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REVIEW SECTION.

I.—WHAT CAN POETRY DO FOR THE MINISTRY ?

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DR. STALKER said to the students of the Yale Divinity School that of the foremost preachers of Scotland to-day, not one that he knew was unfamiliar with the higher English poetry. The inference was thus clear that poetry had to do with the best teachings of the Gospel.

It is a noticeable fact that poetry has been a large factor in shaping the controlling minds of the century in Church and State. With what eagerness the young men of Oxford and Cambridge fifty and sixty years ago discussed the merits of Wordsworth and Byron and Shelley! Both Bishop Wilberforce and Cardinal Manning were parties in the famous debate at the Oxford Union, in 1829, on the question of Shelley's superiority to Byron. A group of great minds in the English Church—Arnold of Rugby; Maurice, Kingsley, Robertson, Stanley, Dean Alford, Archbishops Trench and Tate—constantly acknowledged their debt to Wordsworth, and for a generation made his poems the necessary cult for the well-trained Englishman. Chalmers, Guthrie, McLeod, and Spurgeon were lovers of the poets. John Bright, during the sessions of Parliament, read Milton each day as the training of mind and speech for his great debates. Mr. Gladstone has been no less devoted to Tennyson and Browning; and Canon Farrar, in a lecture in this country, declared the knowledge of the poetry of Robert Browning to be equivalent to a liberal education.

The list of Englishmen might be matched by eminent Americans of this and the last generation: Webster, Choate, Sumner, Lincoln, Bushnell, Beecher—men of widely different calling and station—all loved the great poets. They have not been poets themselves, but they have had the fine sensibilities to appreciate poetry, and their nature craved it both as strength and recreation, and their speech took something of its beauty and motion in the flush of intense emotion.

If there is this subtle relation between poetry and the noblest life and speech in other spheres, then the minister of all men needs its study, for he deals with life and seeks the most living form of speech.

What particular value has the study of poetry for the ministry ?

The influence of poetry is elevating and refining ; it cultivates the finer sensibilities, and makes the sympathies keener and broader.

It deals in beauty, finding and expressing whatever appeals to the æsthetic nature, so making the soul sensitive to spiritual impression. "No man can attain to highest excellence who is insensible to highest beauty."

There was the most practical philosophy in Robertson's work for the laboring men of Brighton. To the thousand men or more whom he could not get into his church he read the best English poetry, doing this as a clergyman, with a deep, religious purpose, knowing that if he could lift these men above the stupefying influence of material things, fill the soul with thoughts of duty and heroism and forms of beauty, then he had opened the door for the entrance of Gospel truth.

All great work gets its impulse from the unseen. To save the life from the deadening effect of routine, to keep the faculties from being made callous by the daily touch of duties, men must dwell much upon the ideal side. And poetry will help them to do this. It casts over the commonplace an ideal light, and dignifies common things. It breaks into the monotony and drudgery of work by its states of intense feeling, and so helps to lift us into a nobler mood than we would otherwise feel. It leads to aspiration. By the poets we learn that

"Wings have we, and as far as we can go
We may find pleasure : wilderness and wood,
Blank ocean and mere sky, support that mood
Which with the lofty sanctifies the low."

Sensitiveness to his age, to the movements of thought and life about him, is a condition of continued power for the minister. The truth of revelation is unchangeable, but not so the conception and expression of it ; it is ever being uncovered and adapted to human need, even as the truths of the natural world. To use the speech of men long buried is to make the pulpit a monument, not a living voice. It is a sad day for truth when the pulpit stands deaf and dumb to the new problems of the generation, and great moral and social movements take their beginning and course without its knowledge or help. But such fatal dulness cannot be true of the man who has the poetic instinct or cultivates the taste for the best poetry. He will be able to feel as the poets do the most delicate and subtle phases of the life about them. Poetry is the very language of feeling. The poet feels because he is a poet, and he feels more intensely than other men, because his nature is more sensitive. Every great poet searches the age to the very depth of its consciousness. Would you know the intellectual and spiritual forces of the present era ? You will find the complex

life of the generation in the pages of Alfred Tennyson or Robert Browning. The study of such poets will not make a new creature, but it will certainly help to the sensitiveness that reads the heart through the sympathies, that is true in analysis and generous in judgment, and quick to interpret and meet the movements of human life.

Poetry helps us to a clearer vision of truth.

There are, to be sure, two aspects of the poet—the artistic and the prophetic. First of all, poetry does minister to the world's enjoyment. It sings as the linnet, delighting in its own song. But the great poets never aim purely and solely at artistic effect, for they appeal to the higher side of human nature and strengthen it. They give us "nobler loves and nobler cares." They make us heirs

"Of truth and pure delight by heavenly lays."

Milton was right in invoking the heavenly muse, the

"Spirit that dost prefer
Before all temples the upright heart and pure."

The best minds have ever held

"The animating faith
That poets, even as prophets,
Have each his own peculiar faculty,
Heaven's gift, a sense that fits them to perceive
Objects unseen before."

Heaven's gift is the imagination, that flashes its way where reason often painfully gropes—the faculty that gives force, clearness, distinctness of outline, vividness of coloring to man's ordinary conceptions. The generalizations of science cannot be made without it; and without its aid the elements of religious truth cannot be harmonized. Imagination is the power of larger vision, a penetrative and interpretative power, seeing into the heart of things. It pierces the veil of sense and reads spiritual truths. The poet in states of intense feeling rises to grasp relations and facts larger and truer than those of common hours, and bodies forth the dim and intangible visions that at times haunt all men. He is indeed the seer.

"He saw thro' life and death, thro' good and ill,
He saw thro' his own soul,
The marvel of the everlasting will
An open scroll
Before him lay."

Poetry helps us to a clearer vision of nature.

It feels and interprets beauty; but beauty is not wholly in outward form; it calls forth feelings of the soul which poetry notes, and it leads to the eternal beauty of the spirit. The truest impressions of nature are not worldly. The ideas and sentiments that fill Wordsworth's mind are not those which pass current in society. They breathe an unworldly atmosphere.

Poetry helps us to a clearer vision of human life. It is a personal interpretation of life.

No class of men are more universal in their sympathies than the great poets, and so they help to strengthen the ministry at the point of the most subtle attack of modern society. It was two generations ago that Dr. James Alexander lamented the tendency of some ministers to seek chiefly "the society of the rich and the lettered, instead of being lights to the world." And his words gain added significance by the increase of wealth and worldly distinction in the Church of to-day. "The democracy must be reached. People must be made to feel that the heart of the minister is with them. Common people require this. The age requires it. Young men require it." And poetry ministers to the democratic spirit. The imagination is an unfettered realm. By direct teaching and by the touch of the emotional nature poets reach through the forms of creed and sect and society to the essential truths that make men feel the unity of the race in its nature, needs, and possibility.

Dante, a Romanist, places men under one moral government rather than under the laws of the Church. Milton broke from his natural association of Church and Royalist and espoused the cause of man in the Puritan revolution. Byron and Shelley, born aristocrats, were not defenders of class and hereditary privilege, but made song the weapon of human rights. Cowper grasped the unity of human interests. Burns set the hearts of men throbbing with his

" It's coming yet for a' that,
When man to man, the world o'er,
Shall brothers be for a' that."

Moore voiced the sorrow and hope of an oppressed race. Hood and Kingsley plead the cause of the weary and wronged toilers.

Whatever is truly great in the poets is universal, and we feel in their verse the kinship of the humblest soul.

" He who feels contempt
For any living thing, hath faculties
That he hath never used ; and thought with him
Is in its infancy."

The study of poetry helps us to a vivid perception of religious truth, to the presentation before the eye of the soul of truth in living forms.

It is sometimes noticeable that men of poetic temperament, though lacking in logical precision (the two faculties are not incompatible), will be more clearly under the power of the spiritual world than men who seem to believe and understand more of the Gospel. And the reason is simple. The first have a vivid realization of the truth they hold ; the others, though believing more, hold truth as logical conclusions, not even before the mind as living realities. It is one thing to accept the truth of Christian theism—God immanent and yet transcendent in nature ; quite another and larger truth to see his glory in the globe of morning dew and in the flaming sun-

set, to see his power in the blade of springing grass and the revolving planets. Poetry as it cultivates the imagination will help us to this spiritual sight. It will help us to see the world as it exists in its moral relations with the human spirit. It is Wordsworth who finds that

“ The meanest flower that blows can give
Thoughts that do often lie too deep for tears.”

It is Charles Kingsley, the poet, who declares : “ In the forest, every branch and leaf, with the thousand living things which cluster on them, all worship with us ! When I feel this I seem to see all the universe at one glance, instinct with the spirit, and feel ready to turn to the first beggar I meet and say, ‘ Come, my brother, all this is thine as well as mine ! Come, and I will show thee thy goodly heritage ! ’ ”

It is one thing to accept the truth of Christ’s divinity ; it is another and larger truth to have the Lord ever before our face. And it is through the sanctified emotions and imagination that we are helped to the vision of Christ, and that vision becomes an abiding presence.

Many men in the pulpit to-day are witnesses of the relation of the study of higher poetry and a quickened perception of truth. And blessed is the minister that has this living vision of truth, who walks before men as a spiritual glory, in whose presence the world cannot doubt the reality of the unseen and the eternal !

Thus far the influence of poetry on the personal life of the ministry has been discussed. Its effect on the pulpit work will be no less marked. Poetry will help us in the choice and use of words. We need the exact word, and the word that by suggestion shall body forth the thought, and the harmonious word and order that shall at times give a certain rhythmic beat to language under the pulse of strong emotion. Poetry does not speak to the sense in colorless and abstract talk, but instinctively grasps the concrete image, and restores the original, pictorial power of words. It is fond of hopes and figures and new arrangements of words. The poet is the artist ; he gets the best word to express the thought and sentiment, and the word that connects thought with emotion. The study of poetry will help to the mastery of strong, pictorial, and persuasive speech.

In a recent conversation upon preaching, a well-known minister said that one reason for the failure of many men of middle life to attract and persuade by their preaching was in the lack of pictorial power. Keen analysis and logical order are not wanting : such elements grow with the years ; but the glow of feeling and fancy fades away, leaving the sermon bare and unattractive. It is a fact that the powers of imagination first decline, and unless something is done to sustain and quicken this faculty, the vivid perception of truth and the fervid spiritual expression of it will be wanting. And here is the blessing of the poets. And furthermore the acquaintance with any great poet will furnish many illustrations of Gospel truth, many sharp glances into the motives and conduct of men that will add to the attractiveness and power of the sermon.

II.—TRAINING MEN TO PREACH.

BY PROFESSOR E. G. ROBINSON, D.D., CHICAGO, ILL.

OUR conception of the best method of training men to preach will depend partly on our conception of what preaching really is or ought to be, and partly on the intelligence of the people to be preached to. If our idea of preaching may be fulfilled in a mere reiterated proclamation of the familiar facts and truths of the Gospel, then no good reason, it has been claimed, can be given why any one with fair endowments and a warm Christian heart may not be set at once to preaching among illiterate people, and left to acquire his needed training as he best can by practice. Illustrations enough, it is said, and very justly, can be found of successful and even eminent preachers in different branches of the Christian Church whose whole preparation was of the most elementary kind. Some of these have distinguished themselves as evangelists—Mr. Moody pre-eminently—and some as pastors, of whom Mr. Spurgeon was the most illustrious example. No inconsiderable proportion of the ministers of the denominations that have increased the most rapidly in this country within the past three quarters of a century went into the ministry without any formal preparatory training. They felt themselves called to preach, and with such ecclesiastical sanction as their denominations required went at once to preaching. And no one, it must be admitted, can prove that these denominations, with their paucity of ministers and with the people whom they had to evangelize, acted either unwisely or in contravention of any divinely given rules. And there are still populations in parts of our country for whom untutored ministers are fully adequate, and among whom they might be more efficient than men going to them with such equipments as the schools are now furnishing.

But it so happens that the two denominations—the Methodists and the Baptists—which have exceeded all others in rapidity of growth, and whose growth has been very largely through the ministrations of unlettered men, have within the past thirty years made the most strenuous exertions, expending many millions of dollars to provide for the liberal education of their ministers, and every conceivable inducement has been offered to their candidates for the ministry to submit themselves to a thorough course of literary and theological training. The great advance of popular education and the rapid growth of intelligence have made it impossible for an unlettered clergy in the older and more intelligent communities to hold together their congregations. To save their educated sons and daughters from abandoning the parental faith for the ministrations of more cultured men, Methodists and Baptists have insisted on having well-educated pastors. They have supplied themselves with these, and what are the results? With a few striking exceptions, these denominations are making little or no progress in the cities and large towns; in some instances are not hold-

ing their own. Nor is this alone true of Methodists and Baptists. With the exception of the Episcopal Church, whose remarkable growth in the cities and large towns cannot be said to be due to the special attractiveness of its pulpits, even those denominations that have never known the good or the ill of an unlettered clergy have been almost, in some instances quite, at a standstill. Complaints have been made against the kind of clerical training now universally prevailing as responsible for this want of progress, as unsuited to the times and ill adapted to fit men for the work to be done.

The most pertinent comment that can be made on the prevailing methods of training may be found in brief—as brief as possible—descriptions of at least three plainly marked classes of ministers now regularly produced by it.

The first of these classes, never a large one, consists of men who have made the best use they could of their opportunities; who reached high standards of scholarship at every stage of their progress; but who, on entering the Christian ministry, have achieved no corresponding measure of success either as pastors or preachers.

The second class consists of those who proved but indifferent scholars in all prescribed work while in college, doing but little better in the theological seminary, but who read omnivorously, ranging through various departments of English literature, swimming eagerly in the living current of every-day thought, and learning to express their own thinking as they best could. They went into public life knowing what men were thinking about, and familiar with their methods of thought and expression. Every college president and theological professor of any considerable experience in office can count a score or two of such men, who as undergraduates gave little promise of future success, but who have since won for themselves a hearing among the churches, and have been recognized as leaders by their clerical associates. They were neither lazy nor idle as students, but their tastes were more gratified by English literature than by the established curricula. They obtained an education, such as it was, but not by prescribed courses of study.

The third class, never a small one, consists of those humdrum, commonplace men who take up and perform with commendable diligence and to the full measure of their ability every assigned task—just so much and nothing more; to whom literature is only a name, no taste for it ever prompting them to roam in its pastures or saunter in its gardens; and who, when all prescribed courses have been pursued and they have entered on the work of the ministry, never cease to wonder, as over an inscrutable mystery, why the churches should regard them with so much indifference, while men of the second class above named, whom they, when fellow-students, had regarded as idlers, should be sought after and listened to as having messages worth the hearing.

Now of the reality of the above-named facts—of the three kinds of educated ministers—there can be no dispute; almost any class graduating from

a theological seminary, after having completed its ten years of required studies, will furnish ample illustration. It is in view of these facts that certain well-intentioned persons have proposed to replenish the ministry by easier, short-cut processes—by what are known as Bible schools, people's colleges, and what not !

The kind of men which this sort of training will soon make numerous requires no sagacity to foresee ; the value of such as it has already turned loose among enlightened churches needs no critical faculty to appreciate. Of the value of the work done in Mr. Spurgeon's college competent judges have expressed opposite opinions. Doubtless very different and even opposite specimens have been turned out by it. It would be marvellous if some bright men with fair attainments did not find their way into it, and if it did not also receive its full share of those whom no amount or kind of training could ever make into judicious pastors or tolerable preachers. The only question is whether the existing schools of England were not fully equal to the work which Mr. Spurgeon's college undertook ; whether the existing theological seminaries of this country are not more than equal to all the instruction our candidates for the ministry need, and are incomparably better fitted to give it than any half-equipped, short-cut schools ever can be ! It is not a greater number of preachers that our churches need, but a better quality ; and it is not a hasty, slipshod preparation at the hands of theological quacks that can supply them. As for evangelists to gather converts and churches among the ignorant, the training they must need beyond a common-school education and a sound Christian experience they can best acquire in actual service.

Established methods of education among any people are a natural growth, being at once the product and, through reaction, the cause of their degree of intelligence. No radical changes in these are possible without radical changes of the peoples for whom they exist. What is thus true of educational methods as a whole is pre-eminently true of methods of training for the clerical offices of the Church. These special methods are determined wholly by the Church's intelligence, and are designed to supply its own conscious needs. Its needs being constant, and virtually the same from one generation to another, its methods of providing for its needs continue by necessity without radical change. Medical science, revolutionized by chemistry and the microscope, has been compelled to revolutionize its practice and its methods of training its practitioners. But whatever may have been or may be the changes in law or in theology, the functions of both lawyers and ministers continue unchanged ; the methods of preparing for their functions which long experience has approved wise men will not allow to be suddenly supplanted by new-fangled schemes. In no country of modern Christendom have Christian pulpits been supplied with abler, more learned, or more efficient ministers than in our own. They have been to all the world a standing justification of the wisdom and the effectiveness of their training. And we say this with a full recognition of all

that criticism can say in pointing out their defects. To one of these defects—a lack of skill in public address, in preaching—let us glance for a moment. How may this be remedied?

Manifestly it is not, so far as intelligent criticism is concerned, more fluency nor more vivacity at the expense of solidity and strength that is demanded, when a lack of attractiveness is complained of; least of all is it the claptrappery of the vulgarly popular that is asked for. It is not too much meat that is objected to in the American sermon, but of meat served cold or in unappetizing forms. The two defects are, first, a want of live earnestness in the preacher, an air of half conviction on his own part, and of indifference whether his hearers believe or not in the truth of what he is uttering; a second defect is a lack of tact and skill in the presentation of what he has to say. The origin of the first of these, as well as the remedy for it, must be looked for in the preacher's own heart; the fire, if it be there, must be of his own kindling; the second has its beginning in the earlier stages of intellectual life, and can be remedied in mature years, if at all, only by closest study and most desperate exertion. Our interest here in it is in seeking how it may be forestalled in the early and more formative period of the training.

The most manifest defect in our system of education is its insufficient attention to the English language, not merely to the science and genius of it as embodying one of the richest literatures, and as being the most widely spoken tongue in the world, but to such study of it and practise with it as will give to the student a correct and facile and forcible use of it in the expression of his thoughts. It is hardly possible to overestimate the value of a mastery of English in any calling that requires the use of it in influencing the thoughts of others, but in preparing for the Christian ministry, whose chief function consists in endeavoring to move others to right action by public address, the attainment of this mastery should yield precedence to the attainment of no other. And yet, strangely enough, candidates for the ministry are taken in hand and for ten years are scientifically drilled in a great variety of subjects, some of which they never so much as once again recur to when done with them as students, selling the text-books they have been compelled to use; while of English, on their use of which their final failure or success will so largely depend, they are mainly left to acquire their knowledge in any haphazard way they can, receiving at most, at the very time when most needing it, only such instruction as may be gathered from brief study of some college text-book in rhetoric, and from writing a few compositions, on which the professor of rhetoric scratches in red ink scant words of general criticism; and so they stumble on in their course, reaching the theological seminary only when it is too late for the professor of homiletics to do for them what ought to have been done for them all the way along from the start, and what no amount of instruction or personal effort can then do for them. In no single respect are established methods of education so glaringly and so

radically defective as in rhetorical discipline. For no one department of instruction do the colleges—not one, but all of them—make so inadequate provision in the number of teachers ; in none are the results of the instruction, on the whole, so unsatisfactory. In no graduates are these results more painfully apparent than in the occupants of our pulpits.

That the present required preparation for the ministry is either too elaborate or too protracted no one can prove. With science pushing its inquiries in every direction, with biblical criticism ever advancing, and with general intelligence diffusing itself in every quarter, no one can show that a more slenderly furnished clergy than we now have would be either more acceptable to the churches or more effective in their work. What we need is, first, not less learned or less able men than those who constitute the first class we have before named, but that these should have acquired more skill in using their learning and ability as preachers ; and, secondly, we need men with more learning and intellectual strength, but no less skill in preaching than are possessed by those who make up the second class above named ; and we may say that the men we have known of the first class have been no less emphatic in deploring their want of rhetorical skill than have the men of the second class been emphatic in their regrets for having given so little attention to those severer studies which would have developed their intellectual strength. With no whit less than the colleges are now giving of all that is solid and severely disciplinary in science and classical literature, pray let them give more instruction in English, and give it from the beginning to the end of their course. And let him whose chief business is to consist in addressing his fellow-men on themes of the gravest import, while striving honestly for ability to master the themes, make a no less profitable use of his leisure moments in familiarizing himself with the best productions in his own tongue, accumulating thereby, unconsciously it may be, a vocabulary of pure and simple English ; and then let him patiently and persistently, on every fit occasion that offers, habituate himself to public address. No training can ever take the place of that which one thus gives himself under the searching criticism of his own inwardly turned eye ; a training that, persisted in, never fails to bring the coveted end. And yet, after all, the one requisite to good preaching more essential than any or all others is the spirit that springs from strong conviction and an earnest purpose ; a quality whose absence is unfailingly fatal. Possessed of this quality, sermons that are only moderate in point of thought and form, if sincere, simple, direct, natural, and manly, will continue to fall neither on empty pews nor on unwilling ears.

MANY are ambitious of saying grand things—that is, of being grandiloquent. Eloquence is speaking out, . . . a quality few esteem and fewer aim at.—*Hare.*

III.—PANTHEISTIC TENDENCIES UNFAVORABLE TO PERMANENCE IN CREED.

BY O. T. LANPHEAR, D.D., BEVERLY, MASS.

It is important to consider the kind of permanence that may be reasonably expected. If, according to Isaac Taylor, "true religion, unlike human science, was given to mankind in a finished form, and is to be learned, not improved," and the contents of this religion are found in Holy Scripture, then it would seem reasonable to presume that all, having a heartfelt acquiescence in the doctrines of Scripture as the result of Divine influence, would be able to agree in a systematic expression of these doctrines in the form of a creed. Without this Divine influence this agreement would undoubtedly be impossible, since the moral requirement of these doctrines are so repugnant to the heart not renewed by the Holy Spirit that, instead of coming before the reason so as to receive fair consideration, they would be embarrassed with all the evil bias of the heart's prejudice. Thus, a person whose intellect would work calmly and correctly on a question involving no requirement upon himself of a moral nature, as in some question of mathematics, would be unable to render the same calm and correct consideration to the doctrines of Scripture, on account of the opposing prejudice of his wrong moral feelings. But it is reasonable to suppose that all those from whom this prejudice had been removed, at least in some considerable measure, would be able to agree substantially as to what the Scriptures teach, and in the systematic expression of their teaching in a creed form; and this all the more in view of the necessity of such a creed to distinguish those who really receive the Scriptures from those who claim to receive them, while in reality they reject them in their attempt to pervert them to the support of error.

Therefore, since the mere declaration that a man believes the Bible gives no clew to the character of his belief, because the same declaration is made by persons whose beliefs are in open hostility to the Bible upon any fair construction, it becomes necessary that those who receive the Bible as the supreme authority and only sufficient rule of faith and practice should make a statement of their faith in detail to serve as a confession, and also to properly distinguish their faith from that of those with whom they are brought into conflict.

As the necessity for this biblical and Christian creed in the past is likely to continue, and as true religion is ever to be learned, not improved, the claim for permanence in creed is amply justified.

To show that pantheism is unfavorable to this permanence, reference may be made to the claim that human reason is identical with the Divine reason, is not created as a human faculty in distinction from the Divine, but is an emanation from the Divine reason, so that, according to Professor Cocker, "the reason of man is a beam of the eternal reason."*

* "Theistic Conception of the World," p. 353.

Instead of interpreting the making of man in the "image" and "likeness" of God as meaning that to man was given a possession of dominion and authority over the creatures under God, and so bearing His image in something of the sense that the governor of a province is said to represent or bear the image of his sovereign, as the context and other Scriptures require, this image and likeness is interpreted according to pantheistic Greek philosophy, and made to mean that man is a partaker of the essence of the Divine nature by emanation.* All progress, intellectual, moral, and spiritual, results from the evolution of the divine in the organic constitution of man. The Scriptures are not the inspired Word communicated from God as a person to man as a person, in the proper sense, but are the evolution of the divine in men at different times, according to the trend of their thinking. There is no ground for the distinction of the natural from the supernatural in reality, however the terms may be used for convenience of illustration, which places all human thinking, the Scriptures included, on the same level of importance.

The movement of progress may be in advance or retrograde, with the expectation that on reaching the final goal the sum of the forward movements will be so manifestly in excess of the movements backward as to show that, on the whole, progress will certainly have been made. It is easier to admit that there is a movement in this case than that there is real progress; as there is movement undoubtedly in a weather-vane, though as to position it remains immovable. "The spirit of the age" (*Zeitgeist*) certainly appears to have a movement indicated by the vane, since its direction at any time is not likely to be accounted for through its having any perceptible logical connection with former indications, and yet it seems in some minds to have the authority of an umpire. It is said that this or that is out of harmony with the spirit of the age; that now men are thinking, or coming to think, in this or that particular manner, so that all other thinking must be of no consequence because not in the current calendar. All this is quite as important as to say that the vane now stands northeast, though it may box the compass and stand southwest by to-morrow. This *Zeitgeist*, whether considered as a German or English god, is evidently of uncertain action and liable to be "carried about with every wind of doctrine." It may require the revision of a creed to suit one point of compass to-day and another revision to suit another point to-morrow. It will not allow permanence in creed. According to it the Scriptures may have served well in their time, but now their age is gone by. The Augustinian and the Calvinist are to be praised for their service in their time, but are to be abhorred to-day after the manner of Froude and J. S. Mill.

If objection be made to this pantheistic movement, though its advocates usually frown upon the citing of texts of Scripture to prove anything, yet

* Bush, Murphy, and Lange, on Gen. i. 26; Hengstenberg on Ps. viii.; Tayler Lewis's "Six Days of Creation," chap. xx.

they are ready with a text when they think they can twist one to suit their interest, and so in this case they quote "in Him [God] we live, and move, and have our being," not observing that the apostle does not quote the heathen poets as though he himself accepted their doctrine, but to illustrate his own teaching how that man can find God because near to Him by virtue of the Divine omnipresence, so "that it was no pantheistic diffusion of power and order of which the apostle spoke, but a living centre of government and love—that the world was ruled by the providence of a personal God."*

Thus, when it is denied that religion has been given in a finished form and to be learned according to the Scriptures, when all authority is relegated to the supposed "indwelling" of the Word in man, by which human reason is made identical with the Divine reason, so that the external Word of Scripture is of no import except as a natural evolution from the "Word within," and so placed on a common level with all other writings as to their source, it is obvious, then, that there can be no permanence of doctrine or in creed.

The situation is not improved by the statement that the "divine within" is manifested with a greater potency in some men than in others, distinguishing them as worthy of leadership among the masses of men, for these leaders can have no influence beyond the spirit of their age, since they must give place to another set of leaders to suit the spirit of the subsequent age. Thus it has been said that the "Bible is now estimated as the selected spiritual writings of a race that *was* the most spiritual of any in the world, but that *now* a race or class of men has appeared more spiritual than any preceding them," so their writings must take precedence of the Bible. But this more spiritual race of the present age will be superseded in a coming age by still another race, yet more spiritual, and so on, evermore.

As the result of this pantheistic evolution all doctrine presented to the mind from without ceases to be of any account, as well the doctrine of the Bible as that of all dogmatic system, since what was thought yesterday is of no consequence as compared with what is thought to-day. Thought itself has no permanent value, and must be regarded as stranded drift from the stream of life in man as it flows on through successive generations and ages. Consequently there is nothing of an objective nature worthy of regard; so that the transcendence of God is lost to view, and there remains no object of worship other than "the highest and most spiritual manifestations of life in men," which serve for the "hero-worship" of Strauss and Carlyle. Dogma disappears. There is no such thing as theological science, for naturally "the whole theology of redemption—that God, in His love, sent His Son into the world to take away the sin of the world by the sacrifice of the cross—vanishes." If the spectator has interpreted correctly Canon Fremantle's article in the *Fortnightly Review* on "Theology

* Acts xvii. 28; Conybeare and Howson's "Life of St. Paul," vol. i., p. 380; Lange, *in loco*.

Under its Changed Conditions," the Canon holds this view. He would deny that the knowledge of God assumes anything like solidity and absoluteness in the life and death of Christ; "he would beware of the passionate certitude of the apostles as a dangerous source of corruption," and regard the creed of the Church as an "unhappy crystallization of faith into dogma." "He attaches the greatest possible importance to the new theology, so that he would use the old words of worship in the utterly blanched and faded meaning which the new theology assigns to them." The "new theology in its advanced stage having exchanged the Gospel narratives for a string of noble moral traditions and legendary facts" by which the teaching of Christ is made out to be of no value, there remains of Him to be appreciated only a certain dim and mystic apprehension of what is said to be His life—not His doctrine, nor the things which He did, but His life. So with the Christian, it is not in what he thinks, believes, or teaches as doctrine that his worth consists, but in the empty abstraction of life as severed from thought, faith, and teaching; a life in mystic union with the life of Christ, in which the two are but one by identity. Not only is the life of Christ essentially one with the life of the Christian, but Christ's life is identified with humanity from the beginning—a truth of which the Christian is declared to have become conscious, and of which all men will become conscious at some time and somewhere.

Since, then, the life of Christ is not anything that can be taught as doctrine, there can be no permanence of creed, so that in the recurring thought or dogma of to-day, as time passes, there is the perpetual repression of the old and the progression of the new—a progress which has not been proved to be other than flying along the circumference of a circle, so that in the course the new is ever becoming old and the same old again becoming new; if which be true, Goethe's figure of man is realized, representing him as "a beast driven round and round in a circle on a barren desert by an evil spirit." So, it would seem, Professor Schurman says, "The endless problem of religious thought will therefore be the resetting of the religion of Christ in the framework of contemporary knowledge. When this is wanting, there arises a warfare, not, indeed, as the vulgar suppose, of science with religion, but of later science with earlier science in terms of which religion is still expressed. Modern science is not antagonistic to the religion of Christ, but it is fatal to those confessions of the Christian religion which have been embodied in an antiquated psychology, anthropology, cosmology, and history."*

But if this is so, then the boasted science of to-day is soon to become "antiquated" by the new science of the future, posting on to become soon the "contemporary knowledge" of the soon to be, to-day. Is this boasted science, then, only the evolution of the form of expression, while the Christian religion remains in substance ever the same? If so, then this science can hardly be of as much consequence as its advocates claim. If

* Lectures at Andover Theol. Sem., 1890.

so, then science has not as much permanence as Christian dogma, over which some scientists make merry. If, however, this which is called science, in all its various and successive forms of expression, has for its uniform purpose the opposition and destruction of the Christian religion as revealed in the Scriptures, then its various moods are intelligible. If modern thinkers affirm that there is but one substance in the universe, and that all phenomena can be explained in terms of atoms and force, or in place of force some substitute spirit, not defining spirit as person, then modern thinkers have added nothing to the doctrines of Democritus and Epicurus. When modern rationalism is largely the recurrence of what was taught by Lucretius in his "De Rerum Natura," and "natural selection" is substantially the same in Lucretius as in Darwin, why should the science of the nineteenth century boast of progress, while it is only an echo of the first century? Thus, there is a sort of progress which is evidently not in a right line, but in a circle, which involves the repetition of the old under the signature of the new, at the same time hypocritically and superciliously denouncing the permanent doctrines of Christianity founded in the Scriptures as "antiquated," and therefore of no worth.

The advocates of the new theology claim that evolution, as they hold it, is the result of the Divine immanence in man, which is not, it must be observed, the immanence of God as expressed in His omnipresence, but that pantheistic immanence in which it is held that in being there are aspects in which God and man are identical, as that "human reason is a beam of the Divine reason" or "that the finite spirit is identical, within the limits of its range, with the infinite spirit." * The evolution of thought, culture, and improvement in culture and civilization proceeds from this immanence of "God within" man. When the charge is brought against this view as being pantheistic, its advocates repel the charge by saying that it does not hold, because they admit the Divine transcendence, and that no one who admits this can properly be called a pantheist. But in reply to this defence it must be said that though no one can intelligently affirm the transcendence of God and at the same time hold that technical form of pantheism which makes the world the existence form of God, his *whole* intelligence, power, and life; yet one may be a monist, affirming that there is but one being in the universe; that everything is a *form* of God and all life the life of God; which is pantheism so far as the created universe is concerned, † and is the doctrine to which Tolland first gave the name of pantheism. ‡ So also, it is no answer to the charge of pantheism to say that it is "a nightmare which affects some people," or "a terminological bugbear," § or by presuming to avoid the charge by advocating pantheism under the title of monism or "anthropocosmic theism," for this is a measure, however brave in assumption, which must be put to the credit of its author as disingenuous.

* Schurman, p. 227.

† Hodge's Theol., vol. 1., p. 78.

‡ Johnson's Cyc.

§ Schurman, p. 174.

In contrast with the fluctuations of pantheism, the doctrines of the Bible appear to the greatest advantage ; for here there is a genuine progress of truth moving from the first with logical sequence, so that as the light of the sun is the same at high noon as when it first appeared in the morning, except that it shines with increased splendor, so the truth of the Bible is ever the same as at its dawning, though increasing in splendor to the height of its rising. Here there is permanence of doctrine. To this how many have testified when, after long wandering through the mazes of proud, ambitious, unregenerate philosophy, they have found in the Bible the rock of faith and salvation that abideth forever. These, and all who have been brought to study the doctrines of the Bible in their own light, with the aid of the Holy Spirit, untrammelled by the deception that the light of the Divine Word cannot be seen without looking through the interpreting glass of pagan philosophy or ephemeral science, will find in their own souls to their joy and comfort an abiding conviction of their permanence.

This conviction may be described by self-complacent scientists as suited to the condition of the "ignorant and the vulgar," while their sciolism appears in a mere intellectualism which leaves out of view the moral and truly spiritual elements of man's nature as represented in the Bible, to which an anthropology which is not fragmentary, and in the interest of truth instead of prejudice, must respond. There is a consensus of the doctrines of the Bible such that they are not dependent on any parade of externals to establish their validity, any more than are the doctrines of geometry. These doctrines mutually embrace and buttress each other, composing a unity not like that of a vessel composed of many pieces which are held together by external hoops, but rather like a vessel cast solid, and so independent and self-contained in its own continuity.

