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REVIEW SECTION.

I.—THE BEST METHODS OF GETTING CHURCH MEMBERS TO WORK.

NO IV.

BY SIMON J. MCPHERSON, D.D., CHICAGO.

THE methods of church work can neither be furnished ready-made nor adopted second-hand. "The best methods" can hardly be the same for any two. After all theories shall have been expounded, each one must still blaze his own way to success. God marks our aptitudes and circumstances as distinctly as our features, and we need to pay sacred respect to individuality.

I. The personal point of view will be fundamentally determined by the *definition* which is given to "work." What are the peculiar functions of church members? Speaking generally, work is the exercise of power, directed toward some observed end. It includes activity and purpose. Modern science assures us that the power to perform works depends upon the possession of energy. Hence the gifts and motives of spiritual life are the primary condition of doing the characteristic work of church members. Church membership is meaningless except in so far as it is a true representation of regenerate life. Christian work consists in the normal manifestations of that life. If that be really vitalized in a person, it must express itself in proper activities. Thus, the question of work resolves itself into the prior question of union with Christ. Our potential energy is wholly in Him. He is the standard of our working forces. The true scope of our work as church members is outlined in the life which we share with the Master.

"Work," then, is no mere technical term, confined to the formal operations of the Church. It is as comprehensive as Christ's communicable qualities. Our appointed works are catalogued in the fruits of the Spirit, "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control."

This view accords with a common use of the term "Work" in the New Testament. The case of Cornelius taught Peter that in every

nation he that feareth God and *worketh righteousness* is accepted with Him. Paul promises glory, honor, and peace to every man that *worketh good*. As love worketh no ill to his neighbor, therefore love is the fulfilling of the law. No outward form or ordinance availeth anything, but faith which worketh by love. Our primary task is to work out our own salvation with fear and trembling, God meanwhile working in us to will and to do of his good pleasure. In every one of the messages "to the seven churches which are in Asia" occurs the significant phrase, "I know thy works," accompanied by explanations which authoritatively define the meaning of "work" for church members. It always involves intimate fellowship with Christ and an inherent element of Christian character in the worker. Faith is its main-spring. Hope keeps its eyes bright. Love both fills and guides its hands. Its qualities and activities are manifold and innumerable. You can no more limit it by churchly ceremonies than you can put a frame around the sunshine. Its spirit quickeneth, and that quickening extends to the dispositions as well as to the exertions of the church members.

Consequently, we need to beware how we think of restricting Christian work to ecclesiastical matters. In the world but not of it, the gospel at once repudiates selfishness of aim, and claims for itself the whole realm of human life. It is a word of a King who bids his servants fight to make the kingdoms of the world become the kingdom of our Lord. Pharisees and formalists misuse the boundary lines of religion, endeavoring to shut in religious work and to shut out human need. On the contrary, secularists and Christians, prompted by opposite motives, try to obliterate these lines; the secularist by crowding Christianity to the wall with obtruded humanitarianism, and the Christian by preaching the gospel to every creature. The Christian seeks to restore the world, in all its movements, to God. He would even write holiness upon the bells of the horses, and he calls nothing common that God hath cleansed. He observes the Sabbath, not in order to secure a quit-claim deed in favor of Satan upon the other six days, but as the first-fruits of the eternal occupations of Heaven. He uses the "means of grace" in the Church for the purpose of forming a partnership with God which will hold good in the parlor, the study, the office, and the workshop. His benevolence is the administration of a trust, and not the granting of voluntary gifts which he is at liberty to withhold. The whole of his daily employment is Christian work. His making of a living is dictated by the scriptural injunction: "If any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." No methods of working can be even good, much less the best, unless they keep in mind the total sphere of Christian activity. Whatsoever we do in word or deed, we do *all* in the name of the Lord Jesus.

II. Accordingly, the work of church members is, as related to human

authority, *voluntary*. This is the evangelical, but not the Roman Catholic, view. Priests who claim the power of the keys may assume to command and threaten. They claim the right to define individual duties, and to denounce eternal sanctions. They bind and loose the conscience. Consequently, they know how to put on the screws and to extort what the Church requires. But it is not so simple and easy a matter with Protestant leaders, whose authority is purely "ministerial and declarative." They must persuade men, appealing to the constraining love of Christ. If men will not hear, they are powerless. Each one stands or falls to his one Master, even Christ. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

Acting on this principle, the writer, in common with many another pastor, has found it a helpful method of getting church members to work in the customary channels of ecclesiastical organization, to send out, early in the Fall, a circular letter, addressed to each member, and accompanied by a schedule of questions which intimate various lines of activity. These questions are grouped with reference to the existing machinery of the church, under such general heads as "Devotional Meetings," "Sunday Schools," "Ladies' Work," "Young People's Work," etc. The letter is couched in some such form as this :

"DEAR CHRISTIAN FRIEND :

"Believing that you have a mind to work for the Master, the Session send you this Schedule, inviting you to help us in organizing the activities of our Church by undertaking specific duties.

"We do not for a moment forget that holy living, secret and family prayer, private study of the Bible, liberality in giving as God prospers us, regular attendance upon the preaching services, and personal labor for the conversion and sanctification of souls, are among the supreme duties of our Christian life. But leaving such duties for the present to the promptings of the individual heart and conscience as quickened by the Holy Spirit, we cordially and urgently request you now to unite with us in this scheme by declaring in which of the indicated forms of organized work you are willing to engage.

"We sincerely hope that this Schedule may not become a burden to you. It is not expected that any one will undertake all the forms of work suggested. While we should all be stimulated to do what we can, the willing ought not to be overworked, nor ought those who are hard pressed by home duties to feel discouraged because their Church activities are necessarily few. The Schedule is intended to increase the usefulness of the Church and to enhance the privileges of Christ's fellow-servants. If it incidentally gives a gentler reminder of our responsibilities, it is designed chiefly to secure two practical objects : (1) To afford us all a choice of activities ; (2) to render the organization of our work easy and convenient. Consequently, these questions are not to be understood as calling for unalterable pledges. With a willing mind and a consecrated heart, let each one promise provisionally to do what he can, and sincerely try afterwards to fulfill his promises as God gives him opportunity. It is agreed that any necessary interruption which comes to us in the line of duty shall absolve us from every conflicting promise made in the Schedule.

"Will you not, therefore, first seeking God's guidance in prayer, write an appropriate answer in each circular against all such questions as intimate duties which you can undertake for the current year?"

The study of the Bible, Christian giving in a proportionate, systematic and devotional way, attendance upon divine worship, personal labor for the conversion of souls, and similar good works, are also susceptible of organized or associated effort. The case of each church must be determined by its own circumstances. But the advantages of the method are that it groups the workers naturally, it gathers important facts quickly, and, above all, it enlists volunteers. It is to be recommended at least for a time.

III. The success of any method will depend largely upon the human *leaders*. There is an instinctive sense of dependence in average minds, and they crave direction and counsel from trusted chieftains and experts. Two marked tendencies of our time emphasize this longing. One is—dislike of human authority; and the other is—hero-worship. Thomas Carlyle, a creature as well as a quickener of his age, illustrates both. Leaders, with ingrained and palpable superiority, will always be recognized and accepted, while despots and charlatans will be despised.

The main office of such leaders is to instruct and inspire, rather than to dictate the details of duty. We have all noticed how easy and natural it is for church members to work in periods of genuine revival. Intervals of spiritual declension are always heavy with sloth and torpor. Church life then becomes galvanic, and pastors begin sadly to inquire how they can stimulate its activities. But the quickening which comes from a baptism of the Holy Spirit starts up all the lagging wheels. It rouses the various aptitudes of individual believers to discharge their proper functions. Pentecost's tongues of flame created the primitive Christian Church. Ambrose, Chrysostom, Augustine and Luther, Knox and Wesley, used the same fire from God to rekindle the church's smoldering energies. Hence the proclamation of Christ's gospel is the supreme requirement in leaders for getting church members to work. He baptizes with the Holy Ghost and with fire. If the members of the church do not work, there must be some radical fault with the preaching in the pulpit. Behold, how great a matter a little fire kindleth!

In this connection it is never to be forgotten that the gospel is most effectively preached by *example*. Every successful leader of church work must be able to say with Paul, "Be ye imitators of me, even as I also am of Christ." This was our Lord's invariable method of leading: "Come ye after me, and I will make you fishers of men." This is the best method for manifest reasons. One is that the most essential kinds of church work must be done alike by all Christians. For instance, the winning of lost souls cannot be wholly delegated to any special class of workers. The leader must teach, and the follower must learn, how to

do this fundamental rescue work, by actually doing it. Then, too, leaders must guide others by example, because the best instruction is highly illustrative. Most men get hold of abstract truth with difficulty. They can grasp it readily when presented in the concrete, *alive*. That is one reason for our Lord's incarnation. He taught by object-lessons, by dealing immediately with persons and things and not merely with words, their pale copies. He did not disdain experience as an element in his leadership. For tactics must be taught by one that can himself go through the manual of arms. Moreover, the Incarnate came close to his followers, disciplined them one by one, and "privately to his own disciples he expounded all things." See this explained in Dr. Bruce's suggestive book on "The Training of the Twelve." To be a Christ-like leader, one must "instance briefly" and distributely to each individual worker.

It need hardly be added that leaders are to survey the wide field and to block out the plans of work. Their subordinates will keep asking: "What shall I do?" They must consequently know the use of watch-towers and signal-towers. They should be generals, capable of laying out systematic campaigns. As such, they must not do the work of privates or of captains, but must point out how and where each is to be done. Their knowledge of their force, too, must enable them to make the most serviceable disposition of it.

IV. Desultory and familiar remarks may be subjoined on a fourth point, the acknowledged need of *organization*. The trite caution against excessive organization, and against organization for its own sake, is still, alas! in place. An organization is a machine, and a machine is necessary only when work is to be done. The slang criticism passed upon some politicians, that they "run with the machine," is applicable to many active but inefficient church members. Instead of devoting their energies to the practical end of putting out the fire, they toil early and late to have the engine smartly ornamented, well oiled, and glaringly burnished. It is the mere vanity for display, which is a modern example of Pharisaic formalism. Accordingly, certain essential principles of organization should always be observed.

1. It should be found with chief, even sole, reference to *practical usefulness*. The things to be done must shape its character; and their relative importance must prescribe the methods of employing it. The Patent Office at Washington is filled with model inventions, most ingenious in design, pretty in form, and perfect in construction, which are despised as space-obstructing litter and trumpery, because they will do nothing useful. If Christian "truth is in order to goodness," how much more should the instruments of church-work be so! Here is the decisive criterion for estimating our ecclesiastical machines. It transfers attention from the means to the ends. It may help us to discard some time-honored methods, because they are become effete and worth-

less; and it may prevent us from adopting some alluring modern agencies, because they are inapt and delusive.

