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REVIEW SECTION.

I.—THE ILLUSTRATIVE ELEMENT IN PREACHING.

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WHAT differentiates one preacher from another in popular effect is largely illustrative power. There shall be two sermons on the same topic, equal in logical construction, equal in point of style, equal in manner of delivery. If one have any advantage over the other in point of illustrative fertility, that sermon is the one talked about most, because it took hold of most in the audience. Glancing at my library shelves as I wrote the above sentences, I saw there, side by side, the volumes of two great preachers—one of the seventeenth, the other of the nineteenth century; one a court preacher, the other a preacher to the people; one an Episcopalian, the other a stout Congregationalist, both with a very striking gift for illustrating the truths they preached—Dr. Robert South of England and Henry Ward Beecher of America. It was, I think, a fortunate thing for homiletics when the sermons of Mr. Beecher were taken down by an expert phonographer and published. They, indeed, subserve far higher ends than that of a text-book for young preachers. What impresses one in reading them is the high spirituality of their teachings on Christian life. How large and noble, how rich and manifold, this becomes in his handling of it! I have never yet seen any adequate analysis of this element in his preaching. It is yet to be given, and can only be given by a thorough study of all his published volumes. Recent perusal of some of his sermons has suggested to me this article. In the field of illustration he is unique; unique in fertility, in aptness, in beauty, in pathos, in wit, in clinching effect. His illustrations are by turns the nail which fastens impressions, the light which suddenly transfigures a subject, the trumpet which rouses attention, or the stamp which makes truth the current coin in the realm of spiritual life. An entire article might be written on his wonderful gift in this line. About the first thing a writer would have to consider would be the fact that he has been a disciple in the school of the Great Teacher. We all know how his teachings are lighted up by illustrations from common life and common things. Mr. Beecher has learned of Him. He lays nature, art, history, all under

contribution, but most frequently chooses to illustrate his points from the human experiences which make the great sum of what we call human life.

Before saying anything on the importance of this element in preaching, it may be well to say that it is not true that all effective preaching depends on it. It would be easy to name preachers, living and dead, who used little of it in their sermons. They rely on clear-cut sentences which made their meaning always intelligible; on an "art of putting things," which needed no illustrative element added thereto; on a discussion of truths which went home to "men's business and bosoms," to borrow Lord Bacon's phrase. If a preacher have such powers, he need not trouble himself overmuch about illustrations. I suspect, however, that almost any preaching, no matter what other gifts of popular impression it may have, will always have a wider audience, if the power of illustration were combined with them. And for the average preacher, for the man of two or three talents in the pulpit, it certainly holds good that he must have some illustrative gift, or his preaching is—I will not say dull, but radically deficient. What, then, is the importance of this element? *How it fastens truth in the memory!* This is its most obvious, perhaps its greatest use. Abstract truth is easily forgotten. But the same, illustrated well, has some points for association to take hold of and recall. When you hear plain folk or children recalling sermons or points in sermons which impressed them, they do it most often by means of the illustration which riveted it on their attention. I heard Dr. Shedd once say in the pulpit of the Brick Church, while speaking of our very dim knowledge of the life to come, *the dead Hottentot knows more than the living Plato*. That sentence has been with me for years, recalled numberless times, and fastening the general doctrine he was setting forth with rivets. Dr. South's illustrations nearly all have this mission. His great discourse on "Concealment of Sin" is crowded with instances. "Justice, we know, used to be pictured blind, and therefore it finds out the sinner, not with its eyes, but with its hands; not by seeing, but by striking." "God sometimes makes one sin the means of discovering another; it often falling out with two vices as with two thieves or rogues, of whom it is hard to say which is worse, and yet one of them may serve well enough to betray and find out the other." These are samples of what will amply confirm the point made above. *Apt illustrations do a good service often in clarifying conceptions of the truth*. There is a good deal of fog in the brains of hearers as well as in the sermons of preachers. It is curious to see with what fatal facility many people miss the point of the preacher. A dear friend of mine, Professor Diman, told me that he preached once on the conversion of the jailor at Philippi, and was horrified next day on being called to account for

advocating *baptism at midnight*. There are, specially, truths touching on points in casuistry, where the misconception is easy and good illustration is all important. If any one will look through Mr. Beecher's sermons, he will be very much impressed with the way in which he uses them to clear up dark or doubtful points. An example is found in his sermon on "Evils of Anxious Forethought" (Sermons, Second Series, p. 139). The whole sermon is built on two parallel lines, "Forelooking is right; *anxious* forelooking is not." It is one of his simplest, in treatment. But to leave the hearers fully possessed of the clear distinction between the forelooking which is essential to our happiness, and that which cuts it up by the roots, demanded a fund of apt illustration as well as abstract definition. This is given, and it would have been a very foggy brain which could not have taken in and carried away a clear idea of Christ's meaning in that wonderful teaching which closes the sixth chapter of St. Matthew's Gospel. In fact, I doubt whether any better service could be rendered human happiness than by curing the habit of "borrowing" trouble. Perhaps, however, the most important use of illustration in sermons is *interesting a class of minds not touched or not readily touched by abstract truth*. Children form a very considerable part of every congregation. If they are to be taken account of in preaching, it must be in this way. How natural it is to think of the children in Palestine in the days of Christ clinging to their mothers and looking up to the Great Teacher with their wistful eyes! Who does not imagine them telling the parables over again at home to other children who had not heard about the Good Samaritan, or the woman who lost her coins, or the story of the Prodigal Son.

But it is not only children who are most readily touched by illustration. Some of our best minds are, and then there is always the great middle class, who have had no very thorough mental training, and who are always most deeply affected by illustrated truth. The great merit of many of Mr. Moody's illustrations is that they stir the feelings so that the soul comes into contact with the truth, warmed as well as roused. We are doubly interested, first, on the side of our feelings, and then on that of our mental cognition. The truth is not only seen but felt in the very moment of seeing it. So, too, of Mr. Beecher's. Take his sermon on "Discouragements and Comforts in Christian Life" (Sermons, Second Series, p. 367), read the illustration in that wonderful family picture (pp. 373-4)—it is too long for me to quote—and you will see and feel the power of what I have been saying. Any one conversant with much of the preaching in vogue must be aware of the abuse connected with this element in preaching. One hears sermons every now and then where some very striking illustration, or what was meant to be such, was used as a *tour de force*. It was led up to very skillfully by the shaping of the discourse. Evidently the illustration,

not the truth behind it or within it, was foremost in the preacher's mind. This suggests one form of abuse of the illustrative element in sermons, *i. e.*, when they are *made the end and not the means to an end.*

This, of course, is a direct reversal of the object of illustration in discourse. No good lawyer would think of committing such a blunder in an argument before a jury. His first object is to convince the jury. He would quickly and resolutely abjure the use of any illustration which would be likely to make them forget the point he was driving at. Illustrations with the preacher must obey this law, and be simply means to an end, never an end in themselves. Greatly as we admire those elaborately fashioned illustrations in Jeremy Taylor, we cannot help thinking that he had his mind on them quite as much as on the truth they were supposed to enforce. Take that one on the progress of sin, beginning "I have seen the little purls of a spring sink through the bottom of a bank," etc., or that on the prayer of a just man, "For so have I seen a lark rising from his bed of grass," etc.; or that on death, "But so have I seen a rose newly springing from the clefts of its hood," etc. They all are perfect rhetorically, the wonder and the despair, too, of all imitators. But they are illustrations which do not illustrate, because they leave us admiring the exquisite skill of their construction, not in love with, or impressed by, or awed by, the truths they introduce or are supposed to commend. Dr. South, keen-eyed critic that he was and lover of downright plain-talking that he was, saw this in Jeremy Taylor, and did not hesitate to take him off in one of his sermons. It was not very courteous in Dr. South, but perhaps he kept some young preachers from attempting imitations of Taylor, which would have been sorry stuff indeed. Yet this abuse is not uncommon, and it has happened, I dare say, to many of us walking home from church to overhear many comments on the "beautiful illustrations in the sermon," when it was evident *they* had made the main impression—not the truth of God.

Use of hackneyed illustrations is another abuse. There are some anecdotes which have done good service in their day, but which have long since earned an honorable discharge. The subject of faith seems to have had some of them hung like a mill-stone round its neck. We can very well bear to have a standard truth set home to us in a plain, straightforward way with no originality of treatment. But if to that be added one of these hackneyed illustrations it becomes wearisome and we grow impatient. For one, I never want to hear again from the pulpit any allusion to Sir Isaac Newton's picking up shells on the sea shore. It is ancient history to us all. To this class largely belong the illustrations from Bible history. I heard lately of a sermon, fortunately for my soul I did not hear *it*, which from beginning to end was a series of illustrations with every one of which the audience was

familiar, for there were no heathen present. It was simply an array of Bible facts—which in the fine old English of King James' immortal version can never grow stale—but which put into modern phrase with much circumlocution are hard to bear up under.

There are also illustrations which belittle the subject they are supposed to illuminate. It seems to me there is no pardoning this homiletic sin. The one great idea before every preacher should be the majesty of truth. No matter how simple it be, no matter how minute in morals or how unessential in religion, if he is called upon to treat of it at all the preacher is bound to do it in a way which never belittles divine truth. As for the great, the awful themes, the sweet and sacred themes, with which he is called to deal, any belittling illustrations are worthy of all condemnation. I know truth itself cannot be made trivial. Fortunate for Christianity that it is so! If flippancy in the pulpit could have done it, not a few of these truths would have been soiled, dog's-eared in the handling. But while men cannot belittle the truth, they can belittle a hearer's *conception* of the truth.

Illustrations which degrade the truth are certainly an abuse of this element in sermons. But are there such? Is this not a railing accusation brought against the modern pulpit without grounds? I shall be quite unwilling to say that this is consciously done. But it seems to me that it is done unconsciously, or at least under cover of an intense purpose to be bold and even stern in preaching righteousness. Dr. South was bold and stern in his attacks on the sins of his day, but no illustration of his degraded the truth. Can the same be said of Sam Small? Let him have all honor for his courage and plain dealing, for his earnestness and sincerity, but I have read again and again illustrations used by him which were coarse, which grated on nerves not over-squeamish, which could have had no other effect than to coarsen the truth, or, more strictly speaking, to degrade the hearer's conception of the truth. Now, we may condone much to such a preacher, so fearless and so faithful as he means to be. The great trouble is with the imitators who come after him, and are coarse without being strong. There is always a brood of them. Mr. Moody has his imitators as Mr. Beecher has had them, by scores. Mr. Small has them, as any wide acquaintance with preaching and preachers will satisfy any inquirer. In the hands of such imitators, such illustrations are deplorable. For it must be considered, that even in the best and ablest hands, when a coarse, not to say a vulgar illustration, takes hold of one person, it repels and disgusts a score. It may raise a laugh. That is easily done. It is not so easy to overcome the hurt done when any hearer is repelled from the truth. In Christ's day, they said indeed, "This is a hard saying, who can hear it." But as one studies His handling of illustrations for the truth He preached, how lofty and reverent it all is! What a *great gulf fixed* is there between His il-

illustrations and some we might quote—on the question of fitness! And when the connection between an illustration and the truth it is meant to illustrate *is too remote, or not made clear, again there is abuse or misuse of the thing.* For it acts as a sort of puzzle or enigma to the mind. The hearer tries to make out the connection. This, not the truth, is what interests him. It would tax somewhat severely very good powers of discrimination to make clear the connection in some cases. The simple result in every such case is that the truth is obscured. "What is he driving at?" is the unspoken thought of many a hearer.

Illustrations which do not illustrate—yes, their name is legion. A few classes of them have been pointed out and it might seem at first sight as if the whole thing were better let alone. Far from it. See what a power it becomes in the hand of one who knows how to use it. Reflect how necessary it is sometimes to get a hearing for the truth. I have been much struck by an illustration used by Rev Phillips Brooks in one of his Christmas sermons, from the text Luke ii : 10. I give the whole of it—it is so apt and striking :

"Christmas Day on one side and Good Friday on the other limit and define the active working life of Jesus on the earth. Christmas marks its beginning and Good Friday marks its close. Standing on the height of either of those days, we see that life of Jesus as a whole. Its numerous details blend in one picture, and in the completeness of the work which Jesus did we see the wholeness of what Jesus was and is forever.

"The view is not the same from the two points. It is like a landscape seen first from the mountain of the sunrise, with all the glory and promise of the morning on it, and seen by and by from the hill of sunset, bathed in the tender and pathetic richness of the evening. And yet the landscape is the same, however the color and light on it may differ. The life of Jesus is the same, whether we anticipate it on the exultant morning of His birth or remember it on the calm evening of His crucifixion. It is not possible for us, with the four Gospels in our hands and hearts, to stand by the manger of Bethlehem and not see the cross hovering dimly in the distance of that opening life; impossible for us to forget that He who is just born is the same that will be crucified some day."

It begins his sermon. It fastens attention at once on what he has to say. The uses of illustration in sermons are so manifold and high that it is worth everything to know how to do it in the right way.

The question may be raised here as to which kind of illustration is most effective. Which best befits the ministry of the gospel? Not a very easy question to answer. But as one reads inspired truth, they seem to come from two great sources, nature

and common life. A potter's wheel, a basket of figs, a tile, a worn-out garment, or the sea, the cloud, the mountain—from either class they come. What a fund of illustration in the psalms drawn from nature! What a fund of illustration in the gospels drawn from common life! They may be taken anywhere—provided only they be apt and fresh.

Can this power of illustration be cultivated? This question will be asked by more than one young minister who wishes to make himself an effective preacher. In some cases the faculty seems inborn. Men of quick imagination, apt to see resemblances, are fertile in illustrations. But why cannot this power be cultivated as well as the reasoning power? Not every man can make of himself a *great* reasoner, but he can make himself a *good* one—if he tries. The difficulty is that preachers do not make it a definite aim, do not seek to cultivate the gift. The sermon is planned, thought out, written out, and the question is not asked, “Are there no parts of this sermon which need, which would gain in effectiveness by some illustrations? It does seem as if when this habit were cultivated, it would soon become second nature, and Whately says *second* nature is stronger than first. A man can do much in developing the faculty of tracing resemblances between moral ideas and moral relations with things in the world—in nature or in life. Having eyes we see not, much of the time. The analogies which Butler traced in his immortal work are all round us in lesser forms. Let a man begin by observing the natural world. How full Mr. Beecher's sermons are of illustrations from this source! They are among the most beautiful he uses. They come to us fresh as the dew on morning roses. What he did was to use his eyes on the lovely world God has made. Here is a great storehouse, inexhaustible and accessible to all. Then let him study the great masters of illustration. Study Mr. Beecher's sermons, Mr. Moody's, Dr. South's, John Bunyan's. Not to imitate them. But this can be learned from them, how to use illustrations and when, what kind to use, and he can get an inkling of the true method in this way. And he can read widely and variously, treasuring up if need be in a note-book facts or incidents which will serve as illustrations. Do not trust the collections of anecdotes—sometimes announced as helps in this line. Ten to one they will not be pertinent. The process of making them fit, will seem forced. But with your own reading of history, or science, or the newspaper, if you have seen the analogy for yourself, the illustration will be pertinent and telling.

II.—RHETORICAL TRAINING FOR THE PULPIT.

ITS LIMITATIONS AND ITS POSSIBILITIES.

BY PROF. A. J. UPSON, D.D.

(Concluded from page 106 January number.)

PREACHING presupposes the *presentation of Christian truth to an audience*. A most exact definition of a sermon is that of Dr. Herrick Johnson: "A sermon is a formal, religious discourse, founded on the Word of God, and designed to save men." A sermon is a discourse. It must be orally delivered. It is not enough to charge the electrical battery; there must be an electrical conductor. Many a minister is a clear thinker and a logical reasoner. He has clearly discovered and systematically developed the truth. He has charged the battery, but as a preacher he is a non-conductor. I have known, indeed, now and then, a clergyman whose graceful and impressive style of delivery ludicrously contrasted with the poverty of his learning and the weakness of his thought. The force of his emphasis, the grace of his gesture, the earnestness of his tones, the rotundity and variety of his vocalization, all together seemed only to bring out into painful prominence his deficiencies. Such examples have brought discredit upon all elocutionary training for the pulpit. Yet, for one such example scores of cases are precisely opposite. Comprehensive learning and sincere and earnest thinking are made useless, buried fathoms deep, never to be resuscitated in the pulpit, because the preacher's manner is inexpressive or monotonous, dull and unattractive. Oh, how many of our most accomplished scholars and most profound thinkers carry the burden of conscious ineffectiveness with them into the pulpit almost every Sabbath of the year! Hampered with habits which they might have corrected in their youth, but which they cannot now throw off; continually under constraint, because of the conviction that there is something in this matter which they do not know, yet of which they ought not to be ignorant, and which, if they did know it, would give them the power they ought to possess. How many in the pulpit to-day look back with regret to their own neglect of that elocutionary training which might have made them far better preachers than they are!

And there are some who cannot restrain words of severity when they speak of those teachers who ignored or depreciated those methods of training which might have given them the effectiveness they need. Conceited young gentlemen may call such training childish. Conceited young gentlemen, who have not as yet experienced the need of all possible resources in meeting the demands of an exacting public, may cast contempt upon all such boyish training, as they name it. Scholars, shut out from practical life by their scholastic pursuits, may deem it unnecessary; theological scholarship may content itself with the accumulation of learning, or with the use of the printed page alone to

make that learning useful; but the majority of preachers engaged in the practical work of the ministry will tell us that experience has taught them the positive need of that kind of rhetorical training that will fit them practically for the proclamation of the truth.

It is absurd to say that nothing can be done for the training of our young preachers in this matter. There are, indeed, limitations, as well as possibilities, in this direction. Not every preacher can be an orator like Chrysostom and Bossuet and Bourdaloue and Massillon and Chalmers and Whitefield and Summerfield, not to mention living names. Not every preacher is so endowed naturally with advantageous physical characteristics, or with such varied vocal powers, that he can become one of the orators of the pulpit; but I may be allowed to speak from a long experience as a teacher, and from a somewhat wide observation, when I say that every minister fit to be ordained as a clergyman can be trained to speak—to preach. And it is not too much to say that if he cannot become a preacher, worthy in some degree of that honored name, he has no call to preach.

There is such a thing as a standard of perfection in the proclamation of the truth. There are well-ascertained principles in this matter to be observed by every preacher, each in his own way. The observance of such principles in public speech we call natural speaking. As each young tree may be pruned and trained and developed according to the laws of its own nature, and so be made of its kind a more perfect tree, so almost every preacher, early in his life, may be corrected and trained and developed according to the laws of his own nature, and so be made of his kind a more perfect preacher. The case is not hopeless. Much can be done for those who are unpromising. Vices in the style of speaking can be corrected. Affectations can be cured, if in no other way, by the severe remedy of ridicule. Pompousness can be reduced, if need be, by a similar puncturing process. Clerical monotones and funereal whines and canting drawls and mouthing insincerities can be corrected. Mouthing in speech, which is sure to inflate a speaker's style of composition, can be reduced to a natural utterance. The nostrils and the mouth can be opened so as to correct the characteristic nasal tones of our countrymen. It may be almost incredible, but I know of a stammerer who by persevering effort has so conquered his distressing habit that God has made him, not only a very acceptable and successful preacher, but actually a professor of rhetoric. Of two preachers of equal vocal power, why should one shout so loud as to deafen half his hearers, and the other speak so indistinctly as to make it impossible for the other half to understand him? Why should any of our preachers make themselves "the cause of laughter" by making faces in the pulpit all their days? What is the need of any mortal confining himself to the continuous and never-ceasing use of one single arm, like a pump handle, for an

hour or more every time he preaches to the people? Such painful physical monotony, such awkwardness, is no more natural, surely, than agreeable gracefulness would be!

Unavoidable awkwardness may be eloquent, but if avoidable, and so unnatural, it is anything but eloquent. Such habits of speech and action as those I have named show either indolence that does not try to correct them, or a conceit that will not, or an ignorance that does not know how to change them. Such indolence can be spurred by enforced necessity; such conceit can be pierced by a shaft of wise ridicule; such ignorance can be enlightened by instruction and practice.

But not only may vices be corrected, not only may faults be removed, but useful characteristics may be developed. It is a mistake to say, as we often hear it said, that rhetorical training for the pulpit can be negative only and never positive.

In the action of the pulpit, that physical action addressing itself to the eye of the audience, positive instruction can be given. Whatever may be said about the involuntary movements of the preacher, certainly those which are voluntary may become the subject of positive instruction. As in musical training, why may not these voluntary movements be brought perfectly under the control of the will, so as to produce, with all the precision of a natural habit, such appropriate action as shall please rather than offend the eye? such action as shall bespeak the attention and favor of the hearer? This skill in gesture and action may be given, not by training the speaker to follow, mechanically, artificial rules and to imitate pictured attitudes and movements, but by training him to use his own natural attitudes and movements for the expression of his ideas and feelings, thus adding to the force of his words the use of all the physical powers which God has given to him for the expression of his emotions and ideas. So trained, the preacher will give force and expressiveness to the sentiments he utters, and keep alive an interest in his audience.

And so with vocal training: it need not be limited, it ought not to be limited, to the correction of faults. The vocal organs can be strengthened and developed. By elementary and systematic practice they can be so trained, be made so pliant and brought into such close connection with the mental powers, that by vocal inflection and intonation they may give prompt expression to every thought, even the most discriminating, and to every feeling, even the most delicate, carrying the freedom and variety of private conversation into the larger sphere of public speech. The vocal compass can be enlarged; variety of tone and distinctness of articulation can be so cultivated that the most delicate and refined emotions can be expressed with equal satisfaction and success. And, in my judgment, something like certainty in vocal movements can be reached. The structure

of the sentence reveals with exact certainty, if not with the fullest completeness, its delivery.

President Hastings, in a recent very interesting and instructive article in the *Presbyterian Review*, has affirmed truly that "it is a cardinal principle in elocution that the formation of sentences determines the mode of their delivery. There can be in the inflections of the voice in speaking only so much variety as there is in the structure of sentences in writing."

The discoverer of this principle was John Walker, the famous English lexicographer. He wrote a treatise to develop and illustrate his idea, dedicating his book to Dr. Samuel Johnson. In 1845, Dr. Henry Mandeville, then Professor of Rhetoric in Hamilton College, Clinton, N. Y., published a much more elaborate work, giving a more complete classification of sentences, and many rules for the application of the principle that structure controls delivery. His work has not been adopted generally as a text-book, and its author did not gain as wide a reputation as he deserved. His technical terms and clumsy forms of expression may have repelled some teachers and students. The book is bulky. His whole system, with necessary rules and examples, might have been condensed into a primer. He multiplied examples to prove the truth of his principle, which he certainly established, when he might have contented himself with a number sufficient for illustration and practice. Yet the use of his system has given to Hamilton College a national reputation. Its use has made the college not "a school of oratory," so called, making its scholars too often stilted, theatrical, unnatural, but a school for speakers. At one time four graduates of Hamilton were Professors of Homiletics in Presbyterian Seminaries. Three of them were Dr. Eells of Lane, Dr. Hastings of Union, and Dr. Herrick Johnson of McCormick Seminary.

No one can adopt and be carefully trained in Dr. Mandeville's system and not be led into a style of public speech natural to himself. Dr. Mandeville's rules are so far from being unnatural that they are a classification of the vocal movements and inflections used habitually in conversation. These are always controlled by sentential structure. Listening to conversation of no personal interest to myself, I have often rapidly analyzed the sentences of the conversationists and have found invariably that sentences of a similar class were uttered by the speakers in the same way, their inflections and vocal movements were, unconsciously, "according to Mandeville." The prevailing characteristic of true public speaking is undoubtedly "the conversational." Perhaps no chapter in the New Testament is written in a more conversational style than the ninth chapter of the Gospel of John. Analyze and read that chapter according to the rules of Dr. Mandeville's system, and the late Dr. Daniel Poor, missionary to Ceylon, one of the

best readers of the Bible I ever heard, could not have read it better. The brilliant sermons of Henry Melville were delivered in a monotone. The uniform structure of his sentences made his monotonous delivery inevitable. As a speaker Wendell Phillips surpassed, no doubt, all other Americans in recent years. His style of speaking was remarkably conversational, "natural," largely because the structure of his sentences had the variety and the brevity and the directness of ordinary conversation.

No matter how far any reader or speaker may have "wandered away and away" from "Nature, the dear old nurse," the practice of Dr. Mandeville's system will bring him back. If all this can be done in restoring to the standard of nature so many who have departed from it, how shameful it is that many of those who need this training most are preaching to us continually a gospel of despair, contemptuously glorying in their shame!

Who that is familiar with the biography of Albert Barnes does not regret that earlier in his life his remarkable powers of expression as a pulpit orator were not discovered by himself or developed by training? It is a matter of regret that long before the last years of his life this quiet, calm, cool, stationary, inactive, unimpassioned reader of sermons had not been trained and developed into the vivacious, energetic, glowing, almost impassioned, preacher of righteousness that he became.

And what a magnificent preacher that genius of New England, Horace Bushnell, might have made! His theology is not mine, yet few sermons within the memory of men now living have been more eloquent in style, or more brilliant in thought, or more suggestive and inspiring to the Christian reader than those published in the volumes entitled, "Sermons for the New Life" and "Christ and His Salvation." And yet Horace Bushnell, as a living preacher, was constrained and largely ineffective. I heard the grandest sermon of his life, perhaps, that entitled, "The Dignity of Human Nature as Shown from its Ruins." Hearing him for the first time with a friend, we listened to that wonderful discourse. It was like listening for the first time to the reading of one of the tragedies of Shakespeare. That tragic development of the glory and the shame of human nature was tremendous in its fearful power. My friend and myself were so excited that we could hardly sit in silence, and yet, by my side, on the same seat with us, two excellent people were quietly sleeping! That peculiar constraint which interfered so much with the immediate effect of Horace Bushnell's words was largely the result of a lack of early training which might have given to his speech that freedom and force which so characterized his thought. If George W. Bethune had preached that sermon there would have been no slumberer in the church that night.

The examples which prove the value of rhetorical training are not confined to ancient history, though from what we hear one would suppose that only the two famous Greek and Roman orators and their English successors, Pitt, Fox and Sheridan, were indebted at all to the influence of early training upon their success. Yet those who know anything of the biography of American orators, know well enough that rhetorical culture gave the best of them much of the freedom and the power that made them illustrious.

And that which is so familiar and so true in secular history is none the less true in the history of the pulpit, and ought to be equally familiar and more influential. Chrysostom, the golden-mouthed, was trained severely and thoroughly in the school of Libanius, the rhetorician of Constantinople. And so in modern times; Whitefield was no miracle. His biographer has asked the question, "Why did he produce such an effect on different minds, so different in original endowment and in cultivation?" And his biographer answers his own question by saying, "Because, amongst other reasons, he gave attention, laborious, careful, unwearied attention, to both the composition and delivery of his discourses. He left nothing to accident that he could regulate by care. Benjamin Franklin has confirmed the observation of Foote and Garrick that Whitefield's oratory was not perfected until he had delivered a sermon for the fortieth time." And though contrary to his general reputation, the same thing in substance has been said of John Wesley. It was by the frequent recitation of the poems attributed to Ossian that Edward Irving gained that stately majesty so characteristic of what are called his "orations." Of all the evangelists who have preached with power in the American church, none more thoroughly believed with all his soul in the sovereignty of God than did Asahel Nettleton. And yet, if the record of his life teaches anything, it teaches plainly that in his preaching and in his preparation for it he never neglected the use of means. It is said of Dr. John M. Mason that his reading of a hymn was more effective often than the sermons of many a preacher. And in our own time that marvelous London preacher, who, in the Metropolitan Tabernacle, holds in rapt attention 5,000 people every Sabbath, gives his estimate of the high value of rhetorical training in his lectures to his students in the Pastors' College. Of the eminent preachers who within a few years have lectured on preaching at New Haven, there is not one who does not advocate the training of which we speak, or does not, at least, exemplify indebtedness to it.

Obviously, throughout this discussion, the evident and important distinction between teaching and training is more than implied. This distinction is as wide as between theory and practice, between principles and conduct. To teach is to impart knowledge; to train is to guide in the use of it. A teacher teaches rules; a trainer directs in

the practice of them. A teacher informs; a trainer develops. By teaching, learning is accumulated; by training culture is gained. A teacher counsels; a trainer disciplines. Teaching instructs by examples; training makes use of examples for exercise.

It is plain, therefore, that one who would train successfully should be familiar with the processes through which he would lead another to desired results. To guide, the leader should have gone through the way. For successful training, the master needs not only experience but patience, good-nature, helpfulness. Frequent close contact and a friendly spirit are required. Questions should be freely asked and answered. Yet I have heard of a professor of homiletics, of the last generation, who permitted no questions and would give no answers! The master must recognize merit, as well as find fault. He should develop individuality, and put himself into the place of his scholars as well as impress himself upon them. All this requires very laborious work by the teacher. Rhetorical training cannot be given by lectures only. Principles should be taught, but practice is equally necessary. Stately professors who sit in their chairs and regard this work as undignified drudgery may preserve their dignity at the expense of their success. And those who would be profited by this rhetorical training must be ready to accept it with equal patience, and good-nature and helpfulness. To exercise a submissive spirit, though sometimes it may be very difficult and trying, will be profitable.

This rhetorical training for the pulpit cannot be obtained in a day. Like theological instruction in other departments it takes time as well as toil to obtain it. If our conclusions are correct they give no encouragement to those who would enter the ministry without thorough preparation. "And Jesus himself when he began to teach was about thirty years of age."

We cannot conclude our discussion of this important subject without giving emphasis to a single thought. Though a man may understand perfectly all that can be done by rhetorical art; though he be judicious in selecting his theme and skillful in its development; though he may have been trained so that by the ever-varying music of his voice, and the force and grace of his gesture, he can, with precision and power, express every phase of thought and feeling, and thus double the impression of the spoken Word; yet under all must be that virtue which is at the foundation of all Christian living; under all, must be self-forgetfulness, self-sacrifice, or his labor will have been in vain.

Not to win admiration for one's own grace or cleverness, not to produce sermons that shall be praised as masterpieces of oratory, should be the aim of one whom God has called to preach His gospel, but so to preach that the speaker is forgotten in the fresh views of truth, the new energy for duty, the quickened love for Christ which his words have aroused. He whose sermons produce this result, may indeed "thank God and take courage."

III.—EGYPTOLOGY NO. V.—THE UNIVERSITIES OF ANCIENT EGYPT.

BY REV. CAMDEN COBERN, PH.D., CAIRO, EGYPT.

"And Moses was learned in all the wisdom of the Egyptians."—Acts vii : 22.

THE most celebrated universities of ancient Egypt were located at Heliopolis, Memphis and Thebes.