There are differences undoubtedly among those holding this view which may be exaggerated by bigots, but it must be observed that these differences decline in importance if they do not vanish entirely whenever a refreshing from the Holy Spirit descends upon the Church. On this account it has been well said that the men who lead in formulating a creed or in a revision ought to be as remarkable for their piety as for their intellectual attainments. Hence also opposition to a creed by men distinguished only for intellectual accomplishment, whether in the Church or out of the Church, whether to serve atheism or to secure subservience to the spirit of any age, furnishes no proper motive to the Church for changing its articles of faith.

IV.—THE PASTOR AND THE INQUIRER.

BY REV. THEODORE L. CUYLER, D.D., BROOKLYN, N. Y.

ONE of the most vitally important parts of a pastor's work is his dealing with inquirers. A long essay might be written on this subject ; but I must content myself with a few suggestions drawn from my own experi-

ence, and my observation of the methods of some sagacious physicians of sick or troubled souls. If there be any class in the congregation to whom a pastor's door should always "stand ajar," and who should always have a cordial welcome, it is that class who are seeking spiritual guidance. However busy you are, gladly lay aside your sermon or your books, and give attention to those with whom the Holy Spirit is striving. It is a good plan to have a fixed hour of some afternoon or evening in every week, when you will be happy to see any one who may call for strictly religious conversation.

But there are times when the spirit of God is manifestly moving upon the hearts of your people, and you will require more frequent opportunities to get into contact with awakened souls. Shrewd old Dr. Lyman Beecher, who had great skill in conducting revival work, used to say that he never publicly appointed an inquiry meeting unless he knew that there would be one or more persons to attend it; but as soon as he discovered any inquirers, he arranged at once for such a meeting. The most commonly chosen time for such interviews is at the close of the services on the Sabbath or during the evenings of the week. The place for the interviews may be either in the lecture-room or the pastor's study, or whatever other convenient place that may be most free from interruptions. The invitation to all seeking souls should be as cordial as possible. Many cases will come before a pastor that require more full and extended treatment than can be given during the brief time allotted to a meeting. The best way to reach these individual cases is to visit them at their residences, or to appoint an hour when they can call at your study. Some people are very shy about speaking of their inner heart-experiences before others, and must be seen, like Nicodemus, privately. Others have complications of difficulties and hindrances that require long and patient handling. One of the best men in my church crept along like a snail for many weeks, and wanted to have every stone removed out of his path. It is very important for a pastor to study human temperaments; and there are some persons of naturally slow and cautious temperament who will not be hurried even in securing their own salvation, push them as much as we may.

There is no place on earth where a minister of Jesus Christ should more fervently seek his Master's presence and the guidance of His Spirit than in a meeting of anxious inquirers. No rash, inexperienced person or fanatical rider of religious "hobbies" should be allowed to enter an inquiry-room. Some very well-meaning people are only successful in bungling. Surely we would not call in the first person who was passing our doors to prescribe for a case of dangerous sickness in our family; and it is no less hazardous to permit an inexperienced Christian to come in and apply his crude and unwise methods to one who is settling the most momentous of all questions. An earnest zeal and a copy of a limp-backed Bible are not always a sufficient equipment for an inquiry-room. When there are but few to be conversed with the pastor had better conduct the

conversations himself ; if there are too many for him to reach, he may take in with him some discreet officers of his church, or certain men or women who are endowed with a large measure of grace and good common sense. While a vast amount of effective spiritual work has been accomplished in inquiry meetings, yet there are very many cases that require to be dealt with *alone*. It consumes time to see all such individuals (especially during a revival season) by themselves ; but it is time well spent. A minister who should consume most of his week in conversing with awakened sinners or backsliding professors or troubled souls of any sort would not need to elaborate any discourse ; he would be gathering materials for a powerful sermon as he went. We commonly do our best preaching during a revival, for we are in closer touch with the Holy Spirit.

When we are striving to lead an inquiring soul to the Saviour, we need to have a Bible in our hands, or a great deal of Bible "handy" in our memories. Frankness, fidelity, and tenderness of speech should be all combined in our talk with an anxious soul. The first thing is to find out, if possible, just what it is that is keeping that soul from Christ. Sometimes the inquirer may not himself suspect just what the hindrance is until he is probed. In some cases it is a besetting sin that has got a mastery of the heart. In other cases it is an evil habit, or a course of sinful practices, or secret sensualities, or dishonest methods in business, or something else that must go *out* before Jesus Christ will come *in*. Dr. Charles G. Finney tells us that he once had a man on his knees beside him, and the man promised to surrender everything to God until it came to his "business." The man bolted at that test point, and said : "I can't give that to God, for I am a *liquor-seller*." The poor fellow refused to yield there and went away, like Felix, trembling but hardened. This case illustrates what I mean by ascertaining the hindrance that "stops the blessing." We must convince all sincere inquirers that they must surrender their favorite sin or sins, even if it be like plucking out a right eye or lopping off a right arm. Commonly the chief hindrance lies in a wicked, stubborn heart. It has always been my endeavor to convince the awakened person that unless he or she was willing to give that heart to Jesus, and to "do the will" of Jesus, there was no hope for them. We must *shut the soul up to Christ*. In doing this faithfully there may be instances in which we give offence. No matter for that. We are Christ's physicians, and it may be necessary to use sharp lancets or keen probes. Irritation is often a means of grace ; the person begins by getting provoked at us, and ends with getting angry with himself. If the Holy Spirit is pushing that soul, we must *co-operate with the Spirit* and work on the same lines. That Spirit always leads toward repentance of sin, abandonment of it, and a full surrender of the soul to the Saviour.

As Jesus Christ is the terminal point toward whom we must lead every inquirer, so the Bible is the best guide. The case of the Philippian jailer, the healing of blind Bartimeus, the conversation of Christ with Nicodemus

are very helpful in directing the seekers after salvation. Each pastor must choose for himself the weapons out of God's armory. The truth that is best adapted to the case of A may not be exactly what B or C or D may require. This emphasizes the necessity of dealing with each individual by himself or herself. We may preach to a multitude; but souls are saved or lost *one by one*. Hand-picked apples keep the longest. The Book of the Acts of the Apostles is largely the narrative of apostolic labors with individual souls. One immortal soul is always a tremendous audience.

During my early ministry I obtained much help from a constant study of that extraordinary book, Dr. Ichabod S. Spencer's "Pastor's Sketches; or, Conversations with Anxious Inquirers." He had a Shakespearean insight into the human heart, and his narratives are both thrilling in interest and amazingly helpful in showing pastors how to co-operate with the Divine Spirit. If the book is out of print, it ought to be reprinted for the use of young ministers. I found it second only to John Bunyan's "Pilgrim" in throwing heavenly light upon the pathway of salvation. Valuable as this or any other volume may be, every pastor must himself *inquire for the Holy Spirit's* guidance and aid before he can lead any inquirers to Jesus Christ.

V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

I.

THE DIVINE WINGS.

ONE of the most touching passages in the Bible is that in which Boaz gives his blessing to Ruth for her faithfulness to her mother-in-law, and he says, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust" (Ruth ii. 12). In the book of Psalms there are half-a-dozen similar passages in which the Divine wings are spoken of. The Psalmist will hide himself "under the shadow of Thy wings" (Ps. xvii. 8); the faithful "put their trust under the shadow of Thy wings" (Ps. xxxvi. 7); they "trust in the covert of Thy wings" (Ps. lxxvi. 4); and in Malachi iv. 2 we are told that upon those who fear God "the Sun of righteousness shall arise with healing in His wings."

I suppose that to nearly every one who reads these passages the figure which has presented itself has been that of a bird brooding over her young, the same figure which our Lord uses when He says that He would have gathered the children of Jerusalem together as a hen gathereth her chickens under her wings. This, however, is an utterly inadequate and belittling figure, very different from that which was in the mind of the Hebrew writers.

Under what picture, if one were to make a picture, would a Jew have figured God? He was not allowed to make any representation of the Divine Being in the likeness of anything in heaven, or earth, or sea. The figures of idols were hateful to him, whether they were human in form or bestial. He did represent angelic powers under composite wing forms, and the cherubim was sculptured in the temple. But they were different, certainly, in form from the idea

under which the Deity would have presented Himself to the reluctant imagination of a pious Jew.

By far the highest and most mysterious form under which the Supreme Being, supreme over all other gods, was presented in the East was that of the winged solar disk. The origin of that disk is not clear. In its earlier Egyptian form the winged disk was surmounted with the Uraeus serpent, which seems to have been an essential element of it. But the heretic and monotheistic King Aten introduced from the East an entirely different form, with rays proceeding from the disk, ending in hands apparently reached out to grasp or support or protect. This form is not found in the art of that region from which it is supposed to have come, but in place of it we have, as the most characteristic representation of the supreme Assyrian god Assur, the circular disk of the sun with two rather short extended wings. This emblem is usually placed over a king or an altar or a sacred tree, and from under its wings on each side extend often a cord, ending in something like a tassel, which is grasped by the king or worshipper, and which seems to be the line of influence connecting the Deity with the worshipper. In the later Persian form the disk has the wings very much lengthened. The disk itself becomes a human bust, and sometimes two other busts are seen rising, one out of each wing, forming the supreme trinity. The winged disk was not one of the mythological forms of ancient Babylonia, but at an early period appeared on the banks of the Euphrates, and from there spread East and West as the chief symbol of the Deity, either simply as a disk with wings or with the human bust rising out of the disk. Here we have the one God supreme over all others, represented in His most majestic form, as the sun with wings, and listening to the prayers of His worshipper.

All this, however obvious it might seem, had not been connected with the biblical reference to the divine wings until the discovery, not long ago, of what is now the famous bowl of Præneste or Palestrina. This is a silver bowl overlaid with gold of Phœnician workmanship, and which gives the story in pictorial form of a royal hunt in its outer zone. The other portions of the bowl we do not need to consider.

A royal hunter drives out of his castle in his chariot. The second scene shows him dismounted from the chariot and shooting a deer on a hill. The third scene shows him on the hill pursuing the wounded deer. In the next scene the carcass of the deer is hung on a palm-tree and is being cut up. In the next scene he sits under a parasol in front of two columnar altars, the biblical asheras, on one of which a portion of the animal is being burned in sacrifice, while over the altar are the extended wings of the divine disk. At a little distance from the altar a troglodyte looks out from his cave in a wooded hill and watches the sacrifice. In the next scene the king and his charioteer have entered the chariot to drive home, and the cave-dweller follows with an enormous stone, which he is about to throw at the chariot. But chariot and horses and riders are all lifted up into the heavens and are enveloped in the wings and arms of the divine disk, to indicate that they will be protected by the Divine power. How this protection is given is indicated in the next scene, in which the hunter has discovered the troglodyte and turned upon him, while the wings of the deity above are spread in protection. In the next scene the royal hunter has left the chariot and is slaying his prostrate foe with an axe. In the final scene he drives home in triumph to his castle.

Now here we have in this extraordinary and most dramatic series of pictures a Phœnician commentary upon the meaning of the biblical passages quoted above. We see just what the writer had pictured in thought when he spoke of abiding under the shadow of the Divine wings, of being hidden under His feathers; we

see what Boaz had in mind when he blessed his Moabitish kinswoman, who had come to trust under the shadow of the wings of the God of Israel. We have here a vastly more majestic and worthy figure, the most majestic which the ancient mind can conceive, of the Supreme One God; something utterly different and vastly larger than anything which connects the language with the thought of any terrestrial bird. Although this explanation of these passages was given by M. Clermont de Ganneau in his first account of "La Coupe Phénicienne de Pales-trina," it has never yet, so far as I remember, found its way into English bibli-cal literature. A figure of this bowl may be found in Perrot and Chipiez's "His-tory of Art in Phœnicia," vol. 2, page 342, but without any reference to its bibli-cal relations.

SERMONIC SECTION.

VISIONS OF THE SOUL.

BY THEODORE MONOD, D.D., PARIS,
FRANCE.

I was not disobedient to the heavenly vis-ion.—Acts xxvi. 19.

HAVE you ever reflected, Christian brethren, upon the wonderful gift of sight? Surely, if we have not done so before, we cannot help doing so under the circumstances in which we find our-selves now. Take this one day, which is drawing to its close, and ask yourself what you have seen, and all that has come through your eyes to your mind and your heart and your soul. Yester-day, as we were going down the beauti-ful valley toward Lauterbrunnen, did you notice on the wayside on one of the most beautiful spots a woman who was sitting there? On her breast there was a large piece of pasteboard with two words, *eine blinde*—a blind woman. No rocks, no mountains for her. No white mist and brightness of the immaculate snow. No clouds driving through the sky, no sun, no moon, no day, no night. That is enough to thank God for, that we have eyes and that we can use them! We are obliged to use material language to speak of spiritual things. We cannot help ourselves. There is not one of the senses of the body which we do not appeal to as an illustration of what takes place in the soul. We speak, for instance, of taking hold of God, or of bowing under the hand of

God. That is the sense of touch be-tween God and ourselves. Or we speak of tasting. "O taste and see that the Lord is good." There is a remarkable passage is Isaiah—a prophecy of our Lord—where it is said that "He shall have the spirit of counsel and might, the spirit of knowledge, and of the fear of the Lord," and that the Spirit of the Lord "shall make Him of quick under-standing." The margin says of "good scent" in the fear of the Lord. Then the sense of hearing is constantly ap-plied to the spiritual world. We hear the voice of the Lord. The Bible is just full of it. The Bible is also full of spiritual seeing—looking. I need not quote any passage, though I might quote a hundred in succession.

There is a spiritual vision, and by that vision we see spiritual things. It is a very strange fact that some persons should find it so difficult to believe that there is a spiritual vision. They be-lieve that by the help of our material eye, that most wonderful mechanism of God's making, we may enter into rela-tion with the outward world. That is a great mystery. Some philosophers ask us to prove that there is an out-ward world. It is hard to prove it. People will believe in material vision, in the optic nerve, and not believe that there is a spiritual vision. Strange thing. There is many a one who, as far as the spiritual world is concerned, ought to wear a placard *eine blinde*—a

blind man, a blind woman. The vision of spiritual truth does not come through a process of reasoning and argument, but through spiritual insight. The Apostle Paul had many a vision of one kind or another. The Lord Himself told him on the day of his conversion to "Rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen and of those things in the which I will appear unto thee." But the first, and, in a sense, the chief of all his visions was that by which he saw the Lord Himself when he was on the way to Damascus. I need not stop now to go over the narrative of Paul's conversion. It was a vision of the Lord—such a vision that he expressly put himself on the same level with the other apostles, and said, "Have not I seen the Lord?" Some one will say that was an exceptional case. Do you think so? Do you not remember how Christ Himself lived on earth; and He is our example, is He not, most of all in the spiritual life? "Verily, verily, I say unto you, the Son can do nothing of Himself but what He seeth the Father doing: for what things soever He doeth, these the Son also doeth in like manner." Thus He represents His inner life as a constant looking to a pattern and reproducing that pattern. That is spiritual vision. If we went through the Bible from the beginning to the end, from patriarchs to apostles, we should find a constant exhortation to look and live. "He that beholdeth the Son hath everlasting life," and so on. I want to quote one striking example to show this spiritual vision is of all time and to all men. One of the most influential thinkers of the present day—and he belongs to Switzerland, Professor Secrétan—wrote quite lately a sentence something like this: "Never shall I forget that night in December when, under the light of the stars, the love of God shone into my heart." And that was when he was quite a young man. Have you had your vision? Do you

know what it is to have a vision of God? To have a spiritual sight of spiritual things?

The Apostle Paul had that sight of Christ. He did not need to be told who it was. He saw Christ brighter than and outshining the dazzling brightness of the meridian sun in the Eastern sky. The Book of Revelation tells us that the sun shall be put out, for the Lamb is the light of heaven. Paul knew it was the Lord, and at once bows down before Him, and says, "Lord, what wilt Thou have me to do?" We are apt to think that Paul was entirely and exclusively passive in that matter. He shows us that he was not: "I was not disobedient to the heavenly vision." He was conscious that he might even then have kicked against the pricks. God was not dealing with him as though he had been a stick or stone. If so, that would not have been saving him, but destroying him. God has to do with men and women made after His own image. God does not want simply to pour love into us and through us, and then receive it again. He wants to be loved by us. He wants our minds—penetrated by His Spirit, but *our* minds for all that, and our conscience and our will. Paul gave in. Paul was not disobedient. Very likely he had some temptation even then to disobey. He may have said to himself at the first instance, "What is this? Can this be Christ indeed?" The first impression was that it was Christ. Then he began to think of consequences. "What is that dazzling brightness? Perhaps the sun itself has been acting upon me in such a way that I have that sort of thing which is called 'a vision,' but is an entirely different thing. Perhaps there comes through my brain a reminiscence of that vision of Stephen when he was about to die. That vision has haunted me ever since. Christ is the enemy of Moses, the enemy of the temple. Besides, if I do proclaim myself a disciple of the Nazarene, what becomes of me? All my prospects go. Christians will distrust me. Jews will hate me, and

they will seek to put me to death as I have been torturing Christians to cause them to blaspheme. I will take time to think about it. Things will be seen in a clearer light to-morrow." Paul might have found very many reasons. But he did not resist. He was obedient. What would he have lost? What would we have lost? But he was obedient, and Saul of Tarsus became the Apostle Paul; the man who, after having been the enemy and persecutor of Christ, was His disciple and apostle and martyr. You see it is of importance not to disobey the heavenly vision.

Now we come to ourselves, and I say, Have you had your heavenly vision? I do not ask if you have been converted in a very wonderful manner, of which you can fix the date and relate the circumstances. Many have been, and bless God for what He has done for them on that day. I have no inclination to question when you were born of God. The point is that we should know that we are born of God, and are living in Him and for Him, and that His light is shining in our hearts now. There are those in whom the life of God has begun so early, so sweetly, and so gradually that they can no more tell when they began to know the Lord Jesus Christ as their Saviour than they can tell when they first saw their mother's smile. The question is, Have you now a sight of Christ in your soul? Not the name of Christ in the Bible or Prayer-book, but a sight of Christ in your soul. Do you know the difference between having the light of Christ in your heart and in not having it, as we know the difference between having the sunshine and the rain? Do you know that it makes a difference to you? Have you had a vision of Christ like Paul's? One of you young men, when you began to reflect, you met that history of Christ in the Gospels, and you could not help saying, "Why, if moral power is anywhere, it is in that Man. If moral beauty is anywhere, there it is. If dignity and majesty and gentleness and lovingkindness are anywhere to be

found, they are there. And if God is anywhere to be found, He is in the heart and life of Jesus Christ. And I wish I was more like Him. I wish I was a little like Him. I wish to take Him as my leader, follow in His footsteps." Well, that was, in a measure, the first vision of Him that you got. You saw something of Him. Were you obedient to that vision? If you were not, after awhile you said to yourself, "Well, after all He may have been the very best of good men, but there are other good men. It does not seem at all probable that all men should be obliged to follow in the footsteps of one man, and he a Jew, belonging to such a small country and a small place in that country, just a workman. Why must I follow Him, that path is rather a narrow one?" And you lost what little faith you had. But if you were obedient to the vision you got *another vision*. When you tried to follow in the footsteps of Christ, you were conscious of the infinite distance between Him, the Holy One, and you, full of all uncleanness; He, the Loving One, and you, full of all selfishness; He, the Humble One, and you, full of pride and vanity. And as you tried to follow Him, you also found that you dared not approach God, because you felt by the side of Christ your own pollution, your own wickedness, and not only your wickedness, but your guilt. You could not but feel it. And as you studied the teaching of Christ, you saw that Christ does not simply say, Do as I do, and it shall be well. But "the Son of Man came to seek and to save that which is lost." He came for sinners. He came to shed His blood, even the blood of the new covenant for the remission of all sins. And whereas you had been tempted to believe that you had only to follow Christ and that then you would reach the blessedness of heaven, of God Himself, you are now conscious that it would never do for God simply to send us a proclamation of indulgence. An indulgent God would not suit you. Your own conscience would protest

against a God who is merely indulgent. You begin to feel that if God is the Father and the King, He is also the Judge of the earth and of the universe, and that He would not say, "You have broken my law and trodden it under foot, but I am so very kind, it does not matter at all." You would not respect that God.

Then you turned to Christ again. Then you heard the voice of John the Baptist saying, "Behold the Lamb of God, that taketh away the sin of the world." Then you have a vision of One hanging upon a cross for you, and you feel that the majesty of God's law was never more revered and honored than on that cross. And again, that the infinite love of God through Christ crucified is poured upon you in boundless streams of mercy. What a vision that was! Were you obedient to that vision? Oh, my friends, if there is anything sad in the world, it is to see men and women that have come close to the cross with tears in their eyes, and then have turned their back upon the cross of Christ and become its enemies. Living for themselves and not for Him. Living for the things of the world and forgetting Christ. Leaving Him to suffer on that cross, and suffer, as far as they are concerned, in vain. I have read that there is no ice that is harder to melt than ice that has been once melted and frozen the second time. So the soul that has begun to melt before the heart of Christ and then refuses to lay its sins on the Lamb of God, that heart is the hardest and the most difficult to break again. But if you have been obedient to the heavenly vision, then you have *another vision* after awhile. You have found that Christ is not only the Lamb of God that taketh away the sin of the world, but that He is, and claims to be, your Lord and Master. By His redemption He has not only delivered you, but purchased you. You are bought with a price. You are not your own. And then, perhaps, has come a great struggle. You are willing enough to have your sins forgiven and

give some of your heart and time and gifts to Christ. But what, shall He have everything? Is He my Lord and Saviour Jesus Christ? Shall I accept Him as my Master? If I do so, then I cease to belong to myself. If I do so, who knows what He will require of me? Where shall He lead me? What shall He give me to do and bear? And you have trembled, as well you might, at the thought of being disobedient. If you obey, what then? If not, you are an unhappy Christian, a very miserable one, a very fruitless one. You cannot make a choice and say, I take you for my Saviour, not for my Lord. Of course, the first thing He says is, "Come unto me, and I will give you rest." But the next thing is, "Take my yoke upon you." And if you do not, you soon lose the rest. If you have obeyed, how happy you are! Then you find that the Lord is the gentlest of masters, far gentler than those who love us best. He always fits the yoke to the bearer. He deals with us with infinite tenderness. His touch is delicate and light. He knows just what we are able to do and bear. He knows whether we are young in the spiritual life or further advanced, and His service is, indeed, true freedom. But then, again, after a little time you have *another vision*. You will be astonished to find out that although you have received Christ as a Sin-bearer and as a Master, though it seems to you that you have the best intentions and desires, yet the law of sin in your very members makes you cry out, "Oh, wretched man that I am, who shall deliver me from this body of death?" Even while you admire the law of Christ, you will find that you are ready to give up the fight. You are ready to say, "How can I serve Him even if I wish?" Then He reveals Himself as He who is not only your Lord, but your Life. Then He shows you that He first of all gives you that which He asks of you. Every one of His precepts is bound up with a promise. When He says, "Take up thy bed and walk," He so enables us to do. If there is a law of the flesh,

there is also a law of the spirit. The spirit is made free from the law of sin and death. Do you ask, How can I get into that law? Christ shows you that the secret lies in fellowship with Him, fellowship with Him in His death, and then fellowship with Him in His resurrection and in His power. This is a serious matter. It is easy to talk of being crucified with Christ. But to be indeed crucified with Him, to consent to that utter death of ourselves, to be crucified to the world and to be united with a despised and crucified Saviour, His death our death, this indeed is life, our life. This is no easy thing. But he will make it easy. When we see that it is the gift of God, when every man has been crucified with Him, when we accept the death as a gift as we accept life, then all things are made new. Then it seems as though we began the Christian life over again. Then we say with the apostle, "I through the law am dead to the law, that I may live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." He does not give us here the goal of his ambition, something he hopes to reach by-and-by, but the starting-point of his Christian life. If you have not answered that heavenly vision you are still dissatisfied, and well you may be. You have the burden to carry and not the strength. You have the task to do and not the joy. You have the Lord over you as your Master, before you as your Saviour, but not within you as your Life. Why should you not? Why not take all He has to give, and then you shall be able to do all He shall give you to do? Let us take heed to these things. Let us think them over each one for himself in the sight and light of God.

You will observe that we have considered Christ in succession first as Leader, then Christ as Lamb, then Christ the Lord, then Christ the Life. And, perhaps, before closing, and considering

that we are met here for a special purpose, I may say that there has come to us here *another vision*—another vision of duty and of blessedness. We have seen at last that the division of the body of Christ into so many parts cannot be a thing that in itself is good and desirable, and to be continued. We have felt that it would be a great joy to our Saviour, who, says Paul, is not divided, that His people should not be divided. Is it a far or near vision of a united Church of Christ on earth? I know many will say in another sense, "This is entirely visionary." Well, if they do not see it, we do not ask them to see it now; but if we begin to see it, let us be true to that heavenly vision. When we go home, when we resume our daily duties, do not let us forget the emotions, and resolutions, and prayers of Grindelwald. Do not let us think so much about what others may say or think about it; but let us ask God what He thinks about it, and whether we have any share in it. May I say in closing that, after all, even now those who believe union desirable, not a mere union of hearts between Christian persons, but a union of Christian Churches, those who deem it desirable and possible, and those, on the other hand, who are looking at the other side, and think it is not possible, but, perhaps, desirable, they are not so far apart as seems at first sight. Those who most desire that the Church should be, even visibly, one, fully admit that there should be room for a very great diversity. Diversity of opinions, provided we keep the fundamental truths of the Gospel. Diversity of theology and theory and form. There may be infinite varieties in the Church of Christ. On the other hand, those who insist on variety and freedom, what do they say? They say we are trying to get as close to one another as we can. It seems that it is mainly two different ways of putting the question. And yet there is an important difference. Some will begin with the variety and go on to the unity. Others would insist on the unity, and in the

unity make room for variety. This appears to be the better and more reasonable way. For our body is not made a centre piece but a unity first, and then each member its own function. So let nobody be discouraged. Do not let us think we are very far apart. If we have the vision of the will of God toward His Church and to the world, do not let us be disappointed. Let us look to Christ as the link between every heart, the link between every Church. If we are faithful to every vision He sends to us, we shall get further visions, until we shall have our last vision—the first on the other side of the vale, a beautiful vision of the excellent glory, when God shall reveal Himself to us in His fulness in the fellowship of the Holy Ghost and of His Son, when we shall learn to love Him who loved us first, when we shall perfectly know and love and serve Him. Yea, when we shall be like Him, for we shall see Him as He is. Amen.

THE SACRED SCRIPTURES.

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From a babe thou hast known the sacred writings, which are able to make thee wise unto salvation through faith which is in Jesus Christ. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.—2 Tim. iii. 15-17.

GRACE be unto you, and peace from God our Father and the Lord Jesus Christ. Amen.

The words of our text speak of the sacred Scriptures. Timothy, to whom the Apostle Paul addresses them, as the son of a Jewish mother, had from his earliest youth been acquainted with the sacred Scriptures of the Old Testament, and had been taught to study them. In the same way evangelical Christians make it a point to have their children

instructed early in Holy Writ, so that we may become a Bible-loving people.

Two principles constituted the life-blood of the Reformation of the sixteenth century—namely, nothing but Christ and nothing but God's Word. Christ alone is our salvation. There is no other name given unto us through which we can be saved. Nothing else in heaven or on earth can deliver us save the grace of God in Christ Jesus our Lord. And, on the other hand, the Scriptures alone that testify of this grace is the rule and guide of Christian faith and life, on which basis we can establish our faith and rejoice in it. No other word given to man can be a light to salvation save this.

But is this Word certain and reliable? You are aware of the fact that all kinds of doubts and perplexities have found their way among the Christian people which have a tendency to undermine the authority of Holy Writ, and which have aroused anxiety and concern as to whether the Scriptures are really what we have been taught they were from our infancy. And these doubts and uncertainties have become all the greater the more the old fashion of reading the Scriptures diligently has fallen into neglect among Christian people. Ours is indeed an age of reading, but it is newspapers, periodicals, and secular books that monopolize our time and attention, and the Scriptures are being more and more neglected. The more we forget how to trust the Scriptures as an old friend by the daily use of them, the more easily objections and foolish ideas of our own and other minds are able to disturb our trust in them as the revelation of our God. And thus it happens that while we are proud of our Protestant name and freedom of thought on matters of faith, we are deserting one of the fundamental Protestant principles—namely, that in all matters of faith, of doctrine, and Christian life, the Scriptures are the highest court of appeal, over against which human opinions and wisdom of all kinds and character are in no way an authority. In view of this

state of affairs, it will be profitable to consider again the question as to Holy Writ. Accordingly, on the basis of our text, permit me to address you on the subject.

The Sacred Scriptures : I. What they are. II. What they are to be to us.

I. To the first question the answer is : They are the Word of God. The Apostle Paul calls them thus in our text. Why does he use the term "sacred"? To distinguish them from all other writings which are of purely human origin. The Scriptures are not of purely human origin ; but although composed and written by men, they are more than human ; they are of Divine origin. When the Scriptures speak of things, times, persons, etc., as holy, they declare thereby that these are of God, or belong to God, and are destined to His service ; so that these writings, in their very origin and growth, claim that they are of Him and are given to serve Him. Therefore the apostle says that all Scriptures are given by God. He means the Old Testament, for the New Testament did not then yet exist, but was only being written. But if the Old Testament has been given by the inspiration of God and is filled with this Spirit, then certainly the New Testament is all the more so. For if in the word of the Old Testament God speaks to our souls, then it is all the surer that He does so in the voice of the evangelists and the apostles. The Scriptures are thus the Word of God for us, for they have their fountain-head and source in Him, and through them He speaks to His peoples and to His congregations on the earth.

Considered from a purely human standpoint, and regarded merely in the light of a human book, the Scriptures must arouse our deepest interest. It has not its equal in all the literatures of the earth. There are other religions, indeed, which boast of possessing sacred books ; but they cannot be compared with the Bible. Let us for a moment imagine that we did not have the Bible, and that it had been suddenly discov-

ered in some old library ; it would be impossible for us to think how we could have lived hitherto without the Bible, for so intimately is this Book interwoven with our thoughts and feelings and language. And imagine it had been hitherto an unknown volume and were discovered in our day, what an excitement the find would create ! It would be the leading subject for consideration in the papers, and the main topic of conversation everywhere. To know this book would be a necessary part of culture and education. It would be the greatest literary discovery in the history of mankind. But now we have in our possession this most important production of the pen of man ; and how many are there who give this Book the study it deserves ? That to which we are accustomed we seldom properly appreciate.

But the Scriptures are not merely man's word ; they are also the Word of God. "Every Scripture inspired of God" are the words before us. What does this mean ? Does it signify "given by God" ? How are we to understand this ?

It certainly is not to be understood, my Christian friends, to mean that the Bible fell from heaven as a completed and entire whole. Nor does this mean that God dictated to the writers so that they merely penned what God spoke unto their ears, and as though they were only blind instruments, and they had nothing else to do but to use their ability to write in the service of the Scriptures. Had this been the method, then God could have selected any ordinary men as amanuenses, and He would have needed no men of God, no prophets or apostles. No ; it was not thus. We can recognize in the different books of the Bible very plainly the individuality of the various writers.

When we read the writings of St. Paul or of St. John, the peculiarity of their spirit at once strikes us most vividly, and we unconsciously picture to ourselves what manner of men they were. We rejoice and feel elated over it that

their spirit touches ours, that their thoughts re-echo in our own souls. It is a noble choir which passes before our soul; earnest, characteristic forms full of varied expression. We see them all with our mind's eye.

Let us take, for example, the epistle of Paul to the Galatians, or to the Romans, or the two to the Corinthians; we can trace clearly how his soul was moved, how he rebukes and begs, is filled with holy wrath and then again lovingly coaxing, is earnest and then mild, in deep affection looking at each point in his argument, and then viewing with one glance the whole development from Adam to Christ. We see how his thoughts literally chase each other, like waves on the seashore, one rising still higher than the other. Sometimes he is a lovely calm, as is his hymn to love in 1 Cor. xiii., and reflects the beautiful light of heaven. Or see the Apostle John, with his quiet soul, which dwells in the height and depth of eternity and contemplates the mystery of the person of Jesus Christ, upon whose bosom he lay. Then again we see him aroused in the power of his wrath when his Lord and Master is being rejected; and then again he returns to his deep contemplation. Or, turn to the men of the old covenant—to Isaiah, the royal eagle to soar upon the heights, or to Jeremiah, who laments and weeps, sitting upon the ruins of desolated Jerusalem; or to Ezekiel, the earnest priest; and to the other saints and seers. Remember, too, the words of the evangelist Luke, who tells us that his account of the life of Christ is prepared for his friend Theophilus on the basis of close study of the sources. We can then see how his Gospel, beginning with the annunciation to the Prophet Zechariah by an angel from heaven, is the secret of the sanctuary concerning the beginnings of a new era—and no witness was present—and then how his great historical work in the Acts of the Apostles comes to a close with the great Gentile Apostle Paul preaching the Gospel in the capital of the world. Looking

at these facts, we certainly would be blind did we not recognize the fact that there is one idea controlling the entire account from the beginning to the end. And when we again see how the other evangelists, each and every one, has his own plans and ideas directing the selection of the materials and their use, we must come to the conclusion that the Holy Scriptures are a work of man and of his mind, as other literary productions are the work of men. And are the Scriptures, nevertheless, God's Word too?

Yea, they are God's Word too. Just in this individuality of the human writers of the Scriptures the agency of the Holy Spirit appears. It is God who has assigned this work to them, who has placed them here, who has guided and governed their thoughts, who in their hearts prompted them to write what they did. And the more deeply they penetrated the matter and contemplated the subject before them, all the more was their spirit opened to the Spirit of God, and in this measure did their spirit become an instrument of the Spirit of God; did the breath of the Spirit of God thrill their souls and make use of their word and pen for the service of God; so that the Spirit of God spoke through the sacred writers more than they knew or thought, so that their writings should serve the purpose of being the Word of God for His congregation on earth at all times and places. God too can control the word of man without his knowing it. Whenever the high-priest Caiaphas prophesied when he spoke of the death of Jesus, and gave utterance to the mystery of the redemption without knowing it, how much more can God put into the writings and words of His servants things of which they know nothing!