2. Our organizations should be *simple*. As civilization grows complicated, they may have to be somewhat numerous in order to meet all the particular needs; but each one should be intelligible in structure and easy to operate. Intricacy is ever a hindrance. It multiplies the chances of accident. It baffles the unskilled workmen, who compose the majority of church members. Immediate and obvious adaptation of means to ends was one of the principal causes of the efficiency of the early church and the vital epochs of its later history. Labyrinthine as the arrangements of the Roman Catholic Church are, they succeed because they are so exactly suited to accomplish their purposes. Every part can be worked by the one in charge.

3. Church organization should be *natural*. It must be so, if it is useful and simple. But, in addition, it should be the normal prompting and outgrowth of instructive church life, and it should afford free scope for personal choices and for the affinities of congenial Christian associates. Tastes are various in regenerate as well as in unregenerate people. Every one is likely to have preferences and aptitudes for special lines of activity. Uniformity cannot be enforced from without. Freedom must be allowed.

4. Each church should therefore foster *characteristic* organizations just as far as it is different from other churches. Precedents will only be valuable *mutatis mutandis*.

5. As the limit of this article has been reached, only one more statement can be added, namely, no organization in a church should be regarded as necessarily *permanent*, unless it be an ordinance appointed in Scripture. The great essential objects of work are always the same; but their peculiar aspects are always changing with the external conditions of human life. Appropriateness is, of course, an imperative requirement; and variation in the details of method imparts freshness to the worker and zest to his work. No pride of parentage should prevent us from burying any of our own methods out of our sight as soon as the life is really gone out of them.

II.—THE GERMAN PULPIT: POINTS OF CONTRAST WITH THE AMERICAN PULPIT.

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

IN a country so thoroughly conservative in religion as Germany, we must look to the historical development of the Church, as well as to the condition of the present, for the explanation of the pulpit. The sermon of the day springs from Scripture as the living seed and receives inspiration from the spiritual and secular environment; but it strikes its roots into the past and thence draws much of its nourishment. The chief

historic factors which have influenced the pulpit are Luther and the reformation, with the emphasis on Scripture and the doctrine of justification by faith ; the severe orthodoxy of the seventeenth century, with a sermon dry, formal and confessional ; the pietism during the first half of the eighteenth century, when the sermon became more living and more Biblical, and gave special prominence to repentance and conversion ; rationalism in the second half, when special stress was placed on moral and philosophical elements, and when logical correctness was more esteemed than spiritual life ; Schleiermacher's influence in the beginning of our century, equally powerful in determining the practical and the intellectual tendencies in the church ; and since his day the numerous historical, critical, philosophical and scientific conflicts, together with the vast changes in German thought and life, pushing speculation to the rear and practical interests to the front.

Among present factors of special significance are the training of theological students ; the relation of the Church to the State ; the character of the congregation ; the alienation of the masses ; the religious indifference and skepticism manifested among the cultured classes and in literature ; and the renewal of the conflict with Rome.

The State appoints the theological as well as the other professors, and there is no guarantee that they will be fair representatives of the spirit of the Church or will devote their efforts to promote its life. Rationalism, Pantheism, Evolutionism, Ritschelism, and the various shades of orthodoxy, may be represented in the same theological faculty. This state of things is maintained in the interest of what is called scientific freedom, and finds favor even among the orthodox. There is now, however, a strong tendency to secure for the Church more power in the appointment of theological professors.

The choice of theology on the part of students is much on the same ground as that of the other professions. Conversion and an ardent desire to promote the cause of Christ are not regarded as essential. It is called a "bread and butter study," and is frequently pursued because the parents have chosen it or because it promises a livelihood. The course of theological students at the University is often the reverse of that expected in America. Many are experts at duelling, beer drinking is of course common, and the life in general is characterized by the freedom prevalent among German students. One need but know the facts in order to appreciate an address to a ministerial conference in this city by Rev. Braun, on the need of a converted ministry. The address produced a sensation. The author was not only himself keenly aroused to the importance of the subject, but he had also received a number of letters emphasizing the need of its discussion.

In the gymnasium the classics received most attention, in the university exegesis, history, and dogmatics. The most marked defect I have found to be this : the student is not sufficiently taught to think for

himself, is not thrown on his own resources enough, and of philosophy he gets but a smattering of its history; the result is learning rather than mental power, cramming for examination rather than training, development of character, and formation of an independent personality. This helps to explain why theological schools are so easily formed in Germany. It is astonishing how much the student depends for his views on the lectures he takes down and the authors he reads. All the ministers are graduates of a gymnasium and university, thus insuring a certain degree of learning; but students here are not a little surprised to learn that in America emphasis is placed on personal piety, evidences of conversion, and motives for entering the ministry. Great stress is, however, laid in Germany on official duty and faithfulness to one's particular calling.

Heretofore, practical theology has not received much prominence at the university. It was regarded too little scientific to require much study, or was thought to be best learned in the practical work of the ministry. The training has been so deficient in this respect that other institutions have been established to train students for the practical work. Now, however, so much attention is paid to the practical demands that this defect will likely be removed. But at present the practical training for the ministry is far superior in America.

In passing from the gymnasium and university into the church the minister still remains in a State institution. There is no sharp distinction between professors and non-professors of religion, all who have been baptized and confirmed being regarded as members of the church. Perhaps a single parish contains fifty thousand souls, or even double that number, as is the case in Berlin. That such a parish is not a religious family is but too evident. Even among those who attend divine services lay activity is but little developed; and if a few laymen manifest zeal, the pastors in some instances become jealous of their prerogatives. We are not surprised to find the church so often called a "church of the pastors" (*Pastoren-Kirche*), or, on account of its relation to the State, a part of the police regulation. There is nothing like the general interest in religious affairs to be found in America. The religious newspaper is not so often found in the families of laymen; indeed, the German religious journals cannot be compared with ours in point of interest, variety, enterprise, influence, and circulation, while their theological journals are excellent. More is therefore left to the minister, less to his people, and he does not receive from them the same inspiration and help as in our country. The life and energy and variety promoted by rival denominations are also absent. The State church tends to a level if not a dead monotony. The preacher here is not a member of a large organization of Christian laborers, but a kind of representative of religion. An extreme conservatism is often connected with a determination to exclude all foreign influences. The good old views

must be maintained regardless of their lack of adaptation. What is German is lauded, but influences from America and England are viewed with a suspicion as narrow as lamentable. This has been particularly manifest respecting Sunday-schools, Young Men's Christian Associations, and Temperance Societies. Men like Christlieb, who prefer to introduce foreign methods rather than to let the church languish, are subjected to severe criticism. But the feeling has become so general that a crisis is reached, and new developments may be expected that will increase the efficiency of the church. Not a few realize that if religion is really to leaven society, the church must be freed from its fetters and entirely reorganized.

Take into account all these facts, together with a rapidly increasing godless socialism, with culture largely alienated from the Church and literature mostly hostile or indifferent, and with Catholicism arrogant, zealous, and far more favorably situated than the Evangelical Church, and some conception may be formed of the conditions amid which the German sermon has its birth. The fact that the German pulpit is not so directly dependent on the congregation as in America has both advantages and disadvantages; but, taken as a whole, the position of the pulpit in America is far more favorable than that in Germany.

Both its traditions and present position hamper the German pulpit. Not only is it less free than in America, but the range of its topics is also more limited. In Germany religion is viewed more as a thing apart from national life and daily affairs; leaving what is regarded as its peculiar sphere, it is treated as an intruder. The royal family, the government, the courts, and politics are usually held to be exempt from "discussion in the pulpit." Even respecting moral reforms there is often a painful reserve. Thus, in this morning's paper, I read an account of a synod's discussion of the means of checking the growth of intemperance, from which it is evident that there was special anxiety not to transgress the *churchly* limits in the measures adopted. There are too many indications that the pulpit is not a throne whose law and gospel tower high above all other authorities. As rationalism emphasized morals to the neglect of religion, so now the orthodox pulpit seems to fear an emphasis on ethics lest religion might suffer. The lack of freedom, of breadth, and of a variety which touches public and private life at every point, and of an influence which permeates individual, social and political affairs, is one of the most marked contrasts between the German and the American pulpit.

But while more limited in its freedom and range, the German pulpit is also kept more within the bounds of strict propriety. The culture of German ministers insures a certain degree of literary excellence by no means always attained in America. As a rule, German congregations are also much more solemn than those in America; this is true even of the liberal (rationalistic) churches. Showy dress at divine service is

deemed vulgar, and I have never seen a fan used at a German service except by an American lady. Every worshipper offers a prayer when he enters, and all levity is banished from the house of God. The tone of the pulpit is correspondingly serious. The choice of subjects, the matter, the language, the manner, all indicate reverence. As the churches are used only for religious purposes, no worldly associations are connected with them. Slang expressions and jokes would be regarded as an insult by the congregation. This seriousness, wholly different from gloomy or ascetic devotion, makes a most favorable impression. The preacher, the pulpit, God's house and God's people, and the Divine presence, all inspire devotion and reverence. As a mark of respect for God's word, the whole congregation rises and remain standing while the Scriptures are read.

It cannot be questioned that there may be extremes in this propriety, so that it becomes excessive and formal, not an outgrowth of the heart and the freedom of the Christian. Thus it may promote dullness where life is expected, and monotony where there should be variety. Great efforts are now made to give more life and force to the sermon, and to make it more practical and more direct. But these efforts also arouse the spirit of conservatism, so that fears are expressed lest the good old ways of the fathers be forsaken. Nebe, who has written an excellent history of the German pulpit, fears that the complaint of Claus Harms is too well justified now, namely, that there is too much uniformity, and that "an eternal sameness and monotony, the same method and language in all sermons become oppressive." He adds: "Our method of preaching is rigid, uniform, monotonous; it is seldom that any one ventures out of the great, broad water-course to go his own way and to prepare new channels for the Word of God. With rarest exception, all sermons are made on the same last. The form of the sermon is stereotyped, in nearly all cases being one and the same." Efforts to increase the efficiency of the pulpit by means of more sprightliness, more illustrations from history, nature, literature, and life, have led to warnings lest the sanctity of the pulpit be profaned. Dullness and devotion are too often regarded as allied, and the ability to interest an audience is apt to be viewed as purchased at the expense of propriety. The sermon, like religion, is regarded as more exclusive than in our pulpit.

Naturally, the German pulpit is not the place for the sensational; that is left to theaters and variety shows. Catching subjects are never announced or advertised. A congregation which cannot be attracted by the simple Word of God is not thought desirable.