It was at the University of Seti, at Thebes, that Ramses the Second was schooled, according to Diodorus, and this leads Dr. Ebers to remark that "if the Exodus of the Jews under Moses is rightly placed in the time of Ramses' successor, and if the lawgiver was in fact brought up with the Pharaoh's children, this must have been the school where he passed his youth." Whether it were indeed at this new and brilliant university that the young man Moses received his special training, or whether, as is more commonly supposed, it was at the more ancient and more famous school at Heliopolis—that "Oxford of Ancient Egypt," one of whose professors had formerly been the father-in-law of Joseph—in either case it cannot be difficult to give a general outline of the course of study which was open to him. It is true that no catalogue or year-book of either of these institutions has been preserved to us, yet the curriculum may correctly, though only partially, be inferred from what we know of the learning of the age.

Here in the College of Liberal Arts must have been taught most of the sciences which are now taught in our High Schools and Colleges. There is a vast difference, certainly, in the matter and method of our teaching when contrasted with theirs; but there is a vast difference between the schools of the present day and those in this same land of ours at the beginning of this century. Take Dartmouth, for an instance. The Freshmen, we are told, at that time were expected to study "the learned languages, rules of speaking and writing, and the elements of mathematics," while the Sophomores "attended to the Languages, Mathematics, Logic and Geography." Think of Lowth's English Grammar, Guthrie's Geography and Pike's Arithmetic as being the text-books used in the Sophomore year of a college like Dartmouth! Yet these were the very text-books used there ninety years ago.

In the college at Heliopolis we do not know what text-books were used, but it is certain that they studied geography and mathematics and the languages also. As to geography some of the very maps that may have been used in their lecture-halls have come down to us; while as to their arithmetical training no author of a "History of Ancient Egypt" would venture to say now what Dr. Laughton said in 1774, that their common method of numeration was with *pebbles*. On the contrary, from the earliest times the Egyptians were famous mathematicians. They were the inventors of the multiplication table, and were able to use the decimal system of notation, and carry calculations up into the millions. Strobo says that geometry was originated in Egypt.

Certain it is that one of their treatises on geometry may now be examined in the British Museum ; while it is a significant fact that Euclid wrote his "elements" in Alexandria. They also originated a calendar which Julius Cæsar was glad enough to adopt, and which, being christened with his name, held sway over all the civilized world until the times of Gregory XIII.—an entire period of at least four thousand years. It is evident that the "elements of mathematics" must have been taught in the universities of which we speak.

As to the languages, in the preceding paper it was proved that they were not only masters of their own language in the Mosaic era, but that they were well acquainted with the languages of the nations surrounding them. It may be counted as certain that the Babylonian and Hittite languages were taught in the Egyptian schools. To these must possibly be added the Hebrew, for it is asserted by high authority that the *litterati* of this period were accustomed to use Hebrew words, much as European writers for generations have been accustomed to use the French. Be this as it may, the study of language must have been developed in this age from the fact that different dialects were spoken by the inhabitants of Upper and Lower Egypt, and that the rarest gems of their literature were hidden in the old Egyptian language, which was fast becoming obsolete, and demanded at least as much special study for its mastery as our Anglo-Saxon. The probability is, that linguists and grammarians were as plenty then as now. If in the period of Egypt's decline Psammetichus should set on foot a scientific inquiry as to the original language and succeed in tracing it, according to Herodotus, to the very group which has been selected as the most primitive by modern philologists—it is hardly probable that in the nation's prime such inquiries were not projected. However that may be, and however one may smile at the idea of selecting the Phrygian as the original language, it surely is not more smile-provoking than the assertion of Mr. Warkman in his geography published in Philadelphia in 1801, that the four "original languages" were the Hebrew, the Greek, the Latin, and the Old Gothic.* Besides these branches of study Elocution and Rhetoric must be added, for the Royal Under Chief-Secretary to King Amenhotep III. has mentioned his promotion to one of the chairs of the Royal College in these words : "I was made master of the art of speaking in all its bearings." History and physics may also have taken their place in the college course—although, if this cannot be proved, it must not be regarded as peculiarly disgraceful to those ancient institutions, since at Oxford and Cambridge these were not included even as optional subjects for the final examinations until within the last thirty-five years. Natural science has had a late recognition in the centers of learning. Yet

* Dr. Morse in his celebrated geography which our fathers studied, selects as the three chief primitive languages "the Sanscrit, the Arabic, and the Tartar."

in close connection with these university buildings may still be seen representations of remarkable Zoological and Botanical collections.

Here are to be seen almost innumerable varieties of native and foreign animals and fish and birds, which, although drawn in outline, as a professor would draw them hastily before his class, yet can be recognized by the specialist at first sight. Here are also foreign trees and plants sculptured with the most careful attention to minute botanical peculiarities. One thing that is particularly observable is that the method of representing botanical specimens on the walls of Karnak, B. C. 1500, is precisely similar to that adopted in our modern text-book of this science, A. D. 1890. Here first is the plant given entire on a small scale, while accompanying it are enlarged drawings of its seed-pod, its leaf and its fruit.

The interest which the sovereigns took in natural history may be seen from the immense scientific expeditions fitted out to visit foreign shores for the purposes of collecting rare varieties of birds, beasts, or plants. Perhaps the most remarkable of these was organized by Hatasu—the woman who, if she had lived five hundred years later, would have been certainly regarded as the Biblical Queen of Sheba. The return of this expedition is pictured on the monuments. Out from the ships come full grown-trees and strange and wonderful plants and fruits. There are water lilies so tall that they look like trees; there are leopards and giraffes and birds of gorgeous plumage; there, too, passing humbly before the gloriously-robed woman-king are the barbaric native princes which have been brought back as ethnological specimens equally as curious as the fauna and flora. Gazing upon that historic picture one can only think of the reception given to another daring navigator after his discovery of a new world and sadly ask the question, which the monuments do not answer, whether that ancient Columbus lost the favor of the Court as quickly as his modern counterpart.

Either the interest taken by the sovereigns of that day in nature was genuine, or else the general culture was so high that such pretension had become the fashion; for it is on record that a certain Pharaoh publicly expressed himself as being more pleased with three or four specimens of unknown birds than with the tribute of an entire kingdom. Then interest in mankind is seen from the accurate portraits of foreigners to be found in their ethnographical galleries. Mr. Petrie two years ago took casts or photographs of some three hundred of these typical heads from the magnificent collection at Luxor and Karnak.

It is evident from all this that science had at least an entrance into those ancient colleges. They studied chemistry and metallurgy and excelled in astronomy. If astrological considerations affected their investigations sometimes, that was true also of Kepler as surely as of

them. They were enabled to determine an exact meridian line, and to calculate the motions and occultations of the planets, and our Prof. Proctor could compare his calculations concerning the eclipses of the sun and moon with those of the royal astronomer of Pharaoh made before the time of the Exodus. Prof. Proctor has, indeed, expressed his appreciation of the knowledge of those ancient scientists, for after a special study of the Great Pyramid he declares that while he by no means yielded to the theory that it was a Zadkiel's almanac in stone, yet it "was certainly constructed in accord with astronomical observations of great accuracy, and conducted with great skill." He not only acknowledged that the "Star Alpha did look down that long bore 2170 or 3350 B. C.," but declared that mysterious gallery to be "an architectural transit instrument" for the construction of which "a time indicator and a good one was necessary." He added "this great observatory of ancient Egypt was the most perfect ever made till telescopic art revealed a way of exact observation without those massive structures."

It is not certain that they did not possess magnifying glasses in those days. Wilkinson speaks of amethysts and pearls so well counterfeited that "it is difficult with a strong lens to detect the imposition," and of glass mosaics composed of single pieces, yet "united with so much skill that the most powerful magnifying glass is unable to discover their juncture." Add to this the fact that Schliemann at ancient Troy, one of the trading posts of Egypt, found earrings made of grains of gold so infinitely minute that it is an enigma to the best goldsmiths how it was done without a lens, and that in Egypt gold was soldered to gold so cleverly that no dark tint can be seen in them "with the strongest glass." Remember also that Layard found tablets at Nineveh which required a glass to read them, and that a rock-crystal lens was also found by him there, and that a similar plano-convex lens was actually found a short time ago at Tanis by Mr. Griffith—and one is almost ready to fall in with the favorite adages of antiquarians that literally there is "nothing new under the sun." Whether they had telescopes and clocks or not (compare Is. xxxviii : 8 and 2 Kings xx : 16) they certainly taught in their colleges that the earth was round, and that it revolved upon its axis, and that the sun was the center of the solar system, and several other things that would have raised a commotion if some advanced thinker had ventured to teach them in the universities of Europe a few generations ago.

Fed by the School of Liberal Arts, there were, of course, then as now, many professional schools attached to or constituting the university. There was the *School of Music*. Philo says that Moses attended the "Lectures" on music at Heliopolis. Whatever may be said of their instrumental music, those who are best competent to speak of their national hymns unhesitatingly affirm that in form

and language they reach "the very height of poetic art." (Brugsch.)

There was also a *School of Law*. We cannot dwell upon this. It deserves an independent treatise. Much of this ancient legislation puts to shame our modern codes. In those days it was all the more necessary that the practitioner should be thoroughly trained in these legal schools, since he had not the opportunity to hide his own ignorance or obscure the facts by any harangue before a jury, but must present his argument in writing, as is the custom in our Supreme Courts.

We must not forget the *School of Medicine*. Here the surgeons, the dentists, the oculists and all other specialists of the medical profession were trained. The Faculty here must have been immense, for each organ of the human body and each grand division of diseases is said to have had the exclusive attention of a certain class of physicians, who did not pretend to go outside of their specialty. Many harsh things have been spoken concerning these Egyptian physicians. Herodotus and Diodorus are responsible for the rumor that they kept up the health of their patients by giving them an emetic three days running every month. Dr. Horn soberly quotes an ancient author to show that in Egypt when any one was sick and really desired to get well speedily, he sent for his neighbors and took their advice and swallowed meekly their various prescriptions rather than send for a doctor. But it is well to remember that the ancient physicians are not the only ones that have been thus slandered; that the "many medicines" of Egypt (Jer. xlvi: 11) were famous even in Homer's day, and that for thousands of years in cases of severe illness on the part of a ruler of a neighboring nation some renowned physician on the banks of the Nile would be appealed to for help.

The first work on anatomy of which we have any knowledge claims to be written by a son of the first King of Egypt. A few generations after this the medical papyrus was written the discovery of which, in the reign of Ramses II., raised a mighty commotion among the medical men of that age. It is an interesting fact that the earliest of all medical recipes, as laid down in these millennium old volumes, are to make the hair grow and cure weak eyes. Who can deny after this the wisdom of the Egyptians?

The "*Materia Medica*," as it has been preserved, is not such, as a whole, as would increase our respect for the professors of the healing art, if it were published—yet Renouf has shown that some of this ancient theory and practice may be found carefully repeated in the work of Hippocrates, and even in modern English medical works. It must be admitted that charms and magic entered not a little into this ancient practice. On the other hand, it ought to be remembered that the touch of James II. was just as necessary to the cure of king's evil,

as water from the well of Ramses was to cure diseased eyes ; and that the charms recommended by the Court physician of Seti as sovereign for toothache, no doubt proved quite as effective as the ring made of silver sixpences, contributed by twelve young ladies, which the London *Medical and Physician's Journal* in 1815 recommended as a cure for epilepsy.

There ought to be mentioned *The School of Architecture*. Architecture was truly a fine art in ancient Egypt. The architects were honored as princes. To erect temples surpassing anything in grandeur which had heretofore been conceived of, rising as if by magic in the midst of forests of statues and avenues of sphinxes—this was their life work. We will not attempt to describe even the ruins as they lie about us. I remember that some one has written that St. Peter's could stand inside the Great Pyramid, like a clock under a glass shade, and that if a revolver were fired from its top aiming horizontally, the ball would fall only about half way down its side. If this illustration does not impress its immensity upon those who are unable to come here and look upon it day and night, and day after day, I know of nothing that will. I do want to say, however, that the temple architecture is almost as impressive for its beauty and elegance as for its massiveness. These architects "built like giants and finished their work like jewelers."

Intimately connected with this ought to be considered the *School of Mechanical Engineering*. The pyramids are so geometrically regular that Hegel called them "prodigious crystals." How were those mountains of stone which built the seventy Pyramids and embellished the great capitals of Egypt transferred hundreds of miles by sea and land, and settled in their places so accurately that they look like productions of nature? *How were those colossal obelisks, fifty, seventy, a hundred feet high, and weighing two, six, eight, ten hundred tons, quarried, transported, erected? It is only the more astonishing if it is decided that the forests were simply cut down to make rafts upon which to float them, and the mountains torn down to furnish a causeway over which to drag them to their place of rest. When a few years ago in England a royal monument to the Prince Consort was projected and it was decided to erect to his memory an obelisk resembling the smaller ones in Egypt, the project had to be abandoned because no quarryman in England would undertake to furnish it. When two years ago on the site of old Memphis several Royal Engineers, having all the sappers and miners to help them that they required, besides the assistance of chain pumps and hundred-ton hydraulic jacks, succeeded after seventy-five days of steady lifting in merely *turning over* a hundred-ton statue of Ramses the feat was thought worthy of an ex-

* The fact that the Sphinx was of solid rock was not settled until Col. Vyse drilled a hole 27 feet deep into its shoulder.

tended and elaborate report in the "Proceedings" of one of the learned societies of London. Let it be acknowledged that the Egyptian engineers had good teachers in their college-days who could seemingly with such ease do such majestic works—feeling so sure of their skill that they finished their statues in the quarries hundreds of miles from their bases, and who could plan and cut a Suez Canal, which the engineers of the Great Napoleon declared to be impossible, and which De Lesseps, after ten years of famous labor less successfully accomplished. Let any one who denies this compare the solid needle in Central Park with its insignificant and cracking base and hold his peace.

Connected with the university was also a *School of Art*. The painters and etchers and sculptors of Egypt have a right to the title "The Old Masters." On the monuments may be seen portrait-sculptures equal to those of Greece in her best days. Here are profile sketches of animals worthy of Landseer. Here are paintings the colors of which warrant the boast of the artist that they cannot "be injured by fire nor washed off by water." Here may be seen dozens of statues of one man showing him accurately according to his years, and here again a battle-scene in which a thousand distinct figures form a marvelous whole. The attention to minutiae is remarkable. The very light of life is made to shine from the eyes of the statues by bits of silver cunningly inserted. Think of the talent which could so carve the hair and beard that a magnifying glass is needed to perceive the lines, or take a living rock large as a cathedral and carve it into a statue! Much has been said, and justly, of the iron-clad rules of art in the later dynasties which made their portraits unnatural, but after all this has been said, Herr Brugsch is right in his claim that "Egyptian art is art in the noblest meaning of the word."*

Most respected of all was the *School of Theology*. Here eminent theologians lectured on Systematic Theology, Hermeneutics and the "Higher Criticism." We cannot now listen to their lectures, or even stop to open one of their sacred books. We will only observe that Christians need to be devoutly thankful that so many of their Liturgies and Rubrics, Books of Psalms, Lamentations and Proverbs have been preserved that they may be contrasted with those unique fragments of the Semitic religious literature which have floated down to us.

* One rule of art which has seemed as ridiculous as any compelled the artist to represent the orifice of the ear as being parallel with the root of the nose and somewhat above the eyes. The surprising thing is that Miss Edwards in a late *Academy*, announces that Prof. Maspero has found an Egyptian princess whose face would have been counted a perfect model when tested by this rule.

IV.—REV. JOHN MCNEILL, THE SCOTTISH SPURGEON.

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

WHEN Regent Square Church, with its dignified and stately traditions, and its memories of such men as Irving and Hamilton and Oswald Dykes, called this quaint Scotch preacher to its pulpit, London rubbed its eyes and looked about startled. John McNeill was undoubtedly a man of force and fire, of humor and pathos; but he was not a man who was wont to consult the demands of a fastidious taste. The harangues that might befit the rude crowds in the circus at Edinburgh, would scarcely suit the cultured and elegant, though less numerous flock, who meet in his metropolitan church. Will he succeed? was the question asked by many. Will he keep that congregation together? was the question of many more. Both queries are answered.

More than six months have put his ministry in London to the test; and John McNeill certainly has not failed, and but few of the old Regent Square Church have moved to other quarters. There is much to be learned from this man who is now making no little stir in the foremost city of the world.

He is, first of all, a *manly man*. He is rather over the usual height, and with considerable more than the usual breadth. He is disposed to rotundity, rather short necked, with a certain solidity of shoulders and "breadth of beam," which assure you that he is not deficient in either physical or intellectual strength; and he has an air of wholesome self-reliance, without any overweening conceit. There is need in the ministry, of manliness as well as godliness, and to all our ministers comes the sublime admonition, "Show thyself a man!"

John McNeill is a man, every inch of him. You are instinctively struck with that from the first. And he is a hearty, whole-souled man. If you are, in first hearing him, repelled by his quaintness, his humor, his popular dialect of home life, sometimes verging on coarseness, you have only to sit down with him at the home board to recognize in him a first-class *man*, whose heart beats strong for everything good and true. There is about him an unaffected *bonhomie* which draws you irresistibly to him, and will make him a power wherever there is contact close enough to convey the current of his heart to others.

This nameless charm communicates to his sermons their principal attraction. We are reminded of the Rev. Dr. Humphrey, who is said to have sent this message from his death-bed: "Thank the students for all their interest in me and in my instructions, and tell them that the *theology of the heart is the only theology worth having*. If they could only preach, as I now believe I could preach were I restored,

it would be worth while for them to pass through what I now experience."

John McNeill preaches as though he were, as he is, perfectly honest. Therein says, "Eloquence is a virtue." He means that, behind the speech, must be the man, the whole man, mind, heart, conscience, will. The power to convince and persuade is the power of *being* convinced and persuaded. Goethe says, "Give us your convictions; as for doubts, we have enough of them ourselves." Emerson insists that we must use affirmatives, not negatives. What men need is not negations but positions. Mr. McNeill manifestly preaches nothing that he does not first believe, and has not wrought over in the workshop of his own soul. A truth has to enter vitally and experimentally into his own being and life before it finds its way into his sermons or public utterances. That is the only way to preach. A sling, with a few pebbles, is better for the man who knows how to use it, than the most elaborate coat of mail that he has not proven.

The secrets of oratorical power are not new. They belong to no undiscovered territory. The ancient writers on rhetoric included in their list of studies, necessary for *the perfection of the orator, the moral culture of the man*. They were right. The power of the orator is a personal power. He is not a mere actor. Great orators are always in some sense great men; their oratory is a secondary matter; it is only the instrument by which they impress their greatness on others. There must be some moral virtue in the man who is to be successful in melting thousands of wills into his. He must be, at least, sincere, even if he be misguided, if he would be one of those whom Carlyle calls "God's anointed kings."

Here is, perhaps, the real significance of that word "witness," as applied to believers. It is a very simple thing to bear witness; it requires only knowledge and utterance. To know and to tell what we know, constitutes testimony. Yet there are comparatively few witnesses to the gospel, because there are so few who *know* the gospel's power to save and sanctify. In fact, there is a disposition nowadays to not only apologize for doubt, but to applaud it; as though it were a sign of cleverness to be skeptical about religious truths. That atmosphere of doubt is fatal to preaching power. I would not give a farthing for a preacher who is bereft, from any cause, of positive convictions as to the Word of God and the person of Christ, and the reality of spiritual things. Surely the call to preach is a call to experimental knowledge as well as to study. As Prof. Phelps puts it, the cry should be, not "less intellect! less study! less culture!" but simply, "*More heart! more prayer! more goodness!* more subjection of culture to the salvation of those who have little or none of it."

Spiritual culture is the foremost condition of pulpit power. The

unseen world must be tested, experimented on, verified, by those finer senses which are the organs of the spiritual nature for discerning and perceiving spiritual things. Those senses, as the author of the Epistle to the Hebrews says, must be "exercised to discern good and evil." The wires are up between this world and the unseen world, and he who from the closet sends messages to the throne of God and gets answering messages back, knows that the circuit of communication is complete, and that there is both intelligence and personality back of the power which answers prayer. We can forgive a lack of Queen's English, or President's English, in the preacher—a lack of intellectual gifts and oratorical graces; but there is one thing we cannot forgive or condone—a lack of downright conviction of the truths which the preacher is set to defend and proclaim. We need and may demand a gospel of "yeas," not "nays," and yeas all the time.

Mr. Beecher said that for "an unsympathetic man to go into the ministry is no better than to try to warm an invalid's bed with an icicle."

Here is another secret of McNeill's power. He keeps in warm, sympathetic *contact* with humanity. He believes in *physical* proximity between a speaker and his audience as a means and help to heart contact; a rather amusing illustration of this occurred in connection with his opening sermon at Regent Square. His text was, "He took him by the hand and lifted him up," etc. Those who have been in Regent Square Church, will recall the old-fashioned, narrow, high box from which Dr. Dykes preached; it was a place fit only for some St. Simeon Stylites or other "pillar saint." In the midst of his sermon, Mr. McNeill spoke of the need of contact, and exclaimed, "What contact can there be between preacher and hearer, when one speaks from such a pulpit! How can one take another by the hand with such a reach between us? This pulpit must come down!" and come down it did. Who that is at all sympathetic has not felt the aid which the preacher gets in a low-down, broad, home-like platform, as little cumbered as possible with "carved work," between himself and his audience, and thrust as far into the midst of the assembly as is practicable. Even a barrier of plants and flowers in front of a speaker hinders this sense of contact.

Another source of Mr. McNeill's power is his *natural delivery*. Garrick was once asked what was the proper manner of delivery for the pulpit. His reply was: That of earnest conversation. Bunyan describes the preacher, "He stood as if pleading with men." Yet too many preachers contract a habit of declamation, or imitation of the defects of others. To be perfectly natural in delivery, after going through all the schools, is no easy matter. Booth, the actor, said he had been trying thirty years to repeat properly the Lord's Prayer, and when repeating it, on one occasion, by request, he made it most

impressive. To have every tone natural and unaffected, to have every gesture easy and graceful, is not a small matter.

This London preacher speaks as though he were *talking* to men. He is not lacking in oratorical graces, but he does not appear to be thinking of anything but his theme. There is a self-unconsciousness which is charming, and an absence of all unnatural and artificial mannerisms that is winning. We know a really fine man and good preacher who in conversation uses the most unaffected tones, and yet the moment he enters the pulpit begins a dreary, monotonous sing-song, which is an excellent soporific. Mr. McNeill is in the pulpit the same talker that he is in the parlor.

Mr. McNeill has singular *tact* and that helps his *contact*. While in Glasgow, he was preaching in the open air and "it came on to rain," as the Scotch say. It was desirable to get the out-door audience inside the church, but the "outsiders" are not always easily induced to be "insiders." Mr. McNeill took his stand in the door-way, and said to the people who lingered outside, "*Come in out of the weat,*" as the whale said to Jonah." Of course they came in.

If this gifted preacher has any pre-eminent fitness, it is the faculty of reaching common folk, and especially the degraded and criminal classes. To hear him at his best, one must hear him, as I did, when at "Mission Chapel," in Little Wilde St., Drury Lane, he spoke to hundreds of lads and men at the annual supper for the criminal classes, at Mr. Wheatley's famous mission. The building was full, and by far the bulk of that audience had been in jail more than once. He took as his theme, Shammah, in the patch of lentiles, defending it alone against a host of Philistines. He told the audience that, having to speak to men who had been sorely tempted and brought very low by sin, he had bethought himself that he would make a "sarmon" on this passage in 2 Samuel xxiii: 11, 12; and, before his stately "West End" congregation in Regent Square, try how it would go, as the Irish servant did with the only match she had, striking it the night before, to see if it would light the fire the next morning. And so he made Shammah the type of a man standing amid the mere wreck of what he had been and might have been, and taking his stand in the name of God, and of conscience, and of manhood, and defending what there is left, however little, and driving back the foes who would bring to utter ruin his last hope of a better life. The address was one of the most fitting and mighty in moral and spiritual power, we ever heard. It was a man keenly alive to the touch of temptation, and to the wants and woes of man, reaching out a helping hand to his fellows who were down in the mire and hopelessly sinking. As he closed, with tremendous emphasis saying, "My brother, never be lost for lack of a cry! Never sink beyond help for lack of a hand stretched out to God!" it seemed the incarnation of gospel tenderness and an

appealing humanity vitalized and energized by the Spirit of God. To depreciate such a man—to talk of his preaching as “clap-trap,” “mere sensationalism,” or “fraud,” is to show lack of power to recognize the highest secrets of manly eloquence.

Mr. McNeill's preaching is by no means of an inferior sort, from a purely literary point of view. His sentences on the occasion we refer to, were, in many cases, worthy to be written in gold. For pure Saxon and striking metaphor, they were sometimes hard to excel. For example, speaking of the fact that no man ought to give up hope for himself, he said, “why, man, you may be seventy years old, but you are but a boy, just at the beginning of your days! This life of ours is a strange life; it shoots on past the open mouth of the grave; it pierces the eternity and takes the throne of God on its way!”

His versatile humor is a great attraction, and is no doubt a temptation. He was, in this address to criminals, counselling them to take a firm stand against drink. He said he wished every saloon might be shut up by law, and that he felt very keen sympathy with Biddy, who, when her husband had been often locked up in jail for getting drunk, ventured to advise the justice of the peace to “try *locking up the drink and letting Paddy go*.” We say, his humor must be a constant temptation, for he sees through a droll eye. He is exceedingly alive to the ludicrous aspect of affairs, and his own cheery nature invests every object with a smile. He must feel a proneness to present the comical, or at least the humorous side to his auditors, especially as he cannot but be sensible that such address is very “taking” with the public, and especially invites the notice of the press.

Were we to advise Mr. McNeill, we should caution him along this very line. When that remarkable Swede, Dr. Waldenström, who is not only a professor of theology, a Member of Parliament, but perhaps the most successful preacher of Europe, was lying very ill in Chicago, he sent for Mr. D. L. Moody, and tenderly besought him not to make people *laugh* when preaching, or to countenance it in others; for, said he, solemnly, “I have observed that this is the time which the devil takes to *catch away the seed that was sown in the heart*.” Quite sure we are that not a few of our gifted men sacrifice spiritual power and effectiveness by yielding to the temptation to indulge in humor and wit. There is a sobriety, not to say solemnity, which is inseparable from the highest and most permanent impression. The line between the humorous and the frivolous is a very faint line, and easily crossed; and frivolity does not consist with the themes of the pulpit and the curacy of souls. To deal with men touching the very foundations of character and the issues of eternity, is no light matter. He who, with a flippant and trifling manner, handles Scriptural truths and spiritual themes, is in danger of impressing his hearer with his own insincerity. How can an auditor feel that a speaker is

in dead earnest who, in preaching the gospel of salvation, provokes laughter and tickles the sense of the ludicrous? A solemn seriousness characterized the greatest preachers and soul-winners of history, and that is a degenerate age of the pulpit, when there is a growing tendency to turn the sacred calling into a mere source of popular entertainment; and when the minister of Christ descends to a mimic, a comedian, a clown or a buffoon for the sake of pleasing men. Mr. McNeill *may* be tempted to mental indolence. The subtlest temptation of a fluent speaker who also possesses some of the attributes of genius, is *learning to do his work easily*. "*Work up to power*," was the wise counsel of one of the great educators of America. A man who has acquired the power to express himself with facility, and who flashes originality through his public addresses, is prone to the fatal mistake of depending on the inspiration of the moment, or of the audience. And sometimes his inspiration turns to perspiration instead, as he finds himself devoid of ideas and trying to get through a discourse with platitudes. If there is any axiom that needs to be at the foundation of all oratory it is this: *nothing worth saying comes without thinking*. Nay, in my opinion, the work of the *pen*, in careful elaboration, is with most men the indispensable condition of successful thinking. Only when a thought is put on paper does it get clear outlines, close definition, careful expression. The speaker may not use his manuscript, or even commit what he has written; he may not even write one sentence in full; but he needs the help of the pen to give precision, chasteness and coloring to his mental conception.

Preaching is the divine art. Let us magnify our office and seek the highest enrichment of mind, heart and tongue that we may glorify God.

V.—HOMILETICAL USES OF THE SONG OF SONGS.

BY WM. ELLIOT GRIFFIS, D.D., BOSTON, MASS.

THE mental attitude of many Christians toward that book of the Old Testament entitled The Song of Songs, is as little creditable to them as it is most lamentable and unjustifiable. By some earnest believers the book is suspected, and its inspiration and canonicity doubted, while to others it is a positive offense. One of the great Churches of Christendom, the mother of the Book of Common Prayer, casts it out of her lectionary, even inserting instead selections from the apocryphal books; while a recent editor of the "Hebrew Scriptures" even ventures to omit this matchless poem, and to substitute Babylonian documents. In order to dress it properly for its place in the English Bible—as the Shulamite vineyard-girl was arrayed for Solomon—English translators and publishers have resorted to a system of interpretation which does violence to the book and the whole

Old Testament. They have gone so far as to set this system at the heads of the chapters. Even the Bible Societies, despite their anti-Romish animus, and their professions about publishing "the Bible without note or comment," print the sacred text with these most un-Protestant chapter-headings, which furnish the unsuspecting reader with a ready-made dogmatic interpretation. The unsuspecting accept these headlines as part of Holy Writ.

In every age of the Christian Church there have been devout scholars who have rejected the allegorical interpretation of the Song of Songs, and have read in it a dramatic poem of pure human love, while yet believing it inspired of God. They have saturated their minds and fed their piety with its verbal felicities, using its vocabulary and sentiments as the language of their adoring love to Christ, their Saviour and their God. Within the past century the progress of critical Hebrew scholarship has revealed the form of the poem as a drama of the affections, while the revelation of its literary body has enabled readers to interpret its soul. By those loath to accept the historical and natural theory, the differences of opinion among the great Hebrew scholars has been magnified into chaos; but the substantial agreement among critical scholars seems as marvelous as it is convincing. Suppose, for example, that Wordsworth's "Ode to Immortality," or Shakespeare's "King Lear," had been for centuries read as prose, or set on the pages of a book of chants, with diacritical marks for cantillation, so that we of to-day knew these products only as collections of unmetred sentences. Would there not be reasonable differences of opinion, whenever experts in English literature were to reconstruct these masterpieces, with rhyme, feet, blank verse, versicles marking *dramatis personæ*, etc.? It was not considered a disgrace to Anglo-Japanese scholarship that one master translated certain portions of the *Kojiki* or "bible" of the Japanese into poetry, while another reproduced them as prose. Even in recovering the separate gospels out of Tatian's Diatessaron, opinions as to portions do and must differ.

Strictly speaking, the theories embodied in the mountain of books that have been written about the Song of Songs are but three: (1) the Allegorical, making the poem refer to Christ, the Church, their mutual love as Bridegroom and Bride, etc.; (2) the Typical, shadowing forth the mystery of the love of Christ and his Church, the contents of the song, though dealing only with natural love, receiving from the Antitype a heavenly import and glorification; (3) the Natural or Historical, which depicts the chaste passion of conjugal love and its victory over all temptations, and which reveals the love between man and woman as God-born, the fire of Jehovah—a doctrine unknown to paganism, and with which the New Testament is permeated.