But we are told certain parts of the Holy Scriptures have been revised and worked over, and have thus passed through a literary history. Granting this to be true, and that parts of the Scripture did pass through these stages before reaching the forms they now

have, we must conclude that this process was contemplated by God as the one through which the final stage should be reached. God knows His instruments from the beginning, and arranges all things to His ends and purposes. From the beginning He had determined to give man a revelation in Christ Jesus, and He has arranged the means to this end, and among these that the Sacred Scriptures, as the written revelation, have become such as they are.

II. And what are the purposes which the Sacred Scriptures are to serve us? This is our second question. The apostle tells us that they can make us wise unto salvation through faith which is in Christ Jesus. To instruct in the way of salvation—this is the object of the Scriptures. Through faith in Christ Jesus—this is the way it is accomplished. It is true that the Scriptures speak of a multitude of subjects; but they have one grand aim, and that is to teach us that we can be saved through faith in Christ Jesus. For this is the light which we stand in need of, and this is the light they are destined to be. They indeed speak of the sun, the moon, and the stars; but the object of the Scriptures is not to instruct us in astronomy, but they aim to show us the road to heaven, of which fact the astronomers can teach us nothing. It is not the object of the Scriptures to give us instructions as to the gradual development of the earth in the course of ages—this the geologists can do. They, however, aim to tell us all how we can live upon this earth as children of our God and to serve Him, and of this science can tell us nothing. However great the number of kings and empires may have been on the whole circuit of the globe, from India and the lands of the Euphrates and Tigris to Greece and to Rome, and how they fared and what they did—this the Scriptures do not undertake to tell us. This the historian can discover for us, and find his data in old libraries, and dig them out of the ruins of old civilizations. The Holy Scriptures, however, aim to inform us that God

has had a chosen people of His own on this earth, and what the ups and downs of this people have been in the course of the centuries in good and in evil days, and how He guarded and educated them in order to gather in Jesus Christ His own from all the corners of the earth, and how He will lead His Church through all the ages to the glory that awaits the faithful. To teach these things is the object of the Scriptures, for they are the Word of God for our salvation through Christ Jesus. This is what we are to search for in them, and this is what they aim to tell us.

“For every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work.” This is their purpose, “For teaching,” and that not to teach any and everything that may be interesting or useful to learn, but to teach us the way to salvation, to teach us what the Church of Jesus Christ on earth needs in order to fulfil her mission among the nations of the globe, to teach the individual Christians what they need to walk consistently upon this way to salvation, and to keep them from false and erring ways. But what they teach can be summed up in one word—faith in the Lord Jesus Christ. From this standpoint everything in the Scriptures is to be judged, and with this is it to be harmonized. As Luther says, “The Scriptures urge Christ. They are profitable for teaching; and when we do not heed, then also for reproof; they are useful for correction when men need training; so that we can become children of God, be kept on the true way, and in our lives show what our heavenly calling is and be complete in good works.” To accomplish this is the object of the sacred Scriptures.

My dear friends, how can I sum up in a few words what the Scriptures are intended to be to us, and what they serve in us? I would like with my whole voice to praise and extol

them, and bring out prominently their great virtues. The more we live and move and have our being in them, the more treasures we find in them. They are God's gardens, in which, as Luther says, there are always ripe fruit, no matter when or how often we come. We have indeed many good writings of the first Christian centuries penned by the apostles' pupils. But even if we take the best of them, what a difference between them and the New Testament, even if we take those books of the New Testament which seem to us of least merit! The two classes of books are not to be named on the same day. The Scriptures are distinguished from other writings as pure gold from an adulterated mixture. They are to us as God's most holy sanctuary. When we enter this sanctuary and study these books one by one, it seems to us as though we were in a majestic temple of our God, in one of our old and famous domes, with their wide halls and majestic columns, their famous pictures and their grand silence, where we love to contemplate and to pray. Centuries and centuries architects have labored at their completion, each in his own way and manner. We can indeed see the different styles and ideas; yet the entire structure is one grand whole, controlled by one idea. Back of all the builders, there is one grand Builder directing the whole; His spirit it is that has thought out and formed and carried out the work from the first word to the last, and the whole is filled with the breath of the Lord. The Scriptures are also the just judgment book of God, where He has laid down His counsels from eternity to be carried on in the history of mankind, to be completed in the fulness of times in Jesus Christ until the final consummation in eternity. The creation of heaven and earth forms the first letter of the Old Testament, and that of the new heavens and the new earth constitutes the last. From this beginning to this close there are turns and twists, but there is but one line. In this line of the development of the kingdom of God is reflected the eternal wisdom of God,

which we seek to learn. In this Book we have the wisdom of life. It is the true Book for the people, to educate and train them, no matter whether they be high or low, rich or poor, educated or not educated. The most humble day laborer can understand it as well as the greatest scholar. It offers each one what he needs most, and is an ever-flowing fountain. Whatever is good spiritual food for the people is found here. But the Bible is more than all this. Nothing can arouse the soul more than the consciousness of sin and the fear of the consequences of our transgressions, and by no other means can a deeper conviction of our sinful state be awakened than through the Word of our God. It is the sword that cleaves our marrow and bones asunder. Nothing can humiliate us more deeply than the Scriptures; but again, nothing can exalt us higher, nothing can comfort us more; only the Scripture proclaims the glorious news of the pardon of sins, of the atonement, of free grace, of life eternal in Christ Jesus our Lord. In life and in death they are the source of strength and joy and hope.

Therefore, my beloved, when doubts and anxieties come to us in regard to the Holy Scriptures, come and see, come and read, come and hear. Live and move and have your being in the Scriptures—this is the best means of overcoming all erring thoughts. They are the true home of the Christian, of the evangelical Christian, as long as we are here in the land of faith. The Scriptures in our hands and their words in our hearts, this is the best preparation for our journey heavenward. Amen.

SALVATION AND DESTRUCTION CONTINUOUS PROCESSES.

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The preaching of the cross is to them that perish, foolishness; but unto us which are saved it is the power of God.

—1 Cor. i. 18.

THE starting-point of my remarks this morning is the observation that a slight

variation of rendering, which will be found in the Revised Version, brings out the true meaning of these words. Instead of reading "them that perish" and "us which are saved," we ought to read "them that *are perishing*," and "us which *are being saved*." That is to say, the apostle represents the two contrasted conditions, not so much as fixed states, either present or future, but rather as processes which are going on, and are manifestly, in the present, incomplete. That opens some very solemn and intensely practical considerations.

Then I may further note that this antithesis includes the whole of the persons to whom the Gospel is preached. In one or other of these two classes they all stand. Further, we have to observe that the consideration which determines the class to which men belong is the attitude which they respectively take to the preaching of the cross. If it be, and because it is, "foolishness" to some, they belong to the catalogue of the perishing. If it be, and because it is, "the power of God" to others, they belong to the class of those who are in process of being saved.

So, then, we have the ground cleared for two or three very simple, but, as it seems to me, very important thoughts.

I. I desire, first, to look at the two contrasted conditions, "perishing" and "being saved."

Now we shall best, I think, understand the force of the darker of these two terms if we first ask what is the force of the brighter and more radiant. If we understand what the apostle means by "saving" and "salvation" we shall understand, also, what he means by "perishing."

If, then, we turn for a moment to Scripture analogy and teaching, we find that that threadbare word "salvation," which we all take it for granted that we understand, and which, like a well-worn coin, has been so passed from hand to hand that it scarcely remains legible—that well-worn word "salvation" starts from a double metaphorical meaning.

It means either—and is used for both being healed or being made safe. In the one sense it is often employed in the Gospel narratives of our Lord's miracles. It involves the metaphor of a sick man and his cure; in the other it involves the metaphor of a man in peril and his deliverance and security. The negative side, then, of the Gospel idea of salvation is the making whole from a disease, and the making safe from a danger. Negatively, it is the removal, from each of us, of the one sickness, which is sin; and the one danger, which is the reaping of the fruits and consequences of sin, in their variety as guilt, remorse, habit, and slavery under it, perverted relation to God, a fearful apprehension of penal consequences here; and, if there be a hereafter, then, too. The sickness of soul and the perils that threaten life flow from the central fact of sin. And salvation consists, negatively, in the sweeping away of all of these, whether the sin itself, or the fatal facility with which we yield to it, or the desolation and perversion which it brings into all the faculties and susceptibilities or the perversion of relation to God, and the consequent evils, here and hereafter, which throng around the evil-doer. The sick man is healed, and the man in peril is set in safety.

But, besides that, there is a great deal more. The cure is incomplete till the full tide of health follows convalescence. When God saves He does not only bar up the iron gate through which the hosts of evil rush out upon the defenceless soul, but He flings wide the golden gate through which the glad troops of blessings and of graces flock around the delivered spirit, and enrich it with all joys and with all beauties. So the positive side of salvation is the investiture of the saved man with throbbing health through all his veins, and the strength that comes from a divine life. It is the bestowal upon the delivered man of everything that he needs for blessedness and for duty. All good conferred, and every evil banned back into its dark den, such is the Christian conception of

salvation. It is much that the negative should be accomplished, but it is little in comparison with the rich fulness of positive endowments, of happiness, and of holiness which make an integral part of the salvation of God.

This, then, being the one side, what about the other? If this be salvation, its precise opposite is the scriptural idea of "perishing." Utter ruin lies in the word, the entire failure to be what God meant a man to be. That is in it, and no contortions of arbitrary interpretation can knock that solemn significance out of the dreadful expression. If salvation be the cure of the sickness, perishing is the fatal end of the unchecked disease. If salvation be the deliverance from the outstretched claws of the harpy evils that crowd about the trembling soul, then perishing is the fixing of their poisoned talons into their prey, and their rending of it into fragments.

Of course that is metaphor, but no metaphor can be half so dreadful as the plain, prosaic fact that the exact opposite of the salvation, which consists in the healing from sin, and the deliverance from danger, and in the endowment with all gifts good and beautiful, is the Christian idea of the alternative "perishing." Then it means the disease running its course. It means the dangers laying hold of the man in peril. It means the withdrawal, or the non-bestowal, of all which is good, whether it be good of holiness or good of happiness. It does not mean, as it seems to me, the cessation of conscious existence, any more than salvation means the bestowal of conscious existence. But he who perishes knows that he has perished, even as he knows himself while he is in the process of perishing. Therefore, we have to think of the gradual fading away from consciousness, and dying out of a life, of many things beautiful and sweet and gracious, of the gradual increase of distance from Him, union with whom is the condition of true life, of the gradual sinking into the pit of utter ruin, of the gradual increase of that awful death in life and

life in death in which living consciousness makes the conscious subject aware that he is lost: lost to God, lost to himself.

Brethren, it is no part of my business to enlarge upon such awful thoughts, but the brighter the light of salvation, the darker the eclipse of ruin which rings it round. This, then, is the first contrast.

II. Now note, secondly, the progressiveness of both members of the alternative.

All states of heart or mind tend to increase, by the very fact of continuance. Life is a process, and every part of a spiritual being is in living motion and continuous action in a given direction. So the law for the world, and for every man in it, in all regions of his life, quite as much as in the religious, is "to him that hath shall be given, and he shall have abundance."

Look, then, at this thought of the process by which these two conditions become more and more confirmed, consolidated, and complete. Salvation is a progressive thing. In the New Testament we have that great idea looked at from three points of view. Sometimes it is spoken of as having been accomplished in the past in the case of every believing soul—"Ye have been saved" is said more than once. Sometimes it is spoken of as being accomplished in the present—"Ye are saved" is said more than once. And sometimes it is relegated to the future—"Now is your salvation nearer than when ye believed," and the like. But there are a number of New Testament passages which coincide with this text in regarding salvation as, not the work of any one moment, but as a continuous operation running through life, not a point either in the past, present, or future, but a continued life. As, for instance, "The Lord added to the Church daily those that were being saved." By one offering He hath perfected forever them that are being sanctified. And in a passage in the second Epistle to the Corinthians, which, in some respects, is an exact

parallel to that of my text, we read of the preaching of the Gospel as being a "savor of Christ in them that are being saved, and in them that are perishing."

So the process of being saved is going on as long as a Christian man lives in this world; and every one who professes to be Christ's follower ought, day by day, to be growing more and more saved, more fully filled with that Divine spirit, more entirely the conqueror of his own lusts and passions and evil, more and more invested with all the gifts of holiness and of blessedness which Jesus Christ is ready to bestow upon us.

Ah! brethren! that notion of a progressive salvation, at work in all true Christians, has all but faded away out of the beliefs, as it has all but disappeared from the experience, of hosts of you that call yourselves Christ's followers, and are not a bit further on than you were ten years ago; are no more healed of your corruptions (perhaps less, for relapses are dangerous) than you were then—have not advanced any further into the depths of God than when you first got a glimpse of Him as loving, and your Father, in Jesus Christ; are contented to linger, like some weak band of invaders in a strange land, on the borders and coasts, instead of pressing inward and making it all your own. Growing Christians—may I venture to say?—are not the majority of professing Christians.

And, on the other side, as certainly, there is progressive deterioration and approximation to disintegration and ruin. How many men there are listening to me this morning who were far nearer being delivered from their sins when they were lads than they have ever been since! How many in whom the sensibility to the message of salvation has disappeared, in whom the world has ossified their consciences and their hearts, in whom there is a more entire and unstruggling submission to low things and selfish things, and worldly things and wicked things, than there used to be! I am sure that there are

people in this place this morning who were far better, and far happier, when they were poor and young, and could still thrill with generous emotion and tremble at the Word of God, than they are to-day. Why! there are some of you that could no more bring back your former loftier impulses, and compunction of spirit and throbs of desire toward Christ and His salvation, than you could bring back the birds' nests or the snows of your youthful years. You are perishing, in the very process of going down and down and down into the dark.

Now, notice, the apostle treats these two classes as covering the whole ground of the hearers of the Word, and as alternatives. If not in the one class, we are in the other. Ah! brethren, life is no level plane, but a steep incline, on which there is no standing still, and if you try to stand still, down you go. Either up or down must be the motion. If you are not more of a Christian than you were a year ago, you are less. If you are not more saved—for there is a degree of comparison—if you are not more saved, you are less saved.

Now, do not let that go over your head as pulpit thunder, meaning nothing. It means *you*, and, whether you feel or think it or not, one or other of these two solemn developments is at this moment going on in you. And that is not a thought to be put lightly on one side.

Further, note what a light such considerations as these, that salvation and perishing are vital processes—"going on all the time," as the Americans say—throw upon the future. Clearly the two processes are incomplete here. You get the direction of the line, but not its natural termination. And thus a heaven and a hell are demanded by the phenomena of growing goodness and of growing badness which we see round about us. The arc of the circle is partially swept. Are the compasses going to stop at the point where the grave comes in? By no means. Round they will go, and will complete the circle.

But that is not all. The necessity for progress will persist after death ; and all through the duration of immortal being, goodness, blessedness, holiness, godlikeness, will, on the other hand, grow in brighter lustre ; and on the other, alienation from God, loss of the noble elements of the nature, and all the other doleful darkneses which attend that conception of a lost man, will increase likewise. And so, two people, sitting side by side in these pews this morning, may start from this same level, and by the operation of the one principle may the one rise and rise and rise till lost in God, and so find himself, and the other sink and sink and sink into the obscurity of woe and evil that lies beneath every human life as a possibility.

III. And now, lastly, notice the determining attitude to the Cross which settles the class to which we belong.

Paul, in my text, is explaining his reason for not preaching the Gospel with what he calls "the words of man's wisdom," and he says, in effect, "It would be of no use if I did, because what settles whether the cross shall look 'foolishness' to a man or not is the man's whole moral condition, and what settles whether a man shall find it to be 'the power of God' or not is whether he has passed into the region of those that are being saved."

So there are two thoughts suggested which sound as if they were illogically combined, but which yet are both true. It is true that men perish, or are saved, because the cross is to them respectively "foolishness," or "the power of God." And the other thing is true, that the cross is to them "foolishness," or "the power of God," because respectively they are perishing or being saved. That is not putting the cart before the horse, but both aspects of the truth are true.

If you see nothing in Jesus Christ, and His death for us all, except "foolishness," something unfit to do you any good, and unnecessary to be taken into account in your lives—oh ! my friends, that is the condemnation of

your eyes, and not of the thing you look at. If a man, gazing on the sun at twelve o'clock on a June day, says to me, "It is not bright," the only thing I have to say to him is, "Friend, you had better go to an oculist." And if to us the cross is "foolishness," it is because already a process of "perishing" has gone so far that it has attacked our capacity of recognizing the wisdom and love of God when we see it.

But, on the other hand, if we clasp that cross in simple trust, we find that it is the power which saves us out of all sins, sorrows, and dangers, and "shall save us," at last, "into His heavenly kingdom."

Dear friends, that message leaves no man exactly as it found him. My words, I feel, this morning, have been very poor, set by the side of the greatness of the theme ; but, poor as they have been, you will not be exactly the same man after them, if you have listened to them, as you were before. The difference may be very imperceptible, but it will be real. One more, almost invisible, film, over the eyeball ; one more thin layer of wax on the ear ; one more fold of insensibility round heart and conscience—or else some yielding to the love ; some finger put out to take the salvation ; some lightening of the pressure of the sickness ; some removal of the peril and the danger. The same sun blinds diseased eyes and gladdens sound ones. The same fire melts wax and hardens clay. "This Child is set for the rise and fall of many in Israel." "To the one He is the savor of life unto life ; to the other He is the savor of death unto death." Which is He, for He is one of them, to you ?

A SENSATIONAL GOSPEL.

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It pleased God by the foolishness of preaching to save them that believe.—1 Cor. i. 21.

IN the Divine economy it has been determined that preaching—the foolish-

ness of preaching—should be the instrument for the conversion of the world. Why not the sword? Because God's thoughts are not as our thoughts. When earthly kings resolve on conquest we hear the marshalling of the hosts, the sound of the hammer in the ship-yards, the trumpet-blast. But when God goeth forth, conquering and to conquer, He gathers around Him a company of fishermen and other humble folk and bids them go armed only with the "Sword of the Spirit" which is the Word of God."

When Jesus stood in the midst of His little group of followers, none of them rich or learned or influential, and said, "Go ye into all the world and preach the Gospel to every creature," princes and priests did not tremble, for none dreamed that in the fulfilment of that prophetic command all thrones and oracles should be overturned and the cords of the tabernacle of Jesus should be extended from the river to the ends of the earth. Yet so it is. This foolishness of preaching is in reality the very wisdom and power of God. The truths of the Gospel rightly presented must of necessity find their way to heart and conscience. What need of adventitious helps or resorts to sensationalism, so called, save to that which rests in the intrinsic power of the truth? They are ruled out.

First, sensational themes; that is, such as have no immediate bearing on the soul's eternal welfare.

Second, sensational methods, the methods of a mitred mountebank who

"Plays such fantastic tricks before high heaven
As make the angels weep."

Third, the sensationalism of mere rhetoric; choice words, rounded periods with no practical helpfulness in them, no message from the throne.

"Water, water, everywhere!
And all the boards did shrink.
Water, water, everywhere,
And not a drop to drink!"

Fourth, the sensationalism of heresy. The cheapest popularity in these times

is to be won by repudiating the symbols which were solemnly espoused in the ordination vow. The crowd runs together to see a man strike his mother church in the breast. A breach of common honesty in the pulpit will win immediate applause from those who are not in cordial sympathy with truth and righteousness. But the man who resorts to this sensational device is neither a worthy minister nor an honest man.

The Gospel is in itself sensational to the last degree, if it be worthily preached. Its truths are tremendous in their import and take hold upon the innermost fibres of the soul. Dulness in the pulpit is intolerable. It can only be accounted for on the assumption that the preacher has not apprehended his theme. "Why is it," said a clergyman to David Garrick, "that you draw the multitudes while I preach to empty pews?" "Because," replied the actor, "I set forth fiction as if it were true, while you preach the truth as if it were fiction." We in the ministry need to be more and more drenched by the reality of gospel truth. When the saintly Summerfield was dying he said: "Oh! now if I could return to my pulpit but for an hour, how I could preach, for I have looked into eternity!" Would that God might give us clear eyes to see those things which, being unseen, are most real and eternal. How then could we preach! No need then of the vanity of adventitious helps. We should then be able to set forth burning thoughts in breathing words and bring our people face to face with the solemnities and profundities of the Gospel of Christ. In our seminary course we theological students were taught to divide truth under three heads, to wit: Theology, Anthropology, Soteriology. These comprehended the sum and substance of the Christian system. Each of these divisions of doctrine has in it such possibilities of interest and conviction that we who preach them are without excuse if they do not find their way to the centre of the hearts of men.

I. *Theology—i.e.*, the science of God.

God !! a great word. A word of three letters only, but of infinite dimensions ; easy to say, but how difficult to apprehend ! " Canst thou by searching find out God ? " Our work is to bring him near to the hearts and consciences of the people, to make God real. It is ours to declare the contents of the name.

1. *The essential God.* Try to define Him. Here is the best definition that ever was formulated : " God is a spirit (what is spirit ?), infinite (what is infinitude ?), eternal (eternity !), unchangeable (how can we grasp immutability ?), in His being, wisdom, power, justice, goodness, and truth." We attempt to simplify the great mystery, and lo, a new mystery is contained in every word. Turn your telescope toward the farthest nebula in infinite space, and lo, from far yonder comes back the word, " Canst thou by searching find out God ? " Turn your microscope upon the last reduction of life, protoplasm, primordial germ, and out of that comes a faint whisper, " Canst thou by searching find out God ? "

2. *God personal.* It is ours to bring God near to the people. Sir John Franklin relates that when trying to persuade a tribe of Esquimaux of the Divine Presence and interest, the chief answered him, " There may be a God, but He surely knows nothing about us. Behold our poverty, our rude homes, our tattered garments ! Behold yon icy crags ! There may be such a being as you mention ; but if so, He is surely afar off." It devolves upon us to let the people know that our God is a real personality, with eyes to see our pain and sorrow, with a heart to pity, and mighty arms to help.

3. *God paternal.* It was observed by Madame de Gasparin that if Jesus had done nothing in His earthly ministry but to teach men how to say " Our Father, which art in heaven," that would have been abundant compensation for the vast outlay involved in His dwelling among men.

Thus to declare the infinite, eternal, and unchangeable One is surely a work

that should enlist our utmost enthusiasm and insure us against the least possibility of dulness. Ours is the glorious work to help the people to find God and apprehend Him. Do you remember Moses' " call to the ministry " and how it came to him ? He was out in the wilderness of Horeb, a fugitive from his people and from duty. While following Jethro's flocks amid the solitudes he saw an acacia bush on fire. He drew nigh, wondering. The flames leaped through the bush, yet not a leaf was shrivelled, not a twig was burned ! As he wondered, a voice said : " Draw not hither ; put off thy sandals ; the place whereon thou standest is holy ground." He reverently bowed his head ; it had come at last, " I am the God of thy father." He was afraid to look or to utter a word. " I am come down to deliver My people. Come now, I will send thee." " Who am I," he cried, " that I should go ? " " I will be with thee." " What is Thy name ? " " Go say unto them, Jehovah (I Am That I Am) hath sent thee unto them." This was his call.

He went. He gathered the elders and told them about Jehovah. He assembled the people, and with signs and wonders showed them that Jehovah is God. He made his way to the Egyptian court and presented his demand : " Thus saith Jehovah, Let my people go." And Pharaoh replied, with a derisive smile, " Jehovah ? I know Isis, I know Osiris, I know all the gods of Egypt ; but who, pray, is this Jehovah ? " And Moses said : " I will declare Him unto thee. Thou believest in the Nile god, in the holy Scarabeus, in the Frog-headed One, in Apis, in the Divine Leek, in all forms of adorable life ; but Jehovah will prove Himself the master of all thy gods." He waved his rod, and the Nile was a rolling torrent of blood ; he waved again, and frogs came up from the water-side into their ovens, their kneading-troughs, their bedchambers. Once more, and the air was full of gnats and beetles. They should have enough of holy Scarabeus !

Again, and a murrain fell upon the cattle; lo, Apis was put to shame! Again, and destruction rained down upon fields of wheat and the gardens of leeks and onions. Yet once more, and the homes of Egypt sent forth a mighty wail for the dead. "I Am That I Am" thus proved Himself Lord of Life and of Death. At last Pharaoh bowed his head, convinced that the Lord Jehovah is *the* God.

This too is our commission, to let rulers and people know that Jehovah reigns and will have His way among the children of men.

II. *Anthropology*, that is, the science of man.

We do not know ourselves. It is a true saying, "The proper study of mankind is man." It devolves upon us to make the people see themselves, not "as others see them," but as they are and as they appear in the clear sight of God. In so doing we shall find ourselves at no loss for material to enchain the attention. There is no room for dulness here.

1. We are to throw upon the canvas the picture of man as God created him. He breathed into his nostrils the breath of life, and he became a living soul. He made him a little lower than God. Here he is under the trees of Paradise, his heart full of happiness, conscience clear as the sunlight; he walks with God in the cool of the day. He has kingly dominion over all the creatures. What a splendid heritage is his! What a glorious outlook is before him!

2. We are to throw upon the canvas another picture—of man exiled from Paradise, sent out into a wilderness of toil and sorrow, his head fallen on his breast, his heart full of shame, his conscience smitten with remorse, and heavy brain, seeing before him his destination, the Valley of the Shadow of Death.

Man, lost and ruined; on his brow one word, Ichabod—the glory hath departed!

3. We are to throw upon the canvas another picture—a spectre black as midnight—Sin.

It was sin that wrought the awful calamity. Sin has dug every grave. Sin has unsheathed every sword that has ever been flashed upon a battle-field. Sin has desolated homes, corrupted social life, and ruined governments. Sin bloats the face of youth and scars its beauty with foul traces of lust and inebriety. Sin dethrones the proudest intellects and sets the maddened soul on fire of hell. Sin sharpened the dagger that pierced the heart of the only begotten Son of God.

It is easy to preach smooth things. The multitudes demand them (Isa. xxx. 10), but we must turn not aside. Cry aloud, spare not. Lift up thy voice like a trumpet and show the people their sin—sin, and death following after. Not sin in the abstract, not sin floating in the air like the breath of a pestilence or exhaling like miasma from the slums, but sin abiding in human hearts and making itself manifest in human lives—sin in you and in me.

So the call came to Nathan, "Go, show David his sin." The king had committed a dreadful offence. He had murdered Uriah and taken Bathsheba to wife. He had kept his crime in his own breast, but his soul was troubled. Over the blue skies, where once he loved to read the divine glory, was written—Murder! The winds that whistled round his palace shrieked—Adultery! In the watches of the night he saw in letters of fire on the dark walls of his chamber—Uriah! And when he knelt in prayer, voices called to him from the corners of his closet—Bathsheba! In the temple the hosannas and hallelujahs of the great choirs had an undertone like a wail of sorrow that reminded him of his dreadful sin.

The court preacher entered. After a respectful salutation he laid before the king a case for judgment, a trifling affair yet worthy of the royal attention. "A poor man had one little ewe lamb. It was dear as a daughter, ate of his food and drank of his cup. His rich neighbor had many flocks and herds, but when his hospitality was needed he

spared to take of his own possessions and seized upon the ewe lamb." Thus far when the king interrupted him, "As the Lord liveth, the man that hath done this thing shall surely die!" The moment has come. A sermon is a thrust. Draw thy blade, O prophet of the Lord! "Thou art the man!"

The iron enters into David's soul; he sees himself stripped of purple and ermine, a sinner before God. Up the winding stairway he staggers to his closet on the house-top, the face of Uriah staring into his—a cold, resolute, brave face. He bends in his closet, and from every nook and cranny the filmed eyes of the dead Uriah are gazing at him there. He kneels—listen at his door: "Have mercy upon me, O God, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions. For I acknowledge my transgressions; and my sin is ever before me. Against thee, and thee only, have I sinned and done this evil in thy sight."

This is the tremendous fact which we are to declare to our people—we are all alike and there is no difference; we have all sinned and come short of the glory of God. In our brain, our conscience, our heart, is the black plague-spot of sin.

To preach this as it ought to be preached is of necessity to touch men at the very core of their being. If we did but apprehend the truth in its reality we should preach it with such effect as was seen when Jonathan Edwards spoke of "sinners in the hands of an angry God," when men and women cried out in their anguish of conviction and clung for support to the pillars of the church. No need of adventitious helps to win attention. No room for dulness here, if only we have ourselves realized the exceeding sinfulness of sin (Rom. vii. 13).

III. *Soteriology*—i.e., the science of salvation. This is the third link in the gospel chain of reconciliation with God. The substance of the gospel is perfectly comprehended in three startling truths:

1. The *Incarnation*. Great is the mystery of godliness; He who was manifested in the flesh. We are to stand at the threshold of the stable in Bethlehem and bring to the knowledge of our people this wondrous adumbration of Deity. Here are heard the songs of angels, the laughter of children, the joy of those who have been groping for the Infinite. Here all the sons of God are shouting for joy. Who does not covet the privilege of him who stands here to usher sorrowing, bewildered souls into the presence of the enfleshed God?

2. The *Atonement*. All souls are asking, "What shall we do to be saved?" All are desiring to know how man may be reconciled with God. We preach the redemptive glory of the cross. We cry, "Look, and live!"

A poor demented creature, a fisherman's wife, came to the minister with her hands full of wet sand, saying, "Do you see it? Oh, my sins! as the sands of the seashore for multitude, as the sands of the seashore!" "Where did you get it?" said he. "Down by the beacon." "Go down by the beacon and put it there. Dig deep and pile up as high as ever you can. Wait until the tide rolls in." She went down by the beacon, heaped up the sand, and stood waiting. She watched the waves as they crept higher and higher until they swept over her sins, and she clapped her hands for joy. It was a pantomime of the glorious truth. Oh, beloved, the tide, the crimson tide, rolls in! Here under the cross we preach the gospel of Redemptive Love. The tide rolls in; "It cleanseth me, it cleanseth me; oh, praise the Lord, it cleanseth me!"

3. The *Resurrection*. Life and immortality brought to light. The darkest night the world ever saw was when Jesus lay in His sepulchre. The Sun of Righteousness was eclipsed. But the brightest dawn was when He broke the bands of death and ascended up on high and took captivity captive. Here at the open sepulchre we stand pointing

to the open heavens whither He has gone. Lo, yonder the keys of death and hell are at His girdle, and the seal of Divine indorsement is put upon His mediatorial work. Here is comfort for all who mourn. Here is courage for all who tremble before the King of Terrors. Here is the triumph of heavenly grace. Why need I fear?

"The world recedes, it disappears;
Heaven opens on mine eyes! Mine ears
With sounds seraphic ring.
Lend! lend your wings! I mount! I fly!
O grave, where is thy victory?
O death, where is thy sting?"

What splendid opportunities of enchain-
ing the attention and capturing the hearts of men! We stand as did the sentinel upon the wall of Orleans when reinforcements came. The walls had been breached and shattered, the people were reduced to the last extremity. The old priest, Ammianus, was praying in their midst. From the ramparts came the cry, "I see the rescue of the Lord!" It was only a cloud far yonder on the hills. Nearer and nearer it came. "I see the glistening of spears, I see the waving of the Gothic banners!" The cloud drew nearer from the distance; it was the squadron of Theodoric. The people were saved. Oh, beloved, it is ours to stand upon the outer ramparts of death and announce the "Rescue of the Lord." The banners are waving, the shields of heaven aglow with the morning light, heaven is opened, hosannas and hallelujahs are all around us.

These are the glorious truths which we are commissioned to declare unto you. Pray for us that our lips may be touched with a live coal from the heavenly altar (Isa. vi. 6). Pray for us that our hearts may be filled with the glory of the truth. Pray for us that the vision of the burning bush may be vouchsafed to us. And pray for yourselves, beloved, that your hearts may be opened to receive the truth. For though we spake with the tongues of angels, yet our utterances would be vain unless the bolts were drawn and

the doors opened to receive the message of truth. Spiritual things are spiritually discerned. Oh, Holy Ghost, come and prepare the way before the truth! Force its passage through barriers which sin has heaped up before it. Help us to hearken. Give us the hearing ear and the understanding heart. For this everlasting Gospel is eternally and awfully true. So help us to receive it, for Jesus' sake. Amen.

BLINDED BY EXCESSIVE LIGHT.

BY REV. C. W. TOWNSEND [BAPTIST],
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I could not see for the glory of that light.

—Acts xxii. 11.

THERE are three distinct accounts of the conversion of Paul: two from his own lips and one from the pen of his beloved friend and fellow-laborer, Luke. That event has such a bearing upon the Christian religion, standing as it does next in importance as an evidential fact to the resurrection of Jesus, it was necessary that there should be the fullest narration of it. Each description given is supplementary to the others, and the whole forming an adequate picture of the wonderful circumstance. Concerning the light that shone upon Paul, we have additional information in each succeeding narrative. In the *first* we are simply told that it was a *light from heaven*; in the *second*, that it was a *great and glorious light*; and in the *third*, that it was above the *brightness of the noonday sun*.

It is of that light we desire to speak.

I. THE EXCELLENCE OF THE LIGHT.

We have nothing definitely recorded as to the *nature* of the light. To assert, as some have done, that it was a mere electric phenomenon is absurd and utterly inconsistent with the circumstances with which it is associated. Equally unsatisfactory is the theory that it was only a vision peculiar to Paul. We are clearly informed in Acts xxvi. 13 that it shone not only around Paul, but also them that journeyed with

him. The "minute particulars" given of the light evince "the objective reality of this heavenly manifestation."

To us the most reasonable explanation is that which regards this light as the Shekinah—that visible and miraculous glory which was a symbol of the Divine presence. As Dr. Bonar has well said, "It appeared at sundry times and in divers forms for various purposes—now of mercy, now of judgment. It was the light that blazed out in the flaming sword; that appeared to Abraham in Ur of the Chaldees; that was seen by Moses in the burning bush; that shone out in the pillar of cloud and compassed the top of Sinai; that dwelt in the tabernacle and temple; that showed itself to Gideon's father; that kindled the fire on Solomon's altar; that was seen by Ezekiel departing, and by Daniel in his visions; that for four hundred years left the earth, but reappeared at Bethlehem to the shepherds and to the wise men; at Christ's baptism; at the transfiguration; at Pentecost; at Stephen's martyrdom; and now at Saul's conversion, and afterward at Patmos. Such is the history of this wondrous light—the representation of Him who is light, and in whom is no darkness at all."