This leads me to what must be regarded as the best feature of the German pulpit: its brilliant character. In homiletical literature and in reviews of sermons this is the point on which most stress is placed. The prominence given to exegetical study bears its fruit in the pulpit. Rationalists, no less than the orthodox, insist on making the

sermon biblical, of course taking their own view of Scripture and trying to mediate between it and present culture. Generally long texts are chosen, usually the Gospel or Epistle for the day, giving abundant opportunity for exegesis. The same texts and similar subjects used year after year give a certain routine to the preaching, and many sermons seem to be the product of the illimitable literature on the pericopes rather than that of careful exegetical study. The subjects and divisions usually adhere closely to the text, and are often given in biblical language; but the homily is becoming less common, and topical preaching, in distinction from the strictly textual, more frequent. Many feel the need of a greater range than the pericopes afford; some have suggested new series of Gospels and Epistles, others have resorted to free texts, and a few have preached without texts; but the traditional texts are still the usual ones.

The text is the seed from which the sermon must grow, and some have thought it necessary always to use all the parts of the long text for the constituent elements of the sermon. Of Nitzsch, formerly university preacher in Bonn and Berlin, it was said: "His sermons penetrated the immeasurable depth of the text and aimed to find, in their purity and fullness, the divine thoughts deposited in the Word of God. So conscientiously did he meditate on the text that often he was so exhausted that he had no strength left to work out the sermon." Steinmeyer, also formerly university preacher of Berlin, preached sermons which were rich in exegesis. And in general it is their Scriptural character which is the most marked excellence of the best German sermons. Freedom in the use of the text as a mere heading or motto is severely criticised. Tholuck sometimes chose his theme first and then his text, the latter being made subordinate to his great aim to reach the heart and affect the life. For this his friend Julius Mueller criticised him, saying: "The theme should be developed from the text in the presence of the hearers; the progress of the development must not already have been completed independent of the text."

The aim of the sermon is still to a great extent determined by the rule laid down by Schleiermacher and advocated by most German writers on homiletics, namely, that the ordinary sermon is for believers, and is to be distinguished from sermons to catechumens and the heathen, or from what are termed missionary sermons. Schleiermacher advised that even if it seems as if there were no congregation of saints, the preacher is still to speak as if there were; in other words, he is to preach to an ideal not the real congregation. An ideal faith is evidently too often taken for the real state of the hearers. Edification of a supposed existing faith is thus made the supreme aim. It has justly been objected by Christlieb that this is not fully taking into account the condition of the Church, and that the sermon should be a living testimony of God's grace in Christ, so as both to awaken and edify.

While much of its power lies in its edifying character, we cannot but think that in this, as its exclusive aim, the German sermon also reveals its insufficiency. It is usually simple, evangelical, often rich in Biblical thought and allusions; but it is too prone to say what is already known and to develop a faith supposed to exist and yet perhaps absent. Extraneous adornments and the essay style are usually avoided, and there is much that finds a direct response in the believer's heart. But this systematic ignoring of those who are agonized by doubt, or who need the first seed of faith and every evidence of conversion, probably explains why so few who are not communicants are ever found at divine service. The sermon is not for them. With all its edifying power, the German sermon needs that higher spiritual realism which takes into account the actual needs of the community and adapts itself to them.

With all its Scriptural thought the sermon is often found to lack the personal element. The biblical doctrine is given too much as that of the sacred page, not enough as having passed through the alembic of the heart. Too often it strikes one as quotation rather than testimony. In many cases the work of the ministry is too perfunctory, while stress enough is not placed on personal experience; and there is too much grace in ordinances and offices, and too little emphasis is put on its sole home in the heart. Then, in many instances, there is too little mental elaboration of the truth, too little intellectual freshness and vigor; the sermon has not cost thought enough. Nebe says: "As a rule, those sermons are scarce which promote knowledge, which enter into the depth of the divine counsel and of the human heart, and which lead to sanctification. These facts help us to understand why Americans who come to Germany are usually disappointed in the intellectual character of the sermon. An earnest effort on the part of the pulpit to meet the skepticism and the special needs of the intellectual classes is regarded as interfering with the simplicity of the sermon and lumbering it with what belongs to the university and learned volumes.

As a rule the sermon is delivered memoriter. I have heard but one man read his sermons—the late Professor Beck of Tuebingen, one of Germany's most effective preachers. There is a deeply-seated prejudice against reading. But on an average the eloquence of the German pulpit is far inferior to that of the American. Oratory is but little cultivated here, and has neither the same rank nor influence as in America. Instead of a natural, a pulpit tone prevails and increases the monotony of the sermon.

I have space left for only a few names of preachers of special eminence. Christlieb, university preacher in Bonn, is well known in America; and his large sympathy for all genuine Christianity, whether German or foreign, entitles him to special regard, to say nothing of his other excellencies. His sermons are carefully elaborated and abound in deep spiritual thoughts. Luthardt, university preacher in Leipzig, is

more conservative. His sermons are Scriptural, thoughtful, and sententious. Gerok, court-preacher in Stuttgart, is probably more read by Germans all over the globe than any other living preacher. His preaching is hearty, tender, and full of spiritual beauty. The recently deceased Dr. Schwarz was a leader of the Protestant Association, and in point of depth and finish his sermons rank very high. His aim was expressed in his own words—perfectly to humanize Christianity; to translate Christianity into the present—an aim which the orthodox severely criticised. Brueckner of Berlin is one of Germany's most popular preachers. His preaching is direct and takes careful account both of Scripture and his hearers. One of his divisions is a striking illustration of the fatherly appeal often found in German sermons: 1. Redemption has been made—forget it not! 2. The life in God has been revealed—neglect it not! 3. Salvation has been promised—lose it not. Dryander is in Schleiermacher's church. His sermons are rich in thought and delivered with spirit. Koegel, chief court-preacher in Berlin, is usually placed at the head of German preachers. His thoughts are profound and adapted to present needs; and he, far more than is usual here, lays learning in general under contribution to furnish material for his sermons. Like the man himself, they have something of an aristocratic air. There are numerous other preachers of eminence, but I must omit the list to find room for a summary of points of contrast between the German and American pulpit.

Since all German ministers pass through a similar course of education, their sermons are more on a common level than those in America. But our ministers stand nearer the people, are more of them, find more co-operation among them, and are more conscious of a community of interests with them. The American sermon is less hampered by traditions, customs, and external authority, is more a child of the living present, and with its freedom is more able to touch private and public life at all points. As America is a reservoir of all nations, so it can learn and assimilate from all. The American preacher feels more free to use all departments of thought and life. Its range of subjects is larger, its material is more varied, and it has more movement. Its effect on the people, like that of religion in general, seems to be greater in America than in Germany. The American pulpit in point of delivery is superior to that of Germany, excepting in those cases in which dry essays are monotonously read, or where thunder attempts to perform the work of lightning. There are numerous examples of pulpit eloquence in America not equalled here.

The points in the German sermon from which the American pulpit can learn valuable lessons are the following: The Biblical character of the German sermon; its simplicity, so that all can understand it; its emphasis on the edification of faith; its careful regard of propriety, and its deep reverence.

III.—A CHRISTIAN DAILY.

BY REV. NEWELL WOOLSEY WELLS, BROOKLYN, N. Y.

IT is almost a universal claim on the part of the journalistic press of to-day that, in its relation to public opinion, it is not so much an educator as a reflector. And yet we find ourselves loth to grant the claim, for what seem to us good and sufficient reasons. It is a well-known truth that in giving expression in language to the thoughts of his heart, a man helps to educate himself as well as others. It is equally true that the public mind is educated as its sentiments find expression in the public journal. Expression helps to give fixity to faith and permanence to practice. So that were it true that our journals did no more than voice the popular thought, we would be constrained to designate them not alone reflectors, but educators. But is this true? We believe that it is not; that, on the contrary, they go before the popular thought, as leaders, and so far as great moral questions and principles are concerned, as leaders away from highest truth and strictest purity.

That such is the case we are convinced may be argued from the reason that follows. That part of the press whose influence is widest has its residence in the great cities of our land and of the world. Its managers represent urban life and urban thought. They give expression, both directly and indirectly, to such modes of thought and principles of action as obtain in cities. What this means requires no very extensive acquaintance with history, past or contemporaneous, to discover. While it is true that these centers of population represent also centers of culture, and, in a certain sense, of refinement, it is none the less true that they represent centers of immorality and irreligion. The tendency of people to mass themselves together has ever constituted the greatest danger which an advancing civilization has had to face. The tidal-waves of depravity which have successively overwhelmed so many of the illustrious nations of the past, have invariably been generated in great cities. Nothing in our own experience as a people carries with it so alarming a prophecy of impending disaster as the fact that to-day nearly one-quarter of our population will be found in such cities, a disaster that will certainly be realized, unless something more shall be done than is now doing to leaven the masses with the saving and sanctifying truths of God's Word. It is the testimony of those most competent to give testimony, that evil is in the ascendant to-day. Our cities are the fortified strongholds of the liquor traffic, of the social sin, of skeptical indifference to things divine, of socialistic thought and practice. The truly moral conservatism of the nation will be found without, rather than within, them.

Now, it is the lower moral life which our more influential journals come into contact with and reflect. As moral agents, for such they are,

—since they are but men in print,—they represent an accommodation of conscience to the average conscience of the communities in which they may chance to be published. So far as we are aware, in not a single instance do they give a fair expression to that moral conservatism to which we have alluded. In other words, no one of our best-known journals cares, or dares, to reflect in its columns the high morality of Christ, which is also that of the true Church. The risk, from a business view-point, seems too great. We, therefore, repeat what we began by saying, that the educational influence of the *Daily Press* is in the direction of a lower morality.

Such being the case we desire to emphasize what we believe to be a crying need of to-day, an able, clean, Christian daily; a daily which shall express, in the moral quality of its contents and in its pronounced sympathy with that which is of interest to pure minded men and women, the principles of the Gospel of Jesus Christ; a daily which may be welcomed to our homes without suspicion that it may introduce there that which shall contaminate the minds and hearts of the children God may have given us; a daily which shall possess, at least, the following characteristics:

1. The moral courage to maintain the truth of the principles enunciated in God's Word in their application to the great questions that to-day confront society, the great evils that clamor for a righteous adjustment. We need a daily that shall find a higher ground for its position with reference to these evils than that of partisanship; whose motto shall not be, "Save the party," but "Save the right, at whatever cost." We need a daily that shall not truckle to the wealth of monopolies, on the one hand, nor to the votes of combinations of labor on the other. We need a daily whose whole influence shall be exerted in the direction of social purity, ringing out in no uncertain tones its protest against the growing tendency to weaken the marriage bond, and reduce the marital relationship from a divine institution to a mere social contract, dissoluble at the pleasure of the contractors; while, at the same time, seeking to educate the public conscience till it shall regard, at least with equal condemnation, and brand with similar marks of reprobation those who ruin and those who are ruined. We need a daily whose treatment of the monstrous evil of the traffic in strong drink shall be irrespective of party affiliations or considerations; whose whole effort shall be to accomplish the complete extermination of it, because it is an evil; whose motto shall be not Policy, but Right, and which shall never descend to construct he right by the politic; whose judgment shall not be blinded by the glitter of the insignificant income from a license to do wrong, be that license low or high, but shall decide in accord with the prohibitory principle enunciated by the Master—that if the right hand offend it is to be cut off, if the right eye offend it is to be plucked out, and cast from the body, individual or politic.