Accepting this last theory, which elsewhere we have elaborated,* as the true basis of interpretation of the "Song of Songs," we shall here briefly outline it, and then proceed to point out the homiletical uses of the neglected treasures contained within its fascinating storehouse of truth. According to our view, the Shulamite vineyard-girl, a rustic maiden, is brought into the harem of Solomon, who pays his addresses to her, and even offers to make her queen if she will yield to his solicitations. She, being betrothed to her lover, a shepherd, remains faithful to him and resists the polygamous king to the last. Set free from the palace, her marriage is celebrated among the people of the wedded pair in northern Palestine, near Shulam or Shunem. Solomon is not the author; but, on the contrary, is held up by the poet, as Nehemiah held him up, and as all the prophets by their silence held him up, either as an evil example or in implied scorn.

The poem is stainlessly chaste, and, when properly translated and understood, is absolutely free of moral taint or evil suggestion, so that the purest maiden may read it without a blush. Full of warm Oriental imagery, it is chaste in thought. It is the epic of a woman's purity. In the harem, full of idolatrous women, the Shulamite, a lover of Jehovah, resists both their seductive example, and refusing every bribe and cajoling address of the king, finally obtains that he should leave her at peace. Then it is that the Lord gives the word, and a woman publishes it, that "Love is a blaze of Jehovah." At her wedding feast, following Samson's example and Oriental custom, she entertains her hearers with the two little parables, of the Virgin Fortress, and the Vineyard let out on shares. In literary form the "Song of Songs" is one of the most perfect poems in any language. It is a drama in five acts and 14 scenes, all clearly divided, the refrain after each main movement being, "Stir not up love till it rise spontaneously." The *dramatis personæ* are the Shulamite, Solomon, the shepherd-lover, the ladies of the harem, the step-brothers, the companions of the shepherd, citizens of Jerusalem, etc.

In two courses of sermons preached to congregations at Schenectady, N. Y., and in Boston, Mass., the following among other homiletic uses of the "Song of Songs," as interpreted in harmony with Old Testament history and literature, have been used with (as we have been abundantly assured) the best results. We give a mere syllabus of homiletic hints, as follows:

I. The uses of the Wisdom literature of the Bible, as contained in the five so-called "poetical" books of the Bible—though hardly one separate book of the Scriptures of the old covenant but contains poetry. Each of these five books illustrates some phase of the Divine *hokma*, or wisdom, and teaches us how to avail ourselves of it in the

* "The Lily Among Thorns; a Study of the Biblical Drama, entitled, 'The Song of Songs.'" Boston, 1889. Houghton, Mifflin & Co.

conduct of life. The Book of Job, a drama of the spirit, teaches us how to suffer, and suffering is a large part of many lives; Psalms, how to pray and praise; Proverbs, applies the wisdom of God to daily life, and teaches us how to serve Him in shop, street, house and office; Ecclesiastes tells us how to enjoy life and avoid the sorrow that is neither purifying nor from above; the "Song of Songs" teaches us *how to love*. Lifting up the passion that unites man and woman, makes the home and family, creates civilization and replenishes and subdues the earth, this inspired poem discerns its seat in the bosom of God.

II. In the manifold wisdom of God He teaches His truth in dramatic form, as well as in other "many parts and many manners," spoken of in Hebrews i: 1. The greatest preachers are dramatic in method and gesture. The symbolic acts of the prophets were mimic dramas. Dramatic forms of expressing truth have no necessary connection with the theater, which often flourishes for evil because this divinely commended method of teaching truth is so little made use of by the children of light and the public teachers of the Word.

III. The sacredness of the family as a divine institution, which even a king dares attack only at his peril. One man to one woman is the law of God established in Eden, taught by the prophets, written in the Scriptures of the old covenant and reaffirmed by the Christ. Though his predecessors occasionally violated the law of Jehovah by their polygamy, Solomon was the first who openly and systematically defied the divine ordinance, and wrought folly permanently in Israel. The Song of Songs teaches pure conjugal love set against polygamy and sensual passions. How vivid, detailed and fascinating are the pictures of the home of the Shulamite and her mother, as against the herd of Solomon's harem! Solomon was a home-destroyer.

IV. God made the country; man made the town. In no book in the Bible are simplicity and luxury, the charms of nature and the innocent joys and delights of rural life so contrasted with the artificial and seductive pleasures of the city as in Canticles. The speeches of the Shulamite and the shepherd, her lover, are full of allusions to the free life outdoors, the odors, perfumes, blossoms, bird songs and all that God made lovely. Solomon, in his speeches, beholds the landscape as man adorns it. The city is looked at by the maiden as a place to be feared; of temptation, danger and allurements from virtue. In these, our days, when the country is drained of population and the cities overcrowded, what wise preacher cannot utilize the suggestions of this Hebrew pastoral? Yet, mark it! nature is not deified; the errors of the pantheist, the Greek, the dilettante modern, are all avoided. It is Jah only who is acknowledged as God over all.

V. The Song of Songs is full of practical lessons to the young men and women away from their rural homes in great cities, confronted

with false ideals of success in life. To many the city is the grave of health, of good morals, of childhood's innocence. What pastor dwelling in any city but sees this truth illustrated in broken lives, in shame, in suicide? What an inspiring example is the Shulamite in a great city refusing even to yield to the temptations of a luxurious king? Amid all the splendor of a harem, despite bribe of gold, gems, dresses or post of honor, she remains true to her home-bred instinct, to her principles, to her God. Nothing can move her. Too often to the shop-girl, the maiden unable to dress and move in the social circles most congenial, the temptation to abandon principle, purity, holiness, comes in a form that recalls the Shulamite in Jerusalem; yet the lesson to the young man is much the same. The tempter in the city may come to the youth from within or from without, yet in the Shulamite, as well as in his Master, he beholds one victorious over all stress of trial. Nor will the maiden, though tempted even as the greatest of female novelists was, be likely to yield principle even for a home and congenial literary companionship, who in prayer studies the Shulamite's example. Never, more than in this epoch of our Christian civilization, centered in cities as it is, does this song-epic of a country girl's purity need to be read and pondered.

VI. As a study of female character, this biblical drama is matchless. The Proverbs contain portraits of the ideal woman, daughter of Jehovah. Here she is shown in living reality. Her glorious womanhood appears in vineyard and palace alike. As daughter, sister, affianced, in a word, in all the relation of a true woman, her example is an inspiration. Tender, loyal, thoughtful, obedient to her mother, yielding to the law of her brothers, unshakably true, amid manifold temptations, to her absent lover, polite to those near her, refraining from petulance and insult to her sovereign, though he be her tempter, she is a lily blooming among thorns. In the one matter of always making her mother a *confidante* in her love affairs, should our maidens imitate the heroine of the poem. How many women's lives are wrecked because of clandestine love affairs and secret marriages! What pastor does not behold the manifold wretchedness that arises from this one tendency of headstrong youth to slight advice or even to withhold confidence from those who love them best!

VII. Is it not worthy of note that the doctrine of the book is taught by a woman and not by a man? The Lord gave the word, the Shulamite publishes it, that "Love is a fire of God." The chief character in the poem is a pure woman, the real theater is in her bosom. Even Solomon is a subordinate character in the drama, and all else is in shadow in comparison with the movement in her glowing feelings. At first, she adjures the daughters of Jerusalem by the roes and hinds of the field not to incite or excite love till it springs spontaneously; but as God teaches her his experience and inspiration, she gradually sees the

truth. She first drops the adjuration by wild animals, and then performs (in the old English sense of the word) unto the Lord who teaches her that love is of Him.

VIII. What unique and glorious doctrine! The dogmatic apex of the book, to which the whole dramatic teaching advances and culminates, is at Chapter viii, 6. Human love is of divine origin; it is not of flesh; it is not allied wholly with the brutes; it is not to be bribed or coerced; it is not to be employed for mere convenience or selfishness, nor entered into for spite or revenge upon others; it is not to be bought and sold for social, pecuniary or ambitious advantage; it is of God, to be used purely, conscientiously, soberly, righteously, and in the fear of Him who created it. Would impurity, uncleanness, adultery, divorce, and the manifold woes that spring from ignorance, lust, and sexual promptings exist if this doctrine were universally taught, believed and practised by rich and poor everywhere? As we have written elsewhere: "Let lover and maid alike study this book, and by it cleanse their love from earthly stain. Truly the young man in love, or who may some day be in love, and the heart of youth may ever ask, 'Wherewithal shall a young man cleanse his ways?' And the answer is: 'By taking heed thereto according to Thy Word'—the Word in which this canticle is set as a gem. Surely we need no allegory, no mysticism to cover up the pure and lofty meaning of this holy book. Strange, indeed, if in all the revelation of God to man, there were no message for human love; but the message is here." Cannot this doctrine be wisely enforced from the pulpit?

We have hinted at a few of many of the richly suggestive ethical teachings of the Song of Songs. If one must have "a type of Christ" among the characters of the poem, he will find it not in the lustful and polygamous king, but in the shepherd-lover. He it is who knocks at the door, comes afar to seek his beloved, dwells in unearthly glory upon mountains that are distant, retreats to the gardens of spices, and feeds his flock among the lilies. Youth, beauty, wisdom, strength, are his, but at the suggestion of aught gross or carnal, he is far off, unattainable, like an ideal that ever eludes.

Not a few of the lovely scenes and chaste sentiments in this book are referred or alluded to in other parts of Holy Scripture, which thus offer rich homiletical hints and trains of thought. However one may interpret this inspired book, it will to the end of the ages furnish the Christian with the imagery and vocabulary of adoring love to Jesus, the lover of our souls. The great allegory of God's eternal love to His people, sung by the poets and preached by prophets of the old covenant, actualized in the Incarnation of the Son of God, and made the burden of Paul and John, is not disturbed, but, on the contrary, is upheld and strengthened to him who interprets the Song of Songs naturally and historically. Even in the very abruptness of the conclusion

in which all disappears, as by the falling of a curtain, there is opened, as the writer believes, a vision of God. For in the final words of the chief actor in the drama, the poet would teach that earthly love, though of the purest, cannot satisfy the soul, and that nothing can do this but God. No lover who has appeared in human form, except the Christ, can be the eternal satisfaction of the soul.

VI.—THE ETHICS OF HIGH LICENSE.

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

IN the realm of ethics the system of High License may be arranged both on the ground of essential right and of moral effect.

On the ground of essential right it is to be urged—1. That the State has no right to do wrong. The State is but the aggregate of individuals. The thing which is morally wrong for every individual can never be morally right for all. It may be objected that the State has a right to take life, while the individual has not. But when this claim is examined, it will be found not to be a question of moral right but of competent jurisdiction. Human passions are so intense, and human selfishness so blinding that no individual can be trusted to be at once judge, jury and executioner. We express the principle by the common saying that "no man has a right to take the law into his own hands." That is, we concede that the act may be in accordance with the "law" of right, but the private citizen is not a competent tribunal to administer the law. In the early days of the race that was allowed; the next of kin might lawfully slay the murderer. But this was found often to lead to gross injustice. The law of Moses limited the right and hedged it around by its Cities of Refuge; not because it was morally wrong for the murderer to be killed, but because it was dangerous to allow him to be killed without a fair trial by unprejudiced judges. The principle of the City of Refuge was precisely what our law still recognizes in the "change of venue." When a whole community, aroused and excited, becomes like one aggrieved individual, our law now holds that whole community incompetent to try that case, and removes the trial to a new community. The excited judgment of the whole community may be wrong, and our law holds that a whole community has no right to do wrong. In a word, the State has no right to commit murder. This point, in some form, is urged upon the jury in every case where a man is on trial for his life. The great State of New York has no right to put to death the humblest immigrant who does not deserve to die. This rule will apply to every conceivable case, and fully justifies our original proposition that the State has no right to do moral wrong.

A right which the State does not hold it cannot sell. Take the case of the gambling at Monaco among the Pyrenees, which resulted in twenty-one suicides in January and February of the past year, be-

sides countless embezzlements and forgeries. The State of Monaco licenses the gambling, and derives from it a princely revenue. It is said that the other Governments of Europe are considering the question whether they shall not step in and stop this system by force. If they were to do so, all civilized people would applaud the act, on the ground that the State of Monaco has no right to degrade and destroy its own citizens and those of other nations. Since the State of Monaco has not the right to do this, it cannot sell the right to do it. There was a time when all nations, our own included, tolerated the African slave-trade. Now all true men hold that all the Governments of the earth had no right to let that traffic go on by their silent sanction. It would not have improved the matter if they had exacted a High License from every slave-ship. Government cannot sell the right to degrade and destroy human beings, because it does not possess the right. What the Government does not have it cannot sell.

On the ground of moral effect it is to be urged that—2. Authorizing moral wrong by law makes the wrong more prevalent. A vast number, perhaps the majority of men, do not carry their idea of right higher than legal right. How is it in trade? Here in America, in the Nineteenth Century, how many men condemn an advantage taken of others, which is not contrary to law? By most it is either laughed at or applauded. Thousands of boys and men, and even high-born ladies, sit down at the legalized gambling tables at Monaco who would shrink with horror from visiting an outlawed gambling den in London or New York. Doubtless the confirmed gamblers would gamble somewhere if it were ever so illegal, but the innocent would not be drawn in. Unquestionably, determined drinkers buy liquor in violation of law in Maine and Kansas. But just as certainly thousands carelessly begin to drink in the splendid saloons of New York and Chicago, who could never be drawn into a vile Kansas "joint." *The State which legalizes the saloon is guilty for the destruction of every victim who would not have been destroyed by the outlawed saloon.* The Methodist Bishops uttered a fundamental truth regarding the liquor traffic in the celebrated words: "It can never be legalized without sin." The conclusion is inevitable that all who sustain the legalization are sharers in the sin. Increasing the license cannot diminish the sin.

It is to be added that—3. A revenue from vice inevitably tends to produce a tolerant and kindly feeling toward the vice. We know the argument which affirms, "We do not propose to introduce the vice, but, since it will exist, to make it pay part of its own expenses." But the income soon becomes a settled thing—an expectation. To lessen or cut it off would throw the burden on other business and property. All other business and property will resent the attempt to cut off the liquor revenue, and lay its burden of taxation upon them. This is simply to

combine all the financial interests of the community in favor of sustaining the liquor traffic and sustaining it at the maximum of tax-paying power. There cannot but be apathy toward all schemes, whether of legal or moral reform, which would tend to reduce that revenue. It will be of little avail to urge that such reform will save expense more than it reduces revenue. The business maxim, "A bird in the hand is worth two in the bush," will ordinarily override such considerations. The majority will hold it better to grasp what revenue they have than fly to benefits they know not of. Here will be the chronic paupers and imbeciles to be cared for through life, criminals serving out long sentences, and other expensive legacies of the liquor traffic, which must still go on, even if the traffic should go out of existence. The results of sin do not always cease as soon as the sin is forsaken. Nothing is weaker than to expect to measure "the benefit of Prohibition" in six months or a year, when the crime has been going on for centuries. It is like a man's complaining that his hand does not heal the moment he takes it off from a red-hot stove. Nature's revenges are long, and he must be content to wait for the consequences of his error to pass away, but in the end he will have more of a hand than if he had still kept it on the stove. Prohibition will not instantly heal the burn and scar of the liquor curse. But it will instantly cut off the liquor revenue. It can be made very plain to the average tax-payer that "these fanatics"—if they can't be stopped—are going to shut off some two or three million dollars of revenue which the State now receives. A strong public sentiment will arise against the reform. Gentlemanly capitalists will create about it an atmosphere colder than that of a refrigerating car. Their wives will shrug their elegant shoulders and pronounce it all "so foolish," and put the ban of good society upon "those people" who are concerned in it. Politicians will smooth down the excitable moralists at the top, and stir up the mud at the bottom of their parties, crying "restrictive temperance measures" with one breath, and "public revenue" with the next. "Oh, my daughter! Oh, my ducats!" The saloon-keeper, the brewer and the distiller will come into honorable prominence, to be shaken hands with and patted on the back as useful citizens whose services to the State are assailed and imperilled, and about their brows will be seen a blue halo of alcoholic martyrdom. The minister of the gospel will be affected by these considerations more than he knows. His opinions of public policy are largely shaped by the leading business and professional men with whom he associates. These, being "wiser than the children of light," will not use the revenue argument with him, but will tell him that "a stringent license law is the strongest measure that public sentiment will bear." Of "public sentiment," as represented by these recognized leaders this is true, and it seldom occurs to the religious leader that *it is the license which is making the sentiment*. Yet that is

true. The revenue from the liquor traffic is manifest upon the tax list. The loss is more remote and difficult to trace. Public sentiment is soothed by the computed return into enduring the uncomputed loss. There are probably few American communities that would tolerate the waste and woe of the liquor traffic if they received from it absolutely no return. In fact, the liquor dealers are constantly urged from the platform and through the press to submit to High License on the ground that "the American people will not bear free rum." That is to say, by confession of the advocates of the system, it is the license that induces the people to tolerate the traffic. The higher the license the stronger is its tendency to make the people tolerant of the business which pays it. But the liquor traffic is a great moral wrong, and anything that induces a people to permit a moral wrong is itself morally wrong.

Into the social and economic results of the system this paper does not propose to enter further than to lay down the principle which all history confirms, that whatever is morally wrong will be found in the outcome socially, financially and politically disastrous. Moral wrong never yet has paid. For whole communities and nations "The wages of sin is death."

SERMONIC SECTION.

DISCIPLES FILLED WITH THE HOLY GHOST.

BY REV. A. W. PITZER, D.D., [PRESBYTERIAN], WASHINGTON, D. C.

They were all filled with the Holy Ghost.—Acts ii : 4.

THE Christian religion is throughout founded on facts; on actual occurrences; on events that transpired in the realm of the sensations, and were therefore capable of verification, just as other facts are verified. The foundation here is not thoughts, feeling, conjectures, dreams, visions, ecstasies, but actual objective events.

At the foundation of God's revelation of Himself to man is the fact of creation, and out of this fact grow the relations between the Creator and the creature, and the duties of the creature to the Creator. Unless there be a Creator and a creation there can be no such thing as a creature, and therefore neither relations nor duties. Bible facts are germinal; while each fact is complete in itself,

it contains the germs of other and subsequent facts. The facts of the antediluvian era prepared the way for and culminated in the flood; but the living germs of the period were carried by Noah, and when the flood subsided they developed into the patriarchal economy extending from Noah to Moses. The Exode of the Israelites from Egypt under the leadership of Moses, and the legislation of Sinai, were the natural fruits of the covenant with the patriarchs; and prepared the way for the conquest of Canaan, and its possession and division by the twelve tribes. The leadership of Joshua found its logical sequel in the Judges of Israel; and the era of the Judges germinated and fruited in the establishment of the monarchy under Saul. Then came the divided monarchy, and the two kingdoms of Israel and Judah; their decay and downfall, their captivity, exile and return; and then in the fullness of the time the entire development of the Old Covenant

religion and history culminated in Jesus Christ, the son of Abraham and David, God manifest in the flesh; in His glorious person is centered all the past, and in Him also are the germs of the future. If creation was the fundamental fact of the Old Testament history, the incarnation of the Son of God is the fundamental fact of the New; in both the fact is evident; in neither is the mode revealed.

The Revelation of God in and by Jesus Christ was a great advance in the revelations of the Old Testament, and in His life there is a constant forward movement; the birth, the growth, the baptism, the temptation, the works, the teachings, the death, the resurrection, and the ascension. He was here; but He went back to heaven, and Him heaven will retain until the times of the restitution of all things; then He will return to the earth again. But is the onward movement of revelation and redemption arrested by His absence in bodily presence from the Church; or did He provide and send another to continue and advance His work?

The text, with its attendant facts, affords the answer to the question. Our Lord told the disciples that after His departure, which was expedient for them, He would send them another Comforter, who would lead them into all truth, abide with them forever, and endure them with power, spiritual power, for their work; and they were expressly commanded to tarry at Jerusalem until the Holy Ghost was sent down with mighty power from heaven. This second chapter records the baptism of the Holy Ghost, and the text says of the disciples: They were all filled with the Holy Ghost.

I. THEY: Who are the persons spoken of? In prelatical and sacerdotal churches the impression is made on the people that the Holy Ghost was given, not to all the dis-

ciples, but only to the apostles; that there was a special and supernatural bestowment on them of spiritual and supernatural gifts and powers, and that these gifts were withheld from the mass or body of believers, and were given exclusively to the apostles. It would almost seem as if Luke had carefully constructed this history to prevent the rise and spread of this pestilent heresy.

In the first chapter he gives the names of the eleven apostles, then speaks of the women, among them Mary, the mother of Jesus, and his brethren, and then says the number of names together were about 120. These all continued with one accord in prayer and supplication, waiting the promise of the Father, even the coming of the Comforter, and when the day of Pentecost was fully come "they," that is all these 120 persons, were with one accord in one place. The fact therefore must be emphasized that it was the whole body of believers, not the official body of apostles that received the gift of the Holy Ghost. There is no separation here into the two classes of priests and people, clergy and laity. This distinction was drawn in later and apostate times, when the personally indwelling of the Spirit had been largely superseded by the ambitious self-seeking of selfish priests. At this era in the life of the Church there is no human priesthood to stand between the believer and his God; no clergy to lord it over God's heritage; no prayers to the "Mother of God" invoking her intercession with her Son. The apostles join in acts of worship with their equal brethren, and Mary, the mother of Jesus, lifts up her soul in prayer to her divine Son seated at His Father's right hand on the heavenly throne.

These believers all wait the promise of the Father, the descent of the Holy Ghost. They continue with one accord in prayer and supplica-

tion. The promise is God's, and the power also is His, but they, as free moral actors, will use the divinely appointed means. There is perfect agreement among them; they are of one mind and one heart; no discords, no divisions, no dissensions—remembering the promise, they are agreed as touching the thing to be asked for of the Lord. They thus continue in *obedience* to the command of their risen and ascended Lord: tarry ye in the city of Jerusalem until ye be endued with power from on high. The pathway of obedience is always the pathway of blessing also. God's blessings never come to the disobedient, but always (it may be sooner or it may be later) to the obedient. There is no better method of pleasing God and showing our love to Him than in prompt, cheerful and hearty obedience to His commands. It is folly to talk of a salvation that does not bring men into obedience to Christ, for disobedience always was, and always will be sin, it matters not who it is who disobeys.

There was unity and obedience, and there was also prayer; they not only prayed, but they continued in prayer and supplication. They did not say, Well, God has promised the Comforter, and He is bound to come; God has foreordained this, and there is no use in prayer or any other human act; there is nothing that we can do that will affect the matter one way or the other, so we will do nothing at all. No, they acted like men of common-sense, and like believers of earnest piety, and they asked God to fulfill His promise, and they continued to ask and wait until the prayer was answered.

The "*they*" of the text are the "Disciples," who with one accord, in obedience to Christ, continue in prayer.

II. THE TIME: when Pentecost was fully come or filled out. The

three great Jewish festivals were the Passover, Pentecost and Tabernacles, and each had a historic and symbolic signification. The Passover was in the early spring, and was the beginning of the Jewish sacred year, and was the historic memorial of the redemption from Egyptian bondage. Pentecost, or the Feast of Weeks, was fifty days after the Passover, and was historically connected with the giving of the law from Sinai, and symbolically connected with the harvest; on this day the first ripe sheaf of barley was gathered and presented to the Lord in token of the coming harvest.

Christ, the first fruits of the gathered sheaf, is before God in glory, a type and pledge of the coming spiritual harvest, when the Spirit should be poured out upon all flesh. The feast of Tabernacles was the joyful harvest-home in the fall, when all the products of the land were gathered in and the people rejoiced before God, dwelling in booths. For it is thus that God connects the wondrous symbolism of the Old Testament with the development of redemption under the new dispensation.

III. THE MATERIAL SYMBOLS OF THE SPIRIT'S PRESENCE. There were two symbols that specially and very appropriately indicated the operations of the Holy Ghost—the wind and the fire. First, there came from heaven, a sound as of the rushing of a mighty wind. The sound came from heaven, the central seat and home of all spiritual influences, and this "sound" was heard throughout the city, so that multitudes of devout men from different nations who were then dwelling in Jerusalem were guided by it to the room where the disciples were assembled, and which it filled. The words of King James' version, "Now, when this was noised abroad," is erroneous and entirely

misleading. "When this sound was heard."

Nor must we confound the sound with the wind; the two were distinct; the sound indicated the presence of the wind, just as the wind indicated the presence of the Holy Ghost. "The wind bloweth where it listeth; thou hearest the sound thereof, but thou canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit."

In Ezekiel's vision of the dry bones the Lord commanded the prophet: "Prophesy, Son of man, and say to the wind, Come from the four winds, O breath! and breathe upon these slain that they may live. I will put my spirit in you, and ye shall live." There is not only wind, but also fire, and yet not fire, but as fire, or like to fire; for the tongues parting asunder or distributing themselves upon each one of the disciples were tongues, not of fire, but like as of fire. The appearance of fire indicates purity, the tongue indicates speech. When God appeared to Moses in the flame of fire out of the midst of the bush, He said: "The place whereon thou standest is holy ground." And our God, we are told, is a consuming fire. The sound is audible, the fire visible, and these two material symbols indicate the purifying presence and utterance-giving power of the Holy Spirit, the promised Comforter. The sound, the wind, the shaking house, the parting tongues, were not the Holy Spirit; they were the material symbols, audible and visible, easily cognizable by the senses, of the Spirit. The tongues of all the disciples, purified by the Spirit, are thus prepared to speak forth in praise to God, rehearsing in different languages the wonderful work of God.

IV. CHRIST'S PROMISE FULFILLED: Christ told his disciples plainly that it was expedient for them that He

should go away, "for if I go not away, the Comforter will not come unto you." Before this He had spoken of the Spirit which they that believed on Him should receive, and the Apostle John adds these significant words: "For the Holy Ghost was not yet given, because that Jesus was not yet glorified." The fact, therefore, is clearly manifest that there was an intimate and vital connection between the ascension and enthronement of Christ and the descent of the Holy Spirit. That Spirit could not come in Pentecostal fullness and power until Jesus had passed up from earth to heaven, and was glorified. Just what that connection was has never been revealed to us, and all speculations concerning it are useless. Enough for us to know that after Christ went up from earth He received gifts for men, and shed down the Holy Ghost upon His assembled followers in the city of His crucifixion.

The Spirit as a Divine Person, equal with the Father and the Son, and with them one true and living God, had existed from eternity. His influence had been felt in all the revelations of God in the past; he brooded on the face of the deep; He garnished the heavens, he strove with the antediluvians, He came upon the prophets, He inspired the writers of the books of the Old Testament, He formed the human body of Jesus in the womb of the Virgin, He descended in the form of a dove on Christ at His baptism, He anointed Him for His work, He enabled Him to offer up His soul unto God, He regenerated every saint, from righteous Abel to the penitent thief on the cross.

But now He is come into new and more intimate relations with individual men, and especially with the Church as the body of Christ. He is now to come into living organic connection with the church—until the return of Christ He is now to

take and fill His place. His operations, heretofore partial and transient, are now to be complete and permanent; He is to abide with the believer and the church; He is to guide them into all truth; He is to convince the world of sin, of righteousness and of judgment. Joel's prophecy is fulfilled, for the Spirit is poured out on all flesh, and these sons and daughters, these old and young men, these servants and handmaidens, shall speak in other languages than their own the wonderful works of God.

V. THE EFFECT OF THE SPIRIT ON THE DISCIPLES.

A current error on this subject is that the Spirit was given to the apostles to enable them to preach the gospel in languages other than their own. A careful examination of this history will show the utter falsity of this view. Let it be remembered that not the apostles only, but the disciples, both men and women, were in the house; and also the very significant fact, that none were present except these believers, and therefore none of the unsaved to hear the Gospel; and still further that all these disciples were filled with the Holy Ghost, and all spake the wonderful works of God.

It is also expressly stated that when the devout men in Jerusalem heard the sound as the rushing of a mighty wind, guided by it they came to the house where the believers were assembled, and were speaking to God in other languages; they were confounded and amazed, and marvelled to hear these Galileans speaking the wonderful works of God in the different languages represented at Jerusalem. Not the faintest hint of the gospel being preached by these disciples to these devout men; then it is added, they were amazed and were in doubt, and said one to another, what meaneth this. Others said, these men are full of new wine. Up to this point

there has been no preaching to the people who had been drawn to the house by the sound, and who had heard the different languages used by the disciples.

When, in denial of the charge that the disciples were drunk, Peter stood up and made his defense, and preached Jesus unto them as both Lord and Christ, it has never been claimed that he spoke in any foreign language, but it is universally admitted that he spoke in his own tongue, and that it was preaching that was instrumental in the conversion of the three thousand. Add now to all this, the express description of the gift of tongues in 1 Cor. xiv : 2; He that speaketh in a tongue, speaketh not unto men, but unto God, and also the 24th verse, that if any man speak in a tongue some one must interpret, and the conclusion is unavoidable that tongues were not given to enable the disciples to preach in unknown languages. Nor is there any account anywhere in the New Testament that the great Apostle of the Gentiles would have ever used the gift of tongues as an aid in preaching to the people to whom he was sent. The gift of tongues lifted the believers up to an ecstatic state, so that they knew not whether they were in the body or out of the body, and in this highly-wrought spiritual state, they poured out their hearts to God speaking of his wonderful works.

To the unbelieving but devout Jews, these tongues were a sign of supernatural power—a sign of the presence of God in the midst of His people, and as such it drew them to hear the word from the lips of Peter.

Having thus shown that the disciples were not filled with the Holy Ghost to enable them to preach in different languages, we come to consider the effect produced on them, and this was to endue them with spiritual power for Christian service.

A wonderful change was wrought in all the disciples by their being filled with the Holy Ghost. Not the apostles only, but each disciple was full of the Holy Ghost, and this made each Christian a mighty man of God, and powerful for service. An engine with the fires half out and a small head of steam, is comparatively useless, but when the fires are at full blast, and the steam at full head, the engine drives the swift Cunarder across the Atlantic in less than seven days. Peter at the Passover is a very different man from the Peter of Pentecost—"full of the Holy Ghost" made the difference. How many Christians do you know of whom it may be said, He is a good man and full of the Holy Ghost; perhaps of many you can say "a good man," of how few alas, "full of the Holy Ghost." And yet filled or only partially filled with the Holy Ghost makes a world-wide difference in our useful power and joy in the service of our Lord and master, Jesus Christ. Why should not all be full of the Holy Ghost? All of our engines and appliances for a spiritual work and warfare will be utterly useless unless and until filled with the fire and energy of the Holy Ghost. A cultivated ministry and well-appointed churches are well enough in their way; they are suitable for the conveyance of power, but are not themselves power. The engine, the wheels, the cars, the track, of themselves are not power and will never move.