Whatever that light may have been, we do know most certainly that at every conversion there is light—the light of the glorious Gospel of Christ and the illumination of the Holy Ghost. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus." Between the visible glory that shone around Saul and the invisible brightness that shines in upon every converted soul there are several points of likeness.

1. *It was a light from heaven.*

Not merely streaming from the firmament, but actually emanating from the dwelling-place of the Divine Being. It shone from that city where they have no need of the sun, neither of the moon, to shine in it; for the glory of God doth

lighten it, and the Lamb is the light thereof. And so is it with Gospel light. It proceeds alone from God. His wisdom devised and His grace first contrived the way to save rebellious man; and He who made salvation possible on a foundation of justice came from above. "The Dayspring from on high hath visited us." That blessed Spirit who applies the Gospel and illuminates the soul is "the Holy Ghost sent down from heaven." Our calling is in every way a heavenly one. Paul always insists that his spiritual life and apostolic commission were alike of heavenly origin.

We needed a Divine revelation. The light of such a revelation is far brighter than that of human reason. The light of reason is often vaunted; but reason, cultivated to its highest point, cannot discover God. "The world by wisdom knew not God." It could never know, unaided, how man might be at peace with his Maker.

The light of reason is utterly insufficient to lead one soul in the way of holiness. Men left to their own reason get further and further away from God, and sink into appalling degradation. They need a greater and purer light—that of Divine revelation; that Word the entrance of which giveth light.

2. *It was a light above the brightness of the sun.*

This is very remarkable. [It was midday, the sun had reached its zenith. It was an Oriental sun, the heavens were ablaze with light. But this Divine light surpassed the sun in splendor. The supernatural eclipsed the natural. So the light of the Gospel is superior to the brightest light of nature.

Revelation exceeds Nature at her best. The heavens declare the glory of God; but it is the law of God which is perfect (a perfection which nature does not possess), converting the soul. The light of nature cannot fully reveal God; cannot make known the method of redemption; cannot regenerate the soul; cannot scatter the gloom of the tomb. When we ask it concerning salvation

"the depth saith, It is not in me; and the sea saith, It is not in me."

No wind whispers the secret of pardon; no bird carols the song of mercy; no rock can afford a hiding-place from avenging wrath; neither sun, moon nor stars can chase away the blackness of a despairing spirit.

But the Gospel makes known the character of God in all its blessed completeness; it sets before us the way of salvation; it turns us from darkness to light, and from the power of Satan unto God; and it brings life and immortality to light.

3. *It was a light which revealed Christ.*

This light revealed Christ. There is no doubt that Saul had an actual sight of Jesus. Ananias said that the Lord Jesus appeared unto him in the way as he came. He himself says, in writing to the Galatians, "It pleased God to reveal His Son in Me." And in enumerating the witnesses to the risen Christ, he says: "And last of all, He was seen of Me also."

It was the greatest glory of the light that it brought Jesus into view. It is probable indeed that the presence of the glorified Christ was the cause of the light. Any way, Saul saw the Lord; saw Him in divine majesty as the Son of God; saw Him as the Head of the Church, whom He was persecuting in the persons of the members of that Church; saw Him as his Lord and Master, for whose word of command he submissively inquired. And this is the glory of the Gospel, that it brings Jesus before us, and herein is its superiority not only to *reason* and *nature*, but also to the *law of Moses*. The law was indeed glorious, so that the children of Israel could not steadfastly behold the face of the great law-giver. But the ministration of the Spirit is more glorious. "For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect by reason of the glory that excelleth. For if that which is done

away was glorious, much more that which remaineth is glorious."

The law makes known the spotless holiness and inflexible justice of God, and thereby renders us conscious of sin. It speaks condemnation, and forbids hope to a transgressor. But the light of the Gospel tells of grace as well as truth, and mercy as well as righteousness. It reveals Him who is the end of the law; who kept it perfectly, magnified it, and made it honorable; and who redeemed us from its curse. It brings Christ to view as a divine, mighty, willing, present, and all-sufficient Saviour. However, in order to understand the provisions of this Gospel and appropriate this Saviour we need the Spirit's illumination. "No man can say that Jesus is the Lord but by the Holy Ghost." May He take of the things of Christ and reveal them unto us!

II. THE EFFECT OF THE LIGHT.

"I could not see for the glory of that light." A strange effect, surely! Yet there is such a thing as being dark with excess of light; being blinded that the inner eye may be flooded with a light that never was on sea or land. Conversion is usually spoken of under an exactly opposite figure—an opening of the eyes, a giving sight. Most of us can sum up our experience in the words, "One thing I know, that, whereas I was blind, now I see." Still, there is another side to the great change, and we may well say, "I could not see for the glory of that light." Saul received his sight in one sense, but not in another. His natural eyes were opened (though it is thought that they were never as strong as formerly); but there were many things to which he was henceforth blind. And right through his Christian career he might constantly have said, "I could not see for the glory of that light."

1. *He was blinded to the world.*

As Noah, when he left the ark stepped into a new world, so was it with Saul. Man disappeared, and God dawned upon his vision. Time was

lost in the boundless prospect of eternity. Earth became a shadow; "the powers of the world to come" laid hold of him and were to him the only realities. He became blind to the world's glory, pride, pomp, wealth, and pleasure. The light of heavenly glory was so dazzling that he could not see lesser lights. And thus it is with every converted soul. Earth has no attractions for such an one. As Christian and Faithful walked through Vanity Fair with averted eyes, so does a true believer pass through the world. He is *in it but not of it*. He confesses that he is a stranger and pilgrim on earth. His citizenship is in heaven. Do not show him the glitter of your gold; the brightness of your carnal delights; the illuminated heights of fame; he ever answers, "I cannot see for the glory of that light."

2. *He was blinded to his old views of religion.*

There was never a more remarkable change of opinion and creed than in his case. He preached the faith which once he destroyed. Things which once seemed clear to him as noonday—such as justification by the deeds of the law, the importance of rites and ceremonies, the observance of certain times and seasons—these things he could no longer see. Once he had seen in Jesus only an impostor who had justly been put to a shameful death, and in His people only those who were worthy of bonds and imprisonment. Now he beholds Jesus as the Prince of Glory, and the disciples of Jesus as the honorable of the earth and the heirs of heaven. He is blind now to his old pharisaical notions and ways.

Oh, it is a blessed thing when the light of truth blinds us to error! There are people now embracing false ideas which seem to them wonderfully plain. They see certain things (as they imagine) with the utmost clearness. We cannot convince them that they are wrong. But let this heavenly light shine upon them, and what a transformation will be effected! Their whole

view of things will be different; those things to which they were formerly blind will appear before them, and those things which once seemed so real will have passed entirely away.

3. *He was blinded to his own greatness and goodness.*

Before his conversion he had a capital opinion of himself. He saw himself to be a very admirable character, a most favored and praiseworthy person. "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is in the law, blameless." But now those things are as though they had never been. "What things were gain to me, those I counted loss for Christ." Now he is "less than least of all saints" and the chief of sinners. He cannot see that well-satisfied, boastful, righteous self. The glory of the Divine light has blinded him to his own glory. It is ever thus. How pleased some people are with themselves, how self-complacent! SELF is the greatest and most glorious figure on all their horizon. They do no harm; owe no man anything; are good citizens, good neighbors, and good parents; they are moral, sober, and industrious. They are rich and increased in goods, and have need of nothing. But let this light from above break in golden flood about them, and they will never again be able to see that old perfect self. They will become so blind that in themselves they will see no merits, no righteousness, no goodness at all; but will be heard singing:

"I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace."

4. *He was blinded to his former companions.*

He could not see those with whom he journeyed. "He saw no man," we read. And when his eyes were opened, the first face that greeted his regained vision was that of a follower of Jesus. He had done now with all those inti-

mate associates of the past ; he had forsaken forever the pharisaic band. And this is the case with every true convert : his eyes become opened to his true friends. He says to the Christian, " Thy people shall be my people." He bids farewell to those with whom he once consorted. Sometimes, indeed, this heavenly light renders a man blind to those who were once dearest to him. Those of his own household become strange to him. Wife, father, mother, brethren, friends are lost to view. And he has to turn from them saying :

" Jesus, I my cross have taken,
All to leave and follow Thee."

May this light shine upon us all. May we all become blind to earthly things. May we walk in the light as God is in the light. And at last may we dwell forever with Him who is light, and in whom is " no darkness at all !"

CHRIST THE SPIRITUAL HEAD OF THE RACE.

By REV. JAMES M. CAMPBELL [CONGREGATIONAL], MORGAN PARK, ILL.

If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

—Rom. v. 15.

BETWEEN Christ and man there exists a deeper union than that which is based upon the solidarity of the race, of which he forms an integral part. He is related to every man not only as a brother-man, but also as the spiritual head of the entire human family, the vital centre of the world's spiritual unity. " The head of every man is Christ." He is the great brain-centre by which every man is moved.

I. *There is a double headship of the race.* One headship is real, the other figurative ; one is heavenly, the other earthly ; one the source of blessing, the other the source of evil. This doctrine of the double headship of the race throws light upon those paradoxical descriptions of the spiritual experience of

man, in which Scripture abounds. Moral influences reach him from two distinct sources ; sweet and bitter waters flow into his life ; contending forces draw him in opposite directions. Unfortunately the evil side of things has been thrust unduly upon attention. No one has been allowed to forget that through the original progenitor of the race there has come to him an inheritance of evil. The mind has been kept stirred up by way of remembrance regarding things, the consciousness of which was already sufficiently vivid. There never has been good ground for the fear that some one might fail to experience the presence and power of hereditary tendencies to evil, working as a law in his members, " warring against the law of his mind, and bringing him into captivity." The consciousness of sin is one of the deepest experiences of the human soul. Tested by the logic of fact, the pleasing speculation of Locke that the soul, at the time of birth, resembles a sheet of white paper, is utterly false. When it first emerges into sight the soul is seen to be sadly disfigured with black, ugly marks. Man comes upon the stage of moral action with his spiritual nature thrown out of equipoise ; the powers of good and evil within him are unevenly balanced ; the beam inclines downward ; the will is heavily handicapped ; sin is easy, goodness difficult ; at each successive attempt to do good, the feet are entangled in a network of evil inclination. The soul, impelled to soar, is like a bird with broken wing which falls back to earth, and lies fluttering and panting in the dust. When deliverance is sought, the undertow of evil is most powerfully felt. When man would do good, evil is present with him.

Our text gives the other and brighter side of the picture. " If by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many" (Revised Version). If from the first Adam we have received a heritage of woe,

from the second Adam, the Lord from heaven, we receive a heritage of blessing. If we have lost much through the disobedience of our natural representative and head, we have regained more through the obedience of our spiritual representative and head. If there is in every man something of the old Adam, there is also in him something of the new Adam. If from the one comes our animal nature, out of which temptation springs and which is devil to our higher nature, from the other comes the spiritual nature, which is angel to the lower nature, and by which we are made partakers of the immortal life. "The first man Adam became a living soul, the last Adam became a life-giving spirit."

II. *The universality that belongs to the natural headship of the race belongs also to the spiritual.* This is the pith of the apostle's argument. The antidote is cocxtensive with the disease; the universality that belongs to the sin of Adam belongs to the grace and righteousness of Christ. As all men have been brought by the sin of Adam under condemnation, because through the corrupting power of his sin they have themselves become sinners, having by their own choice made Adam's sin their own, so all men have been brought by the righteousness of Christ under grace, that through personal participation in His righteousness they might reign in eternal life with Him as their living Head.

But while there is regenerative power in Christ for all mankind, regeneration as an actual experience is enjoyed by those only who receive Him. "He that hath the Son" hath life. Through faith the soul comes into possession of His love, righteousness, and strength. Direct transmission of sin or of righteousness is impossible. Choice alone can change evil tendency into evil character, temptation into guilt; and choice alone can change potential righteousness into actual righteousness. The righteousness of Christ is by faith that it might be by choice.

Redemption is inwrought into the

world's life. A power working for spiritual health is inserted into the diseased and dying body of humanity. A fountain for sin and for uncleanness is opened within human nature itself. Man is saved by man, not by some alien agency. If by man came ruin to the race, by man came also redemption. If the offence of Adam has reached out to every man, bringing him under condemnation and death, the grace and righteousness of Christ likewise reach out to every man, bringing him under justification and life.

By the hand of the "one Mediator between God and man, Himself man," redemption is ministered to the race; by the seed of the woman the head of the serpent is bruised; by the help of One "mighty to save" entering the common struggle of the race against sin, victory over the beast is won; by the ingrafting of a healthy, holy scion, the old, sour stock of unregenerate human nature is saved from fruitlessness and death; by the transfusion of new blood—"blood drawn from Immanuel's veins"—the expiring body of humanity is permeated with a vital force amply adequate to cure all its maladies and to impart to it the glow of vigorous health. Every throb of that Mighty Heart, which is at the centre of all things, and out of which all things had their birth, sends waves of vital influence to every human spirit, for the starting of holy impulses, for the energizing of enfeebled powers, and for the directing of spiritual activities to the highest and holiest ends.

Universal moral consciousness testifies to the presence in man of a power working against sin and for righteousness—a power which endows the impotent arm with superhuman strength; a power which brings complete redemption to all who unite themselves with it. Xenophon was wont to say, "It is clear that I have two souls. When the good one gets the upper hand it does right; when the evil, it enters upon a wicked career." Plato uses the figure of two horses, one black, the other white,

yoked to the same chariot and pulling in opposite directions. "I have never heard of any crime," said Goethe, "which I might not have committed." One of the saintliest of men, upon seeing a criminal led to punishment, exclaimed, "There goes John Bradford but for the grace of God." All men have felt within them the working of a hidden power restraining from evil and constraining to righteousness. In the crisis of the conflict they have not been left unaided. Never have they been allowed to struggle against the will of the flesh and the wiles of the devil in their own strength; but contrariwise, in working out their own salvation with fear and trembling. God has always been working in them and with them. Power to produce righteousness belongs not to a fallen being. Power to lift a man above himself must come from some other quarter than out of his own nature. A good man is never what he has made himself, but always what God has made him. He is God's workmanship; and if he understands the secret of his own life, the source of his efficacious help, he will ever be ready gratefully to acknowledge, "By the grace of God I am what I am."

III. *The relation to the race of its spiritual head is more deep and intimate than the relation which it sustains to its natural head.* This is implied in the expression, "Much more." "If by the trespass of the one the many died, much more did the grace of God, and the gift by grace of the one man, Jesus Christ, abound unto the many."

Theology has frequently accorded to Adam a prominence which it has denied to Christ. The influence of Adam has been made to appear more wide and potent than the influence of Christ. But Christ, not Adam, is the Eternal Head of the race, the true original of man. In Him and for Him the race was created. It was His before it sinned and fell away from Him; and all His efforts for its redemption are efforts to recover His own. Every man is warranted to say, "I do not stand in Adam

under condemnation, but in Christ under grace; God deals with me not according to what I am, but according to what my Head is. I had my start in Christ at first; from Him I came forth; in His image I was created; but for Him I never would have been born; and but for Him the life which I had forfeited would not have been lengthened out beyond the first transgression; in Him I find at once the reason of my existence and the explanation of the mystery of Divine mercy to me, a sinful soul. He is the sweet and holy fountain out of which my life has flowed, the living Head in whom is realized that true life which I had lost in separation from God."

Beneath the inborn tendency to evil in man, which cannot be accounted for apart from his relation to "the first man," who was "of the earth earthy," there lies the deeper experience of an inborn tendency to good, which cannot be accounted for apart from his relation to "the second man, the Lord from heaven." Aspirations after good all men possess. Whence came they? From earth or from heaven? From the old Adam or from the new Adam? Fallen though he be, man retains a tendency to the Source of his true life. There is within him an upward movement which shows whose he is and whence he came. Below the surface play of his warring passions there is a deeper moral self which loves righteousness, and desires its attainment. Buried beneath the ashes of his ruined nature there are sparks of a celestial fire which may be fanned into a flame of undying devotion to the highest ends. To this interior nature, this remnant of the Divine in man, all religious appeal is made.

"Dwelt no power divine within us,
How could God's divineness win us?"

Did no congruity exist between the Divine seed and the human soil, what would the most abundant sowing of the heart with truth and grace avail? Did not the Divine spark find a combustible nature to alight upon, what would pre-

vent it from going out like a lighted match falling upon ice? Did not the healing balm touch some healthy tissue, what would there be for it to work upon; what would be left to save?

In Jean Valjean, that wonderful creation of Victor Hugo, we have one of the strongest representations ever given of a heroic human soul listening to the voice of his good angel, and struggling upward against adverse fate.

Jean Valjean, a French peasant, breaks a window-pane and steals a loaf of bread to feed his sister's famishing children. He is seized by the hand of the law and sentenced to the galleys for five years. Successive attempts to escape from imprisonment increase the five to nineteen years. When he has paid the demands of the law to the uttermost farthing, and release comes, he leaves the galleys and returns to freedom smarting under a sense of injustice on account of the evident disproportion of his punishment to his desert. He is in spirit an alien. He condemns society; he condemns Providence; he is at enmity with man and God. Looking at this sour, sullen, despairing, desperate man, his heart hot alike with hatred toward his fellow-men and his Maker, Victor Hugo remarks, "We assuredly do not deny that the physiological observer would see there an irremediable misery; he would probably have pitied this patient of the law, but he would never have attempted a cure; he would have turned away from the caverns he noticed in this soul, and, like Dante at the gates of the inferno, he would have effaced from this existence the word which God, however, has written on the brow of every man—HOPE!" And yet this social outcast, whose heart had become contracted and deformed "under the pressure of disproportionate misfortune, like the spine beneath too low a vault;" this hardened criminal whom society spurns is transformed into a conquering saint. He is just entering upon a fresh career of crime when a Christlike bishop, whose hospitality he is repaying by rob-

bing him, appeals to the divine within him, saying, "Jean Valjean, my brother, you no longer belong to evil, but to good." A chord is struck which never afterward ceases to vibrate; a fountain is opened which never afterward ceases to flow. A struggle against hate and selfishness and pride—the same struggle which St. Paul depicts in his epistles—is begun. Patiently, silently, ceaselessly is this struggle carried on through years made long and heavy by blighted hopes and baffled efforts, until at length it ends in a death crowned with victory.

Seeking a reason why the good bishop's words found a swift response in Jean Valjean's black and evil heart, the great novelist asks, "Is there not in every human soul a primary spark, a divine element, incorruptible in this world and immortal in the other, which good can develop, illumine, and cause to glisten splendidly, and which evil can never utterly extinguish?" This divine, this incorruptible element, what is it but Christ in man, the hope of glory? Those pulsations of a nobler purpose, which all men feel and which the slightest touch of sympathy may set in motion, what are they but the life of the immanent Christ throbbing within the soul?

WISDOM AT THE GATE.

BY REV. WILLIAM FARRAND LIVINGSTON [PROTESTANT EPISCOPAL], AUGUSTA, ME.

Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors.—Prov. viii. 1, 3.

FROM the most ancient times gates and gateways have held an important place in Oriental cities. It was but natural that the inhabitants, surrounded for defence by walls sometimes of immense height and thickness, should have regarded the means of communication with the outer world as of special interest. They were the places of public assembly, where in the cool, shady and vaulted archway the people delight-

ed to gather to watch those going in and out, and hear the events of the day. Not only as pleasure resorts, but as places for the administration of justice, for traffic, for audience to rulers, ambassadors, and kings, gates ever played a most important part in the life of every city. Indeed, so closely associated were they with every avenue of public interest that they represented the city itself, and became the emblems of power, strength, and dominion.

A score of biblical incidents connect themselves at once in our minds with gates. It was there that Boaz, redeeming the estate of Elimelech, received Ruth as his wife. It was there that the aged and trembling Eli sat waiting for tidings from the ark of God. It was there that the two kings of Israel and Judah, in royal robes, each on his throne, held a council in regard to an expedition to Ramoth-Gilead. It was there that the children of Israel came to judgment before Deborah. It was there that the broken-hearted David, lamenting the death of his treacherous son, cried bitterly, weeping, "Oh, my son Absalom, my son, my son! would to God I had died for thee!" It was there that the Lord Jesus at Nain restored to life the only son of a widow, and brought back joy to her agonized heart. These are a few of those many incidents upon which we have not time to dwell.

Let us turn at once to the text: "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors."

These are the words of one of whom it has been truly said that he is in some respects the saddest and greatest figure in the sacred volume, one whose sun seemed to rise so clear and bright, and yet whose setting was obscured by clouds so dark and gloomy. In that wonderful dream of Solomon, described in the third chapter of the first Book of Kings, we find him choosing not riches, not honor, but wisdom. In the Book of Proverbs and in the text he personi-

fies wisdom as a prophetess, standing at the gates of some mighty city, calling to the people as they pass in and out. She is a divinely appointed herald. She has some special message to mankind. She seeks the busiest place of all, and there, where kings and peasants meet, lifts up her voice. To some it is a call worthy to be heeded. To others it is only that of Cassandra from the walls of Troy.

Wisdom as thus pictured is the poet's method of teaching that whatever is true, noble, and beautiful in this world is constantly appealing to man for recognition.

Wisdom in the highest and best sense relates to character. All the virtues of knowledge, self-control, patience, godliness, brotherly kindness and charity are summed up in this word. All that makes life worth living finds an echo in the call of her who would gain attention at the city gates. She has come hither that her voice may be heard. There may be distinctions, from an earthly point of view, in the circumstances of those who pass, old and young, rich and poor, learned and unlettered, cultured and uncouth. But the same call is made to all. The principles which underlie character can never differ. To all sorts and conditions of men the appeal is made, whether it reach Jew or Greek, barbarian, Scythian, bond or free.

The religion of character is a universal religion. In the costliest palace and the humblest cottage it finds alike a home. It is certainly most pathetic that the man who painted so vividly wisdom should have come so far short himself of all her teachings. Truly has it been said of King Solomon that he sounded every depth of pleasure, and drank the brimming cup of human joy. "If there be any element of permanent satisfaction in life apart from God," says one, "he might have found it, for with every possible advantage he made a deliberate search after it, and ever came back with this melancholy result "vanity of vanities, all is vanity."

Calling back to us through the ages, this is his warning in language indicative of deep, painful, solemn earnestness, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment." Here it is that we may find in the gate of a city a figure of life itself. All the glory of a splendid archway, its rich and costly ornamentation, the vistas of courts and palaces, galleries and temples revealed through the opened doors of a city entrance, may be a symbol of the beauty and symmetry of every true and noble life. And at the gate, the voice of wisdom is ever calling. It is as if Solomon, looking back over his life, recalling all its weaknesses and all its failures, would impress this great truth, that only as one from the beginning of life, the gate of an earthly career, heeded the voice of wisdom, entreating him most earnestly, could he remain steadfast amid temptation and grow richer every day in the experience of the virtues. All the possibilities of honor and true success were dependent on what response the soul of man would make.

What we need most of all to learn is that every day, every hour of our lives, wisdom is urging us listen to her call.

There have been periods in the history of mankind when special heralds have arisen. There have been times when men have felt themselves inspired to a divine mission of rousing their fellow-men to repentance and duty, even as in the history of Florence, four hundred years ago, the voice of Savonarola, passionate with that earnestness which knows no failure, rang through the great cathedral, "The sword has descended. The scourges have commenced. The prophecies are being fulfilled. O Florentines! now is the time to shed rivers of tears over thy sins. Repent! Offer up prayers! Be a united people!"

Here was one whose deep eyes pierced the veil of what seemed to him corrup-

tion. He dared single-handed to gather the populace about him and sternly preach purity and repentance. But merciful, pitying, and tender, infinitely more powerful than the call of the white-robed monk of Florence, was the voice of Him who in the last day, that great day of the feast, stood and cried, saying, "If any man thirst, let him come unto me and drink." This was the Saviour of men. He is Himself the Way, the Truth, and the Life. Through Him one may find entrance to a better life. He is the door. Strive to enter in at that gate.

"Thou art the Way: to Thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek Him, Lord, by Thee."

The call of wisdom being a universal call, being made in all stages of human life, and representing the voice of the Lord Jesus, entreating us to make our lives more like His, we find in the gate of an ancient city a figure of that time when earth shall be more like heaven. Hebrew prophets and psalmists ever represented the New Jerusalem in language suggestive of the holy city on Mt. Zion. The golden gate of the temple, the beautiful gate of precious Corinthian brass and exquisite workmanship, the massive gates of the city wall—all might picture in some sense the perfection and strength of the coming kingdom. But they were all imperfect symbols. Then it was that the thought of the Seer of Patmos, reaching out to that time when

"Heaven shall open wide
Her ever-during gate, harmonious sound
On golden hinges moving,"

found expression in the words of Revelation: "And the gates of the city shall not be shut at all by day, for there shall be no night there."

In the beatific vision of the celestial city, the beloved disciple beheld twelve gates of pearl, "every several gate of one pearl."

"Thine ageless walls are bonded
With amethyst unpriced;
The saints build up its fabric,
And the corner-stone is Christ."

The day is coming when the reign of peace shall begin, for "He is the Prince of Peace." Already we see the onward sweep of the great kingdom toward its consummation. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors, and the King of glory shall come in." He seeks entrance at the human heart.

"Behold! I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with Me." How is it that the Lord Jesus comes? Through conscience, that voice ever calling in accents clearer and stronger, if we will but choose the right. Through nature, all the beauty and harmony of the Divine creation. Through the Word of God, those pages radiant with the power of inspiration. Through the Church, with all her sacred associations and blessed privileges, the lives of saints, apostles, martyrs, the power and sweetness of the Holy Spirit. These are all the voices of Him who would have us become righteous in word, thought, and deed.

"So teach us to number our days that we may apply our hearts unto wisdom."

In every period of life—childhood, youth, manhood and old age—we may learn of Him. The time is coming when His will shall be done on earth as it is in heaven. Then will the prophet's vision of the complete Jerusalem be fulfilled—"Thou shalt call thy walls salvation, and thy gates praise."

THE AUTHORITY OF CHRIST.

BY REV. E. E. CURRY [CHRISTIAN],
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All authority is given unto me in heaven and on earth.—Matt. xxviii. 18.

THE kingdom of Christ existed at first only in the *purpose* of God, then in *promise*, then in *prophecy*, in the *preaching* of John the Baptist, and in the *preparatory* work of Christ. The foundation of the kingdom was laid in His

sufferings and death. The apostle, writing to the Philippians, says that for His incarnation, humiliation, and crucifixion, Jesus was exalted and received all dominion. Before His death we never find Jesus doing anything in His own name. Everything is done in the Father's name. But now He says, "All authority is given unto Me in heaven and on earth." With His ascension and exaltation His reign began. His dominion was at once recognized in heaven. God said, "Let all the angels worship Him." But on earth it was necessary for His kingdom to be preached. Hence He told His disciples to go and preach the glad tidings to the whole creation. From His throne He would direct them. They should receive power from on high, and He would be with them to the end.

1. Since all authority is given unto Him, Jesus is the sovereign of the universe.

He is not only the Head of the Church, but He is the Head over all things to the Church. He not only sits upon the throne of judgment, dispensing justice and mercy, but He upholds all things by the word of His power. He is the head of nature and providence, as well as of grace. When He took His seat at God's right hand He received the reins of government. The laws of nature, like a vast and complicated machine, are under His control. History for the past nineteen hundred years has been the unfolding of His plan. The Christian is under His care. How blessed is the fact that Christ, whom we love and who loves us, is Lord of all!

2. Since all authority, etc., His word is final on all matters of revelation.

"God, who at sundry times and in divers manners spoke unto the fathers in times past by the prophets, hath in these last days spoken unto us by His Son." Last of all, He sent His Son. Christ speaks in the New Testament. The New Testament completes the Old. All the questions raised by the latter are answered by the former. On the great questions of life and death and

sin Christ and His apostles have spoken the final word. There can be no more. There is need of no more. The words of these speakers of nineteen hundred years ago still stand unchallenged and unsurpassed. The world has not made any progress beyond these words, and it never will. So it is written, "Whosoever shall add to the words of the prophecy of this book, God shall add to him the plagues that are written in this book," etc.

3. Since all authority, etc., to Him we appeal in all matters of doctrine.

Christ is authority in our religion. At the transfiguration God said, "Hear ye Him." His doctrine is embodied in the New Testament. The Old Testament is the law; the New is the Gospel. The law was given by Moses, but grace and truth came by Jesus Christ. An old testament passes out of force when a new one is made. Christ took the law out of the way and nailed it to His cross. He became the end of the law for righteousness to every one that believeth. There are two divisions of the New Testament—the faith and the doctrine. The first is preached to the world on testimony. The second is preached to the Church on authority. The one refers to belief, the other to practice. What the apostles speak is always in harmony with what Christ taught. He told them to teach His disciples all things whatsoever He had commanded. He that heard them heard Him. The question Christians should ask is, Does Christ speak this, or is it the word of men? Where Christ has spoken we are bound, and where He hath not bound us we are free. Let us stand fast in that liberty. If all would test matters of faith and practice by this rule, the divisions of Protestantism would bid fair to disappear.

4. Since all authority, etc., His commands must be obeyed.

The Church is often compared to an army, with Christ as commander-in-chief. The soldier never stops to question a command. His duty is to obey. The centurion understood the necessity

of obeying Christ's command. If He would but speak the word, His servant should be healed. The winds, waves, disease and death, nature obeyed Him. In heaven there is perfect obedience. Yet how dilatory Christians are! How slow to obey the first and greatest command to go and preach the Gospel! To do just what He commands! He says, Go work in My vineyard. Go out in the highways and byways and compel them to come in. A new commandment I give unto you, that ye love one another. We need the faith that will render implicit obedience to Christ.

5. Since all authority, etc., to Him we look for guidance.

We are the body of Christ. As the members of the natural body look up to the head for direction, so we should look to Christ, our Head. Not my opinion, desire, will, but Thine be done. Do what He would have us do, what will please Him. He can guide us better than we can guide ourselves. He sees all the circumstances. We see only in part.

Finally, since all authority, etc., and He has commanded men everywhere to repent, it is your duty, my unsaved friends, to hear His voice.

He is King. You must bow to Him now willingly, or hereafter you will be compelled to bow. Those who are rebellious He will break as with a rod of iron, and dash in pieces as a potter's vessel. Kiss the Son lest He be angry and ye perish from the way when His wrath is kindled but a little. Receive Him as your King now, and peace and prosperity will attend your path.

THE COMMUNION OF THE HOLY GHOST.

BY REV. W. H. DANIELS [METHODIST],
YOKOHAMA, JAPAN.

The communion of the Holy Ghost.—2
Cor. xiii. 14.

THE word "communion" is used in our English version to represent three distinct ideas in the original. This may be called a dictionary sermon so far as

its framework is formed on this three-fold significance of the word "communion."

1. The primary meaning is the communication of tongues. At Pentecost fiery tongues appeared, and though these were silent tongues, they indicated the fact that something was to be communicated to the early disciples. So now the Holy Ghost has something to communicate to the people of God, especially to the ministers of the Gospel. There is too much brought into the pulpit which the Spirit of God cares nothing about. What does He care about a sermon on scientific evolution? His function is to take of the things of Christ and show them unto us. We are His witnesses, and if we enjoy the communion of the Holy Ghost we shall declare the truth with power, even as it is in Jesus.

2. There is a musical as well as linguistic sense in which the Word is used. The idea of harmony is prominent. We are to be tuned and made responsive to the thought, feeling, and purpose of the Holy Ghost. I once stood in a large music-room and heard a sweet-toned viol played, with which a piano a hundred feet away had been brought into perfect accord. They sounded together as one. As my ears listened with delight, I prayed that my heart might be brought into as perfect unison with the Holy Ghost, so that there might be in my life nothing of what musicians call dissonance. If He give a shout, I will rejoice. If He in grief shall weep, I too will grieve. Be the song major or minor, I will sing it. The melody of both shall be one.

Just now we recited the Apostles' Creed. The declaration, "I believe in the communion of saints," is a precious one. It derives its life and power from abiding union and communion with the Holy Ghost. This Church wears something of a millennial look, for it is "Union Church" in reality. Here nearly a dozen evangelical communions are represented in its present and past membership. Here are different na-

tionalities and different degrees of saintship. Our education has been various and our religious training. Some are older and riper in the divine life than others, but we join in one creed, if it be short and comprehensive. There is apt to be discord if it be long and minute. But in the unity of the Spirit we find the bond of perfectness. All real religion in one is the same as all real religion in another. One may sing the air, another the bass, alto, or tenor, but the whole is a grand harmony.

Severe discipline is needed to bring us into perfect accord with the Holy Ghost. I have fancied that if a piano had nerves, as it has strings, it would suffer in process of tuning, but would be glad in finding itself tuned. It often hurts when God puts us through a tuning process. Through use or climate or temperature an instrument loses tone and pitch. So do we in our spiritual life. God must take us in hand, but He will neither crush nor break our spirits. He will restore the lost harmony, and in this sense we shall enjoy "the communion of the Holy Ghost."

3. Copartnership is another idea of the original which this English word is used to express. As in mercantile and industrial pursuits there are business fellowships established, so, in a true sense, the Spirit of God takes us up into actual partnership with Himself. It seems unthinkable that such as we, weak and unworthy, should be dignified with such an alliance. It is a mystery, but it is a fact as well. We are to help to bring the world to a knowledge of Christ. We are to give voice, feet, hands, and heart. We are to be in sympathy with Him, and then will we be able to draw men as His power is shown in us. These past weeks in Japan I have seen crowds about me, bowed to the earth in prayer, each moved by the wonderful influence of the Spirit of all truth, each in harmony with Him, and so yearning over the lost and rejoicing over the found.

This brief discourse is but an outline of this doctrine of the Spirit, but I can-

not close without answering the common query, How can I enjoy this experience?