2. There is need of a daily that shall intelligently and devotedly, in precept and in practice, give its influence to the preservation of the Sabbath in all its sanctity as a divine institution.

The Press of to-day in its relation to this institution is exerting an influence that is undeniably bad. In their practice, by the publication of Sunday editions, the great majority of our more influential journals are helping to break down the barriers that a Bible-loving and God-fearing people have raised against the secularization of the day. The Sunday newspaper is a most helpful agency in forwarding the work of national demoralization. Whatever the pleas advanced for its continued existence, the truth holds that whatever helps undermine the general belief in the sacredness of that day helps also to undermine the general morality of a people. The creation of a sudden and great emergency—born at a time when the minds of the people were possessed with a most natural eagerness to learn the latest developments of a war, upon the issue of which the national life was at stake—it has survived the occasion which it was created to serve, has lowered the popular conscience, deadened the moral sensibility of the nation, and developed a most abnormal and unnatural craving, which, like the passion for intoxicants, grows by what it feeds on.

And not only by its practice, but also by its teachings, does the Press assail the sacredness of the day. Every movement that is made in the interest of a relaxation of the Sabbath laws; every attempt to convert the day into one of amusement, by the opening of libraries and museums, or by the provision of music for our parks, or by the thousand-and-one devices of the foes of Christ and his Church, has the general support and encouragement of the Press.

There is, therefore, great need of such a daily as shall stand by the truth that the Sabbath, while made for man and not man for it, is the Lord's day, and as such is to be sanctified by a holy resting all through its hours, even from such employments and recreations as may be lawful upon other days; a daily that shall use all its influence to secure the passage and encourage the enforcement of such laws as shall most truly represent the Divine idea concerning the observance of the day; a daily that shall antagonize that liberality whose essence is moral cowardice and its end death, while at the same time guarding against a Pharasaic scrupulosity which is equally deadly in its outworking. Such a daily would prove a most potent educational force in its influence, especially upon the young, by its development of a reverence for the day whose preservation is an essential condition of the continuance of national life and vigor.

3. It can hardly be denied that the tone of the journalistic Press of to-day, so far as its relations to the truth of God's Word are concerned, is decidedly skeptical. Notably true is this of the German-American press; less notably, but none the less really, is it true of the purely

American press. The assaults made upon the Bible by rationalistic critics, from those of ignorant Ingersolls to those of scholarly Kuenens, find a more or less cordial support in almost all our more influential journals. So-called scientific antagonism has in them its warmest champions. Ten times the space will be accorded the report of an attack upon the truth of the declarations of Scripture to that which will be given to the most noble apology. Let the current of popular infidelity carry away a minister of the Gospel, and his views will be eagerly canvassed and wide publicity given them. It has become the fashion of the day to decry orthodoxy, and exalt heresy. As a rule the Press is a *Defensor infidelitatis* rather than a *Defensor fidei*.

There is crying need of a daily whose management shall be in the hands of men willing to stand in the old paths, because convinced of the truth of the faith once delivered to the saints; men who regard the Bible as a book divinely inspired, and its truths the saving truths for the world; Christian men, men attached to the person of Christ, and to the principles upon which He has set the seal of his approval; progressive men, indeed, who are ready for whatever new light may break forth from the reservoir of eternal truth as the years roll by, but also thoroughly conservative men. Such a daily as this would be a marvelous evangelistic force. One is thrilled at the thought of its possibilities. We are not advocating a journal whose motive shall be the dissemination of religious truth; our present religious press is sufficient for this; but we are contending for a journal that shall fairly represent faith and not infidelity; truth and not error; whose influence shall be thrown not against but on the side of the Word of God; which shall not undermine but confirm the conviction of men and women as to the authority of that Word, not discourage but encourage reverence for it.

4. In its attitude toward the Church of Christ in the world the Press of to-day seems actuated by an antagonism which circumstances do not warrant, and the consequences of which are disastrous in the extreme. No opportunity of magnifying an evil that may bring discredit or reproach upon that church is permitted to pass unimproved. Let one who has made public profession of his faith in Christ prove false, and with what apparent eagerness is the fact of his Christian profession emphasized, and emphasized, not in such a way as to cast discredit upon himself alone, but so as to bring a reproach upon the church and detract from its influence. Especially true is this if he who falls chances to be a minister of the Gospel or an official in church or Sabbath-school. The general deduction from the method of treating offences would be, not that even Christian men may fall before great temptation, not that among the great host of confessors there may be some whose public profession is but the whitewash of conscious villainy, but that the church is little else than a congregation of hypocrites.

Equally true is this with reference to the work of the church.

Failures are magnified; successes minimized or altogether ignored. Detractors find ready acceptance for their unworthy insinuations, but friends of the truth meet with by no means equal favor. The frank retraction of an erroneous assertion would be an almost unprecedented evidence of grace. We are not making unfounded charges. The experience of many of our brethren in the ministry will confirm the truth of what we say.

There is, therefore, need of a daily that shall be in thorough and pronounced sympathy with the Church of Christ in its inward life and outward progress; a daily that shall give willing and prompt publicity to that which is of interest to the members of that church; a daily that shall not condense into the smallest possible compass its reports of the transactions of those great organizations whose activities are the strongest attestation to the power of Christianity in the world, that it may spread out in detail the vilest social scandals or the most brutal crimes; a daily that shall acquaint the public promptly and fully with what is doing in the way of the world's evangelization. How often have we looked in vain for any adequate report of the public meetings of our great missionary enterprises, the American Bible Society, the American Tract Society, or for the annual transactions of our important denominational assemblies that represent so large a factor in the best life of the world. We have known the same journal to give twenty times the space to an account of a prize-fight that it has given to a report of the doings of the General Assembly. An earthquake that brings desolation to a community will be considered important enough for the issue of an extra; but a great movement among human souls—the shaking down of old traditional beliefs, the fulfillment of the prophecy that nations shall be born in a day, would never get its story put upon the wires. It may be said that our religious papers bring in all needed information upon these matters. But let it be remembered that much of the information that comes to us through them is a sixth of a year old before it reaches us; and, furthermore, that our religious papers are very generally denominational and give but a partial view of the work of the church in the world. This is not a reflection upon them, for they do the work which they have to do, ably and well. It simply emphasizes the need of which we write.

Is such a daily as that which we advocate practicable? That there is sufficient intelligence in the church to which it must look for support seems undeniable. That there is sufficient wealth in the church to guarantee the successful conduct of such a journal seems undeniable. That there is sufficient devotion in the church to warrant the support of such an undertaking seems also undeniable. And the present offers a most suitable opportunity for the attempt. More generally than ever before is the subject of church union meeting with most intelligent and devoted thought on the part of all denominations of Christians.

More generally than ever before are the subjects of social purity and temperance engaging the attention of the Christian public. More generally than ever before are efforts making for the uplifting of the degraded at home and the conversion of the heathen abroad, indicating a deepening charity and keener sense of "human solidarity." The time is ripe. Shall we "buy up the opportunity?"

IV.—THE SENSIBILITY IN MORALS: ANOTHER VIEW.

BY D. S. GREGORY, D.D., MORGAN, MINN.

MY regard for the venerable ex-President of Williams College, Dr. Mark Hopkins,* as a representative man, both in large manhood and Christian faith, would preclude the possibility of any intentional misrepresentation either of himself or of his views. He is right in crediting me with this in his article, in the *HOMILETIC REVIEW* of February, on "The Place of the Sensibility in Morals," and containing some strictures upon my article in the December number of the same *REVIEW*, entitled "Moral Theories and Public Morality." The sentiments attributed to Dr. Hopkins, in connection with the meeting at Des Moines, were found in one of our Western religious journals and in one of our dailies. Knowing how prone reporters are to misstate the language of public addresses, I am all the more ready to apologize for the seeming unfairness and wrong, and to beg the Doctor's pardon.

In my article I no doubt wrote warmly, for I felt profoundly in the matter under consideration. That the general presentation of principles made in the article commended itself to many readers, the personal letters received from leading theologians and divines, of national and international reputation—men in the varied ecclesiastical relations whom I have never seen—containing thanks and hearty indorsement, have borne testimony. I regret that anything in the article should have been, or seemed to be, personal; for in seeking after the truth personal questions always seem to me to be of the least possible importance. The change in the attitude of Dr. Hopkins regarding the fundamental questions of morality I considered simply as a fact of history. For the inferences drawn from it I alone must bear the responsibility, the question regarding them being only one of better or worse logic. Another point should perhaps be emphasized. Impugning one's logic is to be carefully distinguished from attacking his moral character; otherwise truth would inevitably suffer from the personal element to which it may have accidental relation.

*This article was written months since and in type before the death of Dr. Hopkins.—Eds.

According to Dr. Hopkins the same freedom from intentional misrepresentation that he so freely accords to myself, yet desiring not to be misunderstood, I must decline to accept his summary of my views and teachings, as presented in "three propositions" at the opening of his criticism. The first two propositions I must repudiate altogether. I quote the first :

1. "That for a man to desire and seek blessedness in connection with holy activity, as it is implied in the Beatitudes that he should, is selfishness."

My article clearly made it "selfishness" to "desire and seek blessedness" as "the *supreme* end," "the *supreme* good." Whatever it is sought "in connection with," whether it be "holy activity" (I am unable to understand how in such case it should be "holy") or something else, does not alter its character as self-centered and *selfish*, so long as it is *supreme* and the other subordinate. I take it for granted that there cannot be two supreme ends at once. Nor am I able to see that "it is implied in the Beatitudes" that man should so desire and seek blessedness as the supreme end and good ; although in the same chapter with the Beatitudes I find the direct command : "Seek ye first (i. e., *supremely*) his kingdom and his righteousness." To the "happiness doctrine," in the form which takes into account the happiness of *mankind*, instead of that of *self*, I objected that it was *man-centered*, rather than *God-centered*, and in being so lost its morality.

With this view of the matter, which is, in brief, the one presented in my article, I am ready to accept the *addendum* to the first proposition, and to say that, as taught to young men, in the colleges, as a theory of morality, it is true of it, that "It is different from Epicureanism, but is on the same plane, and is, on the whole, rather worse." Perhaps I should choose to say, "Much worse every way !" since in the atmosphere of the Christian college most young men would reject the Epicureanism with emphasis, but might be carried away with the other teaching.

I must likewise repudiate the second proposition :

2. "That for a man to desire and seek for the perfection, and so the true dignity, of his nature, is selfishness."