"The Apostolic Church, as compared with the church of our day, was poor in appliances. The sanctuaries that sinners had to come into were close and crude, yet they came in and were converted. There was not much money for the diffusion of the gospel, but somehow the gospel was diffused. The ministers were inelegant, but somehow they marvelously impressed their congregations; their sermons were void of

brilliance, but one sermon then converted three thousand men; and now it takes three thousand sermons to convert one man." (C. H. Parkhurst, *Half-Hours*, 1883).

You may have a flourishing congregation, a full and even crowded house, a first-class organist and precentor, an artistic choir and exquisite music, an influential and wealthy board of trustees, and a well-filled church treasury, and yet not have one particle of spiritual power. The house may be full of people, but if the people are not full of the Holy Ghost, saints will not grow in grace, and sinners will not be converted to God. When the whole church was filled with the Holy Ghost sinners were converted not by scores but by thousands. Now the churches are filled with worldliness, not with the Holy Ghost, and conversions are infrequent; one church filled with the Holy Ghost can shake this city from one end to the other. One member of this church full of the Holy Ghost will be felt as a spiritual power and force to the farthest limit of the congregation.

When Christians are thus endued with spiritual power, unbelievers are amazed, and come flocking to the church, to hear these men speak in prayer to God and in preaching to men—then the Word is a sharp two-edged sword to prune the conscience, and unbelievers cry out, What shall we do to be saved.

Does any believer here, the weakest and humblest of all, wish to be filled with the Holy Ghost? Then I feel authorized to say, If you really wish it you can have it. God is more than willing to give you every particle of the influence of the Holy Ghost that you are willing to receive. The measure of your possession of the Holy Ghost is exactly equal to your readiness to receive Him. Brethren, we each one have all of the Holy Ghost that we are ready and willing to receive. There is no

need to importune God for the Spirit. He is more willing to give that Spirit than earthly parents are to give gifts to their children.

The causes why we are not "filled with the Spirit" are to be found in ourselves. We quench the spiritual influences; we grieve Him by our sins. He does not feel that He is a welcome guest in a heart that is filled with worldliness, or selfishness, or malignity, or pride, or covetousness, or drunkenness, or lust, or any other iniquity; and if believers are filled with these things there is no room for the blessed Comforter. If we would have Him come in to us with all His quickening power, we must make room for Him by casting out our sins—His enemies and ours.

The keys that open and shut the doors into your soul are in your own hands; you can open and any one can enter; you can shut and no man can enter. Satan entered into Judas, because Judas was prepared for his coming, and because he was made welcome; the same devil went to Christ, but the door was shut against him and he was not welcomed, but resisted, and so he departed.

The key, dear brother, is with you; your Heavenly Father certainly wishes to give you the very fulness of Christian joy; to fill you with the Holy Ghost.

CHRISTIAN SLAVERY.

BY REV. ORVILLE COATS [BAPTIST],
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The Servants of Jesus Christ.—
Phil. i : 1.

THE New Testament has many titles for the followers of Jesus. Emphasizing different aspects of their relation to God they are called saints, redeemed, beloved of God, the elect, the faithful, brethren, friends of Christ, children of God, servants of Jesus Christ. The Greek Testament has seven different words for "servant." Of all these, Paul chooses that one which expresses the

most complete subjection to the will of another to present his conception of the Christian life, viewed on the side of its activity. He delights to call himself the "*doulos*"—slave, of Jesus Christ. James, Peter, Jude and John make use of the same word. Our Lord himself constantly employs the same term.

A few words as to slavery among the Hebrews and the Romans will help us to understand the meaning of this idea in the minds of those to whom it was addressed. We need to remember, in studying the Scriptures, that the ideas which suggest themselves to us upon a casual reading of the text are not necessarily those which were conveyed by the same words to the original hearer or reader. To the Hebrew mind the thought of slavery suggested none of the associations of cruelty and injustice with which it has become connected in our minds. We think at once of men and women stolen from their native land, of the horrors of the "middle passage," and of the slave-driver's whip. But the Jew who heard Paul's words thought of none of these things. The Hebrew slave was, in general, well treated, entitled to religious privileges, invariably set free at the end of six years, and was not sent away "empty" by his master at the end of his term. A Hebrew could be enslaved only through poverty or crime—for debt or theft. Practically he was obliged to work out his debt or his theft with the additional punishment of servitude to teach him better business habits. The Hebrew word for slave means simply a worker.

Under Roman law the property, industry, powers and lives of slaves were the absolute possessions of an irresponsible master. In Paul's time fully one-half the population of Rome were slaves. To be thus represented as the property of Christ would not, however, excite in the

mind of even a Roman slave the same prejudice which arises at first thought in our minds. Roman masters were notorious for their injustice and cruelty. Christ had been preached to them as the personification of righteousness and gentleness. For a victim of Roman oppression to think of becoming the slave of Jesus Christ would bring a feeling of inexpressible relief and blessedness because of the moral contrast in the masters.

Though our association of ideas and inherited prejudices may cause us to rebel at the suggestion, I wish to dwell upon the thought that the whole weight of Christ's teaching, as well as that of the apostles, declares that, in one aspect of the Christian life, believers are the "slaves of Jesus Christ." If we resent the suggestion let us remember what Jesus said to the Pharisees under similar circumstances, "Who-soever committeth sin is the servant or slave of sin." We are, by nature, subjects. Practically we all render our obedience either to Jesus, as his servants, or to self, Satan or sin, as you please; it is all one. It is probable that our prejudices against this mode of conceiving the Christian life, if we have any, will vanish as we study it. I shall ask you to think first of—

I. THE NATURE OF THIS RELATION. The slave is *subject* absolutely to his master. He is not supposed to have any will of his own in conflict with that of his master. It will prepare us to accept this statement if we remember that Jesus asks us, as men, to do nothing which He has not, as man, done before us. "I came down from heaven not to do mine own will, but the will of Him that sent me." "Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant,"—a *doulos*, or slave—"and was made

in the likeness of man." If Jesus, who could without robbery rightfully claim equality with God, was willing, in order that He might save men from the bondage of sin, to take the form of a slave, and become subject to the will of God, though it led Him to the death of the cross, we ought not to expect or desire any other position than that of absolute subjection to the will of the Father. The servant is not above his master. Paul says, "If I yet pleased men, I should not be the servant of Christ." To be the servant of Jesus Christ is to please Him, though all the world be displeased. Christ's will must be supreme with His servants. Their's is not to reason or to hesitate, but to obey. Like the gallant "Six Hundred" at Balaklava, like the heroic followers of Pickett at Gettysburg, they are to go forward, leaving results with Him who has commanded the movement. One voice alone we are to listen for amidst the multitude of those which would have our allegiance, the voice of Jesus. With Him alone we have to do. To our own Master we stand or fall. Practical, specific obedience to the known will of Christ is the first and last duty of the Christian.

The slave is *dependent* entirely upon his master for his support. The population of Rome was divided into two classes, the freemen and the slaves. The freemen were subdivided into two classes, the immensely wealthy and the miserably poor. Generally speaking, the freemen of Rome were either millionaires or paupers. The free poor were supported by the alms of the rich, which were doled out to them in just sufficient quantity to sustain life and prevent insurrections. It was a miserable and precarious existence. On the other hand, the slave was provided for by his master. He needed neither to beg nor steal in order to keep soul and body together. He was fed from his master's table; he was

clothed from his master's wardrobe; he was housed under his master's roof. That is to say, his wants were all looked after by his master; he had no anxiety about his living. He was the property of his master, and he could be sure that the owner would take care of his own. Food, clothing and shelter were assured. Will the servant of Christ be treated with less consideration than the slave of Rome? It was just this thought that Jesus pressed upon the minds of His disciples in the Sixth of Matthew. If God cares for the birds of the air and the flowers of the field, how much more will He surely supply the needs of those who are engaged in His work? He says: "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." What assurance is given? "For your heavenly Father knoweth that ye have need of all these things." God provides for His soldiers. We can safely leave the commissary department with Him while we are at the front fighting His battles. We have only to keep our eye upon the Captain and our ears open to His commands, and we shall not want for the supply of all our needs. What a blessed dependence is this. How it takes the worry and the fret out of life! The sweet message of the gospel is, "Do your duty, and God will assuredly take care of you." We have reason to be thankful for such a Master and such a service.

The slave is the *permanent* possession of his master. In exceptional cases, it is true, the Roman slave was either set free or permitted to purchase his liberty, but the vast majority were permanently enslaved. Once a slave, always a slave. Once a servant of Jesus Christ, always a servant, is the rule in the kingdom of God. We cannot serve God part of the time and sin the rest, and still call ourselves the "servants

of Jesus Christ." The fact that we were once enrolled among the servants of God will not secure for us the rewards and blessings of His service. He that endureth unto the end, and he who is found faithful when the master of the house cometh is alone the true servant. The permanence of this relation contains for us a blessed assurance of divine care even unto the end. It was this thought which cheered and sustained the prisoner in the midst of Roman persecutions,—“I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.”

The second question which suggests itself is—

II. WHAT IS THE BASIS OF THIS RELATION? Upon what basis, or by what right, does the Christian occupy this relation to Christ? Unless it is right we refuse to be slaves. The Christian is rightfully the slave of Jesus Christ *because his life has been forfeited by his own sin*. "The soul that sinneth, it shall die," is the edict of the Almighty. "The wages of sin is death," is the declaration of the Spirit by the lips of Paul. The acknowledgment of every conscience is, "We have sinned, we have earned our wages." We have become justly exposed to the divine penalty. Our word slave comes from the Slavonian captives who were brought into bondage to Rome. The ancients had two ways of disposing of prisoners taken in battle. One was the summary process of killing them, the other was the more utilitarian method of enslaving them. The Latin word for slave was *servus*, meaning one preserved or kept alive whose life had been forfeited by the fortunes of war. Even if the service of Jesus were hard we could find no fault, for we have forfeited all our natural rights by our voluntary sin. The soldier

who deserts to the enemy and is recaptured while in the act of warring against his country, cannot complain of injustice if he is set at work upon the breastworks, instead of being instantly shot, as he deserved. Much less should he withhold his service if before being set at work he receives a free and full pardon for his treason, and reinstatement in a place of honor. We ought to render to God a cheerful service because He has dealt with us upon the plane of mercy rather than upon that of strict justice. The prodigal who had wasted his substance in riotous living, came home asking for the lowest place. The father never mentioned the past but restored him to his place in the family. Think you that he was not ever after the most obedient and willing slave of his father?

We are the property of Jesus, because He has bought us with a great price. Paul declares again and again, "Ye are bought with a price." It is upon this fact that he founds his appeal for the complete subjection of the Corinthians to Jesus, body, soul and spirit. Peter tells us what that price was: "Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Jesus, as of a lamb without blemish and without spot." Paul tells us of the Church which Christ has "purchased with His own blood."

The central doctrine of the Word of God is, "Christ died for our sins." The purpose of that death is made perfectly plain: "He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." If Jesus Christ has stepped between us and the sword of justice, and received that glittering blade into His own heart for our sake, has He not earned a title to all

that we have and are? Christ's title-deed to the life and service of every Christian is written in His own precious blood. Who has the heart or the wish to contest that claim?

"Lord, I am thine, entirely thine,
Purchased and saved by blood divine;
With full consent thine would I be,
And own thy sovereign right in me."

Christians are the servants of Jesus Christ by *voluntary choice*. In a very real sense the whole world belongs to Jesus by virtue of its sin and His redemption; but in a nearer and deeper sense only those who willingly choose His service can call themselves "the servants of Jesus Christ." The slaves of the New Testament are willing slaves. All others are runaways, who are robbing Him of their service, robbing Him in spite of the revelation that He has died to save them from the consequences of their sins. Unlike all other slavery, none are here forced into bondage. They must come willingly, or not at all. When the Hebrew slave had served out his time, if he had learned to love his master and his master's service, he called for the elders of the people, and, going to the door of his master's house, asked him to fix his ear to the post by piercing it with an awl, as a symbol of his desire to remain forever an obedient servant in that house. Only those who have fallen in love with Jesus and His service, and who have therefore a desire to be His servants forever, are accepted by Him. Those who have thus come will not object to the imagery used by Paul to describe their condition and service. Those who realize that we have been enslaved, not to destroy, but to save our lives; that we have not been stolen, but bought with a great price from a great punishment, will rejoice that they are granted the privilege of being "the slaves of Jesus Christ."

Finally, we have to consider some of the

III. CHARACTERISTICS OF THIS SER-

VICE. It is a service of the *highest honor*. The emphasis is to be placed not so much upon the word "slave" as upon the name of the Master, Jesus Christ. The service of Jesus is ennobled by the character of Him we serve. The name of the Master gives dignity to the service. As the work of Jesus is superior to all other, so is His service more exalted in honor. We are honored by the work in which we are engaged. An eminent Christian statesman is quoted as saying: "My seat in the Sunday-school is higher than my seat in the Senate." Judged by the modern standard that a man is to be measured by *what* he is rather than by *where* he is, it was no disgrace to be a slave even in Rome. It is unquestionable that even there the purest morality and the keenest intellect were found among the slaves. The servant of Jesus is honored by what he becomes in virtue of what he does in that service. This work brings us also into the most honorable fellowships. We are permitted to stand with all the hosts of God, heavenly and earthly, who are and have been seeking the good of men. The apostles, the prophets, the martyrs, they are our companions and fellow-workers in the kingdom of God. Even the angel to whom was entrusted the revelation of the last things, said to John as he prostrated himself at his feet to worship him: "See thou do it not; I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book." There is the highest exaltation, no degradation in the condition of a "slave of Jesus Christ."

It is a condition of the *highest usefulness*. I said in the beginning that the Hebrew word for slave means simply a worker. The great men of this world are and have been its workers, its servants, yea, its slaves. The parasites who have sucked out its life have been the idle and unpro-

ductive; the barnacles which have impeded the progress of humanity toward God and its own high ideal have been the soft-handed and empty-pated few who have been waited on and served. There is nobility in work; there is none in idleness or laziness. Christianity emphasizes a principle which for ages had been forgotten—the dignity of labor. Among the early Christians "work was regarded as quite as indispensable to the perfection of Christian character as prayer itself." All this is true of spiritual work in the highest sense. The Christian life is desirable not for what we can get *out of it*, but for what we can *get into it*. The work in which Christ engaged when He came from heaven to earth must certainly be the most useful of any possible employment. Work upon the edifice which shall survive the destruction of the ages and stand through all eternity is surely infinitely preferable to service upon the tottering structures of time. Work for Jesus bears fruit both in this life, and also in that which is to come. Jesus said, "He that reapeth receiveth wages and gathereth fruit unto life eternal."

It is a service of *highest reward*. We get our reward in ourselves. Christianity has taught the world that the service of Jesus is the only school of enduring character. We take our place, in humility, as a slave. The Master rewards us by saying, "I call you no longer servants, but I have called you friends." Personal growth in spiritual capacity, and exaltation to the intimate friendship of Jesus are among the rewards of His service. In gathered fruit also our hearts are made to rejoice. What rewarded our dear sister* who has so recently "gone in to see the king," for going to China? It was the fruit she was permitted to gather for the Master. "This alone

* Miss Susie Parker, of the China Inland Mission.

fully repays me for coming to China," was the testimony of her own lips. And above and beyond all, in that blessed future toward which we are hastening, the Lord will cause our cup to run over with heavenly joy. "If any man serve Me, let him follow Me, and where I am there shall also My servant be." To see Him as He is, to be like Him and to be with Him—this is the exceeding great reward of the "slaves of Jesus Christ."

SELFISH RELIGION THE PERIL OF THE CHURCH.

BY REV. F. W. MERRELL, A. M.
[METHODIST], DWIGHT, ILL

This know that in the last days perilous times shall come. For men shall be lovers of their own selves.— 2 Tim. iii: 2.

THE church has sometimes lost the force of these words by applying them to some remote period of time, such as the end of the world or the second advent of Christ.

On examination of this passage it is evident:

(1) That the apostasy here described was to be in the church. For it is to be depicted as "*having a form of godliness.*" All these sins were to be committed under the cloak of religion.

(2) And it was to be in Timothy's time, otherwise the personal warning, "from such turn away" has no force.

(3) The phrase, "in the last days," refers to the close of the apostolic age, as will be seen by continuously reading to where Paul says, "for I am now ready to be offered and the time of my departure is at hand."

This description of a particular time of apostasy truthfully portrays all seasons of spiritual declension in the church. Every such time is characterized by intense selfishness. This is inevitable, and such times are fraught with great peril to the church.

The demand of such an age is for a

religion that does not require self-denial. Self-crucifixion is painful and humiliating. A Gethsemane precedes it where most that enter pray, "Let this cup pass from me." Few add the prayer of self-surrender. Self-denial is either a "stumbling block" or "foolishness" to them. They see no beauty in self-denial. They do not really believe in the power of the cross in human life.

Sin has many forms but its principle is always the same. It is self-worship. Piety is its exact opposite. It begins in the dethronement of the self-god. It is supreme devotion to God and the good of man. Hence, men become Christians precisely when and where self-worship is overthrown. Persons supremely devoted to self are no more Christians than they are angels.

Sin is so deceptive that many who profess the religion of Christ still maintain supreme devotion to self. They get the idea that religious observances and sentiments are all that is required of them. They expect to reach heaven without a renunciation of the core and substance of sin—a life unto self. Such have a body of religious observances animated by a soul of selfishness; the form without the power of godliness. Faith is degraded into a mere juggling of words. Names only are changed, not natures. The net gain for righteousness is zero.

The peril to the church is not from without but from within. When pure within it is invincible. The history of the church proves this. The Romish Church would be supreme to-day had she remained holy. Her sins doomed her. Luther's theses would have fallen powerless but for Rome's flagrant crimes. Undesignedly but truly Tetzl dug the foundations of a Protestant temple, instead of gathering funds for the superstructure of the Popish St. Peter's. The blasphemies of the

monk Tetzel awoke the indignation of the monk Luther. And God and good forces were on the side of purity. That made the Reformation possible.

The Jewish Church and temple fell from the same cause. Jerusalem "knew not the day of her visitation." She would not renounce her hypocrisies. Christ stood on the Mount of Olives and gazed upon the temple, hoary with age and with weeping eyes, pronounced its doom: "Behold your house is left unto you desolate." Jerusalem was self-destroyed. Who has not noted that the Jewish Church was invariably triumphant when pure? "God was magnified among the Philistines by the bare symbol of His presence more than when that symbol was accompanied by the corrupt priests," the sons of Eli. Who does not know that the triumphs of primitive Christianity were due to its purity. Even Gibbon admits it. Without force, and against ancient religious institutions and governments, aside from the natural opposition of sinful men it "mightily grew and prevailed." For the same reason early Methodism was everywhere triumphant in the face of the bitterest opposition. The church need only fear for its own condition.

"Perilous times shall come," said Paul, "for men shall be lovers of their own selves." Selfishness brings "perilous times" to the church. And this is the *peculiar danger* of the present age.

The character of the present time is unique. There has never been a country or an age when fortunes could be accumulated so easily as here and now. This fact has roused the speculative spirit and changed the whole character of our civilization. It is an age of shoddy and adulterations—of mad hurry and rush. Men must be rich by fair means or foul. The increase of wealth brings an increase of pride

and self-indulgence. Such is the usual course. A wealthy caste is produced. Caste is an alienating force in society. It is the foe of humility, the citadel of self-indulgence, the enemy of equality, the opponent of the self-denying religion of Jesus. American wealth is strongly tempted to ape and vie with European wealth in fashion and display.

A pastor, in reading the general rules of the Methodist Episcopal church to a wealthy congregation, made this amendment to the injunction against "putting on of gold or costly apparel," "except you can afford it." It would naturally be supposed that those who could afford display were the very ones at whom Wesley was aiming. Riches do not exempt from the necessity of self-denial; they bring an increase of temptation to self-indulgence. The rich as well as the poor are God's stewards. In truth the rich are pre-eminently stewards of God, and so, peculiarly responsible for this gift of power.

The history of the church also shows that its tendency, as it becomes increased in goods, is away from the masses. When the separation advances God begins a new religious movement outside of existing churches. Thus primitive Christianity began. Such was the origin of Protestantism in Germany, France and England. Thus Methodism began among the dense masses of England who mainly were "The poor of this world." Such is the case with the "Salvation Army" movement in our day, the success of which has been proportionate to the extent of the separation between the church and the working people.

Shall this movement away from the masses continue to characterize the church of to-day? That there is such a tendency is evident in the question so often anxiously asked and discussed: "How can the masses be reached by the church?" The

problem can never be successfully and continuously solved unless the church continues to stand for self-denial and against all forms of self-indulgence. Its power can never be retained without self-crucifixion.

Is not selfishness alarmingly prevalent within the church? This question is not asked in a pessimistic spirit, for we believe that pessimism is twin sister to atheism. But tendencies must be understood in order to be counteracted. Recall some of the signs of selfishness in the church.

There is a relaxation of discipline. The "Episcopal address" of the bishops of the Methodist Episcopal Church to its class-leaders lies before me, wherein they state: "We cannot look upon the decline of class-meetings without profound concern." This system has long been understood to be the great educating and disciplining agency within the Methodist Church. The bishops may well be concerned at its decay. The real source of all such decay is in the gradual cooling of the religious atmosphere. It means that the church is becoming selfish and worldly. Similar meetings are common among all bodies of Christians for young converts who are in the warmth and joy of their first love. A more religious atmosphere is all that is needed to make such meetings perpetually enjoyable and overflowing.

This relaxation of discipline is seen in the decay of family religion, in the abandonment of the family altar, in the almost total absence of home training, such as was common among the staunch old United Presbyterians, such as the Wesley family received. Sunday-schools and public exercises of religion are no substitute for obedience to the command: "Thou shalt teach them diligently unto thy children." That "thou" means the parent. The grip of Judaism and Catholicism on the children is due to their obedience to this

divine and all important command. Sturdy, "steadfast, unmovable" Christians are almost invariably made in the home. Others are usually more or less deformed and unstable. The church gets rotten without the proper home life.

The real root of this decline of family religion is worldliness and selfishness. Faithful pastoral labor is needed where the habits of home life are discussed and the necessity of home training enforced, just the kind of work which Baxter outlines in his "Reformed Pastor," and which transformed Kidderminster.

Negligence in Sabbath observance is another indication of prevalent selfishness in the church. Where is our American Sabbath of which we have heard so many eulogies? Self-indulgence is the real secret of this change in Sabbath-keeping habits. Our fathers were content to turn to God's Word and God's house upon the Sabbath. They needed no social visiting nor pleasuring on the Sabbath. They "turned away their feet from the Sabbath, from doing their pleasure on that holy day, and called the Sabbath a delight, the holy of the Lord, honorable"; and honored God, "not doing their own ways, nor finding their own pleasure, nor speaking their own words," and God wonderfully blessed them, according to his covenant. But I am thankful to perceive evidences of a return to stricter Sabbath observance. May God speed the reform.

Turn to the lives of our people. How many of our churches exhibit primitive earnestness and zeal in the service of God? Is it not much easier to secure the attendance of our people in the hall of pleasure than at the room of prayer? To get a quorum of bank directors or village trustees than to call our stewards, leaders and official boards together? How many take an interest in the business of the church equal to that they take in their personal affairs? How

many among us appear supremely devoted to their own personal happiness? They love those themes that treat of God's love and mercy, of beauties, raptures and praises of the grandeur and high destiny of man, of his final and eternal happiness. They are sure they are pious if they feel a glow of emotion; the warnings of the gospel are distasteful to them; they think we are beyond them; they are full of lurking unbelief; they do not love the whole counsel of God; they want to go to heaven just as they want the best house on the street or the finest equipage or the best pew. They do not know what it is to be burdened for souls; they seek to be happy, not to be useful. This is the very soul of selfishness; not a sinner on earth but does it. To seek it under the form of religion does not alter the facts. It is still self-seeking, self-worship.

This spirit is contagious; it eats as doth a canker, polluting even the offerings on the altar. It invades the sacred office of the ministry, causing it to aim at rhetoric, display, sensationalism. It loses the revival spirit and power because it is afraid to deal faithfully with the church and with souls. It comes, bringing a crowd, perhaps, and securing applause. It goes, leaving the church weaker than before. The loudest preaching is by example, and it is most heeded. Emerson says: "What you are sounds so loud I cannot hear what you say." Is it any wonder that the church follows the loudest sermon? Is it any wonder that it spends twenty dollars for tobacco, and five dollars, or one dollar for missions? that it pays lavish sums for self-indulgence and stingily to God's cause? And this is the religion of self-denial! this the religion of the self-denying Jesus! Facts and tendencies have been touched upon. How shall we ward off the danger that threatens

us in this self-indulgent, wealth-seeking age?

First and foremost the ministry must set the example of entire self-renunciation. Nothing short of this will do. Self-seeking, whether for money, place or position, must disappear. Self-denying lives must be lived, that will appear in faithful pastoral labor. Unselfishness is inspiring and contagious. All men deep down in their hearts reverence it, and will follow its leadership, as Garibaldi's soldiers, in rags and without the promise of remuneration, followed him. It is the power of the cross in human life. Then the ministry must faithfully, wisely, and lovingly hold the torch above the precipice, and show the awful peril. It must "Cry aloud and spare not." Then it must trust, that is all. God will then fight for us, and the visions of the seers of old will be realized in the wonderful triumphs of the gospel.

THE INSPIRATION OF THE BIBLE.

BY A. T. PIERSON, D. D. [PRESBYTERIAN], PHILADELPHIA.

Continue thou in the things thou hast learned, and hast been assured of, etc.—2 Tim. iii : 14-17.

THE preëminence of the Word of God is the central thought here. In the first place it claims to be the inspired and infallible Word of God; and, again, it vindicates that claim as a moral and spiritual power, able to make us wise unto salvation, perfect and thoroughly furnished unto all good works.

1. The claim. All men admit that as a book it stands first. It is THE book, as Chrysostom termed it. It is inspired. This may be said of every good book or noble work of man, in a sense. "Paradise Lost" or the steam-engine came of the inspiration of genius. But this is a "God-inbreathed" inspiration. The figure is taken from that work at creation, where the bodily form be-

came instinct with life when the breath of the Creator entered it. This is the Word of the Lord. Into the form of language came the breath of inspiration, and so the element of infallibility, distinguishing the Scriptures from all human writings. Some say, "The thoughts, but not the words are inspired," but we think in words. Words give precision, definiteness of form and color to thought. "Thus saith the Lord." We are not sure of the thought till it is spoken, or put into exact written words. No two words are precisely alike. Enough and sufficient, paternal and fatherly, are not interchangeable. Burke has well said that "Words are the feet on which a sentence walks." We cannot take words out and introduce others with out marring the original sense. The Word of God is fixed.

"This is the Judge that ends the strife,
When wit and wisdom fail."

It is an authoritative standard. I correct my watch by the jeweler's chronometer, but he corrects his chronometer by the sun, which for ages has not varied a fraction of a second. We correct our course by the compass, and we correct the compass by the polar star. Our conscience, ordinarily, is a safe guide, but we need to repair "to the law and the testimony" as an ultimate appeal. "Thus saith the Lord."

If it be objected that the recorded words of Satan are not inspired, we reply that it is for the veracity of the narrative we argue. The words of the deceiver are recorded for our warning and instruction. Two verses satisfy me as to the fact of verbal inspiration. In John x: 35 it is said that "the Scripture cannot be broken," and the whole argument turns on the use of one little word, "God." Still more significant is Gal. iii: 16, where the point is not a word alone, but the singular or plural of that word; "not seeds, as of many, but as of one, and to thy

seed." These texts seem conclusive evidence that words, as well as the thoughts, are inspired. If you do not accept the Bible as inspired you really do not accept it at all. I heard of a man who had for ten years listened to a preacher of the "higher criticism," who from time to time struck out this portion of the Word as uninspired, and that portion as not trustworthy. The hearer promptly removed book after book from the Bible till nothing was left but the lids, which he presented to the preacher as being all that his criticism of the canon had left for his possession.

2. The vindication of infallible inspiration. The Bible challenges scientific tests. I can say, after thirty years' daily study of the Word in the original tongues, that my faith is absolutely unshakable. We have time to examine the subject in but two lines. First, prophecy as a scientific test. Here are canons of judgment just as clear and authoritative as any that guide the chemist in the laboratory, or the anatomist in his dissection of human tissues. Take these four; no man can tell what he does not know. No man can know the future only so far as his sagacity in using his knowledge of the past enables him to forecast the future, as is the case with weather guesses. A guess is but a conjecture, a half chance of fulfillment, and, finally, the addition of details diminishes in geometric ratio the chance of fulfillment. If I say that the summer is to be hot, the probability of certainty may be represented by one-half. If I add the limiting word "August" the probability is one-fourth, and if I say August 15, the fraction is one-eighth. The prophecy of the destruction of Jerusalem has 32 details. The fraction one-half must be raised to its thirty-second power to express the fraction of a chance of fulfillment, on grounds of human

calculation. The prophecy of Ninevah has 27, and that of Babylon 35, particulars; minute, alike, yet different, as where the drying up of a river or the inundation by a river are referred to. Every detail in prophecy is matched to its accomplishment. So with the 333 particulars concerning Christ. No one has lost its mate. There could be no contact or collusion, for an interim of 400 years of prophetic silence existed between Malachi and Matthew. From the first promise in the garden, "The seed of the woman shall bruise his head," to the last, all have been fulfilled. The family from which Jesus came, the town in which He should be born, every detail, down to the hour when Mary was shadowed by the sacred sorrow of her sex, was foretold by divine wisdom alone. It is therefore impossible that the Bible is not inspired and authoritative. Christ therefore is divine. We ought to be able to give an answer to those who ask us a reason for the hope which is within us.

A king once asked a bishop for a proof of Christianity expressed in a single word. His answer was "JEW." It is a comprehensive and conclusive argument, if we review the facts of prophecy and history. They want to return to their land. They have money enough to buy it. The one family of the Rothschilds could buy Palestine, but the fulness of the Gentiles is not yet brought in. We have time but to glance at the other point.

3. Science and the Bible. I do not claim to be a scientist, but after many years of study of science and of revelation I do affirm that there is not a single point of conflict as to established facts. Theories of science conflict among themselves, but real science and the Scriptures exhibit a wonderful harmony. Who taught Moses geology? or Jeremiah astronomy? or Solomon anatomy? Other books have blundered, but the

cosmogony of Moses is scientifically correct. Before Galileo's day men thought that they had numbered the stars, some 3,330, though the Bible declared that they could not be counted. Lord Ross' telescope shows 400,000,000. The milky way is a marshalling of worlds incomputable in number. The picture in Ecclesiastes is a marvelous exhibition of scientific accuracy, where the brain, the heart, lungs and nervous system is referred to in the last chapter as the bowl, wheel, pitcher and silver cord. So, too, in the kinship of light and sound demonstrated in modern science we have a plenary significance given to the passages which describe the stars singing together, the heavens telling the glory of God, and day unto day uttering speech. Though there be no speech, no language, their line goes out through the earth to the end of the world. They "vibrate as a chord." Each star has its note. They all sing

"The hand that made us is divine."