1. You must give yourself up to Him. Only to such docile souls does He reveal the comforts of grace. He convinces the sinner of wrath and judgment, but the sweet and assuring words of truth and love are given to those alone who submit wholly to His sway.

2. Prayer is an avenue of communication of this blessing. More willing is God to give this gift than are parents to bestow their favors on beloved children. Ask and ye shall receive. You will prove the fact of the Divine indwelling, and know that God is in you and that you are in God.

3. Obedience is all important. When you hear the call and see the duty, instantly respond. But how can I detect, you ask, between the Divine voice and my own promptings? How does a wife, I answer, know the footstep of her dear husband on the sidewalk or threshold, and how is she able to distinguish it from a hundred other tramping feet? She has learned to listen for it. She has often watched and waited. Sometimes she has made a mistake, but the longer she has waited and listened the more accurate has become her knowledge. Is the Holy Spirit's voice dear and familiar to you? Then you need not mistake it. Brought into sweet fellowship of speech, concord of feeling, and obedient service, you will realize the plenary significance of this benediction, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." You will feel the fulness of that promise, John xvii. 22, "I in them and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me and lovest them, even as Thou lovest Me."

LET all churches beware of crushing dissent. Blows aimed at our Christian neighbors recoil upon ourselves.—*Findlay.*

STRIKING THOUGHTS FROM RECENT SERMONS.

THE Bible is a book of reality. A study of it shows it a reality in origin, having arisen from definite circumstances, definite experiences, from the lives of many men. Some think religion comes out of the Bible. It is not so. The Bible is the product of religion. Religion is the spiritual relation between man and man, and out of the reality of religion came the Bible. Every book in it is the work of men who endured under real and holy experiences, ranging through different ages, in different tongues and of diverse characters. But yet each book is compatible with the rest. The Bible is the fruit grown out of the ground from the seed from heaven, planted by God in the image of His Son. And Christ was a real man. He was more real than any of us, because He was free from sin, and sin is not a part of the real man.—*Burroughs.* (Luke xvi. 29-31.)

ARE we ready to surrender the American Sabbath? At present assaults are made by three classes. The first is by foreigners who have brought here their Old-World notions of a work-day or a holiday, and they hate a legalized Sunday. The second class assailing the American Sunday is a large number of Europeanized Yankees, who think that when they die they would rather go to Paris than paradise. The third class is a little knot of atheists, banded under the term of "Secular Union." They have been looking for a pretext to attack the American Sabbath. They think they have found it in the Fair. They say: "Is not the Fair a public institution? Are not the laboring people to enjoy it?" I say, keep the doors shut. Keep them shut because the fourth commandment says, "Keep the Sabbath holy." Have any of you heard of the decalogue being superseded? As long as the way to the Fair is barred by the flaming sword of that commandment I am in favor of Sunday closing. Again I appeal to your patriotism. The American Sunday is an American institution. We will show our visitors from abroad a grand sight, but the grandest will be our America's Sunday. There is nothing like it. It is as much of an American institution as the ballot-box or the public school system. An open Fair would not be fair to the employes. It would not do to give them a slice off of Tuesday or Thursday. Sunday has a different meaning from other days. In the name of thousands of employes I protest.—*Martyn.* (Ex. xx. 8.)

THE world sadly needs a revival of true love; of heroism. The hero is one who undergoes suffering and toil to benefit others. Love seeks to benefit others, selfishness seeks to please them. The Gospel is not given to make men comfortable, but to save them from sin; comfort in sin is death. The Gospel does bring joy and gladness, but it is because it saves from sin. Duty always brings joy; but the aim is to please God and benefit man, not to please man without reference to God. We are to consider not what the world likes, but what the world needs. Christ did not come into the world to supply a demand. Alas! there was no demand for Him. When an infant they found "no room for Him at the inn," and all through "His own received Him not." The state of the human heart is nowhere more clearly seen than in the fact that "when men saw perfect goodness they crucified it." The kingdom of God is like leaven which causes a ferment and disturbs the peace of the world. "Except a man deny himself," said the Master, "he cannot be my disciple." Repentance is self-denial, and faith is self-renunciation. The Christian is as a candle on a candle-stick, consuming itself in order to give light to others. Said a missionary: "Send me to the darkest and hardest and most degraded place in the world." Does this seem hard to you? Did you

never see the dark and lowering clouds become beautiful and radiant as the rays of the sun burst upon them? So the rays of God's love make self-denying service brilliant with the glory of heaven. "Thou shalt not hide thyself," "Be thou faithful unto death and I will give thee a crown of life."—*Eaton*. (Deu. xxii. 1, 3, 4.)

EVOLUTION is no longer a hypothesis, but a demonstration of science. Scarcely, if ever, has the triumph of an idea been so rapid and complete in the face of traditions in both science and theology so venerable and opposed. The doctrine of evolution is neither anti-theistic nor theistic. It is no more religious or irreligious than is geometry or chemistry.

It has to do with processes; but the problem of the beginning of life it leaves untouched. It has made not one whit the less necessary the positing of a first cause. It has, indeed, on the contrary, made infinitely more real and multiplied infinitely the proofs of an imminent and purposeful cause in things than did the old creation out-of-hand idea. The great problem of life yet greets us upon the threshold, and by the findings of evolution our awe and admiration of its mystery have been heightened rather than diminished.—*Bull*. (Matt. xiii. 32, 33.)

We are in peril of a mere materialism. A man is so successful in conquering nature, in conquering other men, in accumulating wealth as to become more and more satisfied with himself as he is. It springs from a spirit as barbaric as that which prompted the burial of a warrior in fabrics finer than those which wrap the mummies of the Pharaohs, and placed the body of the favorite horse in the tomb with his master. Our civilization is in danger from this devotion to wealth and ostentation, from its want of reverence and its want of sobriety.

The urgent question of the hour is, "What are we doing?" What is the church of God doing to influence, to lead, to restrain? In this conflict between Christianity and influences hostile to Christian truth each man must wake and tell where he stands, if the Bible truth is not to become a mere impotent tradition. What are you doing to stem the tide of bad literature, to rebuke the ostentations of wealth, to banish irreverence, indifference, carelessness for the perishing brother, your own coldness and selfishness?—*Potter*. (Rom. xiii. 11.)

The political crime of our times, that which hangs over our horizon as the darkest and most threatening cloud, is indifference. Whenever it comes to pass that the only people profoundly interested in the politics of the republic are those interested for revenue only, the doom of the republic is sealed. A soldier sentinel sleeps at his post in the hour of his country's danger. He is court-martialed and sentenced to be shot. Every true citizen stands as a sentinel upon the outposts of duty; he has no right to sleep at his post even in the "piping times of peace." The most dangerous foe of the republic is not force of arms, but the apathy of its citizens. We hear much said about the Irish vote, the labor vote, the colored vote, the saloon vote, but the most numerous, powerful, and dangerous vote is the "stay-at-home vote."

The ballot is not a personal privilege to be used for private ends; it is a public trust. It is not to be used to reward a personal friend or to punish a personal foe. If a foreign foe should land on these shores, and you should refuse to defend your home, you would justly be branded as a coward. There is political as well as moral and physical cowardice. The ballot is the freeman's voiceless, silent sword unsheathed to fight bloodless battles for righteousness and truth. May the ballots of America's freemen ever fall like snowflakes on the mountain side of our liberty, becoming an avalanche to sweep away and overwhelm all political corruptions, national

vice, and crime.—*Brushingham*. (Matt. xxii. 21.)

We begin to understand, as but few of our forefathers could have understood, that we owe a great debt, for we are the result of the infinite travail pang of the universe, and we are beginning to realize what ages and ages of struggle and toil and pain it has taken to make us what we are, and the great harvest we reap, on which we have bestowed no labor. Man cannot justify himself by his longings, which are multitudinous. You may pour in a million or fifty millions, you may pile up a fortune like the golden heap accumulated by the man who lies dead across the river, and yet the longings remain unsatisfied and are never quenched by acquisition of material things. It is only by taking the great truth which is revealed to him in the nature of God, applying it to his own life and fulfilling it in giving to others, as God is constantly giving to him, that man can justify himself.—*Rainsford*. (Rom. v. 18.)

CHRISTIANITY can only vindicate its claim by a growth and development equal to all the exigencies and demands of society. As a reformation power it must not halt or say, "I can't." The moral forces generated by Almighty God no more stop in this world than does any natural physical force. If they work not through one agency they will through some other.

The sign of any sanitary force in the world is something saved. If your salt doesn't save the meat the meat will kill the salt. Even so the moral forces of society go to their end and goal. Man is what he does more than what he thinks. The artist is never recognized until he puts himself upon canvas. The singer is judged not as a Quaker or a New-Englander, but by the immortal song of the grand old Whittier. All is life, and form, and purpose, in the universe, and every force is judged by the motive that rushes onward to expression.—*Delano*.

The man who takes large views, who engages in great works is always sure to accomplish great things in life; he makes the most of himself, while the man whose views are narrow and limited only undertakes little things, accomplishing little and dwarfing his powers. It is better to live on the short arc of a great circle than on a circle drawn by the same line; it is better to look beyond the present and gaze into the distance that stretches before than to confine our views to a day; we should not confine our labors, our prayers or our benevolence to the little sphere in which we are living and moving, but should give them a sweep that would be world-wide. The truth will fasten itself in our being, that present results always bear in them meagre success.—*Krum*. (Ex. xxv. 40.)

The Bible has been tried by the hottest fires of infidelity, and it has come out of all unharmed and more to be trusted than ever before. But, best of all, the Bible has been tested in the crucible of experience. No one has ever fully trusted in its light, and walked in darkness, or failed by the way. We sleep securely in passing over the Niagara on the suspension bridge, not only because of its scientific construction, but because so many thousands have passed over it, and are daily passing over it in safety. It has been tried in the experience of travellers. So the Bible as a safe bridge spans every chasm in human life. It shows us the way from guilt to peace, from suffering to triumph, and from mortality to immortality. It gives more than peace—it gives comfort even now amidst all earth's sorrows, and, telling us how to live, it tells us, also, how to die. It is only where the Bible is known that death loses its sting, and the grave claims no victory. The word of the Lord has been tested by every possible method, and is worthy the most implicit confidence of all.—*Masden*. (Psalm xviii. 30.)

THEMES AND TEXTS OF RECENT SERMONS.

1. Our Country, its Perils and its Prosperity. "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."—Matt. xxiii. 21. Francis L. Robbins, D.D., Philadelphia, Pa.
2. The Death of a Rich Man. "So is he that layeth up treasure for himself, and is not rich toward God." "The rich man also died, and was buried."—Luke xii. 21 and xvi. 22. George K. Morris, D.D., Cincinnati, O.
3. Evolution in Science and Revolution in Theology. "The kingdom of heaven is like to a grain of mustard seed."—Matt. xiii. 31. Rev. Wayland D. Ball, Baltimore, Md.
4. Compassion for the Multitude. "And Jesus went out and saw a great multitude, and was moved with compassion for them."—Matt. xiv. 14. Rev. Loren R. McDonald, Boston, Mass.
5. Inequality in Gifts. "Now Israel loved Joseph more than all his children because he was the son of his old age; and he made him a coat of many colors."—Gen. xxxvii. 3. Rev. Myron W. Reed, Denver, Col.
6. The Attractive Power of an Uplifted Christ. "And I, if I be lifted up from the earth, will draw all men unto me."—John xii. 32. William Loundes Pickard, D.D., Louisville, Ky.
7. Faith and Sonship. "But as many as received him, to them gave he power to become sons of God, even to them that believe on his name."—John i. 12. E. Winchester Donald, D.D., New York.
8. Advantages of Trials for Heresy. "Prove all things; hold fast that which is good."—1 Thess. v. 21. S. H. Virgin, D.D., New York.
9. The Way, the Truth, the Life. "I am the way, and the truth, and the life."—John xiv. 6. A. T. Pierson, D.D., London, Eng.
10. But One Gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8. E. E. Wiley, D.D., Wytheville, Va.
11. The Worm and the Fire. "Where their worm dieth not, and the fire is not quenched."—Mark ix. 44. James M. Farrar, D.D., Brooklyn, N. Y.
12. Society's Claims on Christians. "And the men of the city said unto Elisha, Behold, I pray thee, the situation of the city is pleasant, as my lord seeth; but the water is nought, and the ground barren," etc. 2 Kings ii. 19. W. S. Rainsford, D.D., New York.
13. God's Word Imperishable. "Heaven and earth shall pass away, but my word shall not pass away."—Matt. xxiv. 35. William M. Baum, D.D., Philadelphia, Pa.
14. The Authority of the Bible. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."—Luke xxiv. 44. John Hall, D.D., New York.
2. The Divine Rebuke of Inquisitiveness. ("It is not for you to know the times or seasons, which the Father hath set within his own authority."—Acts i. 7.)
3. Forgetfulness of God in the Pride of Achievement. ("He saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures, and I have put down their inhabitants like a valiant man."—Isa. x. 13.)
4. The Authority and the Inspiration of the Preacher. ("Even as we have been approved of God to be intrusted with the gospel, so we speak; not as pleasing men, but God, which proveth our hearts."—1 Thess. ii. 4.)
5. Environment and Temptation. ("And it came to pass, when he was come near to enter into Egypt, that he said unto Sara his wife, Behold, now, I know that thou art a fair woman to look upon. . . . Say, I pray, that thou art my sister; that it may be well with me for thy sake; and myself shall live because of thee."—Gen. xiii. 13.)
6. The Home and the Altar. ("And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar. . . . There Abram came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."—Gen. xiii. 3, 4, 18.)
7. The Source and Secret of Power. ("Ye shall receive power when the Holy Ghost is come upon you."—Acts i. 8.)
8. Profitless Fights over Words. ("Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers."—2 Tim. ii. 14.)
9. Disinherited. ("For this ye know, that no fornicator, nor unclean person, nor covetous man, which is an idolator, hath any inheritance in the kingdom of Christ and God."—Eph. v. 5.)
10. A Fictitious and a Real Inspiration. ("And he be not drunken with wine, wherein is riot; but be filled with the Spirit; speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."—Eph. v. 18, 19.)
11. God's Hired Razor. ("In the same day shall the Lord shave with a razor that is hired, namely, by them beyond the river, by the king of Assyria, the head, and the hair of the feet; and it shall also consume the beard."—Isa. vii. 20.)
12. The Sincerity of Superstition. ("And they cried aloud and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them."—2 Kings xviii. 28.)
13. The Grandeur of Righteous Laws. ("What nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"—Num. iv. 8.)
14. The Sabbath for the Laborer. ("The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work thou nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thine ox, nor thine ass, nor thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maid-servant may rest as well as thou."—Deut. v. 14.)

Suggestive Themes for Pulpit Treatment.

1. A Surgical Operation Essential to Healing. ("Rebuke them sharply, that they may be sound in the faith."—Tit. i. 13.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

The Source of Safety, Serenity, and Service.

Now some are puffed up, as though I would not come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power. What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?—1 Cor. iv. 18-21.

OUR Lord in the first parable of Matthew xiii. shows us that in producing a harvest three factors co-operate: the sower, seed, and soil. Three things likewise have to do with a structure: the plan, the material, the site.

Taking this text, apart from its connection, which was local and transient, it suggests three most important conditions, affecting his ministry for souls: first, the will of God; second, the will of the apostle himself; and thirdly, the will of the people to whom he ministered. Mark the leading phrases, "if the Lord will," "I will," "what will ye?" The divisions of thought thus suggested will be found most fruitful.

I. The first and foremost question to Paul was, What is the *will of God*? and this too in the smallest as well as the greatest matters. He felt, as James said, that the language of every believer should be: If the Lord will I shall do this or that. Nothing needs more to be inscribed upon the very palms of our hands, our doorposts, our gates than this—THE WILL OF GOD. This is the only source:

1. Of *safety*. He who wheels into his orbit about God, who falls into His plan and becomes part of that eternal purpose, is henceforth secure. "Who is he that shall harm you, if ye be followers of that which is good?" All things work together for good to them that

love God, etc. God's will must be done and will be done, and he who is in line with that will needs not fear men or devils. Compare Luther at Worms, etc.; William III. of Orange, etc.

2. Of *serenity*. This follows on the former. The absolutely secure man is the man who can be absolutely serene. Whom shall I fear if I am on the Lord's side? If I am doing His work, why should I worry? Worry is an impertinence, as though He could not take care of His own affairs!

3. Of *service*. What is service but doing God's will? We must be ready to accept that will as it is disclosed day by day, let down like the sheet in Peter's vision, a little at a time. To accept cheerfully every such revelation, to be ready to change all my plans, whenever I discover new signs of God's plans for me—that is service. To stand like the gunner at Waterloo by my gun, although the thick smoke makes it impossible to see which way the tide of battle turns—that is service.

4. Of *success*. This may be committed to Him. What men count success may be failure in His eyes, and what men call failure may be success in His eyes. The human standards are untrustworthy and delusive. Blessed is the man who does his duty and leaves all results with the Lord.

II. The second great matter is the *will of the servant of God*. What with all his heart does Paul himself will or purpose? He tells us here that it is to come to Corinth and know not the speech or argument of those who are inflated with self-conceit and self-confidence, learning and vanity, but the utterance of Divine power.

Here we have a hint of conditions, in the man himself, of a ministry of effectiveness.

1. The *subject* of his utterance—Christ crucified. The grandeur and impor-

tance of the theme is a foremost condition of powerful oratory. The ministry of the Gospel furnishes this most exalted theme possible to man, and which includes all else vital to man. It is God in Christ stooping to man and dying for sinners; then rising from the grave to the glory of the throne to carry forward redemption to its consummation.

2. The *object* of the true servant of God is to win souls—that your faith should not stand in the wisdom of men, etc. He aims to secure trophies to his Master. He is not after filthy lucre, praise, social position, worldly ease. Passion for the truth, the Christ, the souls of men, is his grand impulse. Here again is another condition of most powerful oratory—an object to be reached sufficiently noble, unselfish, exalted to engross the whole man.

3. The *spirit* of the man—the whole tone and temper of his character determines the power of his utterance. Eloquence is a virtue. The man must be behind the speech, the sanctified man, the consecrated personality. Every new attainment in holiness helps to new force and fervor in the utterance. The servant of God is the witness for God, and therefore must know by experiment the certainty of the words he utters.

4. The Spirit of God. Here is the highest requisite of true spiritual power. The demonstration of logic is not what is supremely mighty to convince, but the demonstration of the Spirit of God, who as by a flash of lightning unveils and reveals to the sinner his own sin, guilt, perdition, and the glory and beauty of grace. The lost art in preaching is the art of speaking by the Spirit of God, which is obviously very rare in our day, the one thing to be sought and obtained by every worker for God.

III. The *will of the hearer* is another most important condition of a powerful ministry. What will ye? asks Paul of Corinthian Christians. How shall I come to you—with the rod of reproof and rebuke, or in tenderness of love and meekness, as a cherishing mother? He has had occasion to rebuke the schism

of the Church; they had got eyes off from the Master, and upon the mere agents—Paul, Apollos—and got divided into parties, as though any man were anything. He has occasion to reprove flagrant and impure sins that strike against the foundations of holy living. We need not study closely the context, the lesson is quite plain. A people furnish an important contribution to the eloquence and power of a pulpit.

1. The *wishes* of the hearer largely determine the utterance of the speaker. Unconsciously he adapts himself to the mood of the audience. The spiritual nutriment men clamor for is the food they generally get. The higher their relish, the more satisfaction in feeding and filling them.

2. The *wants* and needs of the hearer are far more important as a guide to the preacher. Felix did not wish Paul to discourse, reasoning of righteousness, temperance, and judgment to come. Agrippa did not wish to be almost persuaded to become a Christian, but the *need* was not the less urgent. And the true servant of God must consult what is needful rather than grateful to those he addresses.

3. The *capacity* of the hearer must also guide the teacher of truth. Some may be babes, unable to take anything but milk; others may be mature, able to receive strong meat. The hearer may not be able to grasp anything beyond the rudiments, and cannot go on to perfection. Sad indeed to be ever learning, but never able to come to full knowledge!

4. On nothing do all other conditions depend more than on habitual *compliance*. Those who hear and heed and obey are those who help the preacher. They give power to his utterance. His very perception of their obedient temper stimulates him to the greater diligence and zeal, while their obedient attitude makes them receptive of truth, and makes truth a power.

THE best human charity is rendered for the love of God.—*Findlay*.

Pilgrims of Hope.

Wherefore girding up the loins of your mind, being sober, HOPE to the end, etc.

—1 Pet. i. 13.

WE translate this passage direct from the original in order to make apparent the participial phrases, which are subordinate, and which indicate the helps by which hope becomes the dominant power in the disciple's life.

Peter writes to the elect dispersion, the scattered tribes. He addresses strangers, sojourners, pilgrims. To every pilgrim, in the nature of the case, hope must be the great inspiration. He is a stranger, for he is in an enemy's country; he is a sojourner, for he tarries but for a night; he is a pilgrim, for he is on his way to his own country and city. Hence not remembrance, which dwells on the retrospect, nor sense, which lingers on the aspect of the present, but hope, which has to do with the prospect, is the pilgrim's staff and stay.

The emphasis here and throughout the epistle is upon *future good*. This is the key that unlocks the inner gates of this whole inspired writing. We are begotten again to a hope which is, through the resurrection of Christ, a living hope, for in Christ's resurrection our hope finds its new nativity. The object of this hope is, accordingly, not a present and realized salvation, but a future and to-be-revealed salvation; a grace to be brought unto us in the revelation of Jesus Christ.

The salvation is not wholly future, but its revelation and consummation are. It is an inheritance, undying, undefiled, undecaying; its fruit never decays, has not the savor of sin, and even its bloom is perpetual. Manifestly *that* tree of life flourishes on no earthly soil. This salvation is kept for us who are kept for it. This whole line of argument must be appreciated if the reader would feel the power of that WHEREFORE which stands at the head of this text. That conjunction unites this exhortation with all the previous motives urged upon our consideration.

Hope, then, is the emphatic word. The eye is to be kept steadily and to the end on the goal of all holy living, the grace that is to be brought, etc.

The subject naturally developed is the *culture of hope*.

I. The importance of hope in character and conduct.

1. The secret of all aspiration and hence of all advance. The individual man and society can make no progress after hope is crushed. Despair leads to death and is death.

2. The secret of all self-recovery and rebound from disappointment and disaster. So long as hope survives the man can regain much that seems lost; but when hope is abandoned hell begins.

II. The means of cultivating hope.

1. Girding up the loins, etc. Pilgrims lift up and gird up their long flowing robes, lest they become entangled, torn, defiled. This is an expression for affections and aims withdrawn and disentangled from earthly, carnal, sensual objects, and centred on God and divine things (Ex. xii. 11).

2. Being sober. It avails nothing to gird up garments unless sobriety be maintained, for the pilgrim may fall and defile all his garments. We must avoid the intoxication of pleasure and frivolity. The holy hope of the disciple grows only as a certain seriousness of character is cultivated. Carnal joys hide spiritual realities.

We must hope to the end for grace that is manifested in increasing measure to the end. Were hope once absolutely to find here its complete satisfaction, there would be nothing to look forward to; and the longer hope is cherished and the more it controls the brighter will the prospect be, for the eye will be clearer to see it.

Practical remarks:

1. Christianity addresses the noblest attributes of man, and

2. Holds out the most perfect and crowning delight and satisfaction.

3. Where all human hopes cease, there the disciple's hope begins its fruition.

The Destroyed Empire of Sin.

For sin shall not have dominion over you : for ye are not under the law, but under grace.—Rom. vi. 14.

THESE two chapters (vi., vii.) form a section in Paul's argument, and the opening verse is the key to the whole : " Shall we continue in sin that grace may abound ? "

To this he answers, " God forbid ! " Sin's empire is, in a regenerate soul, destroyed. This truth is set forth in three main forms of statement : the *judicial*, the *actual*, and the *marital*.

1. The *judicial*. The child of God is dead to sin judicially, and so to the law. Over a dead criminal, who has suffered the extreme penalty of the law, the law has no more dominion. It can execute no further vengeance on a dead man. Jesus Christ, as the sinner's substitute, has borne sin's penalty to the full, and satisfied all legal claims ; and faith in Him so identifies the sinner with Him and His death that in Him the believing sinner is both dead and risen. The law regards its penalty as suffered and fulfilled, and the transgressor is as free as a dead criminal (v. 7).

2. The *actual* (v. 11 *et seq.*). We are, therefore, to reckon ourselves dead ; to so count ourselves, think of ourselves as dead to sin, and so make no provision for its lusts. Being dead judicially, we are to die actually ; to count not on sinning, but on living to God. Our expectation has much to do with our action. How do I regard myself, as God's temple or sin's castle ? Whom do I acknowledge as Lord, and expect to serve and obey ? Satan finds immense vantage ground in the fact that the Christian *expects to keep on sinning*. Nothing stops actual sin more than this, that I count myself God's servant and sin no longer dominant. All my practical provision is for holiness. I am delivered over into a new mould of doctrine, and expect to take on its new and entire impression. (See Greek of v. 17.)

3. The *marital* (vii. 1-7). When a woman dies she is no longer held by

marital law. She passes out of a sphere of bondage to her human husband, and is now in a sphere where she is free to be the spiritual bride of Christ. Repentance and faith constitute our death to sin and the law, dissolve the old bonds of wedlock, and leave the soul free for a pure and eternal union with the Lord our Redeemer. Henceforth we are His, and the old relation has no more hold upon us than the husband over the dead wife.

Thus from every point of view sin " shall not have dominion over you. " Judicially, its penalty is satisfied and abolished. Actually, by the new nature, we have become servants of a new Master, and reckon on His service as our life. Maritally, the old wedlock is destroyed, and we are united to a new husband and spouse.

We are now prepared to see the force of Paul's farther consideration : " for ye are not under the law, but under grace. " This expression is used more than once, but not always carrying the same meaning. Here its meaning is obvious. Under law, both law and sin must have and continue to have dominion.

Note, 1 : One sin or omission of duty makes a transgressor. From that moment the law has dominion, for it is transgressed. And this dominion is perpetual, for

2. No transgressor can ever undo his own past evil doing. Even though he should repent and reform and henceforth keep the law, he cannot by any future obedience make amends for past failure. He has cast down and broken the tables of the law, and there is no repair.

3. But more than this, sin implies a loss of holy character and a capacity for further sin. The innocence is gone ; the nature itself, like the law, is broken and shattered, and the man is as helpless to change his character and restore his innocence as to mend a broken law. The law cannot change character any more than *light* can restore a blind eye ; cannot even change relations to God and inward state.

But we are under grace. Penalty is abolished by substitution. Power is broken by the renewal of our nature, and enmity is removed by reconciliation and assimilation to God.

Hence the disciple should no longer live in sin. We may not say he is *no longer able to sin*, but that he is *able no longer to sin* if he appreciates the grace that is now bestowed on him.

AN actual case of judicial death occurred in this country. A man sentenced to be hung was not hung, the sheriff misunderstanding the order, and so the day passed. The court was consulted as to the course to be pursued, and the judge decided: "That man is unknown to the court; he is to the court an executed felon!"

The Sin and Risk of Neglect.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?—Heb. ii. 3.

A GENTLEMAN of great intelligence said to me the greatest hindrance to salvation is not resistance, but indifference and neglect. Stagnation is worse than the torrent, and far more deadly.

Here are two thoughts: I. The greatness of this salvation. II. The sin and risk of neglect.

The greatness of the salvation is seen:

1. In the greatness of its preparation. For four thousand years directly preparing the way of the Lord.

A long procession of prophets, from Adam to John the Baptist, painting one portrait.

An elaborate ceremonial, illustrating in type the character and work of Christ.

Ages of human experiment and failure, driving men to seek a new and better faith.

2. In the greatness of the execution of the plan of redemption. Christ coming, living, dying, rising.

The Spirit descending to apply the truth and blood.

3. In the greatness of the proclamation of the Gospel—its first announcement by Jehovah in the garden of Eden; its fuller announcement by Jesus when His ministry began; and its fuller announcement by the anointed tongues of Pentecost, the Spirit enduring the human utterance.

4. In the greatness of its attestation—the testimony of God in miracles of word and work; the testimony of apostles and martyrs; the testimony of millions of witnesses, even to-day proving it a "present salvation."

5. In the greatness of the *ruin* from which it saves. Hell is God's "Home for Incurables." If there were no hell revealed, should we not have to imagine one for incorrigible offenders? Into that hell all of us had gone but for the cure of sin by Christ.

II. The sin and guilt and risk of neglect.

Mark the word and its equivalents: "Neglect," "let slip by us" (ii. 1), "come short" (iv. 1). Three forms to express one idea. The first means simply being careless; the second, letting glide by as a stream; and the third, missing, or failing to reach to or lay hold of. Men let salvation slip by them as water passes through the hands of marble statues; they are careless, because Christ gets no thought amid absorbing worldly cares, and they come short, as egg-hunters may fail to lay hold of the rope swinging toward them from the cliff's edge. And God here asks a question that cannot be answered: How shall we escape? Everything is done. God gave a law, and we broke it; gave His Son, and we reject Him; gave His Spirit, and we do Him despite. Can God do any more?

Felix perished through procrastination.

Agrippa through being almost persuaded.

The Brute in Man.

THE Psalmist says, "I was as a beast before Thee." Jude (v. 10) compares certain ignorant evil speakers to "brute beasts," etc. In different parts of the Word of God, man in his depravity and corruption and sensuality and indifference to holy things is compared unfavorably to twenty different forms of animal life.

- To the ass, in Prov. xxvi. 3.
- To the bear, in Dan. vii. 5.
- To the boar, in Ps. lxxx. 13.
- To the bullock, in Isa. xxxi. 18.
- To dogs (wild), in Phil. iii. 2 ; 2 Pet. ii. 22 ; Matt. vii. 6.
- To dogs (mad), in Prov. xxvi. 18, 19.
- To the fox, in Matt. viii. 20 ; Luke xiii. 22.
- To jackals, in Canticles ii. 15.
- To the goat, in Dan. vii. 5.
- To the horse, in Ps. xxxii. 9.
- To the horseleech, in Prov. xxx. 15.

To the leopard, in Jer. xiii. 23 ; Rev. xiii. 2.

- To the lion, in 2 Tim. iv. 17.
- To the mule, in Ps. xxxii. 9.
- To the ox, Isa. i. 3.
- To the serpent, in Matt. x. 16.
- To the swine, in 2 Pet. ii. 22 ; Matt. vii. 6.
- To the vulture, in Matt. xxiv. 28.
- To the viper, in Matt. xxiii. 33.
- To the wolf, in Acts xx. 29 ; Matt. vii. 15.

Thus the whole round of the animal creation is explored, to find types of stupidity, violence, rage, obstinacy, ferocity, rapacity, bloodthirstiness and cruelty, malice and malignity, cunning and fraud, depredation and destruction, stubbornness and insensibility, wilfulness and waywardness, insatiate greed and selfishness, treachery and stealthiness, wrath and hate, insinuating flattery and subtlety, sensuality and beastliness, slander and venom, and every conceivable form of diabolical passions and warfare against God and man.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 22-28.—THE HELP WHICH CHRIST GIVES.—Luke vii. 14.

Consider the old law of ceremony and separation and careful ritual concerning the touching of a dead body, as it is written in the Book of Numbers (xix. 11-16).

The only son of his mother, and she a widow. There is a remorselessness about death which is very terrible. Not thus, we say, by such accident smiting ; by such disease painful and long lingering ; by such quick consuming onset of contagion.

Not now, we say, when life's morning is so fair and full of promise ; when life's noon is so strong and so triumphant ; when life's evening is as the lengthening and tender shadow of some rare day in June.

Not him, we say, of whom we are in such sore need ; life's light, life's comfort, life's steady and firm support ; not him, the only son of his mother, and she a widow.

But to our cry, not thus, not now, not him, death turns deaf ear, and smites, as it seems to us, most ruthlessly.

The widow's desolate home is made more desolate. He must be prepared for burial. Surely she had done it. Surely the mother's hand had touched her dead boy. Read over again the old law concerning ceremonial uncleanness. The mother had become unclean. So the procession of death moves forth.

But yonder is another procession. He is at the head : and, moved with compassion as procession of death ap-

proaches procession of life, He touched the bier. Remember again the old law. The mother's ceremonial defilement fell on Christ because He touched the bier.

Behold a scene in London. St. Paul's bell had rung out midnight. The Victoria arches under Holborn Viaduct are vagrants' hiding-places. A tall, thin gentleman and a few helpers enter where the vagrants thickly crowd. He does not despise them; he comes down among them, takes with him such as will be taken to warm and pleasant rooms, and gives them food; takes the boys among them to the ragged school, and at last, after the weary night of such self-sacrificing toil, goes homeward. Lord Shaftesbury grows more thin and pale as he puts himself more and more in personal contact with the world's shaded side. His friends know the reason as they hear Lord Shaftesbury exclaim with choking voice: "I have been in a perfect agony of mind about my poor boys!" Such help as Lord Shaftesbury rendered was real help. In a true sense he touched the bier.

The help which Christ gives is help of such a sort—of share, of identification with sad condition; not a flinging of help from some clear, distant, Alpine height outside, but a bringing of help down to where the needy are, that He may lift them sympathizingly and effectually out of sin and need. He came and touched the bier—wrapped about Himself the very ceremonial defilement which the death of that widow's only son had caused to fall on her.

(a) Our Lord Christ touched the bier in His *incarnation*. For remember, Jesus Christ is God. As another most truly and eloquently says: "His divinity is not any acquired decoration of His human soul in its maturer years. It is not merely the highest degree of creaturely likeness to the universal Father. It is not the reward and fruit of a tender and delicate spiritual conscience. It is not the faultlessness and royal lustre of a soul perpetually communing with God. Our Lord's divin-

ity is not the mere crown and beauty of His manhood. Still less is it either the reflected admiration of a loving, grateful disciple, or the idealizing effort of an infant Church, warm in its reverential love, and too intent on worship to be capable of criticism. It is not a metaphor. It is a fact. The godhead of Jesus is the great and solemn fact which makes the record of the life of Jesus in the Gospel unlike any other record in the world."

Now He—God—became flesh and dwelt among us, took upon Himself our nature. In the incarnation Christ touched the bier.