My article clearly made it "selfishness" for man "to desire and seek for the perfection and dignity of his own nature" as the *supreme* moral end, the *supreme* moral good. The principle was objected to, in its twofold application to the man and to his neighbors, as self-centered and man-centered, and not God-centered. Concerning this Neo-Greek theory, as taught by Paul Janet and others, I am ready to say that it is my reasoned conviction that, as stated in the *addendum* to proposition second, "It begets a morality so unmoral as to be fatally immoral." It seems to me to put a refined Greek selfishness, or French selfishness, in the place of duty ; and to do this in so deft a manner as to be fitted to captivate and carry away the youth to whom it is taught as the "Theory of Morals."

Whether these propositions, as I have stated them, "refute themselves," I leave to be decided at the bar of reason. That it is "the duty of man to seek his own best good" does not go very far toward making them self-confuting; unless two things, that I deny altogether, are tacitly assumed in connection with that statement—first, that "best good" takes the form of pleasurable good, and is exhausted by that; secondly, that the obligation in that duty is not only *toward* man but also *to* man.

"The third proposition is, that essential morality, or virtue, consists in doing the right because it is right."

Before accepting this as a fair statement of an article in my moral creed I must insist on supplying my own complementary statement, which the Doctor supplies later: "Do right because it is right, or the will of God." In the sense in which I used the word "right" and the expression "will of God," "to do an action because it is right, and to do an action because it is the will of God, *are* the same thing." I purposely avoid the use of that illusory phrase, "sense of right." Right is not dependent upon what we *feel* to be, but upon a moral standard or rule. *Right* is *rectus, ruled*; and that implies a *rule* and a *Ruler*. The morally good, or right, implies a moral law and a Moral Governor to whom the moral subject is bound. Conscience thus becomes the voice of God in the soul, binding it to the moral law embodied in that soul in the form of intuitive moral principles or judgments. It responds not only to the law in the soul "accusing or else excusing," as Paul has it; but to the same principles of the law as embodied in society and its institutions and in the written word of God. But God is always back of the law, either explicitly or implicitly. As Martensen has said:

"An impersonal law, an impersonal idea, which has not itself the will for its principle, cannot be an authority for my will, cannot bind me, cannot call me to account, or summon me before its judgment-seat. This can only be done by the personal Sovereign of the universe, the Lawgiver, the Judge. . . . Therefore, our inmost consciousness of duty, immediate or mediate, is also accompanied by the assurance that the legislating authority which speaks in our inner being is not merely the judging, but also the executive authority, which can give *effect* to the laws and sentences, because it is the law of the Almighty Sovereign of the universe."

The moral law is the expression of the "will of God" as the outcome of the perfect nature of God. As Martensen again says:

"Love to God is the one all-embracing duty. . . . By this is required submission to the divine *government* of the world, that everything may be performed in harmony with the innate appointments of God, in harmony with the divine regulations, with the God-appointed *norms*. The love of obedience (*amor obedientie*) must, during life in this world, prove itself to be that which fulfills *all righteousness*, and in every respect do that which is right. Right is the objective content of the law—the Good itself as the law appointed, ordained, prescribed, and determined, which is binding on all, and must be respected by all. . . . It is to the *right* that man is bound." This

"Good" as the *right* "God wills because it is good in itself, not as something which is external to Himself, but because the good is His own eternal essence."

A word respecting the charge that "the system set forth in the (my) essay so fully ignores the sensibility." It did not come within the scope of that essay to set forth the relation of the sensibility to morality.

Dropping, from this point onward, the personal element, rendered necessary by the unintentional misrepresentations in my former article, and by the equally unintentional misrepresentations of the Doctor in attempting to state my theory of morals, I propose to present another view of the nature of the sensibility (I do not like the term) and its place in morals. The readers of the REVIEW can then judge for themselves whether I ignore the sensibilities, and whether I do not give them their proper place in the theory of morals.*

In presenting this view—not for the purpose of antagonizing that of Dr. Hopkins or any other writer on morals—but in order to set forth as briefly as may be my own theory—I shall characterize what I regard as the main fundamental errors to be avoided in reaching a true theory of morals, and of the relation of the sensibilities to morality.

The first error is that regarding the *essential nature* of sensibility or feeling. It consists in the assumption, often quite unconsciously made, that all feeling is either pleasure or pain. All intellectual action may be pleasurable or painful, but intellection is not therefore pleasure or pain. The same holds of the action of the will. And so all action of the sensibility or emotive power may be either pleasurable or painful, but it does not hence follow that all feeling is either pleasure or pain. Farthest possible from it. Pleasure and pain are peculiar forms of feeling that accompany all human activity whatsoever, indicating, in general, and when man is in his normal condition, that the actor is proceeding in the path of safety or of danger, as the case may be. Pleasure and pain attend upon the higher forms of sensibility, but are not to be confounded with them. The feeling of love of truth, or love of beauty, is different from the pleasurable or painful emotions attendant upon it. The feeling of moral approbation or moral disapprobation is as different from that of the accompanying pleasure or pain as is the man from his shadow. So of all the range of moral feeling. In like manner, love to God, or desire for union and communion with Him, is not to be resolved into the pleasurable emotions that accompany it, by whatever name those emotions may be dignified.

This underlying error has come down as an inheritance from that

* To those readers of the REVIEW who are interested in the view of this subject that has been presented, the writer would say that a full exposition of this entire subject, as taught to college classes for nearly twenty years and embodied in written form ten or more years ago, may be found in his "Christian Ethics," which, since its publication, has been the text-book in some of the leading colleges of the country.

sensationalism which has so prevailingly influenced our modern psychological thinking. From it has resulted the tendency to look upon all *good* as summed up in happiness—to confound *good* with animal pleasure, or with rational happiness, or with blessedness, or with all these combined. It is easy, in man's present moral condition, to come to look upon this universal feeling—accompanying as it does all forms of human activity,—as the main thing in the world, the supreme good and end of life, and to pursue it as such. Yet the simple analysis given above shows that there are feelings of a higher order—higher by the voice of reason and conscience—which, if sensibility is to have the honor (that I claim it is not to have) of being the supreme end of action, must be given that place.

The second error is that regarding the relation of the sensibilities to human conduct and life. They are spoken of as revealing the end of human action, and also as furnishing that end. But manifestly it is not in the nature of an emotion to "reveal" anything; that belongs to the intellect. The feelings are simply the soul's response to something revealed by the intellect as a *good*, i. e., as something suited to meet some want of a human being. The feelings are not the proper ends of action, but arise when the intellect reveals some good as an end of action. The need of the human being is the basis. When the intellect cognizes something as suited to meet some need, it reveals it as an end of action. Happiness as a good in experience, æsthetic embodiment as a good in form, truth as a good in acquisition, perfection as a good in attainment, virtue as a good in character and conduct, or God as embodying truth, beauty and goodness, may thus be presented as ends of action. When they are so presented the appropriate feeling arises; but the concomitant or rational resultant must not be confounded with the end. Were man a mere animal, with feeling confined to mere sentiency, the instinctive impulse to pleasure might furnish for him the proper end of his action; but man is more than an animal, and with him the ends of action are thus found in conceptions of the good brought into *rational* relation to the sensibility and will.

The *rational motive* is, therefore, not the awakened sensibility, but that perceived good which awakens the sensibility. The sensibility may be called the *motive* in the sense of the *spring*, or *spur*, of action, or, in case of painful feeling, the *dissuadent* from action. The object in the choice involved in action, whether moral or non-moral, is not the feeling, but the good which lies back of it and gives rise to it. The sensibility may be a *condition* or *occasion*, of action, but not the proper object or aim of rational action. It may be a lower satisfaction, but such sentimental satisfaction must be at best a very poor one to the rational soul. Least of all could mere pleasurable feeling, though of the very highest kind, furnish an adequate supreme object and aim of man, as he is constituted a rational and moral being.

The third error is that regarding the relation of the three ends which, in my former essay, were regarded as roughly summing up the ends that have been made the basis of the typical moral theories,—happiness, perfection, and rectitude. They may all be made ends of action, but only one of them, the right, can be the *supreme end* in *moral action*. The attempt to make the subordinates supreme always issues in the assumption of an ethical basis, or basis of right, back of all. Why *ought* I to seek happiness, if that is regarded as the supreme end? Because it is *right*. Why am I *bound* to seek perfection, if that be regarded as the supreme end? Because that is *right*, or required by the moral law. Why does Janet say, "You ought not to get drunk, if you would not be a brute?" Who shall have aught to say against my getting drunk and making a brute of myself, if that be not assumed to be *wrong* to begin with? Or if morality be regarded as consisting in the choice of the higher forms of sensibility in preference to the lower, who can show any *obligation* to such course, unless the *law of right* requires it? Why higher or lower? Why, therefore, better or worse? Why, therefore, binding? The whole rests on the tacit, unconscious assumption, as Balfour and Mivart have so clearly shown, of a moral basis of principles on which the whole structure depends, and without which it is absolutely baseless.

This is in accordance with the relation found to exist between these ends in the moral government of God. The way of righteousness is the only way to true perfection and happiness, and it is the sure way. The tendency of virtue and vice to perfection and imperfection, and to happiness and misery, is as unchangeable as the government of God. The universe has been made and is carried on for the righteous to live successfully and comfortably in, and for none else. But he who commits the fatal mistake of attempting to make either happiness or perfection the supreme end, and who seeks to be virtuous in order to gain these, inevitably loses all three. As Cardinal Newman has so strikingly said:

"In the gospel kingdom is evinced a remarkable law of ethics, which is well known to all who have given their minds to the subject. All virtue and goodness tend to make men powerful in this world; but they who aim at the power have not the virtue. Again, virtue is its own reward, and brings with it the truest and highest pleasures; but they who cultivate it for the pleasure's sake are selfish, not religious, and will never gain the pleasure, because they never can have the virtue."

The fourth error to be avoided is that regarding the essential nature and elements of right action itself. The whole soul enters into the moral activity of man. There are involved moral judgment, moral emotion and moral decision and impulse, the first and the last being the decisive elements. Morality does not consist solely in the intention, nor in the choice of a higher sensibility in preference to a lower; but in

intention or choice that conforms to what is seen and felt to be required by the moral law or law of right.

This posits a *moral law* as the basis of what is known as the material right. That conduct is *materially* right, or right in itself, which conforms to this moral law. No action is right that is not intelligently conformed to this law. Its requirements are love to self, to our fellow men, and to God. It is one of its fundamental principles that the morally good is always to be preferred to all other forms of the good. The binding force of its *ought* comes not from self, nor from fellow man, but from the Lawgiver. I may be required to perform an action *toward* myself, or *toward* my fellow man, but I *owe* it only to the Lawgiver, God. The *supreme question* everywhere in moral action, on the law side, is, therefore, "What do the *moral law* and *Moral Governor* require?" That decides what a man is *morally bound* to do.

But this is not all; for if so, one might blunder into virtue, or apparently attain to it under guise of hypocrisy. Conduct, in order to be right in the full sense, must not only be materially right, but also *formally right*, or right by the intention of the agent. He must of choice or intention conform to the moral law. Many objects of choice and action may be present to the mind,—truth, beauty, pleasure, utility, culture, fame, power, virtue. These may be accompanied by as many and varied emotions. The *supreme question* everywhere in moral action, from the side of the agent, is, therefore, "Which of these various objects or courses am I to *choose* and *purpose* and *pursue* as the right one?"