This is not poetry, but fact. Sunrise vibrates to sunset. Day speaketh to day and night to night. Science and inspiration are in accord. Objectors make loud assault against the Bible. What threatens to be a shell proves to be but a paper wad. The truth of God is invincible.

Finally, everything depends on your personal acceptance of God's Word. The preacher is not delivering an oration or essay when he stands in the pulpit, but as an ambassador of God, as though God spoke, he beseeches men to be reconciled unto God. My field of labor in my early ministry was in a hot-bed of infidelity. Objections were offered which I never before had met, and my feet seemed ready to slide. It was plain that I must begin anew the study of God's Word to know the truth. I urge you to give less time to the newspaper and novel, and more to the Scriptures. The

fruit of such patient and prayerful study is not only intellectual illumination and satisfaction of mind, but the creation of "a perfect man in Christ Jesus." You are "thoroughly furnished unto all good works." The carnal life and appetites will no longer enthrall; covetousness and pride and selfishness will be subdued, and your life will be transformed and transfigured by this truth that makes one wise unto salvation. Hume confessed that he had not been a reader of the Bible. He confessed also that he could not explain the mystery and majesty of a true Christian character. In such radiant and commanding exhibitions of a renewed nature during life, and in the sweet serenity of the dying believer, are furnished evidences of the power and grace of God which are inexplicable on any ground whatever.

THE REALITY BEYOND THE REPORT.

BY REV. P. ROSS PARISH [METHODIST], MIDLAND, MICH.

Behold the half was not told me.—
1 Kings x: 7.

THE account which the Queen of Sheba had heard in her own land of Solomon's wisdom and prosperity, seemed to her beyond credence; but actual investigation showed her that the reality far transcended the report of it. Extravagant tales are so often told respecting things, which fall short of the expectation thus created, that people are forced to discount many glowing advertisements. But there are some things which no description can equal, which no enraptured admirer can exaggerate; and however much we have been led to anticipate in advance, we find our highest anticipations greatly surpassed. It was so with the wisdom and magnificence of Solomon in the case before us; it is truer still of the kingdom of heaven, which a greater than Solomon founded and rules. Solomon's splendor and elegance

was but a faint material type of the Empire of Love founded by the Prince of Peace, of the increase of whose government and peace there *shall be no end*. So the kingdom of grace is a vaster, richer and more glorious domain than the uninitiated have heard; yea, even the conquering Israelite can truly say, "the half was not told me."

And now for a brief enumeration and invoice of some of these departments of Christian truth and life, of which, as yet, we have only learned the a, b, c.

I. First among these riches of grace should be named the beautiful, interesting, blessed, life-giving, everlasting book which we call the Bible. As to its certainty, completeness and power, "not half has been told."

II. Not half has been told by poet, artist or preacher concerning the wisdom, power and love of God in the created universe. God's world as well as His Word should be studied, "Nature is Christian and preaches to us." Let the C. L. S. C. motto, "We study the Word and works of God," be our rule as well as his who wrote the nineteenth psalm.

III. Not a tithe has been told of the glory of the words, works and life of Christ. All poets, painters, preachers and authors must still conclude their noblest efforts in the spirit of John xxi: 25.

IV. The most sanguine saint has scarcely dreamed of the power of the gospel to save, yea, "even to the uttermost." "Modern Miracles," such as Leila Thompson writes of, should become common occurrences.

"Repeat the story o'er and o'er,
Of grace so full and free."

V. Not half has been told of the blessedness and possibilities of Christian experience;—"exceeding abundantly above all that we ask or think" (Eph. iii: 20).

VI. How faint our conception of the golden opportunities of Christian

activity and usefulness. "The harvest is plentiful but the laborers are few." "Lord *what wilt thou have me to do?*"

VII. And who can delineate, who can tabulate the attractions of heaven. That is the true home of the soul, the ideal society and kingdom without fault, the church without spot or blemish. The exclusion of all evil, the inclusion of all that is pure, true and good. "Eye hath not seen nor ear heard," etc.

"Not half of that city's bright glory
To mortals has ever been told."

CHURCH PROSPERITY.

BY C. E. W. DOBBS, D. D. [BAPTIST],
COLUMBUS, MISS.

O Lord, I beseech thee, send now prosperity.—Psalm cxviii : 25.

OUR Lord and the sacred writers of the New Testament made much of this psalm, seeing in it distinctive Messianic reference. In one of his frequent colloquies with the Jews concerning his claims he pointedly asked, "What, then, is this that is written :

The stone which the builders rejected,
The same was made the head of the corner."

Every one that falleth on that stone shall be broken to pieces ; but on whomsoever it shall fall, it will scatter him as dust. When the apostles were before the council, because of the healing of the lame man, Peter boldly said, "He is the stone which was set at naught of you builders, which was made the head of the corner. And in none other is there salvation." And years after the same apostle confidently appealed to the same passage as conclusive of his Master's glory (1 Pet. ii : 7).

The psalmist sees the glorious day of the Lord, the day of the risen Sun of Righteousness, the gospel day, in which saints shall rejoice and be glad. In the light of that coming day he fervently prays : "O Lord, I beseech thee, send now prosperity." Probably the primary ref-

erence is to the welfare of Jerusalem, as in Psalm cxxii : 7, but we know the old Zion was the type of the new, and we may unhesitatingly adopt the text as a prayer for the prosperity of the Church of our Lord. In the gospel we find much stress laid upon the edification of the believer and the church. This is the building up in the "grace and knowledge of the Lord Jesus Christ." This is prosperity. In what does it consist?

I. THE ELEMENTS OF CHURCH PROSPERITY.

I. Negatively. Much that seems prosperity is only the semblance. Often it is the fictitious "boom," rather than true development and substantial growth. It is not the "boom," but the steady breeze that wafts the vessel to its desired haven. The mere increase of numbers and wealth is not sure indication of prosperity. This increase is, of course, highly desirable when the incoming numbers and wealth are converted and consecrated. Otherwise they oft prove a curse. Gideon's army of 30,000 was not as strong as the final 300 chosen ones who shouted, "the sword of the Lord and of Gideon." For the true work of the church only the proper character is adequate—only the pure in heart.

Nor do large audiences always prove prosperity. Popularity too frequently is the very bane of spirituality. The popular demand is for pulpit stars who can draw the crowd. Yet how often it is seen that the crowded churches are but aggregated selfishness, spending thousands upon their own maintenance, while a perishing world cries to them in vain for the gospel. Nay, the glamour of popularity is not ever the Shekinah of God's presence and power. The gorgeous robe cannot change the corruption it may cover. France never seemed more prosperous or powerful than when

Napoleon, the little, rushed her into defeat and humiliation before the prowess of Germany.

2. Positively. First of all the church, to be spiritually prosperous, must be "fitly framed together." Regeneration by the Spirit of God must be the fundamental and essential condition of membership. This is the gospel ideal; only as the church attains to it can she reasonably expect prosperity. Only thus can the church develop that spiritual-mindedness which is the soul of prosperity. Very suggestive is John's prayer for his friend Gaius: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2.). The prayer is unique. The apostle makes soul-prosperity the true standard. Gaius could stand the test, for he was a man of fervent piety and truth, essential elements of that prosperity.

Ah, yes, it is the cultivation of the higher and spiritual nature that marks and assures true prosperity, and only as the church realizes and seeks this, is she prosperous in the sight of God.

Again, the faithful discharge of duty is also an element in his prosperity. For example, joyful attendance upon all the services of the church. This is very important. "Forsake not the assembling of yourselves together." "I was glad when they said unto me, Let us go unto the house of the Lord." "Open to me the gates of righteousness; I will enter into them; I will give thanks unto the Lord."

This must be accompanied by a loyal devotion to the principles maintained by our church. Gaius delighted to "walk in the truth," and we should rejoice to emulate his example. The times demand an intelligent conviction of truth, and an ardent advocacy thereof. A church cannot be stable and prosperous when her members are igno-

rant of the truth or lukewarm in its defence. We need a holy enthusiasm born of the knowledge and the love of the "truth, as it is in Jesus." The church is the "pillar and ground of the truth."

Let every member sing with an honest heart:

"I love thy kingdom, Lord,
The house of thine abode,
The church our blest Redeemer saved,
With his own precious blood."

Once more: Unity of purpose, concord, harmony—ah, how essential to prosperity. Divided counsels cannot stand. Mutual forbearance must attend all our plans—each submitting to each other in the Lord.

Finally: Liberal support. Each member must do his duty in maintaining the finances of the church, contributing to its treasury cheerfully and systematically.

II. THE SOURCE OF PROSPERITY. After all that can be said we must ever recognize the great truth that prosperity cometh only from the Lord.

How emphatically does the Psalmist urge this:

"Except the Lord build the house,
They labor in vain that build it;
Except the Lord keep the city,
The watchman waketh but in vain."

No less positive is the great apostle. Hear him: "Who then is Apollos? and who is Paul? Ministers through whom ye believed; and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." 1 Cor. iii: 5-7.

Our Lord is to-day as then the great builder of His church. "Upon this rock I will build my church, and the gates of Hades shall not prevail against it." (Matt. xvi: 18.) And his final promise was: "Lo, I am with you always, even unto the end of the world."

Thus are we led upward of Him from whom must come our help.

Thus are we encouraged to utter the earnest prayer of the text. How fervent that eager cry: "O Lord, I beseech thee." Praying thus, as individuals and as a church, we shall find true prosperity. Amen.

TRAVELING ZIONWARD.

BY REV. M. C. CAMERON, B.D.,
HARRISTON, CANADA.

In those days and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.—Jer. iv : 4, 5.

BABYLON had now arrived at the height of her glory, but she was not long to retain that envied position among the nations of the world, because the prophet of the Lord had spoken against her. The King of Babylon had certainly been very kind to Jeremiah; nevertheless, he must prophesy a sad future, even the ruin of that kingdom. Some would allow themselves to be influenced by favor or affection, but the prophet of God must speak the truth, let it please or displease, whether it be a message of weal or woe. He sees the destruction of Babylon approaching.

Isaiah foretold the desolation of Babylon by Cyrus coming "out of the north," which sad message is now reaffirmed by Jeremiah, "Babylon is fallen." The destruction is complete. Daniel's message is repeated, but, without the mysterious handwriting on the wall, what made that message so awful and overpowering? We might look at a man writing mysterious characters on the wall when their meaning was concealed without so much fear; but what means this bodiless hand writing woe and desolation? It was the

hand without a body that carried so much awe into that gay assemblage. The idols of Babylon are now to be overthrown, even from Bel to Merodach. The country is to be laid waste. The chain of Israel's Activity is severed, and the people of God are returning home to the city of their religious solemnities. Israel had wandered far away, but now she is permitted to return, to go hand in hand and heart in heart, the tribes of Judah and Israel together. To return to one's land of nativity after a long absence is one of the most pleasant experiences of human life. It is something that is not only delightful to anticipate, but still far more delightful to be permitted to realize. The pains of the departure are more than compensated for by the pleasures of the return. We are all pilgrims and strangers in this land. We have wandered from our Father's home, far away in the wilderness of sin and sorrow. Let us follow the example of these two tribes, who were now united and returning to their own land. Oh! may the sinner see to-day that he is traveling away from the city of God, and unite heart and hand with God's people in their Zionward march. This, then, brethren, is a good picture of the Christian returning to the city of God—traveling Zionward.

I. Let me ask your consideration to the first act of this liberated people. They asked the way to Zion. This was wise of them, for many try to go there without knowing the way. They did not inquire through mere curiosity, but with a determination to put their knowledge to practical use. There is not a ransomed soul around the throne to-day but who has asked this question.

II. The second act of Israel and Judah after they received their answer was to turn their faces thitherward. Their faces are Zionward now. They had been traveling in a wrong direction, and so long as this

was the case it would be impossible for them to reach their destination. Satan is always trying to persuade Christians to take a side-track, or a side-view and turn their backs on Zion, but so long as they keep their faces toward the City of God they are invulnerable. A Christian never dies with his face to the foe.

III. After turning their faces toward Zion the text says they did something additional: They moved on. How? "Weeping and rejoicing." Weeping now and rejoicing then. Here again the life of the Christian is typified. Many things cross his path and he is often cast into the valley, but he will come to the crest of the wave again, and go on his way rejoicing. Many a Martha wept over the death of her brother Lazarus, but when he arose again at the call of the Master there was rejoicing in the household. The mother weeps over her dead child, but rejoicing shall come at the great reunion yonder. The Christian often weeps as he marches on, but will rejoice when he obtains the crown of life at the close of the day.

They decided to bind themselves in an everlasting covenant unto the Lord, having one purpose, one object, one desire in life—a perpetual covenant unto the Lord. There is no coercion in this covenant, because they said to each other, "Come and let us join ourselves unto the Lord." The word "come" is one of the gems that shine in the Word of God. Not do or die, but "come" and live. It is like the flower that blooms in the desert, or the evening that comes after the hot and weary day.

IV. In the last place we offer some reasons why we should join ourselves unto the Lord in a perpetual covenant.

(a) Because the sinner separated from the Lord misses the end of his creation.

(b) Because of the everlasting relationship into which you enter.

(c) Time develops strength, and the longer you put off the harder it becomes to break the chains that bind you.

(d) The pleasures and benefits of a life with Christ infinitely outweighs the brief pleasures of sin.

Oh! sinner, will you not to-day join yourself unto the Lord in this perpetual covenant, and push your way up the grade of life? It is an easy matter to pull with the current, but it requires muscle and indomitable courage to stem the tide of life. I know that hearts are hard to be moved, but when they are once stirred, they are like ponderous bodies that move with a crushing, grinding motion that knows no retrogression. Come, then, join yourselves unto the Lord by faith in the finished work of Christ, and begin traveling Zionward with the true Israel of God.

"We are traveling home to God
In the way our father trod.
They are happy now, and we
Soon their happiness shall see"

SATANIC POWER.

BY REV. JOS. M. McNULTY, D. D.,
WOODBRIDGE, N. J.

Satan hindered us.—1 Thess. ii: 18.

THE second church Paul planted in Europe was at Thessalonica. This was the first letter he wrote. His enemies accused him of either a lack of affection or courage in not remaining with them, or failing to come to them under circumstances of trial, thus demonstrating that Christianity was an imposture. Our text is his answer.

To three things it clearly testifies:

I. *That there is a personal hinderer in the spiritual life of men.* That

"Myriads of spiritual creatures walk the earth

Unseen; both when we wake and when we sleep,"

is in evidence not only from Milton, but from the Bible. "God giveth his angels charge concerning us," and it is a very sweet thought; but

it has its counterpart also in the fact that "the devil and his angels go about seeking whom they may devour." The reference of the Scriptures is not to a mere principle of evil pervading the world or the hearts of men, but a positive, definite personality. Both the tenor of history, and the assignment of personal attributes prove it. He is mighty, malignant, spiritual, invisible and unpersuadable.

II. *This hinderer assails the most eminent personages and workers in the church.*

Adam, Jacob, Joshua, David and Daniel all had Satan's meshes woven about them, and so had Paul, Peter, Judas and the great Master himself; shows the unity of the race, and suggests a common sympathy.

III. *This hinderer seeks to foil every aggressive Christian intention.*

Easier to "hinder" than counteract; to suggest difficulties and magnify obstacles. Seed and impressions prevented from rooting.

He hinders the cause of religion in the world by creating and then pointing to the foibles and sins of professors. 1. Their *inconsistencies*, such as pride, worldliness, divisions, selfishness, covetousness and gloominess. 2. Their *crimes* sometimes, as drunkenness and fraud. 3. Luke-warmness.

Our great and only refuge from Satan's power is the Lord Jesus.

THEMES AND TEXTS OF RECENT SERMONS.

1. Peace: How Gained, How Broken. "I will hear what God the Lord will speak; for He will speak peace unto His people, and unto His saints; but let them not turn again to folly."—Psalm lxxxv: 8. Rev. C. H. Spurgeon, London, Eng.
2. The Quality and Power of Praise. "Bless the Lord, ye His angels, that excel in strength," etc.—Psalm ciii: 21, 22. Wesley R. Davis, D.D., Brooklyn, N. Y.
3. The Testimony of the Tribes. "Whither the tribes go up, even the tribes of the Lord."—Psalm cxlii: 4. A. H. Bradford, D.D., Montclair, N. J.
4. National Permanency. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Psalm cxxv: 1. Rev. William Chester, Milwaukee, Wis.

5. Political Parties in the Government of Great Cities. "Righteousness exalteth a nation, but sin is a reproach to any people." Prov. xiv: 34. "Open ye the gates that the righteous nation, which keepeth truth, may enter in."—Is. xxvi: 2. A Thanksgiving sermon. Frederick A. Noble, D.D., Chicago, Ill.
6. Beauty of Age. "The beauty of old men is the gray head."—Prov. xx: 29. Theodore L. Cuyler, Brooklyn, N. Y.
7. God's Will on Earth. "Thy will be done on earth as in heaven."—Matt. vi: 10. A. Goodrich, D.D., Glasgow, Scotland.
8. Remedies for Beseiting Sins. "Watch and pray."—Matt. xxvi: 41. Rev. Joseph Cook, Boston.
9. Leaving and Cleaving. "For this cause shall a man leave his father and mother, and shall cleave unto his wife."—Mark x: 7. Rev. W. H. P. Faunce, New York.
10. The Manifested God. "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him."—John i: 18. J. E. Price, D.D., New York.
11. Faith and Understanding. "His mother saith unto the servants, Whatsoever He saith unto you, do it."—John ii: 5. Rev. Theodore T. Munger, D.D., New Haven, Conn.
12. Christ's Plan of Salvation. "Ye are from beneath; I am from above."—John viii: 23. Franklin Carter, D.D., President Williams College.
13. Waiting for the Coming. "Waiting for the coming of our Lord Jesus Christ."—1 Cor. i: 7. Rev. J. Hughes Parry, Cardiff, Scotland.
14. Moral Dyspepsies versus Healthy Christianity. "For this cause many are weak and sickly among you, and many sleep."—1 Cor. xi: 30. "Crooked Ways."—Ps. cxxv: 5. Rev. W. H. Linnin, Portsmouth, N. H.
15. The Imperfect Contrasted with the Perfect. "When that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii: 10. Joseph F. Montgomery, D.D., Dayton, O.
16. The Secret of Power. "The Kingdom of God is not in word, but in power."—1 Col. iv: 20. C. H. Parkhurst, D.D., New York.
17. A Plea for Unity Among Christians. "...Till we all come in the unity of the faith."—Eph. iv: 11-13. Phillips Brooks, D.D., Boston.
18. The Necessity of Self-Watchfulness. "Take heed unto thyself."—1 Tim. iv: 16. Wm. M. Taylor, D.D., New York.
19. Youthful Strength. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John ii: 14. Alex. Maclaren, D.D., Manchester, England.

SUGGESTIVE THEMES FOR PULPIT TREATMENT.

1. The Gradual Extermination of Evil. ("And the Lord thy God will put out those nations before thee, by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee."—Deut. vii: 22.)
2. The Argument of Love. ("The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peo-

- ple: but because the Lord loved you, and because he would keep the oath," etc.—Deut. vii: 7-8.)
3. Strength by Obedience. ("Therefore shall ye keep all the commandments, which I command you, this day, that ye may be strong, and go in and possess the land," etc.—Deut. xi: 8.)
 4. Past Mercies an Incentive to Prayer. ("Give me a blessing, for thou hast given me a southland; give me also springs of water. And he gave her the upper springs and the nether springs."—Josh. xv: 19.)
 5. Importance of Following up Victories. ("And he said unto them, what have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abi-ezer?"—Judges viii: 2.)
 6. The Misfits in Life. ("And David girded his sword upon his armour, and he essayed to go, for he had not proved it. And David said unto Saul, I cannot go with these, for I have not proved them," etc.—1 Sam. xvii: 39.)
 7. The Aggressiveness of Moral Courage. ("Then David said to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied."—1 Sam. xvii: 45.)
 8. Joy in God is Spiritual Life. ("The joy of the Lord is your strength."—Neh. viii: 10.)
 9. An Antidote to Fear and Despondency. ("And I said, This is my infirmity; but I will remember the years of the right hand of the Most High."—Ps. lxxvii: 10.)
 10. Sinning Against the Holy Ghost. ("And they limited the Holy One of Israel."—Ps. lxxviii: 40.)
 11. Wisdom is Better than Riches. ("The tongue of the wise is health."—Prov. xii: 18.)
 12. The Inward Thought and not the Outward Act. ("For as he thinketh in his heart, so is he."—Prov. xxiii: 7.)
 13. Only Whole-heartedness Wins. ("Ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. xxix: 13.)
 14. A Door of Hope, in the Valley of Trouble. ("I will give her her vineyards from thence, and the valley of Achor for a door of hope."—Hos. ii: 15. See Josh. vii: 26, marg.)
 15. Honesty of Heart Essential to Harmony of Action. ("Can two walk together except they be agreed?"—Amos iii: 3.)
 16. The Weakness of Fear. ("And for fear of him the keepers did shake, and became as dead men."—Matt. xxviii: 4.)
 17. God's Methods of Treating the Worst of Men. ("Love your enemies and do them good, and lend, never despairing."—Marg: "Despairing of no man."—Luke vi: 35. R. V.)
 18. How Evil is to be Conquered. ("Be not overcome of evil, but overcome evil with good."—Roms. xii: 18, 21.)
 19. The Superabounding Grace of God. ("He is able also to save them to the uttermost that come unto God by him,"—Heb. 7: 25.)

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 3-8.—OVERCOMING BY THE BLOOD OF THE LAMB.—Rev. xii: 11.

You have looked upwards, on some clear winter's night, and seen the milky way drawing its zone of lustre across the heavens. It seems to be, at our distance from it, a steady breadth of light, unbroken into separate stars. Yet looking carefully, even at our distance from it, the glory of that milky way is not altogether indistinguishable. Here and there shine out some stars with undivided ray.

That, I have thought, is the Book of the Revelation. It lies across the firmament of the Scriptures as does the milky way across the heavens. Its light is wonderful, but its beams are intermingled and it is difficult to unbraids their strands. Yet, as in the milky way of our heavens, scattered through it there are single stars so large and lustrous that they

shine with evident and separated ray.

Such a star is our Scripture. It gleams out amid a description of a strange, dim conflict, verses 7, 9. Then comes the shout of the victory, v. 10. Then comes the statement of the *method* of the victory: And they overcame him by the Blood of the Lamb.

Far away as all this seems, it is yet practically close to us. Surely you and I can enter into the meaning of that word, war, v. 7. Whatever war there may have been in heaven, there is certainly war on earth. Conflict is the doom of any noble life. What gets up in this world must struggle up. And there are many opposing devils to be vanquished, (a) of evil habit; (b) of impurity; (c) of dishonesties; (d) of vengeful feelings; (e) of whatsoever things may be opposed to the things

lovely and of good report. These devils must be met and mastered, in conflict deadly, hand to hand, unremitting, until the victory is won, and the victor's peace is reached, and the triumph which David longed to sing bursts forth—satisfied in His likeness.

But how and why is the Blood of the Lamb the method and the weapon of the Christian's victory?

(1.) Because the Blood of the Lamb gives men chance for a *new moral start*. Whittier has expressed surprise at the great and lasting popularity of what he thought one of his most fugitive and unworthy poems, "Maud Müller." But the poem puts into voice for us one of the deepest and most poignant feelings of our nature. To everyone of us life is moral disappointment. On the side of moral achievement, the refrain of the poem—"it might have been"—is the ghost which haunts our lives. What man, looking back along his life, has not longed for another chance of moral start. But the Blood of the Lamb gives such chance of new moral start. It quiets the ghosts of the "might have been." It forgives and annihilates the past. Bad as the past may be, because of the atoning Blood of the Lamb, "there is therefore now no condemnation."

(2.) Because the Blood of the Lamb *imparts energy*. When a man goes to the atoning Christ he is not only forgiven, he is also *empowered*. There is, by the power of the Holy Spirit, deposited in the man the principle of the *new life*. Contact with the blood of the Lamb is Regeneration.

(3.) Because the Blood of the Lamb *opens the door of hope*. All utmost and radiant future belongs to the man who trusts in the atoning Blood. For him earthly care is changed to heavenly discipline. For him are the beckoning gates of heaven.

MARCH 10-15.—ACCESS.*—Eph ii : 18.

Very different access this from that which men often accord to each other. "Except your youngest brother come down with you, ye shall see my face no more" said Joseph to his brethren.

Except at the special time when, and on the part of the special person toward whom, the great king held out the golden sceptre, it was death to seek the presence of Ahasuerus.

"Let him turn to his own house; let him not see my face," said David concerning Absalom, when the king forgave his son his crime.

Not thus conditional, exceptional, partial, this access, through Christ, by one Spirit, unto the Father. Nor is this access like that which the ancient Israelite could only know. That was access under law; this is access under grace. That was the difficult access of ritual; this is the open and easy access of gospel. (Heb. xii : 18-24.)

And if you study this word, access, you will find it full of the most precious meaning. It does not signify a mere poor liberty of approach—the chance to go in if you want to, but without the music of welcome and the certainty of fatherly favor. It means really introduction—the bringing into favor. It is access wreathed with welcome. It is the access of the boy returned from a long and dangerous journey to the father's heart and to the roof-tree, and the hearth-stone, and the family table, and the homestead blessing. It is such access as birds have to the summer, as flowers have to the sunlight, as your lungs have to the invigorating air. This access is access into the peace and joy and light and love and unutterable blessing of the open heart and the open arms of the Divine Father.

(1.) Notice for *whom* this access is.

*See also a chapter in a book of mine, "The Brook in the Way."

It is for *both*; for through Him we *both*, etc. This "both" means Jew and Gentile, the two great divisions into which the race fell in the apostle's thought. So the "both" means everybody.

(2.) Notice *through whom* this access is. It is through *Him, i. e., Christ*.

(a) Because in Christ Jesus those whosometimes were far off are made nigh (v. 13).

(b) Because Christ has abolished the hindering law making access difficult even for the Jew. Christ has abolished it—swept it away as a hindrance—by fulfilling it (v. 15).

(c) Because Christ has made for men reconciliation unto God (v. 16). His death satisfies justice; confers peace.

A friend said to her, "You suffer much, I fear." "Yes," she said; "but," pointing to her hand, she said, "there is no nail there; He had the nails, I have the peace." Laying her hand on her brow, she said, "There are no thorns there; He had the thorns, I have the peace." Touching her side, she said, "There is no spear there; He had the spear, I have the peace."

(3.) Notice *by whom* this access is; by one Spirit, or in one Spirit. By the aid of the Holy Spirit, in the realm of the Holy Spirit, we have this access. More was needed than that through Christ the way of access unto the Father should be opened. Into that way the unused feet of men, who through sin had lost their God, must by the Holy Spirit be persuaded. Not only is the way opened through Christ, but there is a calling into the way by the Holy Spirit.

Learn, first, the immeasurable love of God for men.

Learn, second, that the whole Trinity is brooding over you to variously help you. Unto the *Father*: through the *Son*; by the *Spirit*. What have we here but the Trinity?

MARCH 17-22. — GOD WITH US,—
Ps. xlvii: 11.

The Lord of hosts means the God of *power*; the God who has all hosts of all sorts at His beck and under His control; the Great King, whom all created powers, whether marshalled in heaven or marshalled on earth, somehow must obey. The God of hosts is therefore the God of providence. The God of Jacob means the God of *covenant-keeping*; the God of *promise*. God entered into special covenant with the patriarch Jacob. Thenceforward in the Scriptures the God of Jacob means the God who makes covenant with men; who promises and never breaks His promises.

It is then the teaching of our Scripture that the God of power and the God of promise is with us, is our refuge. "We are thus reminded of the double prop on which our faith rests."

This is a psalm pressed out of Hezekiah's great extremity about Sennacherib. See Isaiah, chapters xxxvi and xxxvii.

It is amid the strong joy of that great deliverance that the sacred poet strikes his harp.

This is our question—How is this God of power and promise with us? Let the jubilant psalm answer.

First, the God of power and promise is with us as an *inward invigoration*. In the 4th verse the Psalmist sings—"There is a river, the streams whereof shall make glad the city of God." It was a marked peculiarity of Jerusalem, that though it was a city inland and laved by no broad river, and looking not upon the sea, with no harbor, it was yet a city abundantly supplied with water *within itself*. Beneath the Temple vaults there was a living spring whence the water welled to fill the two Siloam pools. It was of this perennial spring *within Jerusalem* whence came the streams that made glad God's city. So the city might

be beleagued and shut in by the armies of Sennacharib, but they could not shut off this internal supply of water.

In this way will God be with us if we will have it so. It is thus precisely the Lord Jesus speaks of the Holy Spirit within the man and perpetually invigorating him. "He that believeth on me, as the Scripture hath said, *out of him* shall flow rivers of living water."

(a) This is the cure for cold and laggard hearts.

(b) This is the impulse for delightful and holy service.

(c) This is the power and defense against bad habits.

(d) This is the sweet expeller of all unbrotherliness.

Oh, amid the numerous and mighty Sennacharibs of various evils crowding round our souls, how much we do need this indwelling of the God of power and the God of promise, which shall be to us an internal fountain of invigoration, as was that internal river, the streams whereof made glad the city of God, to the sorely beleagued, but because of this internal, upwelling spring, still resistant and still triumphant, Jerusalem.

Second—This God of power and of promise will be with us as a *Helping Presence*. v. 5—"God is in the midst of her." We ought to be able to sing this truth of the helping presence with a gladder certainty than even the ancient psalmist could. He had but the Shekinah gleaming in the Temple to assure him of God's presence. We have now immensely more—the Incarnation. And the Incarnation is the utmost pledge of help from this *near* God of power and of promise who shall "right early" lend assistance; literally, "in the dawning of the morning." When Luther was despondent he would say to Melancthon, "Come, Philip, let us sing the 46th Psalm."

Third—This God of power and of promise is with us as a *masterful deliverance* (v. 6), "The heathen raged, the kingdoms were moved; He uttered His voice, the earth melted." So it was with Sennacharib. Read Byron's splendid poem: "The Assyrian came down like a wolf on the fold," etc.

So will this God deliver us from sin, from fear, from overcoming trial, from death.

MARCH 24-29.—CONSENTING NOT.—Prov. 1: 10.

First—a sad but certain fact.

Second—a hinting of bad methods.

Third—the way of a noble defense.

A sad but certain fact:

"If sinners *entice* thee." They surely will. No walls of moral protection can be builded so thickly or lifted so loftily that bad enticement can be kept out. We are members of a race *tempted*. This is certain any way, a man will be tempted, *e.g.*, Adam, Jacob, Moses, Balaam, Achan, David, Solomon, Elijah, Hezekiah caught with the silly pride of showing his treasures, Peter. Nor did even our Lord escape; coming into our human nature, He came, too, into its doom of temptation and temptability.