(b) In temptation He touched the bier. He suffered, being tempted (Heb. ii. 18).

(c) In weariness He touched the bier. Think of Him by the well's mouth in Samaria; drenched with sleep in the boat amid the storm. Utterly He shared our nature.

(d) In depression and discouragement He touched the bier. Remember His pathetic question to His disciples, when so many would no longer follow Him: "Will ye also go away?" (John vi. 67.)

(e) In a painful hesitancy in the presence of difficult duty, He touched the bier. Remember the cross-questioning of Himself in the presence of the cross: "Now is my soul troubled; and what shall I say?" (John xii. 27, 28.)

(f) In death He touched the bier. Whatever death can mean to any of us it meant to Christ. He shared the grimmest death for us.

But He touched the bier in order to lift from the bier. The dead boy was restored to his mother's arms again. So in all the deepest senses He touches our bier of sin, sorrow, death, to lift us from it all.

Learn (a) the true way of life, to follow Christ in identifying one's self with those whom we would help.

(b) The reality of prayer. Prayer into the heart of One who touched the bier must possess value and validity.

(c) Learn the high hope for us. Such a Christ will carry us triumphantly

through all various experience, how dark soever, if we trust Him.

(d) Behold the folly of rejecting such a Christ.

JAN. 29-31; FEB. 1-4.—A GREAT PRAYER.—1 Pet. v. 10.

The God of all grace—how sweet the title! Grace is the merciful kindness of God toward us. The great and noble heathen philosopher, the elder Pliny, turning searching eyes upon the mystery of life and of the world, can only come to the sad conclusion: "What God is, if indeed He be anything distinct from the world, it is beyond the possibility of man to know; but it is a foolish delusion, born of human weakness and human pride, to suppose that so infinite a Being would have any care for the petty affairs of men." But in the revelation of our Lord Jesus Christ the world has come to see that what the most anxious philosophy, unilluminated by revelation called foolish delusion, is really benignant and substantial fact. God does have care for the petty affairs of men. He tasks His love for them. He is the God of all grace to them.

1. Think of the *great prayer*. This is the great prayer: That the God of all grace would make you perfect, stablish, strengthen, settle you. There are four separate elements in this great prayer.

(a) The great prayer of the apostles for Christians is that they may be made perfect. The meaning is that the Christian may at last become what he ought to be. Certainly this is true of God—that He aims at the highest things. He means for Christians the supreme excellences. Notice the apostolic statement of the Divine design for Christians. For whom He did foreknow He also did predestinate to be conformed to the image of His Son (Rom. viii. 29). One has well suggested that Job was not great in the Divine idea simply because he was the owner of seven thousand sheep, three thousand camels, five

hundred yoke of oxen, five hundred she asses, and besides had three daughters and seven sons and a very great household. Once in human history God has given specimen of the sort of character He would have His children achieve. His Son has stood in the world. "God deals in supreme things. He is not content with a universe of imbeciles. His ideal would not be realized in a race of moral dwarfs and cripples. Infantile being is not His ultimate thought. Innocence is not His supreme model. A universe of lambs and humming-birds and ring-doves might be that. He aims at the production of a race of beings who shall be susceptible of character, of diversified and robust and self-contained and self-reliant and crystallized character—character at once consolidated and pure."

(b) Go on to mark that in order to this perfectness the Apostle Peter prays that Christians may be established—that is to say, rendered steadfast, set and held in definite and unswerving direction.

(c) Also mark that in order to this ultimate perfectness and this establishing, Peter prays that Christians may be strengthened—that is, that over against any trial and temptation there may be set for them corresponding and triumphant strength.

(d) Also mark that in order to this ultimate perfectness and this establishing and this strengthening, Peter prays that Christians may be settled—that is, put on sure foundation. The apostle would not have Christians religious interrogation marks. He would have them dare to believe somewhat and to believe that somewhat strenuously, even at the cost of the gibe of being illiberal.

2. Notice a *great reason* for the great prayer. It is not in myself so much as it is in God. The God of *all grace*. Since He is what He is, answer to a great prayer may be expected. Analyze a little. He is the God of justifying grace (Rom. iii. 24); the God of adapted grace (John i. 16); the God of sufficient grace (2 Cor. xii. 9); the God of the Throne of Grace (Heb. iv. 16); the

God of more grace (James iv. 5, 6) ; the God of the exceeding riches of grace (Eph. ii. 7). Nothing can be more reasonable than to offer a great prayer to such a God.

3. Notice a *great proof* that the great prayer will find answer in your case and mine.

(a) God has called us to a great end—His eternal glory.

(b) He has given proof that he means such end for us by Jesus Christ. (See our Scripture, also Rom. viii. 22.)

4. In view of the great prayer heed some practical directions.

(a) Get the true thought of your troubles : After that ye have suffered awhile. Our suffering is in order that we may be made perfect.

(b) Keep your thought on God instead of on your trouble. As long as Peter kept his eye fastened on Christ he could walk safely the billows even.

FEB. 5-11.—THE STEADY REFUGE.—
Heb. xiii. 8.

Take what we call firmest, the everlasting hills. But they are everlasting only by comparison. By frost, glacier, various tempest, the chisel of change is sculpturing even the eternal hills.

Take the firmest buildings. In England, the Cathedral of St. Albans is built from the Roman bricks which formed the ancient Roman town of Verulam, and the cathedral itself is venerable. The old Roman town and civilization have gone. Another town has usurped its place. Take these bodies of ours, just now athrill with life. Says Sir John Lubbock : "When we consider the marvellous complexity of our bodily organization, it seems a miracle that we should live at all ; much more that the innumerable organs and processes should continue day after day and year after year with so much regularity and so little friction that we are sometimes scarcely conscious of having any body at all." Two hundred bones, five hundred muscles, a heart beating thirty million times a year, two million per-

spiration glands, miles of arteries, veins, capillaries, nerves, six hundred million cells in the convolutions of the gray matter of the brain. It is—this body ; but it changes.

"Time may lay his hand
Upon your heart gently, not smiting it,
But as a harper lays his open palm
Upon his harp, to deaden its vibrations."

But time does it. Change is the law and order of this world.

But Jesus Christ is the harbor of steady refuge for our changes.

1. The steady Refuge itself.

2. Some of the comforts of the steady Refuge.

3. Some of the inevitable facts for which the immutability of Christ is reason.

The steady Refuge itself. Jesus Christ *the same.* Here is the doctrine of Christ's immutability. What do we mean by immutability? Absolute freedom from essential change. All change is to better or to worse. There can be in Christ no essential change to better, for He is already absolute perfection. There can be no change to worse, for that would immediately imply imperfection. Changes will occur *because of Christ.* The world will pass through its destined course. But this does not imply change in Christ, it only implies the execution of His changeless plan. He is Himself the same. He, the immutable Christ, is our steady Refuge.

Some of the inexpressible comforts of this steady Refuge.

(a) Since Christ is immutably the same, He is changeless *in His love.* "Having loved His own which were in the world, He loved them to the end." Christ loved even Judas, and kept loving him. The difficulty with Judas was that he would not respond to the love of Christ. "The sun is not fickle or partial because it melts the wax but hardens the clay ; the change is not in the sun, but in the object it shines upon." And if there be in us but response to the love of Christ there shall come no hardness to us, only increasing susceptibility. Surely there is com-

fort here. What comfort is a changeless love! A man came one day to Lord Shaftesbury, bringing a note from the governor of the Manchester jail, saying that the man who bore the note was utterly incorrigible, and had spent twenty years of his life in prison. Lord Shaftesbury talked kindly to the man, and then said: "John Spiers, shall I make a man of you?" "Yer can try, but yer can't do it," was the discouraging reply, "though I will try too." Lord Shaftesbury placed the man, in a reformatory where the discipline was severe but good, and in three days went to see the man, asking, "Shall we go through with it and save you?" "If yer can," was the answer now; and Lord Shaftesbury placed his hand lovingly on the poor fellow's shoulder, saying, "By God's help we will." Two years afterward this man was met by a friend of Lord Shaftesbury's, clad in good clothing and filling a trusted and honored situation. "Ah!" he said, "it was the earl's kind words did it. That was a new way. I never had a kind word or a loving look given me in my life before, or I might have acted very differently." And there is for us the immutable kindness of the changeless Christ. Here is light on the mysteries of Providence. Over our chastisements, which seem now so strange, there arches the benignant and loving "afterward" of the peaceable fruits of righteousness.

(b) Since Christ is immutably the same, He is changeless in *His promises*. You remember about Mr. Feeble-Mind in Bunyan's "Pilgrim." Then said the poor man, "I am a sickly man, as you see. I have travelled from the town of Uncertain, where I and my father were born. I am a man with no strength at all of body nor yet of mind, but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came to the gate that is at the head of the way, the Lord of the place did entertain me freely; neither objected he against my weakly looks nor against my feeble mind, but gave me such things as were necessary for my journey, and

bid me hope to the end. When I came to the house of the Interpreter I received much kindness there. And because the Hill of Difficulty was adjudged too hard for me, I was carried up that by one of his servants. When I was come to Assault Lane, then this giant met with me, and bid me prepare for an encounter. But alas! feeble that I was, I had more need of a cordial; so he came up and took me. I conceited he should not kill me. Also when he got me into his den, since I went not with him willingly, I believed I should come out alive again. For I have heard that not any pilgrim that is taken captive by violent hands, *if he keep heart-whole toward his Master, is to die by the hand of the enemy.*" So steady are the promises of the immutable Christ even to Mr. Feeble-Mind and Mr. Feeble-Faith.

(c) Since Christ is immutable, He is changeless in *His power*. That power of which the resurrection is the utmost specimen and proof is the unrelaxing power at the beck of those who trust.

Some of the inevitable facts of which the immutability of Christ is ground and reason:

(a) I must adjust *myself* to this Christ. Since Christ is immutable, He must always be the same in the hatred of sin and in terms of deliverance from it. I must adjust myself to Him, nor expect He can to me. "I remember," says Dr. Maclaren, "away up in a lonely valley, where, beneath a tall black cliff, all weather worn and seamed, there lies at the foot, resting on greenward that creeps around its base, a huge rock that has fallen from the face of the cliff. A shepherd was passing beneath it, and suddenly, when the finger of God's will touched it and rent it from its ancient bed in the everlasting rock, it came down leaping and bounding from pinnacle to pinnacle, and it fell, and the man that was beneath it is there now, ground to powder. Oh, my brethren, that is not my illustration. That is Christ's. Therefore I say unto you, since all that stand against Him

shall become as the chaff of the summer threshing floor and be swept utterly away, make Him the foundation upon which you build, and when the rain sweeps away every refuge of lies, you will be safe, builded upon the rock of ages."

(b) Adjusting myself to the changeless Christ, He is changelessly mine.

FEB. 12-18.—OF CONQUERING DISCOURAGEMENTS.—Heb. xii. 12.

Hands which hang down—that is the gesture of discouragement. Gesture is visible speech; it is the forthtelling by attitude of the soul's mood, just as language is the forthtelling of the soul's mood by cadence and by words. Gesture addresses itself to the eye. Articulate speech addresses itself to the ear. Both tell the thoughts, feelings, purposes of the inner spirit. Here in our Scripture the reason why the hands take the gesture of discouragement is because the inner soul is fallen into the mood of discouragement.

The mood of discouragement, the instinctive gesture of which is hands which hang down, who of us does not, now and then at least, fall deeply and even very sadly into it?

Consider, first, why discouragement sometimes is.

1. *Consider some of the ways in which we may set ourselves to master it.*

Why discouragement sometimes is.

(a) Ill health is a very frequent reason for a discouraged mood. However we may dislike to make the confession, it is a fact we cannot blink that the state of the body has a very real sovereignty over the state of the soul. The hungry Elijah was the discouraged Elijah.

(b) Necessary reaction from a great strain is a frequent reason for discouragement. Elijah stands forth as almost the bravest man in the Old Testament, but the strain of the contest with the priests of Baal was too much even for Elijah, and his bravery sank into the weakness of despair, as, under the juniper-tree, having fled into the wilderness,

he cries out, "It is enough now, O Lord, let me die!"

(c) The slighter disappointments of life in most real way shadow the spirits. There are days when the sky wears a steadily disappointing gray, and when an east wind of discouragement blows steadily through all its hours.

(d) The haunting fear that in some great matter which vitally affects us we have made mistake is a frequent cause of discouragement. When, years since, I rode along the flanks of the Sierra Nevada Mountains, on my way to the Yosemite Valley, I came to a place where the trail forked. One arm of it led to Coulterville, the other to the wonderful valley. There was no sign-board, and if one had been without a guide he must decide as best he could. So we often, in life, stand at such place where the trails fork, and find there neither finger-post nor guide. We decide because we must, and take this trail instead of that, and then the fear that we have really taken the trail for Coulterville, when we meant Yosemite, shadows and discourages.

(e) Hostile circumstances are causes of discouragement. Sometimes one seems to be environed with them, like a man lost amid the mountains with apparently unscalable precipices rising on every side of him.

(f) A frequent cause of spiritual discouragement is allowed sin. We talk about the hiding of God's face from us. Oftener we have ourselves hidden ourselves from God by doing what we know He cannot smile on.

2. *Some of the ways in which we may triumph over this so common mood of discouragement.*

And we must triumph over discouragement. If we do not triumph over it it will triumph over us. And no man can be well or do well who is in the perpetual gloom of a shadowed heart. "It is safe to say that no great enterprise was ever yet inaugurated, sustained, or completed in any other spirit than that of hope. The Suez Canal was not built, nor the ocean cable laid, nor the great

war of a quarter of a century ago brought to a successful termination by men who were easily discouraged." All these undertakings, and all undertakings of any sort, must have their root in hope.

There are two ways of conquering the discouragement: By the law of opposites; by the law of faith.

By the law of opposites. For example, if one find himself shadowed by ill health, he will increase both his ill health and the shadows which it casts by perpetual thought of it and constant attention to its symptoms. The way is, as far as possible, to front health, and in all right ways to determine to reach it. The man who persistently thinks toward sickness is the man who will gather about himself the gloom of sickness. The man who persistently thinks toward health is the man who will soonest get both into it and into its sunshine.

For example again: If we are shadowed by multitudinous disappointments, the way to overcome their discouragement is by thought opposite them rather than toward them. I read once of a woman who said that she always went through at least two hours of worry and despondency about her trials, and when she had cried until she had a wet handkerchief spread out to dry on every chair in the room, she thought she might cheer up a little, but she never expected to be happy in this life. "Why," she said, "if I were happy I should think I had lost all my religion."

Too often such is the Christian notion. But God wants us to be happy; and the way out of the gloom of petty disappointments is by thought of Him and our many blessings.

For example again: Nobody need be discouraged by sin, if only one will repent of it. "There is forgiveness with Thee, that Thou mayest be feared."

Also, we can overcome discouragement by the law of faith. One tells how, in his youth, he and a young companion became lost in the maze at Hampton Court; they wandered about

tired and discouraged, but they felt sure that they would find their way out presently, and they thought it would seem foolish to ask direction, though they saw an old man working not far off. They utterly failed, however, in getting out, and at last came to ask the old man if he could possibly tell them the path out of the maze. "Why," he answered, "that is just what I am here for. Why did you not say you wanted to get out before?" And he put the young men at once on the right track. And that is what our Lord Jesus is for. The steady asking of Him and the following of His directions will deliver from many of life's mazes and from its gloom.

FEB. 19-25.—THE CHRISTIAN'S DAY.
—1 Chron. xvi. 37.

The whole religious arrangement and ritual of the Hebrews had fallen into sad disorder. Years since, in the time of Eli, trusting in the symbol of Jehovah rather than Jehovah Himself, the elders of Israel had carried the ark of God into battle with the Philistines. But disaster smote the Hebrews, and the uncircumcised Philistines made booty of the ark.

But their god Dagon fell mysteriously in the sacred presence of the ark, and the frightened Philistines sent the ark back into the keeping of the Hebrews.

It found resting-place in Kirjath-jearim; and Eleazar, of the priestly line, the son of Abinadab was commissioned with its care.

So through all these years of the ministry of the prophet Samuel, of the reigns of Saul and his son Ishbosheth, of the earlier reign of David before the nation was compacted under him, the sacred ark, the centre and heart of the Jewish ritual, had remained at Kirjath-jearim. Meantime the tabernacle—the sacred tent for the sacred ark—had stood at Gihon, and other priests had been caring for it there.

So there were two religious centres, two sets of ritual worship.

And between the two, and because of the unsettled state of the country, the divinely commanded worship had fallen into much desuetude and confusion.

But David is now established King of Jerusalem. He is universally recognized. The times are settled. The land is at peace. He will make Jerusalem the religious centre as well as the political. Wise King David!

With fitting ceremony and with appropriate praise David opens the gates of his capital for the ark's permanent resting-place.

Then David rescues from disorder the religious ritual.

Before the Shekinah of Jehovah, gleaming between the outstretched wings of the ark's golden cherubim, he institutes perpetual and ordered worship. This chapter in which our Scripture stands gives a slight account of it. To various families of Levites are committed different parts of the worship, which is henceforth steadily to go on.

To Asaph and his family of Levites is committed mainly the duty of music and of praiseful song.

"So he left them there before the ark of the covenant of the Lord, Asaph and his brethren, to minister before the ark continually *as every day's work required.*" Notice specially, each day did require some work; and each day's work was to be done steadily and regularly.

All this is Old Testament, and prophetic, and shadowy, and for a time. The New Testament is fulfilment and substance, and perpetual. In the New Testament we do not have any special and particular and sacred place or shrine, like the ancient ark of the covenant; but since Christ has come and the Holy Spirit has been poured out, all places are sacred, and all times, and any lowliest place where sincere knees are bended or holy thought takes heavenward wing is oracle and mercy seat.

And also, in the New Testament, we do not have any particular and special and separated class of priests, like Asaph and his brethren; but all Chris-

tians are God's priests, and are to do priestly service (1 Pet. xi. 9).

So we are priests as much as Asaph was, and are as much called to sacred ministry, and we as well have our daily duty. *As every day's work required.*

1. The Christian's day ought to be one of *daily service*. Only as the Christian does daily ministry can he do the commanded and sufficient ministry. What a thankful thing it is that our time comes to us broken into days, so that the service of each day may find recuperative rest on the grateful cushion of each steadily recurring night!

(a) Every day comes to us proffering choice. Spend it you must; time is inexorable. As to the spending of the day you are slaves. But as to how you will spend it you are kings. You can choose. That is the choice which every day proffers—how will you spend it? As certain as the arrival of the day, so certain is the arrival of the choice.

(b) Notice that each life is but the sum total of its days. What use we make of the days determines the use we have made of life.

(c) Notice that the gift of each day is the gift which shall never be repeated. There may be the gift of another day. There never can be again of the same day.

So each day makes appointment with us. If we meet it with priestly ministry it is well. But if we have failed to meet it with service for our Lord, so far as that day is concerned we have failed forever.

The Christian's day ought to be one of daily service. Only as he does daily ministry can he do the commanded and sufficient ministry.

2. To specify more particularly what ought to be the Christian's day:

(a) The Christian's day ought to be one of the *reading of the Scripture*. For knowledge (Acts xvii. 10, 11); for atmosphere; the kind of moral air we breathe makes great difference with our moral health. There is no such helpful atmosphere for the Christian as that which blows its winds of grace through

the Scripture ; for power in prayer—for the prayer of faith in prayer which lays grasp on the promises ; and we can only grasp promises, and so pray the prayer of faith, as we are familiar with the promises.

(b) The Christian's day ought to be one of *prayer*. The Christian life is a dependent life. We cannot live in our own strength, and the daily prayer is the daily recognition of dependence.

(c) The Christian's day ought to be one of *thankful praise*. As we recognize God's mercies we see the gleam of them.

(d) The Christian's day ought to be one of *sacred secular service*. That is, the Christian ought to make the secular sacred. This may be done by sacred motive. If we put the motive "for Jesus' sake" at the spring of daily secular duty, we have transmuted even what we call secular duty into worship. Thus

what we do will be well done, and thus the work the day requires will be done.

(e) The Christian's day ought to have in it *distinctive service for Jesus* ; "and daily in the temple and in every house they"—that is, all the Christians—"ceased not to teach and preach Jesus Christ" (Acts v. 42).

3. *Results*. If each Christian should do priestly service thus, as every day's work requires, certain things would follow—things like these, for example :

(a) His life would be a life free from confusion.

(b) His would be a life accomplishing.

(c) His would be a life of personal advance.

(d) His would be a life cheerful.

(e) His would be a life of good example.

(f) Such a life would bloom in heaven.

EXEGETICAL AND EXPOSITORY SECTION.

Exegetical Notes on Eph. ii. 1-7.

BY REV. A. WELCH, GLASGOW, SCOT.

(Concluded.)

You also who are dead to your trespasses and sins ; wherein aforesime ye walked according to the course of this world, according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience : among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind ; and were by nature children of wrath, even as the rest—God, I say, who is rich in mercy, for His great love wherewith He loved us, did us also, who are dead to our trespasses, quicken together with Christ (by grace have ye been saved), raise up together, and make sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us, in Christ Jesus.—Revised Version (revised).

We have been arguing as if the apostle's expression in the passage before us

were simply *dead to sins*. His actual words, as we render them in the first verse, are, "Who are dead to your trespasses and sins." This is shortened in the fifth verse to "Dead to our trespasses." But we believe no argument against our view can be based on this variation of phraseology. It is very generally conceded that it is impossible to draw any distinction which is of universal application between *παραπτώματα* and *ἀμαρτίαι*. Perhaps they are used together in the first verse merely for the sake of emphasis.

II. Col. ii. 13 is admittedly parallel to the passage we are considering. Our revisers have accordingly rendered it in the same way. But the general argument which we have employed leads us to translate thus : "You also who are dead to your trespasses and the uncircumcision of your flesh, you" (I say) "did He quicken together with Him," etc. The connection of these words with the preceding context closely resembles the connection between chaps.

i. and ii. in Ephesians. In the last clause of v. 12 mention is made of God having raised up Christ from the dead. The spiritual resurrection of the Colossian converts comes in very naturally in v. 13: "You also," etc. Many commentators have been misled as to the teaching of this verse by the credit they attached to mss. in which the preposition *ἐν* occurred before *τοῖς παραπτώμασι*. The revisers have taken away any argument which the presence of this particle might furnish by excluding it from their accepted Greek text. This Greek text we accept as correct, and as warranted by the best ms. authority. We note, in passing, that instead of *ταῖς ἁμαρτίαις* in Eph. i. 1, we have in this passage in Colossians *τῇ ακροβυστίᾳ τῆς σαρκός*. This may be for the sake of emphasis, as we suggested in connection with the use of *παραπτώμασι* and *ἁμαρτίαις* in the verse in Ephesians.

1 Tim. v. 6 may seem to some inconsistent with the views we have expressed. We have said that the view which the revisers express in their translation of Eph. i. 1 is not warranted by any other passage in the New Testament. But at first sight this verse in Timothy seems to refute our assertion. The revisers thus translate the verse in question: "But she that giveth herself to pleasure is dead while she liveth." The Rev. H. D. M. Spence, M.A., in Ellicott's "Commentaries on the New Testament," says that here we have a thoroughly Pauline thought, and that the widow who could so forget her sorrow and her duty is spoken of as a living *corpse*, while her believing sister is described as *living*. And he quotes from the "Antigone" of Sophocles words which, he thinks, convey an illustrative sense: "I do not consider that such an one lives, but I regard him as a living corpse." He also refers to Rev. iii. 1 as justification of his view: "These things saith he that hath the seven spirits of God, and the seven stars: I know thy works, that thou hast a name, that thou livest and art dead." In making this quotation I

have omitted the pronoun *thou*, which the revisers insert before *art dead*. This pronoun is not called for by the Greek, and is evidently used to support a dogmatic position which we consider false.

The passage from Sophocles cannot be regarded as giving any actual support to the view which it is adduced to support. It merely declares that one who spends his time in a particular way cannot be said truly to live. He never finds that true happiness which right living is fitted to impart. He may as well be a corpse so far as true living is concerned. It is ridiculous to adduce a poetical passage of this kind as illustrative of the state in which unconverted men are, or as throwing any light on Pauline theology. It seems to bear only an outward resemblance to the passage in Timothy, and that only, if we regard the rendering of the revisers as correct. The absurdity of such an illustration will appear if we apply a simple test. Suppose the poet were to set before us the case of one who, in his opinion, was living a right life, would we call that an example of a God-fearing, converted man? Sophocles, I am afraid, will not do much to enable us to understand Pauline theology.

The passage in Rev. iii., when rightly explained, will do as little as the passage from Sophocles to show that, either in the passage in Ephesians or in that in Colossians, the apostle is referring to unconverted men. It is part of our Lord's message to the Church in Sardis. The members of that church were not in the position of unconverted men, but they were in a very low spiritual state. They are half living and half dead. That was their reputation, their *δογμα*. This is clear from what follows: "Be thou faithful, and stablish the things that remain that were ready to die," etc. This language would not have been used if they had been in the position of unconverted men.

But while no illustrative weight can be attached to the quotation from Sophocles, and while we believe that the passage quoted from Revelation,

rightly understood, gives no countenance to the idea that either in Eph. ii. 1 or in Col. ii. 13 the apostle is giving a description of unconverted men, we believe that the passage in Timothy, which these quotations were intended more immediately to illustrate, is not accurately rendered by the revisers any more than the passages in Ephesians or Colossians which we have been examining. The Greek words are ἡ δὲ σπαταλώσα ζῶσα τέθνηκε. The meaning of the apostle is misrepresented by taking ζῶσα along with τέθνηκε. It should be taken along with ἡ σπαταλώσα, which, though in form a participle, is here to be taken as a noun (see Winer, sect. xlv. 7). The passage should have been translated thus: "But she who lives a pleasure-seeker has died." The apostle is contrasting two classes of widows. The one class seeks comfort in the fellowship and service of God, and the other gives herself to pleasure. He says of the first, that she has her hope set on God—ἡλπικε ἐπὶ Θεόν. He says of the other, she has died—τέθνηκε. Her spiritual life has become extinct. "Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day; but she who lives a pleasure-seeker has died." The fact that she gives herself to a life of pleasure shows that her spiritual life has become extinct, if she ever had any. The idea of the apostle in this verse is, therefore, very different from that which the revisers attach to Eph. ii. 1 and Col. ii. 13.

But there may still lurk in some minds the impression that all dubiety has not yet been removed from the apostle's words in those passages which we have been passing in review. It may be said a man must have been dead before he can be said to have been quickened; if a man has been quickened at conversion, the inference cannot be resisted that he must previously have been dead. And what more natural than to speak of the unrenewed man as dead, and of the believer as made alive? There cannot be any doubt that this argument

has influenced the revisers and interpreters generally. But a little consideration will enable us to expose its fallacy. We must keep carefully before our minds the fact that, in describing the believer's experience, Paul keeps close to the parallel between that experience and the transition through which our Lord passed from His humiliation to His exaltation. There was nothing in our Lord's history corresponding to man's natural state. The apostle begins with our Lord's death, and draws the parallel from that point. There are two sides to the great change of conversion. It is first a death and then a life. The sinner dies to sin and then becomes alive to God. The old man is slain; and this, in Paul's theology, corresponds to the fact of our Lord's death. There is a parallel at that point. Then there is a quickening by the implantation of new feelings and desires; and this corresponds to our Lord's reanimation after death. After that there comes the active obedience of the new man, corresponding to the fact of our Lord's actual leaving of the tomb and entering upon his state of exaltation. Finally, there is the high honor of being made a member of the divine family and exalted to high rank, corresponding to the glory which Christ enjoys in heaven, and carrying with it the potency and hope of sharing with Him that glory. It would be altogether un-Pauline and un-Christian to attempt to find any correspondence between the sinner's natural state and anything in the history of our Lord.

We have gone far beyond our original intention. That was to point out in a few sentences the inaccuracy of the rendering of Eph. ii. 1 by our revisers and others. We found, however, that the inaccuracy was much more extensive than we at first imagined, and actually extended to the whole sentence. There was nothing for it, if we were to do full justice to the apostle's words, but to recast the whole sentence in English. Then we found that the misconception of Paul's meaning in the passage

in Ephesians was supported by misconceptions elsewhere. We were forced to deal with these misconceptions in order that our interpretation might be placed on a solid basis. We trust that we have sufficiently vindicated our main position.

The long parenthesis in Ephesians, including the second and third verses, contains the apostle's description of the state in which both Gentiles and Jews were before their conversion. The second verse applies entirely to Gentiles, of whom the Ephesians were a fair type. They were filled with the spirit of the time, and were satanic in character. They were thus, according to a Hebrew idiom, sons of disobedience. This last expression naturally leads the apostle to pass on to the case of the Jews. He admits that they were no better than the Gentiles. The testimony of contemporary history bears out the accuracy of Paul's words. They indulged in fleshly lusts, and were mental anarchists. They were immoral in their lives and disloyal in their relations to God, and were, according to another Hebrew idiom, children of wrath, even as the rest—meaning thereby Gentiles. There was thus, so far as their moral and spiritual state was concerned, no difference between Jews and Gentiles before they became Christians. This being so, the apostle feels that he must class his kinsmen and Gentiles together, as, in their unconverted state, *all under sin*. He does not make any exception of his own case, for, though he had not been an immoral man as Saul, the Jew and persecutor, there was so much that was bad in his heart that, in the spirit of Christian courtesy, he speaks as if he had no right to claim superiority over his brethren.

This explanatory parenthesis enables the apostle to change *ὑμᾶς* of the first verse into *ἡμᾶς* in the fourth and fifth. As he was writing to Ephesian Gentiles, he was under the necessity of using *ὑμᾶς*; but after showing that there was no practical difference between Jew and

Gentile, and when wishing to speak of both, he naturally uses *ἡμᾶς*. He is anxious to show that both alike have been made partakers of God's grace. Both Gentile and Jewish converts owed their present advantageous position and their future hopes to God's sovereign love. At the fourth verse the apostle begins anew the sentence which he broke off at the end of the first verse for the parenthetical explanation of the second and third verses, and puts the result of his explanation in the sentence thus anew begun. In accordance with this fact we translate *δὲ* by *I say*. The revisers have so translated this particle in 2 Cor. v. 8, and they often use the English expression in question when there is no such particle in the Greek.

But this interpretation of *δὲ*, in a presumptive thought, is so well established in Greek usage that we believe no objection can be made to its being so translated here. The apostle brings down the word *Θεός* from chap. i. 17. This word is the subject of the verbs *συνεζωποποίησε*, *συνήγειρε*, and *συνεκάθισεν*. These verbs, as we have said, all require the words *τῷ Χριστῷ*—with Christ—to complete the ideas which they are used to express. This can be seen from our translation as well as from the Greek. But what are the ideas which the apostle wishes to express? Does he refer to the status of believers on earth or in heaven? The answer must be to the former. They share on earth a life and honors such as belonged to Christ after He was raised from the dead. The apostle delights to draw a parallel between Christ's resurrection life and the believer's converted state. And this parallel is of the nature of a prophecy, that all the disabilities of the believer's present state will be removed in heaven, and that he will share the glory which Christ now enjoys there.

We have thus tried, we trust not vainly, to indicate what seems to us the true meaning of the passages under consideration.

SOCIOLOGICAL SECTION.

The Church and Temperance.

BY REV. JAMES C. FERNALD, PLAINFIELD, N. J.

It will be remembered that just about a hundred years ago William Carey asked his famous question whether the Church of Christ was doing all it ought for the conversion of the heathen. It will also be remembered that godly and venerable men received the suggestion with great indignation, and demanded that Mr. Carey "sit down." Nevertheless we now see not only that the suggestion was true, but that it very much needed to be made. Our only wonder is that any one should have had occasion to make it to a church which had in its hands the New Testament.

It is the story of the ages. Christianity is an infallible revelation, but it is not committed to an infallible church. "We have this treasure in earthen vessels." Apostles had to toil and warn and plead to keep the Church in their own lifetime from departing to the right hand or to the left, as the epistles abundantly prove. For the same thing the glorified Redeemer had to warn and plead in the apocalyptic messages to the churches of Asia. The path of the Church down the centuries has been a series of recoveries from relapses to the simplicity of the Gospel at point after point. So far from its being unreasonable to suggest that the Church may now be falling short of its duty at some one point, the probability is that it is failing in ways which no one has yet suggested or even thought of, but which will be seen in the clearer light of coming days. Hence every suggestion of a possible defect to be remedied should be most carefully and prayerfully considered—dismissed if shown not to be according to the Word, but cherished and acted upon if it be.

Let us apply Carey's question now to the subject of temperance, and ask: "Is the Church of Christ doing all it

ought for the suppression of intemperance?"

It must certainly be admitted that if the Church is not doing all it can, it is not doing all it ought. I believe all thoughtful men must concede, on calm reflection, that the Church has not done and is not doing for the suppression of intemperance all it can. In fact, so far from having reached the boundaries of possibility, the Church has scarcely yet aroused and shaken herself for the mighty conflict.

One eminent minister, when asked if he preached on temperance, replied, "Not specifically. I preach against all sin." But it is the specific that is wanted. The sin is specific, the temptation is specific, the gilded saloon is specific, and the drunkard's grave is specific.

If we had a war with England, and a British fleet were sailing toward our shores, and if our navy were anchored off the coast somewhere and firing generally at intervals over the ocean, and if some enterprising correspondent were to ask an officer, "Are you watching against the British fleet? Are you making special preparation to meet and stop it?" it would hardly satisfy the country for him to reply, "Sir, we are firing in a general way against all enemies of the United States—all enemies, sir! We do not inquire whether they are British or French or Patagonian. We are firing these shells promiscuously over the ocean, and if any enemies of the United States come in the way they'll get hit. We cannot narrow our view to a single nation. All enemies, sir! We oppose all enemies!" We should think something more specific, if not quite so sublime, would be vastly more effective and patriotic.

Here is intemperance sailing down upon us, plundering \$1,200,000,000 a year from the wages of the people, and leaving in its path 60,000 dead, the blighted forms of millions living, and

numberless ruined homes and broken hearts.

In such a state of things to generalize about "all sin" amounts, in fact, to avoiding close quarters with a very definite evil.