At the foundation of all in Christian morality lies the love of the soul for God—not as a mere sentiment, but as resting on a proper intellectual appreciation of the goodness of God, primarily as infinitely holy and just, the rightful Sovereign and Lawgiver of the human soul.

To sum up, then: The law of love is not, therefore, primarily the law of benevolence, as placing first the well-being of man as happiness; but the law of righteousness, as making supreme the righteousness and moral purity of the creature. That law, as the moral law, lays down the principles that are to be supreme in human conduct. Rational motive to action is found in some apprehended good which furnishes an end of human pursuit. The apprehension of that good is accompanied by feelings of affection or desire, or their opposites, as the case may be, and, like all other activities whatsoever, by feelings of pleasure or pain. These may furnish starting points, or springs, to action; but are no more to be confounded with the proper ends of rational action than is the shadow with the substance, the concomitant with that upon which it attends. That they are motives in the sense of being the *conditions* or *occasions* of action does not entitle them to usurp the place of motives as the *ends* of action. In making them ends the man derationalizes himself. All the active rational principles have their source, not

in the sensibility, but in the intellect which apprehends the good. The notion of right and all the moral principles connected with it, so far from *originating* in the moral feeling or sensibility, are themselves the constant and *only originators* of such moral sensibility. It may be true that moral action does not take place without moral feeling as a *condition*; but a condition is not necessarily a cause. Moral action may always arise *in connection with*, and even *through*, the sensibility; but that is as far as possible from its *originating in the sensibility*. Such being the case, it follows that the sphere of moral action is *not limited* by the sensibility, and that it does not always find its *end* in a sensibility. Rather *it ought never so to find it*. The action which is so limited and which so finds its end may be morally indifferent, or *non-moral*, where no principle of right is immediately concerned, as is the case in much of the conduct of life; or it may become *immoral*, where it lifts the accompaniment, the sensibility, into the place of the supreme rational end revealed by the moral law. It becomes, then, of vast moment that the real nature and relations of the emotional part of man's being be understood and that it be given its rightful place in morals. In the wrong place it demoralizes the man and his conduct.

According to the view thus presented, the sphere of the moral nature of man is to apprehend the moral principles which constitute the moral law and the moral ends therein revealed, to respond to them in the feelings of moral approbations, affection and desire, and to choose, purpose and obligate to that course of conduct which agrees with the moral law in its principles and ends. That conduct alone is *right in the full sense* which meets the requirements of that law, and which is intended by the agent to meet them. In fine, in order to preserve a sound, healthful and vital morality, it is absolutely necessary to avoid, *first*, everything that would lower man's views of the reality, integrity and binding force of the *moral law*, whether by detracting from its claims or by putting something else in its place; and, *secondly*, everything that would take away from moral action its *intelligence* and *rationality*, whether by reducing morality to an ideal, or a sentiment, or an instinct.

V.—STORY TELLING IN THE PULPIT.

BY EDWARD E. HALE, D.D., BOSTON, MASS.

I SHOULD say that the place of a story in a sermon is exactly the same which it holds in a political speech or in a lyceum lecture. I do not know myself why the pulpit is so shy of such illustration as it has been in the past. You shall hear a sensible preacher say, "I would gladly illustrate the position I have taken, but the time does not permit me." In point of fact, he might better spare much of his didactic or deliberative comment on the subject, and in place of it give to the

hearers, particularly to the younger of his hearers, the illustration which he so coolly postpones.

I once had a Sunday-school class of four or five bright boys whose ages ranged from fourteen to sixteen years. I made a regular part of the exercises to be the asking them what they recollected of the two sermons which they had heard that day, one in the morning and one in the afternoon. I accustomed them to listen, with a view of repeating to me the sermons, and then I wrote down in short-hand what they could remember. I have the book of those recollections now. It is very instructive to see that, in every instance, these intelligent lads recollected the illustration of the sermons, which they sometimes could repeat with great vividness and fullness of language, while their statements of moral, spiritual, or other religious truth were meagre in the extreme. I am quite sure that when, of an evening, you hear a discussion of a sermon you find that the same thing holds true, and that the original statement of the Saviour, with regard to the value of the parable, is now what it was when he spoke.

In the old books the introduction of what the Bible calls "parable" as an illustration of an ethical subject, is called the use of "invented example." There will be found a good deal of discussion in the older writers as to the limits of "invented example," how far it may go, and where it must stop. Most fathers and mothers have had some experience in this business. I remember a mother who told a bright boy that he must not light matches. By way of enforcing what she said, she told him of a child who had played with matches, had lighted his apron by accident, and was very badly burned. To whom the boy at once replied: "There was another boy who played with matches every day, and he did not light his apron, and he was not burned." This child had imagination enough to construct his own story and set it over against the somewhat clumsy bit of history which the mother had dragged forth from some lurking place. Now there is always this danger when you address invented example to an assembly of people. If they want to be convinced, that is one thing. But the supposition is that they do not want to be convinced. The supposition is that you are at work with a recalcitrant and difficult body who will be looking for weak places in your sermon, and will ask "why," and "if," and other analytical questions. Your story may, therefore, be dissected too thoroughly and may do you more hurt than good. Here is the first reason for selecting your stories from real history. And I should say that here is one reason why a preacher finds it well to read much in history and biography, and thus acquaint himself with the real movements of the lives of men. He wants to move the men of to-day. He ought to know how the men of past ages have moved and have been moved. He will find it well worth his while to enter into the life of the history of the past, to enter into the details of that life as they are

presented in men's own memories, and in well written biographies. And if he have imagination enough to reproduce the past so that it shall live in his own thought, and that the men of the past shall move before his eyes, he will then be able to bring true history into his sermon as an illustration or explanation of the rule of life which he has been laying down.

It may not be necessary to the readers of the HOMILETIC to say, that the man is lost who does this in any formal or systematic way. I remember an excellent person whose story came in just as regularly after he had been preaching so many minutes as if it had been ordered in on this striking of the clock. Everybody knew that the story would come, and because everybody knew it, and because it was thus a thing of form, it was as nearly worthless as so much well-intended work could be. What I have said is by way of caution, as much as by way of direction, and I hope I need not say that nothing of this sort is to be done in a mechanical fashion.

It ought to be understood also, that the preacher is in advance of the greater part of his congregation in literary preparation for such experiments as these, and, indeed, in that study of history which has been alluded to. Let him be specially careful that he is absolutely accurate. The pulpit, of all places, is the place where reckless statement is intolerable. Unless you are absolutely sure of every detail of your narrative, the narrative must not appear at all. You have a right—you have almost a divine right—to introduce what will help you in your moral or spiritual appeal; but you have no right to presume on the ignorance or indifference of your congregation. And, just as that man is a fool who undertakes to bring into his sermon a nautical analogy, unless he is wholly acquainted with the affairs of the sea, or a mechanical analogy, unless he is absolutely sure of his ground in the working of machinery, so no man has any right to bring in an anecdote from history unless he have assured himself of every detail and is speaking with the accuracy of a historian. Of course, when we pass into the lines of imagination, he is more free. Then he must be sure that his story hangs well together, that people's motives are intelligible and are probable, and that the invented example must be so invented that the good sense of an audience, not absolutely friendly, as has been said, may be satisfied that the moral it contains is not forced or exaggerated.

I had the good fortune to hear a remarkable sermon by Dr. George Putnam, who was one of the very best preachers of our time, on the difficult subject of "Faith, what it is, and what it is not." This is a subject which young men are apt to handle, and generally handle it to their great disadvantage. But Dr. Putnam was not a young man, and his treatment of the subject, as any one will see who will look for the sermon in the volume of his published sermons, was strong and intelligible. It was evident that the whole congregation was held closely by

the sermon, and very much interested in it. I walked away from church with him, and as he was very kind to me, as a beginner in the same vocation, I asked him if he would tell me about the construction of this sermon. He replied at once: "Oh, that was an old sermon." I said that the congregation did not appear to me to think that it was an old sermon. He said, in reply, that it was an old sermon, excepting the illustrations; the illustrations were new. Then he added, very seriously, that in practice, people remember nothing of a sermon excepting the illustrations; that the philosophical or ethical statement does not rest in fixed form upon their minds, while they would probably remember the illustrations as long as they lived. In point of fact, this same sermon had been preached to the same congregation within two years, and yet, so far as appeared, none of them knew that. I have since found that when it was printed, it was printed with the illustrations as I heard them.

Any person who is at all thoughtful about the processes of memory will appreciate the lesson in this story, and will recall instances in his own experience where something of the same sort has proved true. I have no doubt that the Saviour rested upon this habit of human memory in his determination to address the people of Galilee by parables. One can well imagine, indeed, what would be said to you, a generation after his death, if you should come upon one of the old men or old women of that time, and ask them what they remembered of Jesus of Nazareth. Such a person who had really seen and heard him would be able to describe his personal appearance, and then would instantly begin to recall his parables. They would not make much of the discourses unless they were couched as parables. But that which had addressed itself to their imagination would be remembered in very much the form in which he had presented it. He preaches to them in parables, he says, that hearing they may hear, even if they do not understand. And he certainly implies that he meant that they should communicate from year to year what he had said in a form in which it would be sure to be remembered. In fact this happened.

His own method, which he thus takes pains to justify, is the method of all speakers to the people on critical or exciting subjects. In a political canvass, the great speakers are invariably great story-tellers. President Lincoln's stories will be remembered as long as he is remembered. And, indeed, there have been many such speakers, of whom nothing but their stories is remembered. Such a man, I suppose, in his time, was the person we call *Æsop*.

So much for the reasons for introducing vivid illustration, whether from history or from imagination in a sermon. Many a dull sermon is saved by a vivid and interesting illustration. But this process, as I said, like all other processes, may become purely mechanical, and then it is useless for any spiritual good, for the quickening of any life. I

know nothing more ghastly than a book of godly stories which I once saw, which had been collected by some publishing firm for the use of young preachers. It is idle to go hunting for a story because you know your statement is poor, or your sermon is dull. If the story do not come of itself, it will probably give but very little help for your purpose. And the man who has not a historical instinct must feel that he is handling hot iron if he dabbles in history with which he is not intimate and which he does not understand. So must the man feel who has no imagination, if he is trying to construct a parable which will answer his purpose. But I do not understand that I am writing for people who cannot do this thing well, but rather for those who can.