A hinting of bad methods:

(a) Earnest solicitation, "if they say 'come unto us,'" v. 11.

(b) A promise of pleasurable good—"We shall find all precious substance. We shall fill our houses with spoil," v. 13. There is a certain pleasure in sin, but—it is unworthy; transitory, unsatisfactory, remorseful.

(c) Promise of the closest personal alliance and friendship. They say, "Cast in thy lot among us; let us all have one purse," v. 14. That is always a sham promise; always broken at the point of stress, *e.g.*, Judas and the chief priests. Very friendly they had been, but when Judas came bewailing, "I have

sinned in that I have betrayed innocent blood," they coldly answer, "What is that to us, see thou to that." There is no balm or comfort in friendship with evil.

The way of a noble defense :

The defense is in *not consenting*. Gather your will, steady it, energize it in a grand refusal to consent.

Also, gird your will with motives like these suggested in the surrounding Scripture.

(a) Consent not, because enticing sinners *keep much concealed*. Surely in vain is the net spread in the sight

of any bird, v. 17. There is a sting and a torment of which they never tell you.

(b) Consent not, because consenting to sinners is against the counsel of godly parents. "Hear the instruction of thy father and forsake not the law of thy mother," v. 8.

(c) Consent not, because consenting to sinners is the worst foolishness. "The *fear of the Lord* is the beginning of wisdom," v. 7.

Take example by Joseph, "How can I do this great wickedness, and *sin against God*."

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

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

NO. XIV. THE SEVENTEENTH PSALM.

The Godly Man's Prayer in Sore Trial.

THIS psalm bears in its title the name "A Prayer," a peculiarity which it shares with four others (lxxxvi, xc, cii, cxlii). It is ascribed to David; an ascription fully borne out by its thoughts and their expression. The writer is suffering a sore persecution, for enemies, one of whom is especially prominent as leader, are attempting his life with the fury of wild beasts, and there is no hope for him save in a divine arm. He begins by asserting his integrity and sincerity as a reason why he should be heard (verses 1-5); and then resumes his appeal for help (verses 6-12); and concludes with a contrast between the character and spirit of his foes and his own (verses 13-15). The place of the psalm in the collection next to the 16th is supposed by many to be due to the general resemblance of the two lyrics, and especially the hope of a blessed and soul-satisfying vision of God which makes the ending of each.

I. The Suppliant's Integrity (v. 1-5).

Hear the right, O Jehovah,

Heed my outcry, give ear to my prayer,

Which is not from deceitful lips.

From thy presence let my sentence go forth;

Let thine eyes behold what is upright,
Thou hast proved my heart, hast visited me
in the night;

Thou hast tried me and findest nothing;

My thoughts of evil pass not from my
mouth.

As for the doings of men, by the word of
Thy lips

I have shunned the paths of the violent.

My steps have laid hold of thy paths,

My foot-prints have not swerved.

The "right" which the petitioner puts forth is not that of sinless perfection, but that of sincere conformity to the divine will. He makes no appeal to partiality or privilege but to the merits of the case. This is not to be charged as self-righteousness, because on one hand David knows that he has given Saul no just cause of offence, but on the contrary has been a faithful servant to the crown, and on the other he is conscious that in his personal relation to God he has been free from self-seeking and false pretences. Therefore he seeks recognition and vindication from one whose judgments are infallible and whose eyes cannot fail to see righteousness wherever it exists. The sentence which He pronounces is sure to be in accordance with the

facts, and without partiality. And, besides, it proceeds upon a special inspection of the case. Jehovah has tried his servant as gold is tried in the furnace. He has visited him in the night, when men's thoughts are least under restraint, and the evil, if there be any, is most certain of detection. He has subjected him to the most rigid scrutiny, and yet found nothing inconsistent with the sincerity of his profession. Nay, even if evil thoughts arise in his mind, he so represses them that they do not pass beyond his mouth, much less does he carry them into effect. And so in regard to the sinful doings which are characteristic of men, and which often exert such a seductive and pernicious influence upon those who would do otherwise, he avails himself of the divine word in such a way as to avoid the courses of violent or lawless men. He found what is true in every age that the word of God is the best defence against the corrupting force of evil examples. And in consequence his feet take hold [the common version is certainly wrong in rendering this verse as a prayer] on the ways of God, and do not swerve to one side or the other. Thus ends the suppliant's affirmation of his integrity, a feature not to be explained, as is done by Delitzsch, by a reference to the difference between the Old Testament and the New as to their "insight into the abyss of sin," for what is there in the Gospels or the Epistles to overpass the heart-searching statements of the 51st Psalm? David knew very well the height and depth of natural depravity, but the reference here is to the grounds and charges upon which he was made a sufferer. As to these he asserts his entire innocence and integrity, not only in regard to outward acts about which men could judge, but also as to his thoughts and intentions, which could be surely known only to God.

He disclaims, therefore, secret malice as well as open crimes, and appeals to the Searcher of hearts to witness the sincerity of his protestations. And upon this fact he rests his prayer, expecting that He who had made himself known as the Saviour of His people, even from the deadliest enemies, would interpose in his case and furnish the needed relief. Hence the earnestness and fervor of his supplication.

II. The Appeal for Deliverance (v. 6-12).

I have called upon thee, for thou wilt hear me:
 Incline thine ear to me, hear my plea.
 Show marvelously thy loving kindness,
 Thou that savest them that seek refuge
 Against adversaries, in thy right hand.
 Keep me as the apple of the eye.
 Hide me in the shadow of thy wings,
 From the wicked that would destroy me,
 My deadly enemies that compass me about.
 Their gross hearts they have closed,
 With their mouth they speak haughtily.
 Wherever we go, they now are around us,
 Their purpose is to hurl us to the ground.
 He is like a lion longing to tear in pieces,
 And like a young lion lurking in secret places.

Having laid bare his heart and his life before Jehovah, the writer resumes his petition. "I, being such an one as has been described, have invoked thee and continue still to do so, for thou wilt hear me." It is God's method to hear His upright followers, and therefore He will hear David. And so the suppliant presses his suit. Conscious of his extreme danger he asks for a special, an extraordinary interposition. [Verse 7 is remarkable for its compact brevity. What the Hebrew gives in six words the common version takes twenty-six to convey.] He appeals to God's established character as the Saviour of all who fly to His strong right hand, no matter how numerous or mighty their opposers, and entreats Him to magnify His loving kindness in his case. Then he justifies this by adopting and applying to himself two figures used in Deuteronomy (xxxii: 10, 11) to express the love Jehovah shows to His people.

He kept him as the apple of his eye. . . .
He spread abroad his wings, he took them,
He bore them on his pinions.

The pupil of the eye is proverbially regarded as that which is most precious and most easily injured and therefore has a double claim for the most sedulous protection. In like manner the outspread wings of the eagle furnish the safest refuge for her young. The psalmist's combination of both figures vividly expresses the close and tender relation in which the Lord stood to him, and justifies the large request he was making. This request was that he should be delivered from the wicked who were seeking his destruction, the deadly foes who stood around him in a circle in order to swallow him up. What kind of people these persecutors are is then vigorously described. They have closed up their gross heart so as to be inaccessible to compassion, incapable of any generous emotion; and their speech indicates a contemptuous pride inconsistent with any degree of forbearance or sympathy. So far has this proceeded that now, at every step, the sufferer sees himself surrounded by those whose one aim is to cast him down helpless and desolate upon the ground. One among them who is chief is compared to a lion greedy of prey, thirsting for blood, who is ready to tear him limb from limb, or to a young lion lying in wait in some covert, whence, in an unexpected moment, he may burst forth upon his victim. These comparisons indicate a desperate, unreasoning ferocity against which there is no human protection. Time and again David was hunted as a fugitive outlaw, and no pains were spared to shed his blood. Once, at least (1 Sam. xxiii: 26, 27), when he was in the wilderness of Maon (he was surrounded on all sides by Saul and his men, and his capture would have been inevitable but for a sudden raid of the Philistines, which coming to the

king's ears compelled him to relinquish the pursuit and grant a breathing spell to the object of his envious and malignant hate. The words of the psalm by no means exaggerate the seriousness of the singer's peril, or the bloodthirsty character of his foes.

III. The Contrast between David and His Foes (vv. 13-15.)

Arise, O Jehovah!

Confront him, cast him down!

Deliver my soul from the wicked by thy sword,

From men, by thy hand, O Jehovah!

From men of the world, whose portion is in life,

And whose craving thou fillest with thy treasure:

They have sons in abundance,

And leave their wealth to their children;

As for me, in righteousness shall I behold

Thy face;

I shall be satisfied, when I awake, with

Thy appearance.

The common version in verse 13 reads, "disappoint him," but the true sense is given above, *viz.*, that while the foe is ready to spring upon David like a lion, he prays Jehovah to confront the raging wild beast and overthrow him. Then follows the same request in literal terms. The common version, following the Septuagint, puts *sword* in verse 13 in apposition with the *wicked*, and *hand* in verse 14 in apposition with *men*, thus representing the enemies as God's chosen instruments (as is the case in Is. x: 5); but most critics hold that this is not a natural conception here, and rather enfeebles the sense, and therefore in each case supply a preposition, "*by* Thy sword," "*by* Thy hand," thus emphasizing the immediate agency of Jehovah in effecting the anxiously-sought deliverance. It is He himself and no other whose aid is implored. The description of the psalmist's foes is noteworthy. They are "men of the world," considered in its transitory nature as that which passes away. They have made their home here, and must

cease when it ceases. (See a similar use of the term "world" in 1 John ii: 15-17, and the corresponding phrase, "sons of this world," in Luke xvi: 8.) Being thus worldly-minded, they have their portion in life, *i. e.*, in the brief term of their existence upon earth, or as Ecclesiastes says (vi: 12), "all the days of his life of vanity, which he spendeth as a shadow." All is fleeting and unreal. Nor are they disappointed. What they seek they get. Material prosperity is to them the highest good, and God bestows it on them richly. Sensuous longings are fully gratified. Not only so, but as Job (xxi: 8) says of the wicked in his day:

Their seed is established with them in their sight,

And their offspring before their eyes.

They found a family, "sending forth their little ones like a flock," and after enjoying a superabundance of temporal blessings, transmit them as an inheritance to the next generation. Such is often the portion of the wicked, even all that heart could wish.

But the psalmist does not envy them, for he has what is incomparably better. The opening words, "As for me," make the contrast strong and bold. Other men may rejoice in their rich providential gifts, and be perfectly satisfied with what they possess; but he has what they have not—the vision of God's face in righteousness. Misjudged and persecuted of men, he is recognized of God as righteous, and as such is admitted to His immediate presence, even as Moses (Num. xii: 8) was allowed to speak mouth to mouth with Jehovah, and without the mediation of any symbolical vision to behold His very form. This is something more than to have the light of His countenance or enjoy His favor. It is the fellowship of the finite with the infinite. The second member of the parallelism simply

repeats this. It is true that the believer shall be like his Lord, but that is not what is meant here. The last word does not mean resemblance or likeness, but form or visible appearance, in which sense beyond doubt it is employed in the verse in Numbers (R. V.). It is the immediate beatific vision of God which the psalmist anticipates, and which is to be the climax of his enjoyment. But when? The little clause, "when I awake," is difficult. Some say it means on to-morrow's dawning, as if this were an evening song; but this is frigid and feeble for such a contrast, nor is it better to refer it to awakening out of a night of sorrow, for this has no usage to sustain it. Nor does it answer to say "whenever I awake," for this also fails to meet the contrast with men of the world. The only satisfactory explanation is to refer it to the act of awaking from the sleep of death, a phrase which is certainly used in this sense in Is. xxvi: 19 and Dan. xii: 2. Against this the common objection is that the truth of the resurrection was not revealed until the time of the exile, and could not have been known to David. But there were intimations of the future life prior to his time, and what is to hinder our believing that in favored moments, by what Delitzsch calls "a bold postulate of faith," he escaped from the cheerless conceptions of Sheol that prevailed, and looked forward to a full and joyful consummation of that which upheld him here. Dr. J. A. Alexander thinks that "if the hope of future blessedness had been enough, the previous petitions would have been superfluous," but even now, when a very godly man has a bright hope of heaven, does he not pray earnestly for relief from present bodily pain or other sore trials? In truth, the contrast here requires the deeper sense of the last verse. David's foes have and are content with the outward, the transitory, the unreal, but he

has the inward, the abiding, the true. It is the same antithesis which the apostle presents (2 Cor. iv : 18) between the seen and the temporal on one side, and the unseen and eternal on the other. Waits has given the true sense in the familiar stanza :

What sinners value I resign ;
 Lord, 'tis enough that Thine are mine ;
 I shall behold Thy blissful face,
 And stand complete in righteousness.

The poetic expression of these lines is not remarkable, but the sense is, for it sets forth the loftiest attainment of the creature, the profoundest experience of the believer.

The Sabbath.

BY HOWARD CROSBY, D.D.

ISAIAH lviii. : 13, 14. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honour Him, nor doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it."

The only correction to be made in this passage from the Authorized Version is "and shalt honour it (the Sabbath) by not doing thine own ways." The 53d chapter of Isaiah shows us the Messiah suffering and dying for sinners. The 54th and 55th chapters show the enlargement of God's church that follows, and give the invitation to all to enter, and then come four chapters (lvi, lvii, lviii and lix,) showing the evils which the church in its growth would have to contend with. In this portion, which stands between the invitation and the description of the glorious church, embracing the Gentiles (chapter 60, etc.), note the peculiar

position of the Sabbath commandment. We first find the Sabbath observance as a distinctive mark of the faithful ones who form the germ of the future developed church in its glory. In chapter lvi : 2, the Sabbath keeper is the blessed one, and in verses 4 and 6 the eunuchs and strangers (classes excluded from the Old Testament ritual) are invited into the new church, and in each case the keeping of the Sabbath is made a seal of their taking hold of God's covenant of grace—"thus saith the Lord unto the eunuchs that keep my Sabbaths and choose the things that please me and take hold of my covenant," etc.; "also the sons of the stranger. . . every one that keepeth the Sabbath from polluting it and taketh hold of my covenant." Then afterward comes the declaration "for mine house shall be called a house of prayer for *all people*."

So evidently is all this prophecy a view of the Messianic church, and is utterly inapplicable to the Jewish church. Now in the very heart of this passage (including the four chapters above indicated) occurs the remarkable emphasis of the Sabbath with which we have headed this article. The theme is still the same. It is the renewed church coming out from the old church, which had become corrupt. The light was to break forth as the morning, the church was to become like a watered garden, the waste places were to be built, the foundations raised up, the breach repaired and the paths restored. It is right after all this, and shortly before the clear picture of the universal church in the 60th chapter, that we have this exaltation of the Sabbath as a distinguishing mark of God's people. The conclusion is irresistible. The Sabbath is no circumscribed Jewish institution. It belongs to God's church of all ages. It is a holy sacrament, an outward and visible sign of the in-

ward and invisible grace of the church. It stands here imbedded in the picture of the Messianic church, just as it stands imbedded in the Decalogue, which also was given, not to the Jewish church, but to the universal church of God. The details of the passage we have given show that it is God's day ("my holy day") in which man is to withdraw from his accustomed words, pleasures and ways to find his delight in holy thoughts, words and actions, a day ordained in the mercy and love of God to prevent man from being carnalized by his earthly occupations.

We see, then, how unsound and pernicious is the flippant relegation of the Sabbath to the old Jewish church, and understand that the only Sabbath observance which the apostle condemned was the false, hypocritical, formal and absurd observance practiced by the corrupt Jews of his day, to avoid which abuse of the holy time, the Lord's day, the first day of the week, the day of our Lord's resurrection was substituted for the Jewish Sabbath, and became the Christian Sabbath.

The Sabbath is ever a vital element in true piety. As the Sabbath is neglected, religion loses its purity and power. Disregard of the Sabbath is a sure sign of a low state of religious life.

The Baptism of Fire.—Matt. iii:11.

BY PROF. E. J. WOLF, D.D.

ἀντὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρὶ.

FIRE is one of the standing metaphors of Scripture for the Holy Ghost. It is a plausible interpretation, therefore, to make the last clause of this text equivalent to the preceding one, or expegetical of it. Olshausen suggests that "fire" might appear as a concomitant of the Spirit, or "spirit" as qualifying "fire"—fire as the more powerful element being contrasted with water. There occurs to us readily the

miracle of Pentecost, when there appeared unto the apostles "tongues parting asunder, like as of fire; and it sat upon each one of them, and they were all filled with the Holy Ghost." In contrast with John's mission and water baptism, Christ's baptism—the influence of the Spirit—will have the subtle, searching, illuminating, purifying and powerful effect of fire.

Again the term may be taken here in the familiar sense of chastening afflictions. Two gifts will be imparted by the Messiah—that of the Spirit and that of fiery trials. The latter will serve as an instrument or condition of the action of the former. The breath of heaven fanning the flames of earthly adversity kindles the furnace that melts and purifies and moulds the children of God. The Master himself was doomed to this baptism, with its bitter cup (Matt. xx:22). And it devolves upon His disciples to drain the same cup and to be baptized with the same baptism. The disciplinary and remedial sorrows of life belong as much, and as necessarily, to the dispensation of grace as the internal work of the Holy Ghost.

Taking this passage by itself it is legitimate to interpret its "fire" either of the burning, spreading, enlightening, purging, energy of the Spirit, or of the great tribulations which await the faithful in this world. But we must consider the connection in which it appears, the circumstances under which these words were spoken and the audience to whom they were addressed. John was preaching and baptizing in the wilderness of Judea. With the multitude that went out to him "and were baptized of him in Jordan, confessing their sins," came also many of the Pharisees and Sadducees. His salutation to these must have startled them: "Ye offspring of vipers, who warned you to flee from the wrath to come?"

Bring forth, therefore, fruit worthy of repentance. . . . And even now is the axe laid unto the root of the trees; every tree, therefore, that bringeth not forth good fruit is hewn down and cast into the fire. (Verses 6, 7, 8, 10.)

It is noticeable that the Baptist in the course of his address made two allusions to punitive fire before he named the baptism of fire which should be administered by his successor. For, "the wrath to come," and the fire into which are cast the fruitless trees hewn down, point unmistakably to the same truth. Thereupon follows our passage: "I indeed baptize you with water unto repentance. . . . He shall baptize you with the Holy Ghost, and with fire." The line of thought has not changed, and it is continued even in the following verse, which changes the figure of the axe into that of the fan, but closes like the two immediately preceding verses, with the awful announcement of fire, "unquenchable fire," as the fate of the unpurified and rejected element.

The conclusion naturally yielded by the context is that of two very distinct and directly opposite baptisms, a saving act and a consuming act, that which seals believers with the gracious regenerative endowment of the Holy Ghost, and that which irremediably seals the doom of the impenitent. John's baptism was designed to enforce and ensure repentance. And those baptized by him, confessing their sins, became proper candidates for the baptism of Him who was indeed mightier than the Baptist, in that on the one hand He could open the flood-gates of heaven and bestow upon men the washing of regeneration and the renewal of the Holy Ghost; on the other He would be the executor of divine vengeance upon those who "rejected for themselves the counsel of God, being not baptized

by Him" (John). (Luke 7: 30.) The penitent will receive from Him the Spirit of life, the impenitent the punishment of eternal fire.

The greatest of all the prophets delineates with exceptional clearness what can be traced through the whole Old Testament prophecies, the two opposite sides of Messiah's work, salvation and judgment. He is addressing Pharisees and he does not spare them any more than did his Lord afterwards, when in scathing terms he denounced on them the damnation of hell, and in language almost identical with the Baptist's, exclaimed: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Matt. xxiii : 33.)

In confirmation of this interpretation of "fire" it is yet to be noticed that when, just before the baptism of the Spirit on the day of Pentecost, the Lord himself, with a view to the encouragement of his disciples, makes allusion to John's prophecy, he quotes only the first clause: "Ye shall be baptized with the Holy Ghost not many days hence" (Acts i : 5). And Peter also quotes only the gracious side of it when he speaks in Acts xi : 16 to an audience of believers, indicating conclusively that the baptism of fire has no reference to believers.

This interpretation, furnished by the methods of scientific exegesis, harmonizes fully with the two-fold character of Christ's mediatorial office. He is alike the Saviour and the Judge of men. He is "set for the falling and the rising up of many," a savor of death as well as a savor of life, the blood of the Lamb cleansing them that believe on His name, the wrath of the Lamb forever consuming those that would not believe. It gives a terse characterization of the complete mission of the Son of God, and corresponds exactly with the portraiture of His second coming "at the revelation of the Lord

Jesus from heaven, with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ; who shall suffer punishment, even

eternal destruction from the face of the Lord, and from the glory of His might, when He shall come to be glorified in His saints, and to be marveled at in all them that believed." 2 Thess. i : 7-10.

EUROPEAN DEPARTMENT.

CONDUCTED BY J. H. W. STUCKENBERG, D.D., BERLIN, GERMANY.

A Protest.

FROM a reader in London a protest comes, whose substance is contained in these words: "Doubtless it may sometimes be advisable to enumerate the opinions of non-Christian or anti-Christian men, but I appeal to you whether it is wise or right—indeed these two are one—to publish in the *HOMILETIC REVIEW* nearly two pages of such matter as the résumé of Canon Cheyne's ideas as to the Old Testament, without one word to indicate the dissent of the *REVIEW* from the opinions quoted."

A clear statement of the principles adopted in conducting the European Department is the best answer to such a protest.

The Department is not conducted for the purpose of expressing the views of the editor, but for the sake of giving an idea of important thoughts and tendencies in Europe. Items of ordinary news are left to newspapers; but events indicative of underlying principles and of important movements are also mentioned. The main purpose is always to get the most significant thoughts.

Tendencies outside as well as inside of the church are discussed. The supposition is that the readers want a fair view of really important movements. Especial attention may at times be given to views which are to be combated, because they show what the intellectual and religious needs of the day are. Thus the thoughts of materialists, agnostics, rationalists, are quoted; they may be most important since they give an idea of what the preacher is

obliged to meet. A mere repetition of what every reader finds in his immediate surroundings or can readily learn from other sources would make the Department comparatively worthless.

The matter given is not made to minister to the subjective preferences of the editor, but is given as objectively as possible, the aim being in every case to present honestly the views of the authors quoted. If the general character of an article or book is indicated, the aim is always to do justice to the author. It is no evidence that the editor agrees with the views of others because he quotes them; nor is it thought necessary to say in every instance what he accepts or rejects. The readers are mature and can decide for themselves. The opinion of a materialist may be pronounced weighty because it is significant of certain tendencies; but that is no evidence that it is regarded as true. The matter is presented to the readers for their consideration, and not because the editor wants to do the thinking for them, and dictate what they are to believe and what to reject.

All this is based on the conviction that Christian faith can stand the full light on all subjects. The apostolic rule is adopted, to prove all things, but to hold fast only to what is good. Faith must be free, or it ceases to be evangelical. It tests, it investigates, it criticises, to the utmost, for its own purification and advancement, and because it is convinced that Christianity cannot only

stand the severest scrutiny, but actually demands it.

This explanation will, it is hoped, make such protests as the above impossible in the future. Numerous articles are written by the editor without particular reference to the views of others; for these articles he is, of course, alone responsible. But for the opinions of others, gathered with greatest labor from the widest and most careful research, and given for information as to what is done in the intellectual and religious world, the editor does not hold himself responsible. And he is also convinced that he can fill the allotted space to better advantage than by saying perpetually, "with this I agree; from this I dissent."

Much might be said about the meaning and value of the protest itself; but after the explanation given, these can, like so many other things in this Department, be left to the judgment of the readers.

Notes.

The Last Words of Goethe.—"Light, more light," so often quoted as the dying expression of Goethe, must be consigned to the realm of poetry. Coudray, who was present when the poet died, left a manuscript on "The Last Days and the Death of Goethe," which has just been published. Goethe was seated in the bed-room, in an arm-chair standing beside the bed. Thinking that he saw paper lying on the floor he said: "Why is Schiller's correspondence permitted to lie here?" Immediately thereupon he uttered his last audible words: "Do open the shutter in the bed-room, in order that more light may enter." (*Macht doch den Fensterladen im Schlafgemach auf, damit mehr Licht herein-komme.*)

This manuscript also confirms what others have stated about the conversation of Goethe; namely, that he never spent his time in dis-

cussing the worthless details of daily affairs, but always took up subjects pertaining to art or science.

Crushed by a Great Name.—How a great name may rest upon a man as if it were a doom and become his evil genius, is strikingly illustrated in the life of Wolfgang von Goethe, grandson of the poet. He was commonly known as Wolf Goethe, and was the heir of the valuable Goethe collection in Weimar, which at his recent death was made public, and has already yielded valuable literary results. Memoirs of Wolf Goethe have been published by his life-long friend, Otto Mejer. His life became a tragedy because he felt that the world expected him to accomplish something worthy of the name he bore, and he realized that to be impossible. The prospect of having all he wrote compared with the productions of his eminent grandfather crushed his hopes. Already while yet a boy he felt annoyed by the fact that his name and relationship led to his treatment as a kind of curiosity; and it was painful to him to be obliged to move in the shadow of a great name instead of being estimated according to his own worth. At one time, while at school, he was called to appear before the Empress of Russia, who had come to Weimar to see the Goethe house, and who inquired about the surviving members of the family. He made the indignant reply: "Tell the Empress that I am not a wild beast."

While a student at law, he made an attempt at authorship, but he published his first production anonymously. There was beauty in his poetry but it lacked originality. The gloom occasioned by his inability to meet the great responsibility which seemed to be placed upon him was increased by ill health. He laid extensive plans for historical works; made elaborate preparations by accumulating a vast amount of material, but completed nothing. The

auth: does not doubt that under other circumstances he might have produced valuable works, but he felt himself unable to fulfill his destiny; hence the tragedy of his life.

Not, however, to misanthropy alone must the fact be attributed that the treasures of the Goethe collection were so long concealed from the world. His means were too limited to keep the collection open to the public. That he himself merely preserved the treasures, without doing anything to make the world know what they were, seems to have been owing to the oppression of the expectations awakened by his illustrious name. His friend declares that Wolf Goethe lacked that humor in which others in a similar situation found relief. He refuses especially to a son of William von Humboldt, burdened by the reputation of both his father and his uncle, Alexander von Humboldt. One day his teacher appealed to the memory of his father and his uncle in the hope of arousing him to intellectual effort. The boy, as if conscious that the Humboldt name was already celebrated enough, answered triumphantly, "Doctor, we are pausing now."

Periodicals of the World.—*Livre*, a French journal, gives the following statistics on this subject: Germany takes the lead in Europe, with 5,500 periodicals, of which 800 are dailies. England comes next, with 3,000, with the same number of dailies as Germany. France has 2,819, including 700 dailies. Italy 1,500, 170 dailies. Austria-Hungary 1,200, of which 150 appear daily. Spain has a total of 850, Russia 800, Switzerland 450. Total periodicals in Europe 20,000. In Asia there are 3,000, most of which appear in Japan and British India. Africa has 200. There are 12,500 journals in the United States, or nearly half as many as in the rest of the world. Canada and Australia have an equal number, 700 each. In

the whole world there is one journal to 82,600 individuals.

A Significant Pastoral Letter.—For political and national purposes enthusiastic demonstrations in favor of the memory of Huss have lately taken place in Bohemia. Naturally fear has been excited that this enthusiasm would weaken the attachment of the Bohemians to the Catholic Church; hence Count Schönborn, Cardinal and Archbishop of Prague, has issued a pastoral letter against these demonstrations. Among his urgent appeals to the members of his diocese are these sentences: "Do not let your love and devotion to the Holy Church, and to its head, the Holy Father in Rome, be shaken or permitted to vacillate. Without communion with the Pope there is no union with the Church, and without this union there is no union with God. . . . If you want to be faithful children of the Holy Church and of the Holy father, then you must believe what he believes, love what he loves, and condemn what he condemns. . . . Pray especially to Mary, the Immaculate Virgin and Mother of God. Of her the Church says: 'Thou alone hast destroyed all the errors of the globe.' O pray, in order that she may avert error and schism from her beloved people! She is enthroned in many places of grace in our beloved fatherland, and is constantly prepared to hear our prayers."

These authoritative utterances show the value of the boasted freedom of the Catholics in thought and science, a freedom, which especially in Germany and other Protestant lands, is claimed for the Papacy. It is a freedom that obliges the faithful to believe, love and condemn exactly as the Pope does! And what heathenism in the claim that the hearing of prayer is conditioned by locality, by the shrines of especial grace where the Virgin is enthroned!

Calvin's Youth.

CONTEMPORARY historians, writes M. Ariste Viguié in the *Revue Bleue*, have been struck with the fact that Calvin's apparently fatalistic system has developed the strongest wills and given birth to heroes and martyrs. It is only in our day that justice is being done to the memory of Calvin. He refers particularly to a recent book on the youth of Calvin: "*La Jeunesse de Calvin*," par Abel Lafranc. Lafranc, a young investigator, has made researches in the archives of Nayon, the birth-place of Calvin, and has brought to light some new facts respecting the early life of the great reformer. The most important of these new facts are given by Viguié, and are here reproduced in a condensed form.

In the sixteenth century it was customary to combat an adversary's views by heaping calumny on his person. The most prominent calumny against Calvin is a charge of immorality, and is known in history as "*La Legende du fer rouge*." Catholic authors still speak of Calvin as if he had been indelibly branded with this disgraceful charge. It is now, however, well understood by impartial investigators that there is not the shadow of a proof to support this calumny, which was promulgated by the odious Bolsec. The genesis of this calumny is traced by Lafranc. There are two facts without which it would be difficult to explain the spread of the slander. The first of these is the conviction of Calvin. The future reformer was put into prison May 26, 1534, after one of those stormy scenes in the church of Nayon, wherein he must have taken an active part. The second fact is that twenty years later in Nayon a canon of the same name, Jean Calvin, was condemned for immorality. This ecclesiastic, however, died as curé of Tracy-leval. Levasseur reports that he died

a good Catholic, thanks to the grace of God which kept him from turning his coat or changing his religion—a change to which his licentious life and the example of the heresiarch Calvin, who was his match in character, seemed to incline him. We can readily see how this statement of Levasseur transferred the immorality of the Catholic Calvin to the reformer.