Like most errors, this failure to be specific arises from a perversion of the truth. It is true man shall not be saved by temperance alone. It is also true that he shall not be saved without temperance. It is true that merely to preach temperance is not to preach the Gospel; it is also true that not to preach temperance is not to preach the Gospel. It is true that no man will go to heaven merely by not drinking; it is emphatically true that no man will go to heaven by drinking, nor many with drinking. It is true that no man will be saved because he ceased to get drunk; but it is also true that no drunkard will be saved till he stops getting drunk. There is a grander, lovelier, holier life than is to be found merely in not doing any wrong, even the life hid with Christ in God. But multitudes are made blind to the beauty of this life, deaf to all calls to seek it, by some cherished sin. To all such the Gospel call must be, "Cease to do evil, learn to do well. So iniquity shall not be your ruin." With reference to all such the charge to the ministry is, "Cry aloud, spare not. Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

The Bible is specific. Idolatry was the one chief sin under the old economy, and the prophets relentlessly hunted it down *by name*, striking on the way at embezzlement, drunkenness, extortion, impurity, and other very definite vices and crimes, as we read in Ezekiel xviii. 5-9, "If a man be just, and do that which is lawful and right, and hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbor's wife, . . . and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, . . . and hath

covered the naked with a garment, . . . hath not given forth upon usury, neither hath taken any increase, hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments to deal truly; he is just, he shall surely live, saith the Lord God." This is as specific as the Ten Commandments. In fact, there is scarcely anything in the Old Testament about "all sin;" what there is must be gathered by a process of induction from its thundering against particular sins.

John the Baptist talked very squarely to the soldiers, publicans, and others about their special temptations; and when Herod was ready to give up "all sin" except one particular sin, the great reformer attacked him on that single point, and went to the dungeon and the block for it.

The Lord Jesus Himself attacked the special sins of the ruling respectable classes of His day. The special sins of Israel then were spiritual pride, formalism, and hypocrisy; and how the Son of man thundered against them! "Woe unto you, scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation" (Matt. xxiii. 14). His attack on these specific sins did more than any other human cause to bring Him to the cross. Once He found an evil traffic sustained by the leaders in Church and State, and He met it, not with generalities, but with a scourge of small cords and the words, "It is written, My house shall be called of all nations a house of prayer, but ye have made it a den of thieves."

Paul returned to the old prophetic message against idolatry, because that was the great confronting sin in the heathen cities where he preached. Therefore he preached everywhere "that they are no gods which are made with hands." For this he was politely snubbed in Athens and mobbed almost everywhere else; but he shook idolatry down. To the converts in his

churches he gave most specific instruction regarding definite temptations and sins. Thus, in that heaven-soaring Epistle to the Ephesians he brings in such commonplace instruction as this: "Wherefore putting away *lying*, speak every man truth with his neighbor: let him that stole *steal no more*: but rather let him labor, working with his hands: let *no corrupt communication* proceed out of your mouth: *fornication* and *all uncleanness* or *covetousness*, let it not be once named among you, as becometh saints: *and be not drunk with wine*, wherein is excess" (Eph. iv. 25-29, v. 3-18).

The preaching that declines to go into particulars of actual, concrete, human temptation and human sin may be broad, may be lofty, may be eloquent, may be fashionable, but it is not scriptural.

In later times Chrysostom preached against the fashionable vices and the court favorites of his day. Luther preached against the indulgences that were sold in his own country; and John Knox levelled his withering anathemas at the actual sins of the beautiful and vicious Mary Queen of Scots. Spurgeon on a certain occasion said: "There is a man in the tabernacle now, sitting on the right-hand side, with a bottle of gin in his pocket." *Two* men afterward came to him and confessed that bottle of gin, and both were converted. One man's personal methods are not to be a model for another; but such directness in dealing with definite, actual sin is commendable because it is scriptural.

The one great, fronting sin of our time is intemperance, destroying more lives and souls and homes than all others combined. Gambling and prostitution are its allies. It paves the way for them both, and nourishes them from first to last. This great, fronting sin ought to be met by the Church and the ministry *with an attack equal to its own tremendousness*.

Now, there are Christian pastors who do not preach one sermon a year on tem-

perance, while the saloons are destroying day and night seven days in the week. Probably there are ministers who would find, if they would look up their record, that they have not preached such a sermon for five years. What can be expected but that intemperance will gain ground if the pulpit is silent?

Rev. A. J. Gordon, D.D., of Clarendon Street Baptist Church, Boston, said, in his memorial sermon on Decoration Day, last year: "The reproach of the Church is that she has so few scars and battle marks. She is more to be blamed for her guilty silence than for her vehement speech. She is slow to attack crying sins and outrages, public wrongs, for fear of getting the enmity of the world, when her Master told her distinctly at the outset, 'If the world hated me, it will hate you;' and the most dreadful temptation to which we are exposed is that we shall compromise with the enemy and love our own ease better than God's eternal war upon evil."

Some honored brethren say, "Oh, they all know where we stand." But what has that to do with it? They all know where you stand in regard to Christianity. Why preach at all, then? What is the use of standing up twice a Sunday to talk on religion when they all know where you stand? Because a Christian minister is not a sign-post or a flag, but a herald. His great business is not to tell men where he stands, but to persuade them to come and stand where he does. This is just as true in regard to temperance. The minister probably has reasons for favoring temperance. Let him tell his people what those reasons are; the fact that he has told them once need not prevent any more than the fact that he has once preached on the atonement should make further reference to that subject superfluous. He has a new congregation every year, of boys and girls just coming to the thinking age, new people coming in. He would find, if he were to preach a temperance sermon every month, he could scarcely keep up with the demands of

the vast subject and the needs of men under the tireless destruction of the saloon.

A brother innocently inquires, "What is there to say?" Well, for those who may be personally tempted and in danger—and God only knows who they are—no minister can say outside of very narrow limits who they are not—there are such texts as Prov. xx. 1, 2, "Wine is a mocker;" xxiii. 20, "Be not among winebibbers;" 29-33, "Who hath woe? who hath sorrow? . . . They that tarry long at the wine," etc. Any man who will undertake to draw out the significance of that wonderful little text, "Wine is a mocker," in the light of modern science, will probably find he needs to do a good deal of studying himself to start with, and when he has read Gustafson and Dr. Norman Kerr and Dr. David Davis, and some of the advanced text-books of Mrs. Hunt's public-school course, he will find his great embarrassment is to get all the material into one sermon. What a sermon that might be if some of our pulpit princes would lay out their full power on that single topic! It might save some millionaire's son, and perchance some millionaire himself, from dying of the Keeley cure.

Then there is SELF-DENIAL FOR OTHERS' GOOD, to be found in such texts as I Cor. viii. 9-13, "But take heed lest this liberty of yours become a stumbling block to them that are weak. . . . If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend;" Rom. xiv. 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Preaching anything adequate upon these texts would cut hard into the champagne dinners of church-members and church-goers. But what then? It is a prophet's business to turn things upside down when they are wrong side up. That is what he is for. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother

stumbleth;" and when fifty thousand are annually stumbling into hell over this thing, it is time that the rich, who have everything else, should deny themselves this one thing for the sake of the endangered; and the pulpit should dare to tell them so, and to join with such a text such others as, "Be not conformed to this world;" "Even Christ pleased not Himself" (Rom. xv. 3); "If any man will be the friend of the world, he is the enemy of God" (James iv. 4).

There is the sin of deriving a revenue from vice—"Woe unto him that buildeth a town with blood and establisheth a city by iniquity" (Hab. iii. 12). We must keep that great principle of right high and clear, that every man is responsible for the natural and probable consequences of all his acts. The natural and probable consequence of licensing the sale of liquor is that liquor will be sold. The natural and probable consequence of the sale of liquor is that men will be made drunk; and responsibility for the drunkenness can by no means be escaped by any one who shares in responsibility for the license. No special pleading, however fine, must be allowed to obscure so plain a principle of morality. "He that biddeth him God-speed is partaker of his evil deeds" (2 John 11).

The church and the ministry must not for one instant countenance the principle of doing evil that good may come. If we adopt this principle in dealing with the liquor traffic we shall soon find it permeating the whole life of the Church with that most odious of all dishonesty, the "pious fraud." No; "right is right, since God is God," and wrong is wrong, since God is God. We must by no means tolerate the suggestion that we may permit and authorize wrong for the sake of any incidental good in dealing with it. In denouncing this miserable casuistry, we must be as strong as Scripture, which declares of those who say, "Let us do evil that good may come," that their "damnation is just" (Rom. iii. 8).

To all who advocate license for the sake of the revenue, as a means of get-

ting a large amount of money in a very easy way, the ministry must say with uncompromising squareness that this is precisely the saloon-keeper's motive. Whoever really desires the liquor money is just as bad as the saloon-keeper, and not half as brave. It is far less ignominious to sell the liquor over the counter and avow it like a man, than to get some one else to do it, abuse him for doing it, and then take part of the proceeds. The pulpit ought to say so. "Are there yet the treasures of wickedness in the house of the wicked? . . . Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" (Micah vi. 10, 11.) When the enlightened church-member shall come up in the judgment alongside the poor, ignorant saloon-keeper, if both have had the same motive—money—the one for selling and the other for licensing the sale, undoubtedly "it shall be more tolerable for Sodom and Gomorrah."

Then there are all the beautiful rescue texts: "Let the wicked forsake his way, . . . and let him return unto the Lord, for He will have mercy upon him, and unto our God, for He will abundantly pardon." Preach them in temperance mass-meetings. There is here a neglected power and a wonderful power. You gather your elegant congregation—not one manifestly exposed to this temptation and shame; and the poor young man who was drunk last night—perhaps remembering a pure country home but a few years in the past—though bitterly sorry, yet cannot crowd in among all those nice people; or if he does slip into a back seat, he feels that the hopes of pardon held out to them are too good, too high for him. "It does not mean me," is the spoken or unspoken feeling. But he goes to a temperance mass-meeting. Hundreds like him go. The leaders of the Christian host appeal to him and such as he, "to you is the Word of this salvation sent." This is the Gospel translated anew for him; even for him there is hope; he comes and sets to the pledge

his trembling hand; strong, good men, pure and tender-hearted women grasp his hand, look into his eyes with joy and hope, and he starts on to a new and grander life with the elect host of God. Let us have a revival of rescue work and pledge signing, not in the name of the drunkard, but in the name of God.

The Church must do this. It cannot be done by societies, lodges, reform halls, or any other agency apart from this. When we ask, "Do you attend the Women's Christian Temperance Union or the Reform Hall?" etc., the answer is, "No; I should like to, but I have so much to do in the Church that I have no time." Temperance work should be *within the Church*, so that *church work cannot be done and it left undone*. There is no such power on earth as the Christian Church. There is no such force in our civilization as the banded Christian pastorate. Let our ministry but determine to do their utmost specifically and directly for the abolition of intemperance, and this century will not close without seeing that work far advanced. We can have such a temperance work as this country has never seen—better founded than the Washingtonian, better controlled than the Murphy movement—the Church and the ministry leading instead of following, with their hand on all the springs of power, their consecrated Christian spirit pervading all.

The Sunday-school is an unappreciated and almost untried power for temperance. When the Church has such a host of boys in its Sunday-schools, how is it that it has so few young men in its prayer-meetings and public services? Because it has not trained and fortified them against the most insidious temptation that meets them on the threshold of manhood. Public-school instruction cannot do this because it is hygienic, and does not touch the conscience. It is a comparatively small restraint for a young man to know that a thing is dangerous. He needs also the conviction that it is wrong. To teach him that "incidentally" will not do. When he

is invited by dashing men of business or by brilliant scholars, by courtly hosts or jolly companions, to take a glass for sociability and friendship, and is plied with all that wit and fashion and personal influence can urge in its favor, and has only a hazy memory of certain "incidental" remarks by the very worthy Sunday-school teacher to the effect that it is "a pity people will drink," then will he come to illustrate the text that tells of "a reed shaken with the wind." The temperance teaching of the Sunday-school must be specific enough and mighty enough to cope with the tremendous destroying influences of the world and of the scholar's future. The Sunday-school teachers cannot and will not do this unguided and unhelped. They must be massed upon it and inspired to it by the ministry and the Church, and by the societies and committees that arrange the lessons and provide the helps. That the Sunday-school has not improved its unequalled chance to fortify the young against this greatest peril to body and soul that surges around them and lies along all their paths is a neglect that will stand in history as a reproach to the Church and the Christianity of our day, and that cannot be too soon nor too thoroughly repaired. We need some extra emphasis now to make up for the inexcusable delay.

The new departure of the grand Young People's Society of Christian Endeavor, in making a temperance meeting optional every two months, we hail as a star of hope. The movement should have the most cordial and hearty support of every church and pastor, so that in each individual church the temperance meeting of the society should cease to be "optional," being made the regular order of the day. From attending and conducting a number of these meetings, the writer can testify to the warm, hearty, hopeful interest in the hearts of the young people, only waiting for a leader and a helpful word, and capable of being roused to glorious enthusiasm with half the

trouble now expended by some painfully cautious brethren to hold the damp and chilly extinguisher of discouragement over it.

Temperance must be made fashionable, as it is not now, even in religious circles. To be in earnest on this subject is, in many places, to subject one's self to the imputation of being "well-meaning but misguided," to be civilly patronized in a way that to a high-minded and sensitive person is often more cutting than open insult; or to be dubiously watched as a chronic disturber of established order. The Church must change all this. We cannot, indeed, wholly control the fashion of worldly "society," though a strong, fervent, brave earnestness on the part of the Church can modify even that. The world never long despises what the Church devotedly maintains. If the Church, with the splendid talent, learning, and eloquence of her ministry, the wealth, numbers, and moral power of her membership, will set temperance high among the objects for which she toils and prays and battles, she can put that cause as far above a sneer or patronizing contempt as she has put the cause of missions since Carey's time. Temperance workers do not want pardon nor pity, nor even admiration, but alliance, devotion, conquest.

Finally, let us invoke the mighty power of prayer. There was a time when in every church service would be heard the prayer "that the Lord would stay the ravages of intemperance." How often is such prayer heard now? So seldom that one is struck with mingled surprise and pleasure when he hears the petition. When the Church and the ministry were thus praying, the great temperance work was rising to commanding power, till it almost swept the land. The decadence of prayer is coincident with the present decline of temperance work, the present aggressiveness of the saloon.

There is in prayer an unequalled power. If the whole Church were crying as one man to the Lord of Hosts to

stay this tide of evil and rescue our endangered youth, our tempted and our fallen, and to save our imperilled land, can we for a moment think that He who is "wonderful in counsel and excellent in work" would refuse to hear their prayer? No; He would bend the heaven of heavens, and move upon the hearts of men, swaying them like the tides of ocean till all the shores of earth should re-echo with a new anthem of conquering righteousness.

Prayer is heard in heaven and answered upon earth. In one of Ohio's most beautiful cities the mayor had fitted up a building for a variety theatre with saloon attachment, such as had never been known in that city before. A chosen committee from the pastor's conference, accompanied by leading Christian laymen, waited upon the mayor with a protest, and were dismissed in a way that was virtually showing them the door, and the place was opened. The Women's Christian Temperance Union and the churches appealed the case to the Supreme Court of the Universe, and prosecuted their appeal in every prayer-meeting. The stars in their courses fought against that theatre and saloon. Lessee after lessee failed. At length the furniture, including several hundred choice opera chairs, was offered for sale. The colored Baptists had just built a new brick church, which they could not occupy for want of furniture. Generous white brethren helped them to buy those opera chairs; so that the very seats which had been provided for the service of the devil against the protest of the Church are now used for the reverent worship of the God that heareth prayer.

The churches, with their ministry, wield a moral power which, if massed against all license of the liquor traffic, would be absolutely irresistible. But the prayer and the work must be done *before* the election of county and municipal officers. Then the government is in the hands of the people, like clay in the hands of the potter. To pray and protest after election, in hope to induce

men not to license who were expressly elected to license, is like trying to refashion the pot after it has been baked, and baked into the shape of a jug. It is impossible not to think that the God of order, who through all the human world works by law and the legitimate use of appropriate means, must despise, if not abhor, a prayer that asks Him to undo what the petitioner has done and means to do again. Earnest prayer, backed by consistent, faithful work, could close the saloons in thousands of rural districts, in the smaller cities and towns, and put our great cities in a state of siege, till even there the saloon walls shall be shaken down by the unmeasured and unfailing might of the Lord God Omnipotent.

We say sometimes, "We would do if we knew what to do." Perhaps there is no excuse for inaction urged by really good and sincere men so often as this. But, brethren, let us ask, Has a Christian really a right to be perplexed on a matter of moral duty? The promise is, "If any man lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and *it shall be given him.*" Here is wisdom within reach of the whole Church to know just what to do about the saloon, just what to do against intemperance, if only we will ask of God. But "this kind goeth not out but by prayer and fasting." We must offer no casual prayer, but pray as for life—aye, as for the life of hosts—with an earnestness proportioned to the magnitude of the evil. We must make this one thing a special subject of prayer. We must not only pray in the closet and in the pulpit for the suppression of intemperance, but we must converge upon it whole prayer-meetings of the Church, just as we do upon missions.

With the present \$1,200,000,000 annual consumption of intoxicants, with the \$50,000,000 annual increase, with the influx of foreigners, and with the increased toleration of liquor drinking among church-members, this nation is as sure to go down the stream of drunk-

eness to ruin as the suns of successive days to rise and set, unless the evil be checked effectively and exceeding soon. The desolation may not come in a day, but the story of the downfall of nations is, that the sentence against an evil work which is *not* executed speedily is the most irremediable of all destruction.

Let all our Israel cry mightily unto God to deliver this great people from this deadliest of all slavery, and He will

show us, from His infinite wisdom, new ways of effectual work, and breathe into those methods of His wisdom the might of His own omnipotence. Then, when with all our hearts we are pleading for righteousness in this one thing, and ready to do all His will, He will rain righteousness upon us in a national revival of religion which shall be felt around the world and be historic through time.

MISCELLANEOUS SECTION.

The Temptations Incident to the Ministry.

BY REV. JOHN T. KERR, ELIZABETH, N. J.

THE ideal author of the paper suggested by this theme would be a man who has passed through every grade and phase of ministerial experience. He would be one who, beginning his ministry in youth, had continued it through the years of riper manhood and even to the time of old age; who had passed from a place most obscure, through every grade to one most conspicuous. He should have basked in the warm sunshine of popular favor, and shivered amid the iciness of popular neglect. He should have ministered in the plainest circumstances to the plainest people, and amid the pomp and costly paraphernalia of an elaborate ritual to the rich and cultured; but in the necessary absence of such an author, one immersed in the actual experiences of ministerial service may be permitted to contribute some thoughts bearing upon the subject.

Looking at the ministry as a mere position, we find that its occupants are wont to set their places in a relation of comparison with one another. Speaking generally, every minister considers his position high relatively to some or low when matched with others. In the sight of some it has points of advantage. It lacks these altogether when

set beside others. These comparisons may not be accurate. In the nature of things they cannot be. But they involve a temptation, yea, a plurality of temptations; for the tests are applied to us from both directions, from what we consider below us and from what seems above us. We are tempted to scorn the low place because it is low, and to desire the high place for no better reason than because it is high. Every visitor to the mountains recalls his feelings as he halts here and there in climbing excursions upon summits of various heights. Every elevation affords an outlook upon lower peaks. But these have little interest for him. He has conquered them and has passed upward. His desire and effort are directed toward the lordly and lonely summits, resplendent with a golden glory, set in a serene atmosphere far overhead. Ministers have their share of the climbing instinct. The places of ministerial service have their gradations. Associate the two, and the strain of a severe test is put upon human nature. We are tempted to take no interest in positions which seem below our present grade. We are discontented with our present place. We become ambitious for the sunnier, sublimer heights. The fact and force, yes, and the frequency of this temptation may be approximately gauged by the precipitate concurrence of ministerial atoms toward every ecclesiastical vacuum.

From another point of view a minister's position is one of absolute sovereignty. He disposes of his time, sets his daily tasks, marks out the limits of his endeavor. Such a situation involves certain temptations which the most earnest minister scarcely escapes. To have all the time that is going! What a luxury! But we are tempted to forget that it is going, passing rapidly beyond reach or recall. We are led to defer, to trifle, to be careless in reference to our work. Dr. Stalker, in one of his Yale lectures, quotes a description from Dr. Marcus Dods which, though it has a foreign savor, we can all appreciate. "I know," he says, "how plausible the excuses are, and I know what relaxation of study results in—laziness in the morning, increasing excesses in the daily papers, increased interest in gardening, several more pipes a day, and so forth. Breakfast comes finally to its long-deferred end about ten; then there is a consultation with the gardener, which is, of course, business, and makes the idler feel that really his active habits are returning; then two letters have to be answered; then just as he means to go to his study he sees Mr. Fritterday passing, and before he has finished his colloquy over the hedge with him it is past midday. When he does get to his study *Macmillan* or *Blackwood* is lying on his table, and he feels that he cannot settle till he knows what is the fate of the heroine of the current story, or his window overlooks the busy hayfield of his neighbor, and he becomes ten times more interested in that work than in his own; and so his whole forenoon is gone, and he is summoned to dinner before he has earned his salt by one decent hand's turn." This sketch is no caricature. It is a vivid and truthful portrayal of one class of temptations incident to the ministry.

Another aspect of a minister's position requires a word in passing. It is a profession as well as a vocation. By it he gains the means of a livelihood.

To import a word, it is his living. To most ministers it is the sole source of revenue. To us the story of ministerial support is familiar. Salaries are small, and sometimes made smaller by uncertain and irregular payment. We see a lack of business method and energy in the collection of them. The meanness and avarice of men often determine the size of them. Such a lot must needs have its temptations. A careflessness about things which we are commanded to take no thought for, harshness toward men, discontent and murmuring are some of them. Theoretically wages was to have the smallest place in our thoughts; we are tempted in practice to give it the largest. We turned toward the ministry constrained by high and holy motives; but in contact and conflict with our domestic necessities we are fortunate if we have escaped a deterioration of motive or have not become dull to the sublime aspects of our work.

Another word may be spoken about a minister's position which has been admirably expressed by Dr. Stalker in an ordination charge, published as an appendix to his Yale lectures. He says: "There can be nothing so important as carefully to watch over our inner life, and see that it be large, sweet, and spiritual, and that it be growing. Yet the temptations to neglect and overlook this and turn our attention in other directions are terribly strong. The ministerial life is a very outside life; it is lived in the glare of publicity; it is always pouring out. . . .

"Our life is in danger of becoming *all* outside. We are called upon to express ourselves before conviction has time to ripen. Our spirits get too hot and unsettled to allow the dew to fall on them. We are compelled to speak what is merely the recollection of conviction which we had some time ago, and to use past feelings over again. Many a day you will feel this. . . . You will know the meaning of that

great text for ministers, 'The talk of the lips tendeth only to penury'—that is, it shallows the spirit within."

Turning now from the mere position of the minister, let us take a glance at the man who fills the position. He is expected and required to be an educated man, thoroughly, broadly educated. Years are spent in pursuits purely intellectual and literary. Other years are passed in work upon what may be called the literary side of his calling—in the study of systems of theological thought, or methods of biblical interpretation, or models of expression. He is goaded and led, coaxed and compelled to traverse as far as possible fields of thought lying adjacent to biblical studies. Nor do the voices of entreaty and compulsion cease when he leaves the schools and appears upon his destined field of labor. Still comes the summons to cultivate the refinements of speech in at least three languages. He must keep abreast of the best thought of to-day and yesterday; and having learned what to say, he must continue to study how to say it. In short, culture is held before him as a most admirable aim for his constant endeavor.

It would be a senseless act to decry or to despise culture. We all assent to its necessity and importance in our work. Yet, while we do this, are we not aware that the emphasis laid upon high culture, and the earnestness used by us in the attainment of it, tempt us to an undue exaltation of it? Is there not a chance that we may place stronger reliance upon the enticing words framed by man's wisdom than upon the demonstration effected by the Spirit? Have we never caught ourselves in the act of doing this?

Or have we never discovered, in our love of culture and in our tireless efforts to possess it, a tendency to draw away from the lower orders of society? Such conduct is charged upon us. Many are ready to assert that the process by which we are brought to our work spoils us for it. They tell us that we

have acquired expensive tastes, that we have lost a liking for obscure places and a sympathy for man as man. We may and do deny the charge. Do we altogether escape the temptation? At any rate we must assent to a statement made by the late Professor Phelps, that "the great problem of life to an educated ministry is to make their culture a power instead of a luxury. Our temptations are all one way. Our mission is all the other."

Now the minister thus trained for the position thus described is set down amid surroundings with which we are altogether familiar. The field is the world. Our vocation is to and among men; and from this source will come temptations which will test the minister at every point of his being. Almost every phase and type of humanity will have its representative within the circle of his ministerial labors. He will come face to face with the generous and the mean, the amiable and the unlovely, the critical and the appreciative, the kind and the cruel, the censorious and the approving, the proud and the humble, the sensitive and the indifferent. He will encounter varied treatment from men. Levi will make him a feast. He will be refreshed by Onesiphorus and forsaken by Demas. Lydia will give heed to his words and Alexander will withstand them. An anonymous woman friend will break upon his head an alabaster box of spikenard, very precious, and another woman, a friend of course, may break the bitterness of gall upon his peace of mind. Euodias and Syntyche will take two mornings out of the heart of the week to give him the true version of their differences. Herod will sit before him on Sunday, apparently an interested, willing listener, and on Monday will send around a polite request for his head. Gaius, with his constant show of love and helpfulness, will hold him up, while Diotrephes, thirsting for pre-eminence, will see that he is not exalted beyond measure.

He will be a sign that shall be spoken

against. Or he will receive the benedictions of devoted friends and the applause of an indiscriminating multitude. This will test him quite as severely, though in another direction. In a word, amid the circumstances just described, it will require a strength above the human to preserve in him, without wavering or failure, the character and conduct of a peaceable, fearless, faithful, tender, hopeful, and humble preacher of righteousness.

All the references to the constituency of the ministry, except in a few instances, have been expressed by names and pronouns of the masculine gender. Simple justice to the theme requires one to devote a separate and special paragraph to the womankind with which we are surrounded. Remember man's first temptation. "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." The Lord has given us, to be attendants on our ministry, women not a few. They may be divided into two classes—those who are fond of apples and those who are not. We may substitute "ministers" for "apples" without destroying the truthfulness of the sentence. A woman's favorite way of showing her fondness for her pastor is to give him a feast; and, like King Lemuel's model, "she is like the merchants' ships; she bringeth her food from afar." Her table groaneth under the weight of its dainties, and breaketh down under the abundance of its provisions; and so will her pastor, unless he resist her tempting importunity.

It is evident that when we have said all that can be said upon our theme, we simply make it clear that the field of our ministry is just a transcript of the broader field of the world; and that broader world-field is throughout a place of testing; but it is to be observed that things of value, or things intended for permanent and important uses alone are subjected to multiplied and severe tests. Armor-plate is severely tried. So are the integral parts of our humanity. Are we not to infer

from this fact the great value of tried manhood and its future and noble uses? And in this view we can and should count it all joy when called to face the many, varied, and severe temptations incident to our ministry.

The Preferences of the American Revisers.

By C. E. W. DOBBS, D.D., CARTERSVILLE, GA.

It is to be feared that American ministers have not given due thought to the "list of readings and renderings preferred by the American Committee" of revisers; for it should not be forgotten that the "Revised Version" was the joint work of English and American scholars. True, the Canterbury company had the final and determinative voice in deciding the form in which the revision should appear. Coming from the source it did, it was no slight tribute to American scholarship that, not infrequently in the progress of the work, the expressed preferences of the American Committee were cordially accepted and incorporated in the text. English conservatism prevented the acceptance of other preferences. Careful study of the "list" will show that in the main our brethren on this side of the Atlantic were happy in their preferred "readings and renderings."

Of the "classes of passages," the first, third, fifth, sixth, seventh, and eighth suggest changes that unquestionably would have been improvements. The word "saint," as the title of evangelists, apostles, and other sacred writers, has no inspired authority, and the retention of it fosters a false and superstitious conception. It is difficult to conceive any adequate reason for not uniformly saying "Holy Spirit" instead of "Holy Ghost;" and surely "demon" should have uniformly rendered the Greek *δαμων*; while the archaisms referred to in Class VII. should have given place to modern forms of English speech. The Baptists take profound satisfaction in Class IX.

Most of them, perhaps, have always thought the proposed rendering of the prepositions used in connection with baptism preferable to the translation of the Greek βαπτίζω. Certainly the majority of us prefer to hold on to the word "baptize," believing that transliteration equally expressive as the Latin "immerse."

Coming to particular texts, we find the American preferences suggesting decided improvement. For example: Matt. xxiii. 23, "justice" for "judgment;" Luke xiii. 32, "I end my course," for the ambiguous "am perfected;" Luke xxiii. 23, "urgent" for "instant." The Englishmen themselves made the same needed improvement in Rom. xii. 12 and elsewhere. Acts ii. 47, "were saved" for "were being saved"—though the Englishmen literally render the present participle passive σωζομένων. Here the Americans made their interpretation decide their translation. Acts xvii. 22, "very religious" for "somewhat superstitious"—an unnecessary provocation in speech of which so wise and courteous a man as Paul would not have been guilty. Rom. i. 18, "hinder" for "hold down," is certainly a gain in clearness of expression over both the Englishmen and King James. Rom. xii. 1, "spiritual" instead of "reasonable." That this correction is needed, it is enough to refer to a printed sermon now before me, in which a prominent minister from this text insists upon the "reasonableness of religion." He could not have so blundered had he consulted the American revisers or his Greek. The "reasonable" of the old version is ambiguous and generally misleading. Paul is emphasizing a "spiritual" service, in contrast with a more outward and formal devotion. 1 Cor. xi. 19, "factions" is better than "heresies." In verse 27, "in an unworthy manner" for "unworthily." How many sincere souls have refrained from the holy supper because conscious of subjective unworthiness! The American rendering more clearly shows the apostle's reference to

the disorderly manner in which the Corinthians had come to celebrate the sacred rite. In 1 Cor. xv. 34 the Englishmen seem to have labored to produce nonsense. Even their margin is a puerile rendering. Neither "awake up righteously" nor "awake out of drunkenness" can for a moment be allowed to stand. The American preference "awake to soberness righteously" does not help much. Though the word δικαίως is an adverb, yet, perhaps, the old version ("awake to righteousness") is a sufficiently exact rendering. There seems to be no need of insisting upon the literal etymological idea in the verb ἐκνήφω. It may better take its metaphorical sense of returning to a right mode of thinking, feeling, acting. The Roman Catholic Rheims has "awake ye just." Phil. iii. 12, 13, "lay hold on" for "apprehended," which some might mistake. Col. iii. 5, and frequently elsewhere, "put to death" for "mortify," which in current English no longer has its etymological meaning. 1 Thes. iv. 12, "becomingly" for "honestly." 1 Tim. ii. 4, "who would have all men to be saved" much more clearly expresses the Divine benevolence instead of purpose. 2 Tim. i. 10 retains the familiar "immortality," a word one is loath to surrender for "incorruption." Heb. xiii. 18, "honorably" gives a better sense than honestly."

When we read 2 Tim. ii. 26, what shall we say of the English revisers' rendering? "That they may recover themselves out of the snare of the devil, having been captive taken by the Lord's servant unto the will of God!" This is not translation; it is interpretation—poor at that! The Americans prefer: "Having been taken captive by him unto his will." The text is confessedly difficult, owing to two pronouns being used for "him" and "his." The Rheims has: "By whom they are held captive at his will." The Bible Union has: "Being taken captive by him to do his will." This substantially agrees with the American preference.

"Unto his will"—"to do his will"—may very well translate εἰς τὸ ἐκεῖνον θέλημα, the preposition εἰς denoting the purpose of the captivity by the devil. Others would render thus: "And that they may recover themselves out of the snare of the devil (being held captive by him) to do His (God's) will."

While in the main the American preferences are seen to be better than the chosen renderings of their English co-workers, yet in some instances it must be conceded that the latter are happier than the former. Surely there is no sufficient reason to give up the cherished words in Matt. xix. 14, and elsewhere, "of such is the kingdom" for "to such belongeth." The Englishmen here translate literally. In Luke i. 35 the Americans would say: "Wherefore also the holy thing which is begotten shall be called the Son of God." The Englishmen are certainly more reverent: "That which is to be born shall be called holy, the Son of God." The Rheims: "The Holy which shall be born of thee shall be called the Son of God." Even the Unitarian Norton translated: "Thy holy offspring will be a son of God." In Luke xv. 16 the language need not be so offensive to modern ears as the Americans would make it. Besides they themselves insist on the more polite rendering in John vii. 38.

One of the most infelicitous of the

American preferences is to use the neuter pronouns "it," "itself," in designating the Holy Spirit, in Acts viii. 16, Rom. viii. 16, 26, where the Englishmen have rendered "He," "Himself." Consistency would have required the Americans to put "it" in place of "He" and "Him" in John xvi. 7-14, where all retain the common version. Of course it may be urged that the Greek πνεῦμα is neuter; but the genders of Greek nouns are arbitrary, and cannot be transferred always to their English equivalents. Besides in John xvi. 14 we have the masculine pronoun—"he (ἐκεῖνος) shall glorify me"—where the antecedent is the neuter πνεῦμα. Surely the Holy Spirit's Divine personality should not be ignored in our translations, unless absolutely demanded. The Rheims has the masculine pronouns in all these places.

Other passages might be noticed, but enough have been cited to show that the American preferences are not always the better renderings. Some savor of pedantry, while many seem quite trivial. From this rapid glance it is also clear that it is yet for the future to furnish an acceptable substitute for the popularly cherished King James version, even though candid and competent criticism may be compelled to crown the revision as in the main more faithfully representative of the original.

PREACHERS EXCHANGING VIEWS.

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

Scarcity of Men in the Ministry.

