The Dipper, although it is very high up, has passed to the west of a meridian line. The Little Dipper, which includes all the conspicuous stars in the Little Bear, now stands upright; the North Star at the end of the handle being the lowest, and the bowl above. The brightest star in the bowl is Kochab. At the time Moses led Israel toward Palestine, Kochab was the North star, though it is never so near the Pole as the present North Star is now.

* Prepared for this publication by easy applications of directions in "Stars and Constellations."