The popular belief makes Calvin sombre, bilious, taciturn, unfeeling, and misanthropic. Facts hitherto unknown are presented by Lafranc to show that this impression is false. Calvin may have aided in forming the prevalent false conception of his character by some autobiographical remarks in the preface to his Commentary on the Psalms. "I that was by nature too little adapted to the world, having always loved leisure and the shade, sought only retirement. In this I succeeded so little that every time when I thought a lone retreat had been found, I hit as it were upon a public school. Although I had no other intention than to pass my life in leisure and without being known, God has by diverse ways so led me that I have never been permitted to rest, but against my inclination have been drawn into full light." This statement Viguié regards as not at all confirmatory of the popular belief that Calvin was harsh and misanthropic; it simply shows that he loved neither splendor, nor fame, nor public life. The recent researches prove that his early manhood was totally different from the prevalent conception of his character. He had a warm heart. Among his brethren in the first evangelical community formed at Nayon he was distinguished for his sweetness and gentleness. A fact which has been brought to light illustrates this: A stranger, a man who lived a pure, Christian life, was received into the society, but afterwards was accused

of adherence to Anabaptist doctrines. In spite of Calvin's earnest supplications he was mercilessly expelled. As the man went to Strassburg Calvin recommended him as follows to Bucer: "If my prayers, if my tears, can move you, I entreat you to aid this unfortunate man. He has been abandoned by all and deprived of the things most essential to life. Help him! Do not permit adversity to drive him to extremities." This was the first of the letters of recommendation of which the reformer later wrote so many, and it does honor to his heart.

Calvin was also very sociable, and his company was much sought. Few men, it is claimed, have found so much sympathy and sustained so many strong and solid friendships. At Nayon, at Bourges, at Orleans, at Paris, numbers hastened to welcome him and to associate with him. Although devoured by a passion for study he found time to see and to correspond with his friends. In connection with his vigor of intellect there was delicacy of heart, a fact which has been too much overlooked.

Lefranc has also corrected the erroneous view that Calvin was of humble origin and was indebted to the family de Montmor for his education. Gérard Calvin, his father, was considered a man of importance in Nayon and in the surrounding country, especially after his marriage with Jeanne le Franc, whose father was rich and highly respected. The father was very ambitious for the welfare of his children, especially for John, of whom he expected great things. For all three of his sons he obtained benefices. For John, his second son, he secured one of the four portions of the chapel of the Gesine on May 19, 1521, when the boy was but twelve years of age; on Sept. 27, 1527, he also received the living of Saint Martin de Martheville, which two years later was ex-

changed for the living of Pont l'Evegne, said to have been more lucrative. He was therefore not obliged to get aid outside of his family for his education. At the College La Marcheaud and at the College Montaign, in Paris, and at the schools of Orleans and of Bourges, young Calvin was at the head of his nation; that is, of the students from his own province. In this pre-eminence he was aided by his financial independence as well as by his intelligence, his learning, his industry, and the austerity of his life.

The manner and the date of Calvin's conversion are the last and most interesting events referred to by Viguié. His conversion was preceded by long preparatory stages, in which his country and his family were important factors. His province, Picardy, was noted for its independent spirit. Viguié states that the earliest authors of the reformatory movement came from this district, as Lefèvre d'Étaples, Gérard and Arnold Russel, the Hebrew scholar Vetable, Robert Olivetan and the philosopher Ramus. Nayon itself had been impressed early with the new reformatory ideas, and the enlightened part of the community had accepted the Reformation. It was not Calvin who reformed Nayon; but it was rather Nayon which reformed Calvin. Besides, Calvin's family were opposed to the church. His father died excommunicated, and it was with great difficulty that an honorable burial was secured for him. To his brother Charles the sacraments were refused on his death-bed, and he was buried under the posts of the gal-lows.

During his youth and early manhood Calvin was attracted by the new ideas, but without embracing them. Study, the reading of Scripture, his knowledge of history, the honesty and clearness of his mind, his conscientiousness, the pious

counsels and spiritual guidance of such men as Robert Olivetan and Melchior Wolmar, his teachers, completed the work which had already been begun. The decisive moment came, when what he calls "his sudden conversion" took place; but it must be remembered that this was preceded by a long and progressive preparation, into which many elements entered.

Many historians put the date of his conversion too early. According to the evidence presented by Lafranc it cannot be placed before May 4, 1534, when Calvin, by a contract still extant, resigned his ecclesiastical benefices. In 1531, the year when the conflict between the family of Calvin and the clergy occurred, John was so little suspected of heresy that the chapter of Nayon thought of making him judge in matters of faith. On the 23d of Aug., 1533, Calvin appeared before the chapter, with other chaplains, to order prayers against the pestilence then raging. On the 4th of May, 1534, he resigned his benefices; and it is from this date that his work as a public reformer begins. Before this period we find that he might gather ideas from his friends, and from reformers like Bucer; he might also incidentally speak in favor of evangelical liberty; he could even strike heavy blows against the church, of which the most celebrated is the speech of Nicolas Cop, rector in Paris, a friend for whom Calvin wrote a vigorous discourse on Christian spirituality. But these were only incidental expressions. Not until 1834 was the evolution of his faith and of his conversion accomplished.

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Professor Karl von Hase, D.D.

THIS eminent scholar and church historian died Jan. 3 in Jena. His father, grandfather and great-grandfather were all preachers, so that the study of theology had become

traditional in the family. He was born at Steinbach, Saxony, Aug. 25, 1800, the youngest of six children. As his father died while the boy was still quite young he was obliged to struggle with poverty. He was wild, and in school he was inattentive. His aunt, who had charge of his training, reproved him for his indolence and said: "Consider, your father is dead! If only you had learned something, you would amount to something; as it is, you have made of yourself nothing." These words touched his heart, so aroused his energy that he determined to make the most of himself, and his aunt had the satisfaction of living to see him made doctor of theology.

He studied theology in the Universities of Leipsic, Erlangen and Tuebingen. Belonging to the *Burschenschaft*, which was regarded by the government as a dangerous association of students for political purposes, he was arrested and was imprisoned at Auersperg during the long period of the investigation, namely, eleven months. On his release he went to Leipsic, where he became Privat-Dozent in 1828, and professor of philosophy in 1829. Gesenius was anxious to secure him for Halle on account of his critical acumen and philosophical ability as a dogmatician. De Wette agreed with Gesenius that he was just the man for Halle. Hase went to Berlin to consult Altenstein, the cultus minister, who told him that Halle had been provided for, but invited him to come to Berlin, and promised to talk about the matter with Neander, "who is your friend," he said. Others in Berlin, however, regarded him as a "dangerous demagogue," and he received no call. But during 1829 he was called to Jena as professor of theology by Goethe, at that time the minister who had charge of art and science at the Court of Weimar. The subjects on which he lectured

in Jena were mainly dogmatics and church history.

He entered the city July 15, 1830, and spent nearly sixty years there in quiet, scholarly labors, getting away for a few months a year during vacation, when Italy and Greece so intimately connected with his studies, were especially attractive to him. He soon became the most eminent theologian in Jena, and this spurred him on to accomplish the utmost. When Neander died an effort was made to induce him to take the vacated professorship in Berlin; but he refused to accept the place, fearing that he could not maintain his influence beside Hengstenberg and Stahl, the leaders of the new Lutheran orthology, and afraid also that in so large a city it would be difficult to make himself felt.

The three departments of theology to which Hase devoted his life were church history, dogmatics and symbolics. He was one of the foremost scholars of Germany and some of his books were epoch-making. His learning was profound as well as extensive; it was instinct with life, far removed from dry scholasticism. Particularly in his historical works, the entire personality of the author finds fullest expression. His *Church History* is a model, both in substance and form; it gives the classic sources of the material, and presents the details in a precise and condensed form. The work is a union of science and art, and in this respect pronounced unrivalled. It is stated that the work has furnished the material for various church histories of greater extent. The first edition was published in 1834; and for fifty-five years it has exerted a great power in theological education, both in the German and in other languages. Within twenty-four years it passed through eight German editions.

In 1863 he published his "Com-

pend of Polemics against the Roman Catholic Church," a work which became a classic on that subject. He sharply defines and concentrates the differences between Protestantism and Catholicism. As a polemic he is keen, critical and witty, but without being personal. The book has passed through four editions. There was demand for a fifth edition, but the author did not succeed in preparing it so that now the book can only be had in a second-hand form.

Hase began his authorship in 1825 with a work on "Evangelical Dogmatics." From 1826-1828 he published three volumes entitled "Gnosis," being Protestant dogmatics for educated Christians. In 1827 he published "Hutterus redivivus," a dogmatic compend for the use of students, of which twelve editions have appeared. He published a "Life of Jesus" in 1829, in which for the first time an effort was made to give a scientific form to that subject. It has passed through five editions. As early as 1827 he also published a highly-prized edition of the *Symbolical Books of the Lutheran Church*. Numerous other works of a historical character were also published by him. His last work appeared in 1885, a *Church History* based on his academic lectures, three volumes. In 1872 he published "Ideals and Errors," which contained reminiscences of his youth. It is not known whether he left any literary remains on the same subject. In case he continued the subject to the end of his days we shall have a complete autobiography of him. The published volume includes the first thirty years of his life.

His standpoint was liberal, yet he did not go as far to the left as some other of the Jena professors. He wanted to mediate between Christianity and modern culture. He laid special stress on the religious consciousness, and his historical studies

naturally led him to emphasize the historic significance of Christianity. It would be wrong to class him with the dead rationalism of last century; for that he placed too much stress on the religious life.

Idealism of the Laboring Classes.

THE attention now devoted as never before to social problems is concentrated chiefly on the grievances of the laboring classes and the means of their removal. It is dawning on many students of socialism that in order to get at the heart of the subject the character of the laborers must be studied. The efficiency of work in their behalf must depend largely on their willingness to help themselves, and on their ability to appropriate aright whatever is done for them. It is consequently a sign of progress in socialistic studies that the outward condition of the laborers no longer exclusively absorbs the attention; but their character, their ability to rise into better condition, their aspiration after values for the mind and the heart, are being investigated.

As a valuable contribution to this subject we find an article, the "Arbeiterfreund," by J. Corvey, with the heading given above. For his facts he has gone to laborers in Saxony, and particularly in the manufacturing city of Chemnitz. His conclusions are the more valuable because the result of the inductive method and of a direct study of the condition of the laboring classes, and not the product of mere theorizing.

His motto, taken from Carriere, is especially significant in view of the materialistic tendencies of the age. "A people that devotes itself to materialism will be crushed by the wheel of history unless it slowly perishes, for it gives up its soul."

The author found beneath the rough exterior of the laborers a vigorous and healthy idealism. That this is too much ignored is due to

the fact that the more favored classes are better informed about the legends of negroes in Africa and about the introduction of European etiquette in Japan than on the feelings and the ideas of people with whom they come in daily contact. Yet the labor problem can never be solved unless the moral forces of the workingmen are known. These forces must be used and directed; the energy of the laborers themselves must be exerted, if their social condition is to be improved.

It is a totally false view of the masses to regard them as living for bread alone. The author found that to strive after what is morally valuable is a current conception of idealism among them. He found that particularly the younger workingmen have a strong impulse to seek culture. Hundreds may lead aimless lives where one with iron will raises himself above the masses; but this one proves that the hard conditions of their lives have not succeeded in crushing the ideals of the poorer classes. This aspiration after culture cannot be ascribed solely to the desire for increasing the means of enjoyment. The writer knows poorly paid laborers who devote their evenings and other time when free from labor to the reading of good books in order to improve the mind and ennoble the heart. Some of the workmen are convinced that intellectual and material improvement depends on regular industry; hence they take little stock in political agitations and do not join the social democracy. Instead of partisan papers they read technical journals and books. They depend more on their own energy than on foreign help.

He holds that self-made men are as numerous in Germany as in England. Their success is found to be conditioned by their determination to work, by their eagerness to learn, and by the development of business

tact, and by their economy which lays the basis for independence. By means of these three characteristics they work their way into the confidence of their fellow-men and to success.

The desire for culture is by no means limited to purely technical matters, but extends to the sciences in general. Light literature, of course, finds patronage, but many read the same works as those who have received an education in the gymnasia. The classic poets are read in cheap editions. Schiller, Heine, Boerne and Lessing are favorite authors, while Goethe is read less than Lenau, Hauf, Buerger and even Chamisso. Of foreign authors Voltaire, Byron and Shelley are especially popular. Novels are little read by this class; usually the more instructive ones are selected. The periodicals taken are the illustrated ones, and such as treat of health, and of economical and technical subjects. They also read popular works on the history of the evolution of the earth, historical sketches, popular books on philosophy and natural science, and various kinds of geographical literature with illustrations of travel. Smaller editions of conversational lexicons are bought. The social democrats are more inclined to read scientific books than those workingmen who are not political partisans.

As a consequence, workingmen with a respectable general culture are not scarce. It is, however, a drawback that some, who think themselves born for something better, become dissatisfied with manual labor. These are, nevertheless, but a fraction of the aspiring ones.

In view of these important facts, what is the duty of the educated classes? This desire for culture should be promoted by means of libraries, lectures, evening schools, technical and other educational institutions. While intellectual de-

velopment is thus fostered, especial effort is to be made to develop the character. It is a duty to promote the conviction that genuine nobility may be connected with the humblest labor. On men who by their own effort have raised themselves intellectually above their fellow-laborers and are tempted to regard physical labor as degrading, we ought to make the impression that work cannot be a disgrace.

There is great encouragement to labor for these classes, because they possess a freshness and a receptivity for the good and the beautiful which are often painfully missed in the perverted culture of the more favored circles.

Compared with the masses, it is after all but a small number who read ennobling literature. Where, however, it is read it exerts a marked and beneficial influence on the family. A benevolence which shares the last piece of bread with a poor neighbor is often found in a poor workingman's family. Indeed, in the poorer quarters it is regarded as a matter of course that the needy must be helped after one's own hunger has been satisfied. The poorly paid men and girls in factories and the simple washwoman would regard it a disgrace to neglect a suffering one among them. Hence, when sudden calamity comes to a family sacrifices in its behalf are common. They can sympathize with suffering because they are familiar with it from experience. In such cases practical Christianity is beheld in the purest love for the neighbor and in the noblest human impulses. Love for parents and children often celebrates its greatest triumphs in the families of the simplest laborers. In order to educate their children—often numerous—many parents enter upon a struggle which amounts to martyrdom. Adults are also found who give all their wages to their parents. Such

model families are, perhaps, more numerous in small towns without great industries.

The feeling solidarity, which manifests itself as purely human love in the help of the needy, appears in politics as a class of party feeling, without which, the social democracy would be impossible. Here, likewise, traces of idealism are found. The political fanaticism and the great sacrifices of the socialistic workingmen can be explained only on the ground that they regard the aims of the social democracy as essential to the accomplishment of the ideal demands of cultured humanity. Their very cosmopolitanism is a product of their idealism. Many workingmen think that neither war nor armed peace, but the reconciliation of the nations is an aim worthy of cultured humanity. This vague idealism of the social democracy must be understood if the true ideal aims are to be fostered among the workmen.

Much to be deplored is the unbridled passion for pleasure so often found among the laboring classes. Yet economy is not so rare a virtue among them as is generally supposed. Their numerous private saving banks are proof of this. The workingmen assemble, resolve to lay aside a certain sum every week, choose a superintendent of the fund, and select a messenger to collect the money, which is usually done on Sunday. Young men and women, as well as married laborers, enter into these economical enterprises. It is true that servants save more than the workers in factories, which the writer attributes to the influence of the families with which the servants live.

Corvey laments the fact that there are so few investigators in the department he discusses. Physicians, teachers, ministers, and philanthropic employers might prove a great blessing to workingmen if they

would but study the actual condition of the laboring classes. The educated classes, the women as well as the men, must be awakened to a sense of duty toward their less favored neighbors. Educated men too often form their idealism in foolish associations, in saloons, and in sporting circles. The time is coming when the educated must face the all-important issues they now neglect.

Dr. Robert Mayer.

A monument was recently unveiled in Stuttgart in memory of Dr. Robert Mayer. His claim to celebrity is based on the part he took in the discovery of the law of the conservation of energy. His name belongs to the long list of those who helped to bring this law to the perfection it has now attained, some of the principal ones being Count Rumford, Davy, Séguin, Colding and Joule.

An interesting account of Mayer is given by his friend Ruemelin, late chancellor of the university of Tuebingen. Mayer was a physician who died in 1878, aged 64 years. His first suspicion that motion is converted into heat seems to have been excited during a voyage to Java, when the pilot assured him that the waves lashed by the wind were warmer than the water in a calm. Observations in Java and experiments after his return to his home in Heilbronn, convinced him that the force exerted by motion is conserved in the heat it produces. After long meditation he wrote out his theory and sent it to Poggenдорff's "Annals for Physics and Chemistry," in 1842, but it was declined. He based his conclusions on experiment and reasoning, the latter being especially prominent. After a period of wild speculation empiricism had set in, and elaborate reasoning on facts was regarded with suspicion. The rejection of the article is regarded as evidence that scientists were

afraid of going beyond the direct facts of experiment. The manuscript was then sent to Woehler's and Leibig's "Annals of Chemistry and Pharmacy," in which it appeared.

For books prepared soon afterwards on Organic Motion and on the Dynamics of the Heavens it was difficult to find a publisher; in fact, Mayer had to pay the cost of publishing the first. Their contents were ignored by scientists, though now these books are translated into many European languages. In 1849 he published an article entitled: "An Important Physical Discovery," in which he stated that he had found a simple method of proving by experiment that motion is converted into heat. At the same time he showed that the priority of the discovery belonged to him. The English physicist Joule had made the same discovery, in an independent way, a year later than Mayer. While to Mayer belongs the priority in this matter there is no doubt that Joule's method was superior and that his results were more exact. Only a week after Mayer's article, one appeared by Dr. Otto Seyffer treating Mayer's discovery with contempt.

This attack, the neglect with which his work was treated by scientists, together with family afflictions, broke his health and spirits. Brain fever set in, he became sleepless, his natural irritability was increased, at times he became violent and once leaped from a window and seriously injured himself. Repeatedly, of his own accord, he entered an asylum for treatment. He regained his health in part, but never recovered his former mental vigor. His friends were convinced that if his labors had received proper recognition he might have been saved

the sad fate of becoming one of the martyrs of science.

At the unveiling of the statue his scientific claims were made prominent, but it is said that no reference was made to his religious views. This is in perfect keeping with that one-sided culture which holds that science and religion exclude each other. For the readers of this REVIEW the religious character of this scientist is especially interesting.

His friend informs us that Mayer's mind was severely logical. He was a close observer and rigidly mathematical in his reasoning. In his investigations he was intent on attaining science in its purest form; but for this purpose he united the closest reasoning with experiment. But with all his severity as a scientist and a specialist he did not identify his specialty with the universe of knowledge and being. He recognized the limits of knowledge, and was deeply convinced of human weakness and of sin. The materialism so common among medical students was rejected by Mayer. He was as profoundly religious as he was severely scientific. Ruemelin says: "He was a diligent reader of Scripture, and with his excellent memory was better versed in the Bible than many a theologian." After his affliction had come he found refuge in religion and regarded his sufferings as a discipline unto repentance. Besides his science he felt the need of a firm religious support, and found it in Christianity. In his interpretations of Scripture he was often peculiar; but his firm faith is evidence that a scientific specialty does not fetter a man to materialism or create hostility to Christianity, provided that the needs of the heart and the impulses of the spirit are not ignored.

CURRENT ENGLISH THOUGHT.

BY JOSEPH PARKER, D.D., CITY TEMPLE, LONDON.

WE are at present in Great Britain in a great deal of ecclesiastical and theological controversy. I do not know why I should say "at present," as if such controversy were a rarity amongst us. It seems to me that Christianity lives by controversy. Where the controversy is conducted in a noble spirit it must be educational; where it is conducted in any other spirit the blessing of Christ cannot be expected.

I will never ask, With how little of Christ may a man be a Christian? though I am prepared to point out with how little he may begin. In proportion as we are livingly in Christ ourselves will we be prepared to recognize at least the beginnings of the divine life in others. Union should not be delayed until we can agree upon an elaborate system of Christian metaphysics. Union should be founded on beginnings. The difficulty, however, is not always on the side of mature Christians; it sometimes happens that the difficulty is on the side of the beginner who supposes that the beginning is the end. If he would own himself to be but a beginner there would be hope of him, as there is always hope of modesty. The whole matter should be considered from both points of view, so that the responsibility may be justly distributed. One thing is to my own mind certain—namely, that Christianity and the superhuman stand or fall together. The Unknowable and the Unthinkable must be part of our faith. Nor need this be any strain upon reason. There is a point at which arithmetic itself becomes unthinkable. Even space becomes infinite to human measurement; and time itself silently assumes the proportion and solemnity of everlastingness. One moment is the mustard seed; eternity is the full grown tree. Yet there is a dis-

position to keep all life and thought on the lower level, and even to secularize religion itself. I do not hold Christians guiltless on this point. They may profess the supernatural, and live the worldly. Really to commit oneself absolutely to the supernatural is the supreme miracle of grace. Thus all false standards of success are swept away. Thus there are neither "small" churches nor "weak" churches. Thus failure becomes impossible. Thus we rest in God. Without this we cannot persistently maintain the work of God. We may mechanize and invent and handle public forces with some skill, but there can be no real duration in our work. The supernatural is not an abstraction; it is the most positive, the most energetic, and the most beneficent inspiration. When we most believe God we work best for Him. In all this I am directing my thought against the highly-scented and highly-colored pseudo-philanthropy which professes to be independent of the supernatural. Such philanthropy is the mere fashion of a moment. It will soon wither away. Yet that very fashion does not know how much it owes to the supernatural which it ignores. The Christian worker must bide his time. The right—be it man or cause—always wins. This conviction should keep the churches to their right work. That work is spiritual. Where other things come naturally out of exuberant and abounding life, let them come; but where they are forced they indicate weakness and increase the distance between God and the soul. When the church has recovered the lost miracle of prayer it will shed off as unworthy of it many a secular and many an alien function. By some means in Providence—by loss, or humiliation, or conscious failure—the

church must get back to the supernatural back to faith, back to God.

The loss of the supernatural always means loss of enthusiasm. It does not mean loss of vanity, loss of ostentation, or loss of mechanical invention. In fact it means increase in all these. The supernatural brings with it what in nature is typified in nature by solar action. We cannot drive away winter by striking a lucifer match. We cannot replace gravitation by mechanics. All secondary courses have their places and their values, but they do not even in their totality represent the primary energy. So all guilds, clubs, bands and societies put together do not add up to that sublime and supernatural quantity called the Church. All these, I repeat, have their places, and they all may have an honorable record, but they must not be allowed to displace the higher, diviner idea. If, too, the institutional machinery of all churches is to be kept in strong working order, it can only be done by all churches falling back on the supernatural and so sustaining themselves by "the power of an endless life." We sometimes count the offerings of the Jewish ritual and congratulate ourselves that no such exactions are made in the church of Christ. I deny it. Even our institutional list is as long as the Jewish ritual, to say nothing of that longer secret list which is to be invented and extended by love. We think of the Jewish list with wonder, the morning and evening lamb, the bullock and rams, and the kids of goats, the meat offerings and the drink-offerings, the sin-offerings, and the peace-offerings, and we thank God that we are released from a bondage so severe. If we are released we have released ourselves by breaking the covenant of our adoption. How does the Christian church to-day stand in the matter of its own appointments? Look at

what is called the charity list of the Christian church, foreign missions, colonial missions, home missions, Irish missions, continental missions, school for ministers' sons, school for ministers' daughters, school for the children of the missionaries, fund for necessitous ministers, fund for ministers' widows, fund for retiring pastors, orphan asylums, almshouses, and homes for the destitute; all these are the clients of the church—a list which with its extensions outruns the Jewish ritual. Strange if it had not been so. Strange if Judaism had been more religious than Christianity. My practical point is that all these applicants for aid will become vexatious to us, instruments of exasperation just in proportion as we lose our consciousness and our appropriation of the supernatural. They will wear out any secularism. They will exhaust any theoretical creed. The only force that can hold them, direct them and satisfy them is the love of Christ. We cannot properly meet such demands in any haphazard way. They must be met by the personal, secret, holy, consecration of property. Taxation must first be made before God. Every man must say long before any detailed appeals come before him: To thee, my Saviour, I will this year give—, then let him name the deducted sum. Thus the man is prepared for appeals. He may answer them joyously. When his fund is exhausted he will not find Christ to be an austere Man, reaping where he has not sowed.

So far I have referred to a living faith and its consequent enthusiasm. In proportion as we are under the dominion of such forces we shall maintain a unique attitude toward society, with all its customs, and literatures, and politics, and purposes. Without being narrow, we shall certainly be distinctive. We shall use the world without (literally) "over-using" it—that is, making too much

of it, putting it into a position necessary to our happiness. We shall not discountenance bands, guilds, clubs and the like, but we shall rule them, and make them contributory to the church; they shall be allies, not principals and leaders. Nor shall we denounce amusements and recreations indiscriminately; we shall keep correct weights and measures in this as in all things, knowing that a false balance is an abomination unto the Lord. The church gains nothing by losing its distinctiveness. Nor does Christianity. Not where Christianity is like other religions, but where it differs from them, does its real power begin. I would have the Christian church keep all its vessels, that they may serve the Lord and not the devil. Once let the devil get hold of religious journalism, for example, and his influence will be more disastrous than all the infidelities that are hard-driven to make a living. Religious journalism is the hope of the devil. Its mean suspicions, its innuendoes against the orthodoxy of honest men, its anonymous attacks, its letters that are intended to provoke replies—these are the curse of our day. Without the vulgarity of crime, they are full of the deadliness of sin. When I think how Maurice, or holy Robertson, or sincere and brilliant Lynch, so many-sided and so helpful to the Christian life, were used by the religious press of their day, I cannot but feel that the Lord was crucified in the house of His nominal friends. Wherever such men are so used the guilty journals should be forbidden to appear in Christian families. Ministers of religion in particular should take a high position in this matter and sustain a powerful moral sentiment upon it. They should do more than denounce. They should point out what an excellent and powerful instrumentality religious journalism might become. Let it leave slander

to others. Let papers of another type have a monopoly of bitterness. Let Christian journals sustain Christian men and encourage Christian families; let every pastor feel that in religious journalism he has a generous ally; then the Christian journals should have a place in every house and deserve a reference in many a prayer. There are papers enough that ignore the church or hold the church in contempt, or that make merry over the failure of the church; our own journals should be our friends, our colleagues, our larger selves.

Personally I am not afraid of any hostile force that is arrayed against Christ. I am more afraid of inconsistent Christians than of clamorous and rude opponents. When atheism builds its nest in the altar, that altar is no longer safe. Pious atheism is the worst. The piety that praises God but never obeys Him is the most vicious and ruinous infidelity. On the other hand, great store is to be set by the faith that has weathered the storm of unbelief. We want such faith in the pulpit. We want men who know all that has been said and all that can be said, and who yet continue instant in prayer and in the joy of hope. Theirs is robust faith. Theirs is contagious faith. They need not advertise the infidelity which they have encountered and overthrown, but they can so preach the Gospel as to make their hearers feel that, after being tempted of the devil, they have been strengthened by the angels of God. Thus the enemy himself may be pressed into divine service. Thus the bitterness of experience may add to the fullness of efficiency.

With startling force there comes upon us the appeal: What are we doing in our own Christian capacity? We should pierce ourselves through and through with many questions. Ministers should in par-

ticular penetrate to the very core of this matter. Are we tame repeaters of obsolete propositions? Are we hirelings fleeing from the wolf? Have we many ideas which we should like to utter but dare not, lest we sustain pecuniary or reputational loss? Are we in the priest's office for a morsel of bread? Would we preach a very greatly modified Gospel if we could be as amply remunerated for its declaration as we are now for the declaration of what is supposed to be evangelically true? Are we connected with churches because of custom or superstition? Are we idolators or worshippers? Beyond all doubt we should come to a clear understanding with ourselves upon these matters, because not to do so is to occupy a position of weakness. If we do not speak to the age in its own tongue the age will leave us. The age is fast leaving old paths and standards. Without charging the age with impiety, we must certainly charge it with disregarding the words that our fathers valued. Let us cast off all encumbrances in doctrine, in form, in usage; let us learn the language of the century in which we live, and let us speak it with fearlessness and hopefulness. Let us study problems which constitute the agony of our time; not the metaphysics which trouble the few, but the tremendous tragedies which afflict almost the whole of human life. Let us discourage all

feeble and incapable men from seeking the Christian ministry. Here is the weakness of the Church. We are apt in such cases to be ruled by sentiment rather than by our higher judgment. Let us lay upon our souls the responsibility of telling every well-meaning but incapable man that God never intended him to enter the Christian pulpit. Let us fix our attention on quality rather than on number or quantity when we think of the ministry of the Gospel. Above all, let us remember that as ministers we are not sent to write the Bible, but to read it; not to invent the Gospel, but to preach it; not to study our own doubts and difficulties, but to declare the Gospel of Christ; not to make an exhibition of our theological neuralgia or epilepsy, but to prove that the Gospel of Christ can enrich the heart with peace; we are not sent to consult the age but to rule and direct it; we have not come to destroy men's lives but to save them. Never had the Christian minister so large and inspiring an opportunity as he has to-day. Let us burn all our old discourses and come to the Bible with open, reverent, expectant minds, and constitute ourselves as to our own estimation the instruments through which God is to declare his will, and not the authors of any gospel which we may propose to preach to the age. When we are secondary, not primary, we are really most powerful.

MISCELLANEOUS SECTION.

Pastoral Visiting.

BY REV. RAYNER STEVENS PARDINGTON, D.D., BROOKLYN, N. Y.

THE minister's work is two-fold; that of preacher or expounder, and pastor. The latter is the complement of the former. One of the primary functions of the ministerial office is the pastoral. Let Christ be an example. Look at His biography

as given by the evangelists. He is in the sick chamber, in the bereaved circle and at the homes of His friends. He is in the market place, and by the seaside; in the synagogue and on His mountain pulpit. His most effective discourse, and the one most fruitful of immediate results, was the one delivered to an audience of *one* at Jacob's well. The minister

is called to the edification of the body of Christ, to the development of the resources of that body, and to the leadership of the sacramental hosts of God. The edification of the church as a whole involves the edification of the individual member. A measure of that edification must be given from the sacred desk. A thoughtful minister shudders as he meditates upon the demands on the pulpit to-day. They were never more unrelenting than now. They are immeasurable. It may well be said:

"'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's head
And filled a Saviour's hands."

Literary attainments are very general among the people. Scarcely a congregation now that has not one or more college graduates in it. The people read the daily and weekly newspapers, the magazine and the review. Make a pastoral call to-day, and while the minister is waiting for the ladies to make their appearance, he may "while away" the waiting with the magazine and the books which lie on the parlor table. Science to-day makes rapid strides along the path of discovery. Doubt (much of it very honest) is in the air. Intellectual foolhardiness is rampant. Attacks fly from all quarters against the Bible. The sophist and agnostic reach audiences far beyond the limit of their voices—the utterances are read in the remotest corners of the land.

Whatever of evil there may be in this intellectual activity, it *must* be counteracted by stirring and convincing pulpit fact, logic and appeal. A well-read ministry is the demand of the times, not only in the metropolis but in the rural parish. The preacher of to-day must aim for the broadest culture, and for the gathering of a quiver full of the straightest and sharpest arrows. He ought to be able to give the last analysis to many of the disturbing questions of the day.