I WOULD like to say a few words with reference to the article on "Scarcity of Men now Demanded in the Ministry," in a recent number of the REVIEW. I do not know that this scarcity exists to the alarming extent of which he complains. The hindrance to many men entering the ministry which he notes

certainly exists. Preachers in this "land of the free" have to suffer a thousand and one humiliations and injustices uncomplainingly, which no other self-respecting man would be expected to bear. It has been a common occurrence in the writer's observation for a parishioner who has done some work for his pastor to evade a settlement with him, to go to the treasurer

and have a credit entered on his subscription to double the amount he would have charged any other man. But is it deplorable that these things are facts? Would Christianity be better off if the ministry had not this drawback? That "eminent lawyer" who was deterred from the ministry because of ill-treatment preachers received was not made of the kind of stuff to "endure hardness as a good soldier," and it is to our Lord's honor that he is where he is. "In the world ye shall have tribulation" (John 16: 33), was spoken to preachers, and the preachers of to-day are no more worthy of exemption than were the apostles. No proof is needed when we say that if all preachers received good salaries, and were treated with gentlemanly consideration by every one, the ministry would soon be crowded with unworthy men, to the lasting loss and disgrace of the churches. I, for one, rejoice that the conditions are what they are. For this reason only men who are called of God, or feel "woe is me if I preach not the Gospel," will, as a rule, be found in the ranks.

T. L. FULBRIGHT.

BENTONVILLE, ARK.

How to Be Physically Fresh on Sunday.

IN the department of "Preachers Exchanging Views" in the HOMILETIC for January, a brother inquires for information on this subject. He complains of being weary and depressed and confused at the Sunday evening service, and of being unfitted for work by a too rapid expenditure of nerve force, and asks for a remedy.

The brother has our sympathy. We know what he means, because we have been there ourselves. We would say to the brother, the great remedy for the ill of which you complain is simply, *sleep*. Sleep will do you more good than anything else, as we have found by actual experience.

The writer has charge of a large church, the membership of which is widely scattered, and attends four ser-

vices every Sunday—one at nine o'clock in the morning (Sunday-school), one at half-past ten (the regular morning service), one at four (catechetical class), and one at half-past seven (the evening service). This, if continued for a term of years, is enough to kill a man, and it would kill any man who has not learned *the secret of how to rest*. The writer, compelled by hard experience, has learned to sleep every Sunday afternoon from two to four o'clock, and as a consequence he feels fresher at the evening than at the morning service.

We remember having read some years ago that Mr. Talmage has acquired this habit. He allows (if our memory serves us correctly) neither man, woman, nor child to break in on his Sunday afternoon nap. Nothing short of the house afire can get him out, and even in such a case he directs that certain things of value should be first removed, and then, when the walls are about to fall in, he requests that he be called.

If the brother is a coffee-drinker, we say, give up your coffee at the Sunday dinner. Coffee will banish sleep from my eyelids far more effectually than any amount of care or work.

Try sleep, brother, try sleep.

"The innocent sleep ;

Sleep that knits up the ravel'd sleeve of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great Nature's second
course,

Chief nourisher in Life's feast."

H. M. K.

EASTON, PA.

"Music in Our Churches."

IN the December number of THE HOMILETIC REVIEW "E. N. W." asks for help in the matter of congregational singing. Has the brother tried the use of one collection of hymns for church and Sabbath-school? I am convinced myself, from a careful study of the matter, that much of the difficulty in the way of having good congregational singing is to be found in our having too great a variety of hymn-books in use. In most of our congregations we have

one collection for the Sabbath-school, another for our Young People's Society, another for the congregational prayer-meeting, while one different from any is used in the church service, and many of these collections contain very few hymns in common. The consequence is that few tunes are mastered, and many in the sanctuary are silent, when God's praise should be sung by all. For some years we have tried the plan of using the same collection in school as we do in church, and the result so far is satisfactory. The children learn to sing in the Sabbath-school, which is, after all, the training-place for the church, and consequently are able to join in the service of the sanctuary. I feel myself that the singing of the young folks throughout my congregation is one of the greatest helps we have toward congregational singing.

Of course many will at once say that the hymns used in church worship are not suitable, especially for the very young, but while some of the hymns written specially for the children might be used for the infant classes, I think none of the hymns now used in our church service are too *deep* for the average Sabbath-school scholar of to-day, and, in fact, I consider them more appropriate for our schools which have a large percentage of young men and women in attendance, than many of the childish pieces now sung. It sometimes borders on the ludicrous to hear in our Sabbath-schools the men and women, such as attend our Bible classes, singing hymns which only infants should sing; for instance, when a man of two hundred pounds weight, as happened in a school here not long ago, sings *cuc* lustily, "Bless Thy little lamb to-night," and that, too, at three o'clock in the afternoon! But I transgress. This column is for suggestion, not discussion. Let the brother try this suggestion, and I have no doubt it will help.

D. J.

HOMILETIC REVIEW, touches upon a subject, "Music in our Churches," which has seriously perplexed many a pastor and congregation. I am a minister of the Methodist Episcopal Church, and a "preacher in charge," and, therefore, by the action of our quarterly conference there is a "Committee on Music," of which the pastor is *ex-officio* chairman.

In this way the minister keeps in close contact with the church choir, and is usually able to accomplish just about what he desires in the way of church music.

Whether the choir be paid or voluntary, or the singing in charge of a precentor, there ought always to be an official control of their movements.

In too many churches choirs are permitted to usurp the authority of the church and pastor, and trouble is the result.

In the church of which I am now the pastor there is a voluntary choir, composed of a double quartet of male voices. Several of these are not members of the church. This is a good way in which to get some of the young men interested.

They practice regularly every Saturday night, when I give them the hymns selected for Sunday. These hymns are invariably chosen in harmony with the sentiments of the sermon.

The leader is also careful to choose only such tunes and voluntaries as shall likewise be in harmony. The whole service is thus harmoniously unified, and that is certainly something gained in the right direction.

The people, as a rule, will not be slow to show their appreciation of this, and, with a word of warm exhortation from the pastor, will respond in a volume of popular congregational singing.

"Get the *people* to sing," is a maxim that must never be forgotten. A select quartet of paid professional singers may draw for a while, but not permanently. Make the people believe that there is something for them to do, and that the success or failure of the musi-

UNDER the above heading, E. N. W., in the December (1892) number of THE

cal part of the service will depend much upon them.

Another suggestion. Always have a service of song on Sunday evenings—not for the choir, but for the congregation. Let this be, say, ten or fifteen minutes before the sermon. Advertise it thoroughly from the pulpit and in the secular papers. Have a generous supply of song-books distributed among the congregation. This, with me, has never yet failed to fill the church.

Finally, a point which may provoke some criticism, let the pastor himself sing, if he can, a solo, or assist the choir in duet or quartet or trio or solo and chorus.

I have done this, with marked effect on the Sunday evening congregation. The Rev. Howard Henderson, D.D., LL.D., in his book, "The Ethics and Etiquette of the Pulpit, Pew, Parish, Press, and Platform," says in Chapter IX., p. 68, Rule 24, under "The Choir and Music," "Sing no songs of your own composition. It is in bad taste for the pastor to sing a solo. Leave that to evangelists and general secretaries." But why should a pastor not be his own evangelist? and why should a pastor not cultivate the gift of Christian song and be able to sing the Gospel as well as preach it?

I trust that these suggestions from a brother minister may be of some relief to our much-distressed brother, E. N. W., and I would recommend him to read the book above quoted, as it contains many points that I have not even alluded to.

H. R. ROBINSON.

EASTON, PA.

I HAVEN'T had very much experience in this matter, but so far as I have gone there has been no trouble to get the congregation to praise the Lord.

My practice is as follows: 1. I always meet with the choir at their rehearsals.

This proves to them that I have a real interest in what they are doing for the services of the Lord's house; and

such meetings with the singers is often helpful to choir and pastor alike.

2. I am careful not to surprise and embarrass the singers by new hymns. If there is a hymn to be sung on the Sabbath that has not been used for some time, we go over it together until learned; then the choir can lead the congregation without fear or trembling, and no one's feelings are "hurt."

3. Hymns are selected that the congregation can sing.

Some, yea, many, of the hymns professedly in use in the church practically are never sung, for they are beyond the vocal reach of the average occupant of the pews.

"Runs," "slurs," high F's and G's are well enough for a trained choir, but for congregational singing they are out of the question. I have before me an exercise for Christmas, for the children, and several times E and F occur in the score. The Sabbath-school that can carry such a selection with any degree of satisfaction to the hearer is an exceptional one.

Select, then, for the singing of the people such hymns as the people can sing.

4. Sing with the congregation yourself. Christ seldom said "Go" to His listeners; but again and again it was "Come," "Come and see," "Come unto Me," etc. Let this method be used with modern congregations, lead the way yourself, and few will be the worshippers that will not follow you.

5. Do not condemn by word or look that earnest soul who, at his best, will "sharp" and "flat" and "rasp" in his effort to praise God.

He is doing his best; encourage and help him therein.

We cannot expect a perfect song here below.

I have tried the above suggestions with satisfaction; may they help others.

WILLIAM A. GEORGE.

My Two Workshops.

HENRY WARD BEECHER'S sermon on the words, "Saved by hope," was a

revelation to me. In this sermon he emphasizes the thought that true preaching must compel every hearer to feel, "There is hope for me in God." He says, "All ways of preaching the Gospel of Christ, which, as their characteristic result, inspire men with despondency and with an overpowering sense of difficulty, tending to discouragement and making the heart gloomy, are untrue to the spirit and genius of the Gospel."

In order to present the hopefulness and joyfulness of the Gospel I find that I must have two workshops. In one I form my sermons as best I can, and thus prepare for the pulpit. In the other I have a carpenter's kit of tools, and I use them vigorously, especially on Mondays, and *thus* prepare for the pulpit. As I use my tools year after year I become somewhat skilful, and consequently the attractiveness of this workshop grows upon me. After riding on my hobby Monday I always sleep well, and go back to my study on Tuesday morning with a clear head and steady nerves.

Let me add that I think my shop

brings me into closer sympathy with mechanics than I could come otherwise. I talk to them about their work, and I know something about it. My two little boys are often with me, and we work together. My shop will be one of the means by which I shall hold on to them.

As I work I often think of One who long ago worked at a carpenter's bench. I work for recreation. He worked in order to help His father, and, possibly, to support His widowed mother. I look at my bright and sharp tools and recall Holman Hunt's picture of a workshop in Nazareth. Jesus, the village carpenter, never had tools equal to those my boys and I use. So, as I work I try to draw near to the simple-hearted Son of man, who for thirty years was one of the common people.

Brethren, enjoy your hunting and your fishing, your ball game and your croquet, your painting and your music, but give me my workshop, my two boys beside me, and the consciousness that my Elder Brother is with us and *I can rest.* J. H. S.

FARRAGUT, IOWA.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

A Plea for Home Missions.

BY REV. SAMUEL SCHWARM, PH.D.,
TIFFIN, O.

THE word *mission* means a sending, a performing of a commission, and, as used by the Church, it means the fulfilment of the risen Saviour's last command by publishing the blessed Gospel "all the world around." Missionary work is the work of making known the Saviour to all who have never heard of Him or received Him. It is the work of evangelizing the world. This work, for convenience of operation and discussion, is generally divided into two parts: home, or inner, and foreign, or outer missions. Home missions is the

evangelizing of any country by the churches that are already established in that country. It is, for example, the churches of America giving the Gospel to America, the conversion of America to Christ by American Christians.

I want, in this paper, to give a few reasons why all the churches of this country should be especially interested in home missionary work.

I. *Because of the great destitution that still exists in church privileges and in spiritual affairs.*

Many persons seem to think that there is little, if any, need of home missionary work any more in our land. They say, "Is not this a Christian land?" It is in name, but not in reality. It needs

but one sober and thoughtful glance at the religious statistics of the eleventh census to make this very apparent. The population of the country is given as about sixty-three million, six hundred thousand. The population above the age of five years, or that which is old enough to be in the churches and Sunday-schools of the land, is about fifty-six millions. There are in round numbers about ten millions of persons in the Sunday-schools of the land, and about twelve million, five hundred thousand persons are members of the different Protestant churches, making a total of twenty-two million, five hundred thousand, or just about two fifths as many as there are persons above the age of five years, or just about one third of the entire population. And it must be remembered that many of these enumerated as belonging to the churches and Sunday-schools are counted twice, for many of the members of the Sunday-schools are also church-members. Just what portion of the members of the Sunday-schools are also members of church we have no means of knowing, but I think we would be safe in saying, at least, one third. So there are much less than two fifths of those above the age of five years who are members of Protestant Sunday-schools and churches. Even with the Roman Catholic population of six million, five hundred thousand added, there are probably not more than two fifths of those above the age of five years who are in any wise connected with any religious organization. The entire membership of the Protestant Sunday-schools and churches is not as large as the school population between the ages of five and twenty, which is about twenty-two million, five hundred thousand. The entire membership of the Sunday-schools and churches is probably not much greater than the number of males of voting age, which is nearly seventeen millions. This would leave all the women above the age of twenty-one and all the children under that age unaccounted for. View it in whatever light we will, the

great number of persons out of connection with our churches and Sunday-schools is startling. Even counting in the occasional churchgoers, it is probable that not more than one half of the population of these United States is under the influence of the Church. This fact should certainly be enough to arouse the different denominations of Christians to renewed efforts along the line of home missions. It is no excuse for lethargy to say, "Our churches have increased more rapidly during the last ten years than the population," so long as this great destitution still stares us in the face.

Let us notice, also, where this destitution principally exists.

1. In our large cities. Take New York City for an example. It has about four hundred Protestant churches and missions. The seating capacity of these is estimated at two hundred and seventy-five thousand, while the population is about a million and a half. The regular attendants of all the churches and missions of New York was, in 1885, estimated to be about one hundred and fifty thousand, and the regular and occasional churchgoers to be about two hundred and fifty thousand, or about one out of six of the population. Counting Roman Catholic, Protestant, Jewish, Greek, Buddhist, and all other churches and religious orders, and there is but one church to about three thousand persons, while many of our inland towns of three thousand people have from six to ten churches; and then it is said that about seven tenths of these churches and missions are above Fourteenth Street, and only three tenths below, although there is a population of nearly six hundred thousand in that part of the city. This part of the city has seating in the Protestant churches, according to Dr. Sherwood, in *THE HOMILETIC REVIEW* for 1887, for only about sixty thousand persons. Some of the wards having a population larger than many of our States have only one Protestant church. The entire enrolment of the Sunday-schools of

New York is reported to be but one hundred and fifteen thousand, and the enrolment of the Protestant schools but eighty-nine thousand.

Such a showing in regard to the churches and Sunday-schools of the metropolis is simply amazing and startling, and what is true of New York City is also true, to a large degree, of many of our other large cities. But what do we find in these large cities instead of the churches and Sunday-schools? We find (*a*) that the foreign population, and the very worst of it, is largely centred there. While those who were either foreign-born or born of foreign parentage, according to the tenth census, were less than one third of the entire population of the country, this class of persons formed 62 per cent of the population of Cincinnati, 63 per cent of that of Boston, 83 per cent of that of Cleveland, 88 per cent of that of New York, and 91 per cent of that of Chicago, and I suppose these figures will not be materially altered by the eleventh census.

We find (*b*) that the stronghold of the saloon power is most mightily entrenched in these cities. King Alcohol has his throne there. We find (*c*) that anarchism, socialism, atheism, infidelity, and everything that makes against righteousness and truth have their seat there. We find (*d*) that monopolies of all kinds begin and thrive there.

Very few persons seem really to realize the tremendous influence that these great cities will necessarily exert upon the history of our country. The history of the world is largely the history of great cities. The history of Nineveh, of Babylon, of Tyre, of Athens, of Sparta, of Carthage, of Thebes, of Rome is largely the history of their respective countries. Large cities, said Professor Rümelin, ex-Chancellor of Tübingen University, "are the bony framework of the body politic." But he was thinking of cities as the seat of learning, of government, of the arts and sciences. But Bismarck said, "All great cities ought to be swept from off

the face of the earth." He was thinking of them as the breeders of the revolutionary bacillus, which they must inevitably be unless they are permeated by the purifying influences of the Gospel. These large cities of ours will be no exceptions to the rule of large cities. They will largely write the history of our country. What will that history be? That depends on what the churches make of these large cities. Looking at it from this light, of what immense importance to the future of our country home missionary work is.

2. In our Western States and Territories. These are yet in their plastic state, in their formative period. They are now being moulded and given their permanent character. This character will depend largely on their first population. The first settlers always leave their impress upon a community for years, if not forever. So did the Puritans upon New England, the Germans upon Pennsylvania, the Dutch upon New York, and the aristocratic families from England upon many parts of the South. Now, what is the character of the population of many of these Western States and Territories? It is Roman Catholic, Mormon, atheistic, anarchic to a great degree. It appears as though the devil was making a special effort to mass all of his forces in these great empires of the new West, for empires they certainly are in possibility. The Protestant church-membership in some of these States is almost insignificant when compared with the population—as, for example, in Utah, where it was, in 1880, one in two hundred and twenty-four, or as in New Mexico, where it was one in six hundred and fifty-seven; and the character of this population is not likely to change very rapidly for the better, for 70 per cent of the emigration is pouring into these States, and the saloon is three times stronger there, according to population, than east of the Mississippi. What will be the history of this great West beyond the Mississippi, that contains nearly two thirds of our territory? It will de-

pend upon the work of the Church of Christ in this country in the near future; and the history of the West will be to a great extent the history of the whole country, for the West will be the controlling power not many years hence.

II. *Because of the great importance of gaining this wonderful land as an ally in the evangelization of the world.* Look at

(a) Its extent. Equal to eighteen States like Spain, thirty-one like Italy, and sixty-six like England and Wales, Texas alone would cover a good part of Europe, excluding Russia. You might take five of the first-class powers of Europe—viz., Great Britain and Ireland, France, Germany, Austria, and Italy, and then add Spain, Portugal, Switzerland and Denmark, and they would all be contained in the United States, once, twice, thrice. This country has an area, excluding Alaska, of two million, nine hundred thousand square miles, of which more than two millions is cultivable, and the remainder is rich in pasturage, minerals, etc. It has forty thousand miles of river, a chain of great lakes on the north, a great gulf on the south, and on either side an ocean, so that it is bound to be a commercial as well as an agricultural country; and then it is one continuous territory, not broken up into little bits as the great Empire of Britain. It was Mr. Gladstone who said, "Other things being equal, it is the country with a continuous territory that will in the end gain the ascendancy and control."

(b) Its resources. It has already, with only a small portion of its soil cultivated, become the granary of the world. Six hundred millions of bushels of wheat and more than a billion bushels of corn are but the "first-fruits" of the great harvest of which it is really capable. Millions upon millions of horses and cattle, hogs and sheep, chickens and geese, are but an earnest of what will some day be found between these oceans, and between the lakes and the Gulf; and besides this great agricultural wealth it is no less rich in tim-

bers and minerals. It has enough iron ore to last the world thousands of years. It has five times as much coal as Europe. It has copper, lead, tin, and other ores in great abundance. It already furnishes half of the gold and silver of the world. Its assessed valuation is about twenty-four billion, two hundred and fifty millions of dollars, which is estimated to have a real value of about sixty-three billion, six hundred million dollars, or just about one thousand dollars to every man, woman, and child of the entire country. This is an amount almost sufficient, it has been said, to buy all the countries of Europe, excepting Great Britain. It is the youngest and yet the richest of all the great nations on the face of the globe. This immense wealth will have much to do either in advancing or retarding the progress of the Gospel of King Jesus.

(c) Its location. Much depends upon the location of a country. The great nations of the world, those that have most deeply marked its history, have lain between the twenty-fifth and sixty-fifth degrees of north latitude. In this belt were Assyria, Syria, Babylonia, Tyre, Greece, Rome, Carthage, and Upper Egypt. Of this favored belt of the earth's surface the United States have about one third, excluding oceans.

(d) Its people. It has been said by historians that the mixed races have always been the hardiest and most enterprising. We are a more thoroughly mixed people than any the world has ever yet seen, and we are not going to break this testimony of history. A great portion of the great inventions of this century are by Americans. The steamboat, the mower, reaper and binder, the telegraph and ocean cable, the telephone and electric light and motor, are some of them. The United States issue four times as many patents as England. They also lead the world in manufacturing. So we have not only a wonderful country, but also a wonderful people.

(e) Its future possibilities. These can

scarcely be conceived. China, on an area considerably less than one half that of the United States, supports a population of three hundred and fifty or four hundred millions, and she has proportionately as much uncultivable land as this country. According to this, this country is capable of supporting one billion of people, and not be crowded any more than China is now. It has been estimated that our sixty millions of people have been supported on not much over one ninth of our soil, and that has not been more than half cultivated. It has been estimated that Texas alone, if put under the highest cultivation, could support our present population. And not only is this country capable of supporting such an immense population, but, from present indications, it is very probable that in a century or two it will have it to carry. If the western gateway should ever be thrown open to emigration as the eastern has been, it may not be a century until the population of this country will number from three to five hundred millions. What will the character of these teeming millions, that are bound to inhabit this country a hundred years hence, be? It will depend largely on the home missionary work that is done by the churches in the close of this century.

III. *Because of the great importance of gaining, for Christ and His Church, the control of the mighty forces which this age is continually putting into play.*

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling,
When to be living is sublime."

This age, or century, has produced most of the great inventions that have set the wheels of the world's progress spinning, and have distinguished this as the progressive, the modern age. At the beginning of this century men travelled about in the same way that they did two or three thousand years ago; they used the same kind of a plough, reap-hook, cooking utensil, fire kindler, built the same kind of a house, had the same kind of mail facilities, and

to all intents and purposes, in so far as practical life was concerned, everything was about the same. The man who was born at the beginning of this century might have seen nearly all of the great and useful inventions of the world's history. In 1807 he might have seen Fulton's steamboat on her trial trip up the Hudson. In 1820 he might have witnessed the trial of the first iron plough. In 1830 he might have seen the first railway train. In 1833 he might have struck fire with the first Lucifer match. In 1838 he might have crossed the ocean in the first ocean steamer. In 1844 he might have sent the first message by telegraph, and later by cable, and later by telephone. In the same time he might have witnessed the invention of the grain cradle, the mower, the dropper, the self-rake, the binder, etc., farm implements too numerous to mention; and then later still he might have seen the first electric light, electric motor, etc. England issued more patents from 1850 to 1870 than for two hundred years before that time, and the United States issued many times more during that time than England. The modern sciences, astronomy excepted, have also largely had their rise and development in this century.

What a wonderful age this is! Forces have been set in motion that have in a few short years changed the face of the whole earth and revolutionized the history of the world; and what has been done in this age is likely to be done again, for in all probability we have but seen the beginning of the mighty awakening of the practical intellect of mankind. The wonderful transforming powers of Aladdin's lamp are being outdone under our very eyes; and men everywhere are asking, What next? What will the future bring forth? Who can tell?

Now, to the Church of the Lord Jesus Christ it becomes an all-important question as to who will control this wonderful land, this wonderful people, and this still more wonderful age, for the future. Will it be Christ or Satan?

Will this wonderful wealth and these wonderful forces be thrown onto the side of righteousness and truth, or onto the side of uncleanness and falsehood?

This may be a startling question, but it is one of the weightiest in the world. The one who controls this country and this people for the next quarter of a century will largely control the destiny of the world for ages to come. But it is said, "This is already a Christian land. Just see how all of the churches

have grown during the last ten years!" Yes, but just look how the great evils, the liquor traffic, anarchy, socialism, monopoly, etc., have also grown! So this is, at best, still an open question; and there is no more important work in which any man who loves his country and his God can engage than home missions. This country and these forces must be taken and held for Christ and His Church; for America for Christ also means the world for Christ.

EDITORIAL NOTES.

Reading Sermons.

"WHAT," asks Julius Hare, in his "Guesses at Truth"—"what do our clergy lose by reading their sermons? They lose preaching—the preaching of the voice in many cases, the preaching of the eye almost always." True, in a measure; but there are some whose gain is more than their loss. Truth is conveyed by words, though it may be additionally emphasized by tone and look, and the object of preaching is the conveyance of truth in such wise that it shall find lodgment in the minds of hearers, and accomplish permanent results in their lives. It is one of the advantages of the written sermon that the words of it may have a pithiness and pointedness given them which are frequently wanting in the extemporaneous utterance. The preacher who writes will boil down where the preacher who does not write will boil over. Still there are preachers and preachers. "To every man his own gift." Each method of presenting truth has its advantages. Neither is invariably the superior of the other.

The Length of the Sermon.

THE true measure of a sermon's length is neither the patience of the preacher nor that of the hearer. Many a preacher has exhausted his hearer in

trying to exhaust his subject. Some sermons are long that last twenty minutes; some short that last three quarters of an hour or an hour. Every sermon should be timed, not by the clock, but by the continuance of the sympathetic relation between the occupant of the pulpit and the average occupant of the pew. When the speaker has lost his retention of the hearer's attention further detention is a crime, a violation of the right of habeas corpus. Restiveness in the pew should be construed as a signal for rest in the pulpit. The time to apply the brakes is not when the steam is giving out in the engine, but a little while before the passengers have reached the place where they want to get out of the cars. They are righteously indignant if carried beyond their desired station.

The Papal Alegate.

As we predicted in our last number, the presence of Archbishop Satolli in this country and the decisions made by him in certain ecclesiastical matters have already aroused the pronounced antagonism of certain prelates and their followers—an antagonism that has manifested itself in strenuous though concealed efforts to effect his recall. It cannot but be a matter of sincere pleasure to all who have regarded, with

somewhat of alarm, the encroachments of Romanism, that there seems to be a determined purpose on the part of the Pope to right certain wrongs, and also to stand by those within the Church who seem to have the welfare of their people most earnestly at heart. It is, indeed, a fact worthy of recognition and gratulation, if it shall prove true, that the supreme authorities within the Church of Rome have set themselves on the side of the political liberty and the higher education of those under them. The Rome of the past has thrived on the ignorance of the masses as well as their enslavement; but the day of enforced ignorance is over. The people will not consent to be kept in shackles longer. What the outcome of the whole movement will be remains to be seen, but we hope for large results.

The Briggs Case Decision.

THE decision of the Presbytery of New York in the case of Professor Briggs is not to be looked upon as an expression of sympathy with the views to which he has given voice, so much as an indication that there shall be a liberty of research and of the publication of the results of research, so far as these are not in conflict with the essential truths of the Scriptures or with basal moral principles. For the sake of the peace of the Church it is to be hoped that the matter will be allowed to rest where it is, and that all who have shared, actively, passively, or sympathetically, in the progress of the case, will give themselves anew to the great work committed to them of preaching the Gospel, the good tidings of a free and full salvation in Jesus Christ, and that whatever bitterness or wrath or strife or clamor, if any, may have been engendered, will be "put away" finally and forever.

Choosing a Text.

SOME time since we received a communication from a correspondent asking us to furnish him with a text on a

theme selected by him for a special occasion. The responsibility was one that we were hardly willing to assume. The question arose in our mind, What is the province of the text? Is it a mere label to be attached to a production, or is its function something else, and if so, what? Ought a so-called sermon, which has been prepared without particular reference to Scripture, to be honored with a text? Should the theme suggest the text or the text the theme? To this question we felt ourselves compelled to make but one answer: that inasmuch as the minister is a minister of "the Gospel," and is called upon to preach the Word, the theme should rather be suggested by the text than the text by the theme. If an occasion arises when it seems important to treat of some special subject not suggested by a passage of Scripture, let the sermon go textless. Do not make a text but a hat to cover an otherwise exposed head. The announcement of a text is a semi-promise that what follows shall be an exposition of what is contained in it; and such promise ought to be redeemed.

Dr. Parkhurst's Vindication.

IT is a pleasure to be able to record that the charges made by the President of the Society for the Prevention of Crime, as to the connivance of the metropolitan police authorities with the violators of law, have been proved true by the very Superintendent who put himself on record as denying the statements made in said charges. No comment is needed upon his action in arraigning before the police commissioners some of the best-known inspectors and captains of police on the charge of wittingly permitting the existence of gambling dens within their respective districts and precincts. It is simply a withdrawal in act of his previous denial in word. By it Dr. Parkhurst stands completely acquitted of any wanton or ill-grounded assertion. We admire his courage and commend his example.

BLUE MONDAY.

Pomposity at a Funeral.

HIGH on the mountain, near the country village where I was pastor, an aged man of high temper and low intelligence died. His youngest son, who was fifty years old and large of stature, but diminutive in common sense, came for me to preach the funeral sermon. The gentleman with whom I boarded asked him if he felt bad when his father died. His reply was :

"I didn't cry a tear, but I held my breath as much as twenty minutes. We didn't know at first whether pop was *dead* or whether he was *mad*. We knew he wouldn't *talk*. We put a pipe in his mouth, and he wouldn't smoke, and then we knew he was dead."

The day of the funeral came, and it being in the spring, there was snow, water, and ice in the road, so I was to meet the procession at a school-house at the foot of the mountain. As I neared the house I saw the country teams coming down the side of the mountain on a stiff trot. Leading them, on foot, was a little man with round, prominent eyes bulging out with excitement, wearing a round-crowned hat with a straight brim, pulled down over his ears. He had been chosen from the neighbors to conduct the funeral. Having been in the army, and now feeling elated over the authority he found himself possessed of as the chosen leader of a funeral procession, he had put on his military suit, buttoned to the chin, with long, tired-looking yellow whiskers flowing over his breast, and his trousers tucked into his high rubber boots. He ran ahead and shouted to me as I was hitching my horse, "Don't hitch him there, elder, I want to come up here on a kind of a circle." He made a desperate effort to display his military knowledge in seating the mourners and the people. Then he came to me, saying, "Here are the hymns he wanted sung," and handed me a paper on which was written simply, "Hark from the tomb a doleful sound." We had no books,

and I asked if any one could sing the hymn beginning with the words, "Hark from the tomb a doleful sound." An intelligent but very modest gentleman with a noticeably long head and one white eye said, "I think we can sing it to the tune 'New Durham.'" He rested his elbow on his knee, put his head in his hand, and tried for the key. "Do, me, sol, do." Then he commenced in a low, solemn voice the tune. Just then a lady with a narrow forehead, sharp nose, and red hair struck up in a high key a different tune, "Hark from the tomb," etc. The first singer kept on hesitatingly, "Hark from the tomb," looking at me appealingly, as if to say, What shall we do? The people began to laugh, the singers sung, and I tried to think of all the solemn things I had ever read. After the sermon the military leader sprang to the middle of the floor, and with great pomposity cried, "*Mourners keep their seats*. You that want to look at him march to the right. *March!*" Then he came to me with instructions.

"You get your horse and get into the road and wait. I want you to go ahead of the whole of um. Wait till I get um into *rank*." He said they were going by the village. This I objected to, as the roads were bad and the distance three times as great. But said he, "Some of the others who died went that way, and we want to do as they did. You patrimony me in that." At length he had the procession in "*rank*," and gave the order, with a commanding voice and a swing of his arm, to "*move*." He would run up the line and then down, kicking the water higher than his head and panting for breath; all the time giving orders to "get um a little more compacted, it will look better." When we had passed the village, there was a high fence built by the side of the railroad. One of the bearers remarked that he had not been that way before since it was built. The military conductor had now climbed into the

back of the wagon with the bearers, and hearing part of the remark about passing "that way," thought complaint was being made again about passing out of the way to make a display at the village; so he bent forward, looking very wise and important, and said, "I can tell you the reason we come this way, if you want to know, *it is the corpse's request.*"

BROOKLYN, N. Y.

J. L. RAY.

YOUR stories of dogs in the January HOMILETIC reminds me of an experience. I called my dog, one beautiful Sunday morning in August, and walked two miles to preach for a friend. On arriving at the church I tied Rab with a stout string to a sapling outside, and instructed him to lie down and keep quiet. My text was, "And Satan came also." I advanced the thought that evil comes into all that is best in life, into our purest motives, our noblest actions, our highest aspirations. Even into our worship worldly thoughts intrude, and our holiest hours are polluted by the presence of the adversary. Yes, I cried, Satan always comes to church. Just then, to my dismay, I beheld a dreadful commentary on my words. Down the main aisle, with wagging tail and triumphant eye, trotted that ill-fated dog, making straight for the pulpit. Fortunately a pious layman intercepted his advance and ejected him from the sanctuary, but he was always called Satan afterward.

On another occasion I took him to church with me and left him outside during service. Warming up with my sermon I spoke quite loudly, when an answering bark from Rab rang out on the still air. I immediately lowered my voice, but soon forgot myself and shouted. The faithful Rab responded again. This happened several times. After service one of the deacons remarked that my dog was evidently an Episcopalian, as he came in so promptly on the responses.

[We trust the writer does not desire to insinuate that Satan is an Episcopalian.—Eds.]

A Matrimonial Failure.

IT was ten o'clock at night, and the rain pouring down in torrents, when into the parsonage came a couple to be married. The ceremony over, the groom asked the minister how much he charged, adding, "You will make it as easy as possible, for I am poor." "Well," said the clergyman, "I make no charges, but always leave that to the parties married." "But I want to do as well as others. How much do you generally get?" "Well," said the minister, "the smallest amount I ever received was two dollars." "I will do as well as that," said the excited groom. "Here is one dollar, and I will come one week from to-night and give you the other dollar." "All right," replied the preacher, and they left.

Just one week afterward, at about the same hour, a man was admitted to the parsonage whom the minister recognized at once as the individual who, one week before, had promised to return and pay him the other half of his wedding fee.

"You married me a week ago," said the man. "Yes, I remember," said the minister. "Well, I want you to *un*marry me, for *she* has proved to be a regular incarnate devil." "Oh! but I cannot do that, my dear sir. I am real sorry, but I cannot *un*marry you." "Well, then, you hand me back that dollar I gave you. I don't want to lose anything in this matter."

It is needless to say that the minister quickly complied with the request and let the disappointed man depart.

JERSEY SHORE, PA. W. H. C.

LITTLE seven-year-old Eddie was taking his little hand at cracking knotty sticks, and his youthful brain was cracking knotty questions. Presently he turned around to me and remarked, "Mr. Kay, do you know why they call that place where you preach a pulpit?"

"Well," said I, to get his answer, "no, I don't know that I do. Why?"

"Because," said he, "it's the place where the preacher pulls the people out of the pit."