For myself, I have certainly found, where the abstract statement, perhaps of a duty in life, or perhaps of some process of the growth in grace, has been a difficult statement to make, and because difficult has been dull, that, throwing the same thing into the concrete, as I am apt to say, is a great advantage. Best of all, if you have one of the familiar stories of Scripture, because the chances are that your audience will be most familiar with it. If you have not that, and have a thoroughly familiar story in history, or in general literature, I should say that is next best. I read in the pulpit, the other day, from the old English version of *Æsop*, the story of the belly and its members, which *Mene-nius Agrippa* told to the Plebs at Rome. I think that that story, as told in the simple language of *Æsop*, answered the purpose better than any parable could have done, drawn from more modern experience. But it may be that you will find it desirable to construct your whole parable. I consider it perfectly legitimate to do so. I was once called a forger and a counterfeiter, by a disreputable religious journal, published in the city of New York, because I did so. But I said then, and I say now, that I had the highest authority and example for attempting to convey truth in the language of parable.

VI.—THE STORY OF MAN'S CREATION.

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

"AND the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." There is no doubt that it would gratify our curiosity, if we could be informed just how this great act of omnipotence was done. The ancient traditions have been sufficiently voluminous, however.

It was a tale told among the Syrian peasants, that somewhere within their own country's limits was a beautiful garden, where the Creator came one fine night and gathered particles of all sorts of dust out of which to make a man. He concluded that this new being ought to have a trunk, and head, feet and hands, like himself. So he fashioned him after his own image; as soon as the substance was hardened and dry so as to be handled without harm, he laid it down on its back along the ground, and placed himself prone upon it, so

that mouth came to mouth, and limb to limb; thus he warmed it with his own breath into life. But as yet this young Adam was sleeping unconsciously. So the Deity now drew a glittering knife from his girdle, and with infinite quickness painlessly took one of the two hundred and forty-eight bones from near the heart. Around this he placed muscles and nerves, and bloom and beauty. So that was just the beginning of woman; her he left to be discovered by the waking and delighted husband when the bright first morning should dawn.

Such wild stories only give us contempt, and we come back to the old Bible with a profounder respect for it than ever. If it does not, in some instances, tell us all we wish we could learn, it certainly, at the least, never makes us ashamed of its pages by reason of its absurdity. It is better for us, on the present occasion, to confine our examination of the Scripture verses to the account given of the creation of man. There will be enough of mystery in the narrative to awake our curiosity, if we dwell on only the specific details in which we agree.

I. We begin with remarking, that there was *a strange and indisputable miracle in just the fact* of man's creation. He was evidently quite a fresh creature: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

On the last day of the six, during which the processes of creating were continued, our race was brought into being. This fixes man's beginning at a known point in the history of the world. It will bring no change in the conclusion whether we call those "days" periods of a length common with our ranges of the clock twice over the twelve hours on the dial, or vast ages of time, millions on millions of years. The same result is reached. Among the various creations man is not talked about until the sixth day. Hence, we expect to find that there are in the rocks fossils of beasts and birds and fishes, where they perished, sunk in the earths, and were buried; and those would be the earths deposited previous to the sixth day; but there could not be a bone or an atom of muscle or any vestige whatsoever of human bodies before that.

Exactly this turns out to be the fact. Geologists have admitted fairly and frankly always that the order of entrance into life has not been in a single instance destroyed. The fossils are found in the undisturbed coal and sandstone and chalk with the strict preservation of geologic order, just as it is recorded in the first chapter of Genesis.

Some lost kinds of reptiles and animals are discovered every now and then among the early layers of rocks; but nowhere have any remains, indicating a race of creatures precisely like Adam, been brought to the sight of scientists until in the majestic march of events the place of man is reached. After that, there is no limit to the skulls and skeletons dug up in all quarters. This proves, beyond contradiction, that a positive creation was made when the human race came into existence; an interjection of an entirely new species of creature is noticeable when the various species of living things are found in the lower earth. An acknowledged fact like this is valuable; for it brings hope to friends of the Bible that there will soon be a perfect harmony established between the ancient record of Moses and the discoveries of geologists.

One of the best-known and most highly-respected of all our American scientists, Professor James D. Dana, of Yale College, is quoted as saying this: "If it be true that the narrative in Genesis has no support in natural science, it would have been better for its religious character that all the verses between the first and those on the creation of man had been omitted. There is little to encourage religious faith in the suffix, 'God saw that it was good,'

if the statement as to the work pronounced good is not in any acceptable sense true." And, in comment on the latest work of Professor Guyot, Professor Dana adds: "We believe, with Professor Guyot, that science does already afford great help toward an understanding of this ancient inspired chapter on cosmogony, and that the brief review of the majestic march of events before man makes a wonderfully fitting prelude to God's message of law and love to man, constituting the Bible." As a result of his own scientific studies, Professor Dana affirms that the system of creation indicated in the narrative in Genesis is "a fact that displays purpose in the author of the document, and *knowledge beyond that of ancient or any time, and philosophy more than human.*" "Geology," he says, "has ascertained many details with regard to the earth's life and the upward gradations of the various tribes. But the grand fact of progress, and the general order in the succession, were first announced in the cosmogony of the Bible." As he sees it, "science explains and illumines the inspired narrative, and exalts our conceptions of the grand events announced;" and, again, "the sacred record manifests its *divine origin, in its accordance with the latest readings of nature.*" (See the *Sunday-School Times*, December 18, 1886.)

II. But we must advance a step from the language employed in the inspired Word. We observe that there was *a strange and majestic consultation in the purpose of man's creation.* Another verse reads:

"And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

The form of expression with which this passage opens is as unusual in structure as it is solemn in significance. It is never wise to found a creed upon a mere item of grammar, nor to attempt to point out great wise worlds of meaning as residing in a simple variation of verbiage; and that especially in the Hebrew tongue, which is confessedly a slight and elastic language in its obedience to strict rules of syntax and signification. But the entire world of Biblical scholars have for years agreed in believing that these sublime terms cannot have been in the inspired Word used accidentally. When the marine animals were introduced into existence, the Creator said: "Let the waters bring forth abundantly." When the land animals were made, He said, "Let the earth bring forth the living creatures after his kind." But when this grand sixth day had arrived, the Almighty seemed to pause, as it were, for a consultation. Then He said, as if speaking to some one else near Him, or really engaged in the work with Him: "Let us make man in our image."

Now it is a fact that a plural number is used in the Hebrew many times, as it repeats the name of God, when it would be impossible that it should be interpreted as including more than an individual. Indeed, this is so frequent that a grammatical designation is given to the idiom in that language; it is called "the plural of excellence." When a supreme majesty or a supereminent size is to be noted, quite often the plural is applied to a single person or a single thing, as if the unit represented more than one. This very rule of Hebrew grammar has actually been offered as the explanation of such a use of terms as we find here written in the verse with which we began, "Let us make man in our image."

But, then, we all see that this mere plural number is not what gives the impression of deepest meaning in the language; it is the fact that the Creator appears to be addressing his words to an associate. Moreover, the plural is continued on into the rest of the sentence; he not only says, "Let us make

man," but he repeats, "in *our* image, after *our* likeness." There cannot fail to be discovered, in such a deliberative or meditative announcement of consultation, more than a mere plural of excellence, or a simple assumption of the conventional or royal "We."

Some will inquire at once, then, To whom was the Creator talking? Who was it that he summoned into his counsels at that supreme moment?

A few of the old Jewish interpreters declare that he called upon those presence-angels to whom the allusion was made in the Book of Job, when God in person majestically challenged the patriarch with the question: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?" Such a theory brings no satisfaction; it is not worth while to discuss it; we have no notion that the angels took part in creation, and there is no suggestion in the Bible of any conference held with the angels.

What, then, do this plural number and this apparent converse or consultation mean? In reply, we can only conclude that the universal understanding of the church, ancient and modern alike, is right in believing there is relation to the Trinity of Persons in the Godhead. A certain measure of conviction comes from the picture which we have already been contemplating, wherein we seemed to see the Son of God, the "Wisdom" of the Old Testament and the "Word" of the New, dwelling with his Father before the world was peopled, and watching the various creations as they came, in turn, into being, "rejoicing always before him, rejoicing in the habitable parts of his earth;" and himself bearing an enthusiastic testimony to the interest he had especially in the coming of man into existence: "My delights were with the sons of men."

Of course, the doctrine of the Trinity is not found clearly disclosed in this early beginning of human history. No one will argue in sober earnest that the personality of the Father, the Son and the Holy Ghost, is here taught theologically or dogmatically; this wonderful fact, which the later Scriptures unfold as fast as human growth in intelligent understanding will allow, was not yet revealed to man. Most of us have observed, however, that it is the very highest characteristic of the Bible that, even when it does not assert a fact or a truth, it is very careful not by any implication to deny it. The name God in the Hebrew—Elohim—is itself always plural; it has no singular form in that language. Another word is used if the unity of God is to have a proclamation. Most of us will recall the familiar passage in Ecclesiastes: "Remember now thy Creator in the days of thy youth;" that word Creator is in the plural, and might be grammatically rendered "thy Creators."

All these are but hints of a plurality of persons in the one adorable Godhead; and yet they are incidentally of supreme importance as showing that, even at the earliest time of fashioning a record in language which human beings would understand, the Spirit of divine inspiration was wisely willing to keep close to facts as yet unpublished to men. And certainly, in this pause for deliberation, in this abrupt or unusual passing by of second causes, in this discharge of land and air and sea from all share and responsibility in producing creatures after their kind, as hitherto they had been pictured—actually co-operative, as one might suppose, in bringing animals into being—and in this imperial ability, not only to exert the divine power, but even to bestow the divine image; in all this there is a dignity of meaning beyond estimate conferred upon this final exercise of sovereign omnipotence.

III. And now it was in my plan to press on to the consideration, suggested also in the Scriptures, that there was *a strange and humble material selected*

for the process of man's creation. The record says *dust*. "So God created man in his own image! in the image of God created he him; male and female created he them. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In the New Testament the apostle Paul says: "The first man is of the earth, earthy." His words mean, as this means here, the loose and flowing dust of the ground; that miscellaneous mixture of organic disintegration and worn-off fragments of stones, and fibers of trees, the common, indescribable, perfectly familiar dust as it blows in the wind or lies in the hollows of winter waiting for the spring to sweep it up into new forms of living things according to its nearness and fitness.

It is a very pathetic thought, this of our origin. The ancients tried to lift the conception a little; they said that Prometheus fashioned the first man out of clay; not this wretched refuse of vegetable and animal destructions, but clean, pure clay; out of this substance he made the creature as an artist would be supposed to make a statue, and then he stole fire from heaven to animate him into life; Jupiter seems not to have wanted any such creature just then, and so punished Prometheus frightfully by chaining him to a rock in Mount Caucasus, where a vulture was suffered to come and gnaw away his liver daily, he being a live and sensitive sufferer all the time. Isaiah says that men are as clay in the hands of a potter; but his figure proves nothing as an explanation of the facts here. It was dust that was chosen. In the after history, Adam is twice reminded of his creation. He is told that, as one of the punishments of his disobedience, he must till the ground "from whence he was taken." And then also were uttered those words of funereal import, which have been repeated in the burial services of an afflicted but still trustful Church through all the ages, and over all the wide world: "Dust thou art, and unto dust shalt thou return."