The church has a right to expect the preacher to be an *intellectual guide*. He ought to be able to help the young minds in his parish to combat many of the flying errors. He must help the people to dig at times at the "foundations." He may be expected to dig for them and explain the things his shovel throws up. He must not say, "It is dirt only and worthless." They want him to analyze it, and give them the gold of the truth. Let him not be unwise enough to quote the affirmations and beratings of sophists and agnostics, but let him *offset* their assertions with the unanswerable facts of the gospel. Let him be able to confidently and lucidly sustain the "certainties" of religion against current skepticism. To command the respect of the intelligent part of his hearers, and turn the thoughts of his people toward the substantialities of the truth, he must be in advance of his hearers in scientific and biblical truth, especially as it is related to Christianity. He must impress his hearers that *thought* along these lines is familiar to him. I insist that in matters pertaining to science and religion—to the apparent contradictions and visible harmonies between the two systems—in all questions of religion and ethics as related to practical life he must be fully equipped. To accomplish this he must be in communion with the profoundest and *safest* thinkers of the past and present. He must think thoroughly. Every young minister should be reasonably ambitious to be a strong, correct and progressive thinker. It may be asked, "Can this be done and the pastoral work accomplished?" That depends entirely upon the *man* in the office; upon his abilities, aptitudes, tastes and methods.

The minister is not called merely to be a preacher, but to be also pastor, curate, shepherd. He is to address men and women, not merely in

congregations and groups, but singly, individually, as he may find them in the home, shop, office, street or *on the wing*. It will not do to say, "I have no adaptation or taste for pastoral work." Did God make a mistake when He called that brother? Did the brother mistake the call? A call to the ministry implies the work of preacher and shepherd. It is evident that some ministers excel in the one function and not so well in the other. Some excel as pastors and do reach men. They are affable, gentlemanly fellows. They are warm-hearted and genial, and do win their way to men's hearts. But they do not excel in the pulpit. Why? Could they not if they would? Do not some men, relying upon their admirable social qualities, neglect conscientious pulpit preparation? If they were a little less prodigal of time; were more methodical in its use, giving less time to miscellaneous calling and more to close study, would they not augment their power over all classes of people? The late Rev. Dr. Gaud, eloquent and useful as he was, never visited his people, and he never preached *sermonettes*. But he was a man of such superb attainments and such commanding pulpit gifts that possibly he and others like him could do what the average minister would hardly dare do.

Then there are churches that prefer such ministers, who never want their pastor only as they send the carriage for him. The "common people" say excellent things of such preachers, and will also say "we do not know him." I could name eloquent and able preachers in these cities who do combine pastoral work with their admirable pulpit work, and they are loved by the people.

What avails preaching if that be all that is done? The masses are shepherdless. If they will not come to the preacher, shall not the preacher go to them? Pastoral vis-

iting will be a means of grace to the minister. This preacher has learned many things while among the people not found in his library. What sublime faith, what matchless heroism, what marvelous patience, what long suffering, what endurance, what triumphant faith on the deathbed, may be found in the house-to-house visiting! How to visit should be a matter of study and prayer as much as how to study to counteract the influence of infidelity and materialism permeating the people. If he lacks the disposition, let him pray the Lord to give him "a mind" for the work. Let him in the prosecution of the pastoral function *avoid all pet places*. Many pastors fall into trouble by going often to a few families and neglecting others. Envy and jealousy are engendered. The pastor is the pastor of the *whole* flock. The caste system is one of the prevailing evils in the church. Let not the pastor contribute in any degree to it. Let him avoid the appearance of partiality. Suspicions concerning the pastor's *where? what? when? why?* have always existed. Systematically visit all. If the poorest person in the parish sends an invitation to tea, be *sure* to go. In no sense be a respecter of persons. Let not the pastoral call be more social than religious. Guard well the conversation that it do not degenerate into gossip. Many a minister has injured his influence and hindered the cause of God by *gossiping*. Never listen to the slightest bit of gossip, and never express your opinion about such matters. Let your call be pastoral. Find out what the people are thinking about. Let them understand that you are *thinking about them*. Pray whenever it is necessary. Let the occasion, your good sense, and the Holy Spirit direct that. No wise minister, in laying out his plans of work for the edification of his people, will neglect this important function.

There is a philosophy of church work and life, a philosophy of the growth of Christianity among men, and to understand the importance of pastoral work in its relations to these, is to know the philosophy of success in the ministerial work. Many of us by combining this work with our preaching may be able to reach men, when erudition and logic and culture and elegant churches, without it, could not reach them. Keep in close accord with the Holy Ghost, and he will direct *when to go, to whom to go, and what to do.*

A Few Suggestive Thoughts.

FROM A PASTOR'S EXPERIENCE.

EVERY minister in active service knows, by keen experience, the importance of keeping the hopper full. He must be ever putting in, or he will soon cease to draw out. No grain, no grist; no grist, no bread; no bread, no feeding; and he who ceases to feed his people, will find to his sorrow he will too soon have no people to feed. Is there a man in any other profession who suffers such exhausting draughts upon mind and heart and sympathies as the American pastor put over a large congregation of educated and discriminating people.

One secret of working without injurious friction is to have always abundance of material on hand. The whirling stones will grind each other, at costly heat and waste, the instant the grain has run out. The hurtful brain-friction begins the moment we worry over a subject which will not come. The hunter in the woods is soon exhausted if he finds no game. All hunting and no finding will tempt a man to turn the muzzle against himself. Some men will take a Rip Van Winkle sleep for twenty years on Parnassus Heights, dreaming that game is plenty and their bag is full, while in reality their home is hungry and they are wasting to rags, because

their visions are not materialized.

Air-castle building is a different thing quite from building temples upon Zion's Heights. There is little room for fancy, unlimited room for work.

But the present object of the writer is to make a suggestion which he hopes will prove of consequence to the readers of the *HOM. REVIEW.*

The late scholar and eminent preacher, James W. Alexander, remarked that what clergymen want are "suggestive books." We want "seedlings of thought." A man may carry a garden of flowers in his vest pocket. I have the ground, give me the seeds. It will be my own fault if the beauty and utility are not forthcoming.

How may we best use books suggestively? Let me speak of one way of use in my own plan. That we select our books with care, profiting by the experience of others, we take for granted. Better not waste time over a volume which we find, after a few hours' use, will not yield seedling suggestions upon the line of our particular husbandry. Lay it aside and take up something else. Let your red lead pencil be at hand. Mark the passages which awaken attention and double mark those which awaken thought and start your powers of invention.

Turn to the blank leaves at front of the volume and with black pencil write the suggested topics referring to the pages on which they occur. A book worthy of your study ought to make your pencil fill from one to three blank pages. When you have spoken, preached or written upon anyone of these topics check it off by a red cross, then you will know that gun has been fired. My habit is to keep a series of blank books (arranged according to the general topics—it is well to have a separate one for each of the larger and more important books of the

Bible) and daily add expanded thoughts in these.

Let me take by way of illustration the great work of our modern Matthew Henry—Dr. Joseph Parker. Let me speak a decided word in commendation of his "People's Bible." I have read it regularly as the successive volumes have appeared, and with greater profit to myself, and (I believe) to others, than any other work being issued to-day. (Perhaps I might except Butler's Work—had I gone further into its volumes.)

I take up his volume on Job—the last issued. My marks extend to Chap. VI. Turning to a front blank leaf I find no less than twenty references culled out of only forty-seven pages. The list runs as follows, and if my reader does not think them "seedlings of thought" I shall be surprised. "Woe—the Heart's Gauge," "Unintended Good," "Unethical Restlessness," "Environment and Temptation," "Job—as a Battlefield," "Our Readers," "Life's Sub-currents," "Circumstantial Evidence and the Devil," "Test or Penalty," "Living or Having," "Strength in Weakness," "Sleeping Elephazes," "Coronation of Righteousness," "Falling out of Beat," "Repelled by Dignity," "Real Personality," "Reason Upwards," "Satanic vs. Sacred Wounds," "The Great Misser," "Illuminating the Last Darkness." Any one of these topics, as we look, would furnish a not unprofitable theme for the press or for a talk, and many of them deserve a well-studied

treatment in the pulpit itself. We have but fairly begun this volume yet here are twenty topics which will challenge our hardest and most prayerful thinking for many days.

"Do give me a topic for next Sabbath," cries a young brother of five years in the ministry, "I have run out of pulpit themes, my mind is like last year's bird's nest; I can't incubate an egg nor let fly a bird." I give this suggestion to him as well as to other brethren. Had he habitually used books by this marking method, he might have found himself possessed of a hundred subjects ahead, each one so far developed as to furnish abundant material for a sermon by the addition of a few hours' further study.

This method of marking is also a great means of saving time. Taking up a volume which has been carefully treated thus, the marks will at once guide our eyes to the portions worth a second reading. We at once alight on the grains of gold without the need of again sifting the sand and gravel.

More important passages may be underlined, and those which raise a doubt or excite a question, can be designated by an interrogation point or a written word on the margin. Such a course with our books will once for all deliver us from all brain-beating as to what we shall eat or drink in a spiritual way, and what food we shall provide for our waiting sheep. There are other parts of our system which we have no space to touch upon at present.

PREACHERS EXCHANGING VIEWS.

Dr. Howard Crosby's Exegesis.

WE honor this brother as an honest, fearless and scholarly man. He rushes upon difficulties with the boldness of a giant. Nevertheless he is not always reliable. He often bumps against the lintel;

while at other times he glides right in and brings out something very new and precious. In the October HOMILETIC he gives a much needed shaking up to our version of Rom. viii:24. But while at it, he makes a havoc upon the "Greek preposi-

tions," especially *εἰς* and *ἐν*. We thought there was a great difference between *εἰς* with the Accusative and *ἐν* with the Dative. But the Doctor would make us believe that they are one and the same.

Some people cannot see any difference between a blue and a red signal; and thereby are unfit to run our trains. But will these men persuade the community that the two colors are one and the same? Dr. G. B. Winer is regarded as good authority on New Testament Greek. In his "Grammar of the Idiom of the New Testament," page 412, seventh edition, he says: "It was formerly supposed that in the New Testament the prepositions *ἐν* and *εἰς* especially were used indiscriminately for each other." Then he goes on to refute the error. Also, in his translation of the verse, the Doctor throws out a bad word, only to bring in a still worse one. The preposition *by* is rejected because it is an instrumental one; but Webster's Dictionary says that "*with*," the one used by the Doctor, is more of an instrumental preposition than "*by*." Why not use *in*, and translate, "For we have been saved in hope"—saved, but still in the state of hope?

In the REVIEW for August, 1889, Dr. Crosby gives an interpretation of 2 Samuel vii:1-17. He calls the proposal of David to build a suitable house a presumption of an ignorant man. Also, out of the beautiful message which the Lord sent to David by the prophet, he brings out nothing but a severe censure. After quoting the message, he asks: "Could any rebuke have been more direct than this? It was the Lord who had ordered the tabernacle. If He had desired a grand house He would have ordered it." After reading this truly we were,

"Perplexed to know
How to reply to a thing so low."
Never was a passage of Scripture

more perverted. Read the verses 18-29 and see how David understood the message. Some years ago I read a sermon on these verses by Rev. C. H. Spurgeon, entitled, "Marrow and Fatness;" in which he well described the heart of David in this wonderful prayer. If the message was a "rebuke", how was it that David kept right on preparing materials to build the temple? Also, if God did not approve of it, how was it that he gave David the pattern of the house? "The Lord made me understand in writing by his hand upon me, even all the works of this pattern" (1 Chron. xxviii, xxix). No doubt the building of the temple became an occasion of much corruption; but that does not prove that it was to be built against the will of God. An educated ministry has been an occasion of much corruption in the church; and yet we do not infer that God would have his church without such a ministry.

OSHKOSH, WIS. DAVID DAVIES.

Country Ministers.

DR. MACARTHUR, in the HOMILETIC REVIEW for May, in speaking of country ministers, said: "I sometimes marvel at what they do; how do they occupy their time with 150 or 200 church members?" A number of ministers who have noted this remark have felt indignant, and have so expressed their feelings to the writer of this note. They marvel at the ignorance of the Doctor who seems to think that city ministers are overworked, while the country pastor has an easy place and not much to do. But the fact is, there is no class of men busier than our country ministers; they cannot delegate work to a committee, as the city pastor does; if any work is to be done he must do it himself; he has no assistant to do his calling for him; he has no one to conduct services for him when he is tired and is in need of a little relief. One call

often occupies a whole afternoon. I have conducted funeral services that used up a whole day. I have known of pastors who called morning and evening upon sick people having devotional services at each call, and kept this up for six months.

With a weekly temperance meeting, a fortnightly Chautauquan, besides prayer-meetings and the church social to attend, an occasional lecture to give, calls to make and callers to receive, the book agent, whom the country minister cannot avoid, the preparation of a sermon for Sunday and a prayer-meeting talk, which requires as much thought as the sermon: and there is in addition to this cares and duties which the city minister has nothing to do with. Most country ministers have also the care of a garden, which takes time, but is needed to eke out a small salary. More than all this I do not know of one minister's family within twenty miles where hired help is had, and so many things must be done by the minister himself in the home, which the city minister can lay off upon a servant. While the city minister has two or three months' vacation the country ministry has only as many weeks. During the summer I preach in the morning, have a Sunday-school class following the preaching services; at 3 P.M. hold a service in a school house three miles away; at 5 P.M. conduct a children's meeting, and at 7 P.M. have another service. During the week study, calling, prayer-meetings, etc., fill up the time. I am no more busy than other country ministers; the rule is hard work and plenty of it, with inadequate pay.

But I have said enough; I only wanted to put in a word for the country minister, and to let it be known that he does not dwell in ease and luxury, with little to do, and that little poorly done. He is a hard working man, poorly paid, not half appreciated, but doing a grandly

successful work, owned of God, and at last to wear a crown well filled with stars.

ARTHUR G. FITZ.

SOUTH PARIS, ME.

"Evangelize the Masses."

THIS heartrending wail has been the subject of some articles in your highly valued *Missionary Review of the World*. But the respected author has not, in my estimation, yet hit upon the right solution. In your last issue of *HOMILETIC REVIEW*, however, I found it: Dr. Guthrie's motto: "*Prevention better than cure.*"

In reading the articles referred to it amazed me that the author did not strike upon this idea. Evangelize the children and the masses will be all right. The different denominations of the land seem to have entirely forgotten that children need not religious instruction only and religious exhortation, but they need a religious education, a *religious training*.

Every church in the land should support a mission school; you might call it a parochial school if that word did not bear the stigma of popery. In that school all the parents desiring a religious training of their children should have a right to send their children free. When all different churches were on an equal footing no strife would be caused, the parents would select their school as they select their church.

But this is un-American, some one cries. That I cannot see. Is it right? that is the question. And if it is right, I maintain that it is American, for right principles govern our American soil better than any where else in the world. And that it is right I infer by the following syllogism: It is right that the "Masses" shall be evangelized; the only method to evangelize the "Masses" is to evangelize the children; the children are evangelized only by evangelical training (religious education), and

this training can be given only in religious schools.

S. M. H.

WAHOO, NEB.

Don't.

1. DON'T confine your pastoral calls to the wealthy and most influential members of your church. It looks suspicious.

2. Don't confide those things which you wish to keep from the public to any member, unless you be *very* certain that you will not be betrayed. And when *are* you *certain* anyhow?

3. Don't make a practice of telling your hearers that you laid awake the most of the preceding night on account of your great anxiety for their welfare. They can see whether you be anxious by your preaching.

4. Don't get in the habit of telling your people in public how near they are to your heart, because things may so change in a year or two, that your people may conclude that if they be near your heart, it is not very comfortable.

5. Don't say, when you are about to begin preaching, that you will occupy your hearers' attention for a "few minutes," when it is quite

likely that you will occupy forty-five minutes, and your hearers' "attention" will be directed to their paper, just for the sake of seeing how badly your dear brethren and sisters will feel about your leaving; because, if they do feel badly, at first, their feelings may relapse into a willingness to take you at your word, and then *you* will "feel badly."

7. Don't resign your pastorate, on watches.

6. Don't thunder an anathema against a member who has neglected the prayer-meetings the last three months unless you be willing to fire lightning at another member who may have "failed" in business with thousands of dollars in his pocket.

8. Don't canvass the opinions of your members to see if it would be a popular thing for you to preach a sermon on temperance; because the rightness of preaching such a sermon does not depend upon what the most of your people think about it, but rather upon what the cause of truth and sobriety and humanity demands from *you*.

C. H. WETHERBE.

TORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Sanctification Through the Truth.

Sanctify them through thy truth, thy word is truth.—John xvii: 17.

WHETHER this or the revised version be adopted is not material. In either case this petition, in our Lord's Intercessory Prayer, contains an indirect and a direct affirmation:

1. Direct: Thy Word is Truth.

2. Indirect: Sanctification is promoted by the truth as contained in that word.

Pilate's question is fundamental: What is Truth? It has a double answer: "Thy word is truth;" "I am the truth." God's written word,

and Christ as the Living Word, are the double and complete answer.

I. Thy Word is truth. There is a flippant way of treating the Bible as though it were at best only a human production. But by many infallible proofs it is marked as the Word of God. 1. His *seal* is on it—pre-eminently the seal of prophecy. Over 666 direct predictions in the Old Testament, 333 of which refer to the person of Christ and were fulfilled only in Him. Moreover there were 400 years of silence between Malachi and Matthew, so that no doubt could remain of the fact that these pre-

dictions were on record long before the events happened. Such minute prediction is the infallible test of foreknowledge and omniscience. Such prophecies both seal the Scriptures as of divine origin, and the Christ on whom these prophecies converge, as the Son of God. It is a mistake that this overwhelming argument is not more mastered and used in the modern pulpit.

2. God's *secrets* are in this Word of God; not only prophetic but even scientific secrets. Without anticipating scientific discovery by open announcement, there is a peculiarly elastic phraseology used in the Bible which, without declaring scientific truth, is found so flexible that it can accommodate discovery as it advances. The word "firmanent" in Genesis (1) means "expanse," and no Hebrew word could have been chosen more scientifically exact if Moses had been La Place. Comparative anatomy teaches the order of creation to be fish, reptile, bird, mammal, man; that is the order of Moses. Jeremiah hints the countless host of heavenly bodies thousands of years before Galileo first pointed a telescope to the skies. (Jerem. xxxiii: 22.) Solomon hints the circulation of the blood in "the wheel at the cistern" and even the offices of the right and left ventricle of the heart in the words "cistern" and "fountain." So many are these coincidences that they defy any *natural* explanation. And, most remarkable of all, these scientific facts were not known when the Old Testament was written, and not another ancient book has escaped complication with the current scientific absurdities of the time! Who was it that guarded the Word of God from these errors? Even the kinship of light and sound is hinted in the morning stars *singing* together, etc. The Hebrew word means, to vibrate like a musical chord.

II. This Word of God is the grand means of sanctification. This is the

only book that does sanctify. Students of geology, history, science, do not find these studies to impart any new moral or spiritual tone. But no man studies God's Word without becoming holier.

1. The Bible determines the channels of our thoughts. As a man thinketh so is he. Streams leave their residuum in their bed. Sulphur, iron, gold, etc., may be detected in the channel. Some men think so much about money, that their very thoughts acquire a kind of metallic quality; the horse jockey becomes "horsey," the pleasure-lover, frivolous. The student of the Bible gets a reverent and devout frame.

2. The Bible presents the *ideals* for our imitation. Ideals become formative powers in our spiritual life. We behold as in a glass the glory of the Lord, and are changed into the same image, etc.

3. The Bible regulates conscience, clears the vision of the judgment, and impels us to obey the moral sense.

This subject will bear indefinite expansion.

The Privilege of Witnessing.

And ye are witnesses of these things.—

Luke xxiv: 48.

THE word *witness* is the great word of the New Testament to express the believer's relation to the world. It means more than *herald*, for a herald may neither know, nor be interested in, the message he proclaims. But a witness must speak from experience.

Consider 1. The *simplicity* of witnessing only two things necessary: to know, and to tell. But however simple, not everyone is qualified, because few positively *know* the things of God.

2. The *universality* of witnessing. Every believer is a witness, both permitted and bound to tell what he knows. Witness is simple that it may be universal. No believer is excluded. The New Testament

knows no clergy and laity—but a universal priesthood of believers.

3. The *efficiency* of witness. Power goes with sincere conviction, even if it be misguided. Goethe says give us your convictions; we have doubts enough of our own. Emerson's maxim was, "deal in affirmatives." Hence the power of our witness is determined by the depth of our experience.

4. The *perpetuity* of witness. The Book of Acts is designedly left incomplete. Every believer may continue that book and, in his own life, carry on the unwritten record "until He come!"

5. The *dignity* of witnessing. Angels not permitted to preach because they *know* nothing by experience. The witnessing believer is a co-witness with the Holy Spirit. Compare John xv: 26, 27.

Revival Service.

Prayer for the Harvest Fields.

Pray ye, therefore, the Lord of the Harvest, that He would send forth laborers into His harvest.—Matthew ix: 38.

1. THE crisis in the harvest fields. The field is *wide*, for it is the *world* (Matt. xiii: 38). The field is *white*, for it is ready to reap (John iv: 35). The harvest is *plenteous* and the laborers are few. A ripe harvest must be reaped; ripeness passes to rottenness if the harvest be not gathered. Hence the crisis. The field must be entered while the harvest is ready.

2. The supply is meagre and inefficient. In all the world there are but about 36,000 laborers working in foreign fields; 30,000 of them are from converts from heathenism. What are these among 1,200,000,000 yet without the true, pure gospel. We can never overtake the world's destitution at home or abroad unless we multiply laborers.

3. The great resource: prayer. More workmen may be obtained by

human appeal and incentive. But who can be sure of the fitness of the workman to the work or the field unless God thrusts him into the work? We want a God-made, not a man-made ministry. And so in every sphere of work for Christ, only God can select and qualify and send forth laborers. If the energy expended in appeal to man were spent in appeal with God, what results might follow!

The Prayer Meeting.

The Philosophy of Prayer.

For through Him we both have access by one Spirit unto the Father. Eph. ii: 18.

THIS is the only text which presents the three persons of the Trinity in their joint relation to prayer. All true prayer is through Jesus, by the Spirit, unto the Father.

Let us consider prayer.

1. As an activity. It begins in the human soul with the inward intercession of the Holy Spirit, awakening and developing spiritual desires, often inarticulate and unutterable. Compare Romans viii: 26-27. Then it ascends to God as incense, and is received by Christ the Mediator, who intercedes for us as the Holy Spirit in us, and makes our prayer acceptable. (See Rev. viii.)

2. As a means of access to God. God comes to us first in the Spirit and works within. We must give Him access by an open heart and submissive will. Then we have access to the Father in the Son.

3. As a pledge of *acceptance*. It cannot be imagined that there can be failure where the Holy Ghost inspires and the blessed Saviour presents, our prayer. It would be God the Father refusing the Spirit and the Son. Hence we are bidden to pray in the Holy Ghost, and to ask in Jesus's name. Prayer is the unused motor in the Christian life. We have yet to appreciate its marvelous efficiency.

For the Afflicted Souls.**Needless Chastisement.**

If we would judge ourselves we should not be judged; but when we are judged we are chastened of the Lord, that we should not be condemned with the world.—1 Cor. xi: 31-32.

A REMARKABLE text, with a remarkable lesson. Judgment is here used throughout, not of final condemnation, but of temporary chastisement. Corrective, not punitive judgment. Much sorrow and suffering would be unnecessary but for our willful and continued disobedience. The goodness of God fails to lead us to repentance, and correction becomes necessary to prevent our be-

ing condemned with the world. Hence, when in health and prosperity, it behooves us to cultivate those dispositions which please God, to avoid undue absorption in worldly things, all idolatries, etc. And when affliction comes, to examine ourselves first of all, as to whether there be a moral cause of our disorder. Perhaps a penitent heart and a true return to God, or a closer walk with Him, may make further or longer chastisement needless. The subject suggests this natural division:

1. The nature and office of chastisement.
2. The duration of chastisement.
3. The avoidance of chastisement.

LIVING ISSUES FOR PULPIT TREATMENT.**The Race Question.**

[God] hath made of one blood all nations of men to dwell on all the face of the earth.—Acts xvii: 26.

In every nation he that feareth Him and worketh righteousness is accepted with Him.—Acts x: 35.

BY the acknowledgment of all, black and white, and of every political party, the race question is assuming dangerous prominence in the South. But its elements are wherever different races meet. It is not only white man and negro in Georgia and the Carolinas, but white man and Indian in Colorado, Caucasian and Chinaman on the Pacific coast, French and English in Montreal, Slav and Hebrew in Russia. Within two centuries the inhabitants of England and of France were wont to speak of each other as "our natural enemies." As great a man as Dr. Johnson cherished an implacable hatred of the Scotch as such. The "Irish question" is still as burning a problem in the United Kingdom as "the Negro question" is in the United States. We may say of this as the Apostle Paul said of certain other matters, "There hath no temptation taken you but such as is common to man." There is

nothing in the special circumstances of any country or section to put their case outside of the gospel.

As on every other point of human need, when our attention is concentrated upon that, the Gospel seems to have been written expressly to meet that need. In New Testament times, the Jews hated the Romans as foreign oppressors, the Romans despised the Jews as a conquered people, while the Jews held them in contempt as abominable idolaters—religious and political hostility mutually intensifying each other. From their philosophical height the Greeks looked down upon all the rest of the world as barbarians, while the Jews—with good reason—abhorred their elegant but sensual and vile idolatry. That Paul took "Titus being a Greek" with him as a helper in the ministry was a bitter offence to the Jews and even to the Jewish Christians, as much as in some portions of our country it would be now, if a white bishop were to take with him a negro preacher to be his private secretary and oftentimes his delegate and substitute in religious work. If anyone says "That would raise a mob," the answer is it raised a mob in Paul's day

who almost beat the apostle to death, because they "supposed" he had "brought Greeks also into the temple." The hatred between the Jews and the Samaritans was so intense that the Galilean Jews on their way to and from their religious feasts at Jerusalem would twice cross the Jordan and travel along its eastern shore rather than pass through hostile Samaria.

Now it is noticeable that Christ and his apostles did not attempt to ignore these facts and "preach the gospel" with careful avoidance of them. Jesus went out of his way to help the Syro-Phœnician woman; and one of the sweetest stories of all the Gospels is his talk with the woman of Samaria at Jacob's well. Against clamor and censure he

would "eat and drink with the publicans and sinners." The calling of the Gentiles and the rejection of the Jews was the theme of some of his most striking parables, as The Laborers in the Vineyard and the Great Supper.

The Apostles, going "into all the world," dealt with the question more explicitly still, as in the texts we have quoted, and many others, meeting the fierce race hostilities of their day with the high doctrines of the unity of the race by creation and its more blessed unity by redemption—"a great multitude which no man could number, out of all nations, and kindred, and people, and tongues," to join without jar or conflict at last in the new song of heaven.

EDITORIAL NOTES.

Theological Tests.

DR. STORRS' famous letter in *The Independent*, and the not less interesting comments in subsequent numbers of the same journal, have a value to every denomination. The point of the whole discussion lies in the question, how far shall the rigid theological tests that may be legitimate in the case of a man of mature years and well grounded convictions be demanded of a young man just out of the seminary? Perhaps the most significant commentary on the whole question was given by a missionary of more than a quarter century's experience, himself a decided conservative, who wrote to Dr. Storrs that he wished "that there need not be a single question on future probation asked of an applicant for appointment under the Board for the next seven years." It was not that in his view the question itself was of no importance, but that at present it was being unduly pressed into the foreground. No one who has watched the development of men interested in active, personal Christian work, whether at home or abroad, can fail

to recognize the fact that with the immense majority the theories and speculations of the seminary course gradually fade away, and in many cases disappear almost entirely. A few doctrines stand out more and more clearly; the greater part are merged into the daily work. Far be it from us to decry or diminish in any degree the value of correct theological thinking. The best of that comes, however, not in the seminary lecture-room, but in the field. The question of highest importance before an examining board, whether Presbytery, Council, Classis or Conference, should be, what is the candidate's *spirit*, not merely of action, but of thought? Does he consider his "opinions" as in all respects definitely formed and absolute? Does he know all that there is to be known? Is he inclined to think that he understands all the ways of the Almighty? Then he had better stay at home. If, however, he holds his opinions modestly, in humble dependence upon the teaching of the Spirit, there is little danger in the practical pressure of souls on mis-

sion ground, but that ere many months, not to say years, he will find himself in hearty general accord with those who have borne the burden and heat of the day. Above all, if there be the *Christ* spirit of longing for souls, that they may be not merely saved from eternal death, but may be built up into the life of Christ, then, even though there be errors of view, we may rest confident that they will either disappear entirely, or be left so far in the background as to lose all power of influence for evil.

Associate Pastors.

THE custom of associating with the pastor of a large church some one who can share with him his heavy responsibilities and innumerable duties is becoming more and more widely recognized as of great advantage. It is a little difficult to see why it has not been so before. Probably one reason has been the unwillingness of young men of promise and ambition to be overshadowed by an elder and noted preacher. The assistant has been popularly supposed to perform the odd jobs, make the difficult calls, be practically the one to whom the pastor leaves whatever he does not exactly want to do himself. The result, even when this was not the case, has been that a young man, after a few years of service as assistant, has gone out into the field of independent work handicapped by the reputation of being not "himself" but Dr. —'s man. Churches have avoided him, on the supposition that he was second-rate, and he has found as an actual experience that what on general principles should have been an advantage has proved a disadvantage.

That this is wrong all who think over the matter will readily admit. The difficulty is to remedy the evil. This will depend almost entirely upon the elder pastors, and upon the

churches. A little self-denial on the part of the one, a little patience on the part of the other, will bridge over the difficulty. We were specially glad to note the course taken by Plymouth Church, Brooklyn. The pastor and his associate were installed by the same council, on the same day, and each held his own proper individual position. If the same mutually respectful relations can continue, a great element in this difficulty will have been solved.

Brotherhoods.

A PROMINENT Anglican Bishop has given under this title, in *The Contemporary Review*, some excellent remarks on special organizations of men or women for what may be called "votive" Christian work. Recognizing the recurring at various times in the history of the church of an overpowering impulse toward such associations, and seeing that the present seems to furnish an illustration of this impulse, he utters some words of caution to those who are a little inclined to overestimate the value of organization. While his remarks have special application to the Episcopal Church, they contain much of great value to all other churches. In our Protestant horror at the excesses of monasticism in the Middle Ages, we are a little in danger of underrating the advantages of the spirit that led to the foundation of the monastic orders. Sentiment is not always sentimentalism. The former has its legitimate place in Christian work; the latter no place at all. Yet it is undoubtedly true that the Puritan dread of the one has had its effect to smother the other. Vows are good within proper limits. It remains for the churches to study carefully those limits, and guiding its action according to the special conditions of each case, utilize every possible means for the advance of Christian work.