We arrest our discussion here; for we have found at the close of our study a lesson for our humility. Who art thou, O man, and how hast thou come into being? The small grains of the soil are thy father, the fragments of dead leaves and stones are thy ancestry? The day is near at hand when thou wilt die; "then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

There is also a lesson here for our charity. Once the good Lady Colquhoun entered the cottage of a waiting-woman suddenly: "O my lady, you cannot come in here for the reek!" exclaimed the astonished housekeeper. "Hold your peace now," answered the modest child of God, "you would never know any difference in my dust from yours, after I am dead in my grave!" Alas, we are all alike—mortal, weak, ailing, sad. It would be better if we bore with each other more kindly as we toil on.

There is, finally, a lesson for our comfort. We are dust; it is a fact; God knows it; and he is sorry for us, so that he never forgets it. He bears with us. He seems to expect less of us on that account: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

VII.—LIGHT ON IMPORTANT TEXTS.—No. XXXIII.

BY HOWARD CROSBY, D.D., NEW YORK.

JOHN xiv: 16. "He shall give you another Comforter, that he may abide with you forever, even the spirit of truth, whom the world cannot receive

because it seeth him not, neither knoweth him, for he dwelleth with you and shall be in you."

John xiv: 26. "The Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

John xv: 26. "When the Comforter is come, whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me, and ye also shall bear witness, because ye have been with me from the beginning."

John xvi: 7. "If I depart, I will send him [the Comforter] unto you, and when he is come, he will reprove the world of sin and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father and ye see me no more; of judgment, because the prince of this world is judged."

John xvi: 13. "When he, the Spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear that shall he speak and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you."

These are the five passages in our Lord's last discourse to His apostles, after Judas had gone out (John xiii: 30), which give the promise of the Spirit. It is supposed generally that they mean that the Spirit was to present himself to the Christian Church in a different way and under different aspects than those in which He presented himself to the ancient Church of the Old Testament, and hence the phrase has been invented "the dispensation of the Spirit," as if the old dispensation was not a dispensation of the Spirit. I believe this distinction is radically wrong, and that the only difference between the pre-Christian and post-Christian dispensations, is the difference caused by more light around the person of Christ. The Holy Spirit acts in the same way with the soul to-day that He did in David's time, and the inspirations of Pentecost are no more the Spirit's activity than were the inspirations described in the eleventh chapter of Numbers. The Spirit came upon Moses and David, and Isaiah and Ezekiel, as He came upon Peter and John and Paul. God's methods of salvation have not changed. It is his truth which sanctifies (John xvii: 17), and that truth is in his word and is applied by the Spirit. It was so in Old Testament times (Ps. xix: 7), and it is so in New Testament times (2 Tim. iii: 15, and 2 Pet. iii: 16).

What, then, is the promise of the Spirit, called "the promise of the Father" (*i. e.*, made by the Father) in Acts i: 4?

I hold that it was *the Pentecostal donation to the apostles of infallible witnessing to the truth*, which culminated in the New Testament Scriptures, and was evidenced outwardly by the "power" (Acts i: 8) to work miracles not only, but to confer the supernatural gifts on all converts.

Hence the special gift of the Holy Spirit to the Christian Church in the *New Testament*. That is the *only* distinguishing feature in the new dispensation. The Spirit's relation to us is the same as to the old Church of Moses and David.

Now let us look at the five passages at the head of this article, which give the promise.

In the first place the 14th, 15th and 16th of John were addressed *to the apostles*. Certain general truths are to be found in this address of our Lord which belong to every believer, but the address in its details belongs only to the apostles. For instance, our Lord says: "Have I been so long time with you?" (ch. xiv: 9.) "He shall bring all things to your remembrance, what-

soever I have said unto you" (ch. xiv: 26). "Arise, let us go hence" (ch. xiv: 31). "If they have persecuted me, they will also persecute you" (ch. xv: 20). "Ye have been with me from the beginning (ch. xvi: 27). "They shall put you out of the synagogues" (ch. xvi: 2). "A little while and ye shall not see me" (ch. xvi: 16). These, and other expressions, are meant only for the apostles; they cannot refer to any others. So we are to treat the whole address as one made to the unique twelve (Paul by anticipation) who were to be the foundation of the New Jerusalem (Eph. ii: 20, and Rev. xxi: 14), and referring to other believers only incidentally. In this way we see that the five passages quoted are promises to the *apostles*, and to the Church *through them*. The Comforter or Paraclete (Helper or Strengtheners) was "the Spirit of truth," that is, the Spirit to guide the apostles (and so the Church) into all truth. The Father, who sent the Spirit to Moses and David, would now send Him *in Christ's name* (i. e., full of the story of Christ, testifying of Christ, and bringing all the facts and words of Christ to their remembrance) to the apostles, and they should become the witnesses to the Church and world forever. How? By the New Testament, which they, as inspired of the Spirit, would write. In their own generation they testified orally and wrought wonderful signs corroborating their testimony, but beyond their own generation their written word became the divine guide of the Church. The Comforter, therefore, promised to the Church, *came on Pentecost* to the apostles, and this whole work there inaugurated is crystallized in the New Testament.

All looking for special manifestations or special methods of the Holy Spirit in the Christian Church differing from those God has always seen fit to use, is error, and tends to fanaticism and the degradation of true religion.

VIII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.—No. VII.

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

GEMS FROM CANON WILBERFORCE'S ADDRESSES.

145. *A Higher Civilization!* The Maoris say that their beautiful Honey Bird sucked the blossoms in which their native bee also hid, having no sting. But the English came and brought their European bee, with its sting, and as the honey birds, unsuspecting, sucked the blossoms they were stung, and so have all perished from New Zealand. And so, they say, has it been with *rum*, which they have learned to use from contact with Christian civilization.

146. *Dante in Hell.* As Dante walked in the streets of Florence, they said, "There is the man who has been in Hell."

147. *Conversion.* I have seen, beneath the microscope, a seed, three thousand years old, start into instant germination, when touched with a drop of warm water. So, a human soul, long apparently lifeless, begins to grow when touched by the water of life.

148. *Dislodging Sin.* Buckland, the naturalist, found a vessel in port infested with cobras. They had gotten between the ship's armor and planking, and there was no way to dislodge them. He advised the ship owners to remove the cargo, put the vessel in dry dock, and then let in the water upon her until she was entirely submerged and so every cobra was drowned! So it is with the man who, after vain efforts to dislodge evil habits, *comes to Christ*, and has his whole nature submerged in the sea of His love.

149. "Did you follow my prescription?" asked a physician of Garrick. "No; if I had I should have broken my neck." "How so?" "Why, because I flung the prescription out of the fourth-story window."

150. *A new way of saving life.* "Pins have saved a great many people's lives," said a boy in a school composition. "How so?" asked the master. "By not swallowin' of 'em."

151. *My platform has three planks:* 1. Uncompromising total abstinence for the individual. 2. Progressive prohibition for the community as the people are educated to ask for it. 3. The saving, keeping power of a living, present Redeemed.

152. *The drink-fashion.* Tunnels in England smell of brandy, because in the darkness of these mountain passages, people pull out the "pocket pistol" which they are ashamed to expose in broad daylight. It is no longer so fashionable to drink.

153. *What is moderate drinking?* It is a vanishing point somewhere between a thimble full and a bucket full.

154. *The eagle takes the little weasel* in his talons, and the weasel, writhing in his grasp, thrusts his sharp teeth into his very breast and sucks his life-blood. So, many a habit, which the man is confident he can control, drains the very sources of his life.

155. *Harvest of Death.* One drunkard dies every four minutes. The Duke of Wellington hoped to diminish drunkenness by introducing beer; but the "Beer Act" only increased the evil. Then it was hoped to effect a reform by the use of light wines; but the "Grocer's license" was followed by a new increase of intoxication, and now even among women.

156. *Be filled with the Spirit.* We shall have some sort of enthusiasm—it may be of a higher or of a lower sort. Chopin had such enthusiasm for music that he begged with dying breath to hear only Mozart. Others have an enthusiasm for art. Paul, here, puts the lowest enthusiasm, that of strong drink, in contrast to the highest—being filled with the Spirit.

157. *Conversion* may find illustration in the Atlantic steamer which, at Sandy Hook, takes on board the *pilot*. All the activities of the ship go on as before, but under a new controlling mind and will.

158. *Strong drink is a fire.* At first it gently warms with a glow; then burns, then consumes. It grows into an appetite which it is a crime to gratify, an impossibility to satisfy, yet an agony to deny.

159. *Inconsistent Christians.* A rocky reef without a lighthouse is less dangerous than one where the lighthouse stands, but the light has gone out.

160. *Getting a living.* "I have no quarrel individually with the rumsellers, neither have I with those little insects which are fine entomological specimens, exquisitely constructed, and beautiful as specimens of creative power, with a jumping energy forty times greater than mine; but I do object, in both cases, to the way they get their living!"

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161. *Rum drinking is ruinous* to the most of those who indulge; it is *dangerous* even for the professed moderate drinker: while total abstinence is for all absolutely safe.

"Early to bed and early to rise,
Wear the blue ribbon and advertise,"

is now the motto of success in England.

162. *Stimulus vs. Strength.* Alcoholic liquors may stimulate but do not strengthen. They are a *whip* applied to you to lash you to an exertion to which you are otherwise unequal. All this implies a reaction afterward. We

have societies for preventing cruelty to animals. Why not a society to prevent human donkeys whipping themselves?

163. *The peril of conscience* is, that it shall give you no unrest. There is a mine in Sweden where an electric bell always rings, unless the fire-damp finds vent, when it affects the mercury, and the mercury the electric apparatus, and the bell stops. When the miner no longer hears the bell, he rushes to the shaft, and seeks instant escape.

164. *Need of a firm hold on God.* A sailor on one of Her Majesty's vessels tumbled out of the rigging; in his fall he caught with both hands a rope; and observers said: He is saved! But the rope itself had no fastening and he fell further and faster as the rope payed out, till he struck the deck a mangled mass. A man may attempt to save himself by will power; but what if the will itself have no hold on God!

165. *Ways to God.* Faraday found God, and Christ through God. Kingsley found Christ, and God through Christ.

166. *Gen. Gordon and Prayer.* When the heroic Gordon went to the Soudan, his parting message to me was—written on a card, and referring to a prayer-meeting held at my house—"I value more the prayer of that little circle than all the wealth of the Soudan."

167. *The great commission.* "As my Father hath sent me even so send I you,"—to become to the world living representatives and incarnations of the abstract principles and virtues of godliness.

168. *Wine and health.* A simple-hearted man's answer to the Bible argument for wine-drinking, drawn from Paul's words to Timothy: "My name's not Timothy, and my stomach's all right."

169. *Christian ideals and growth.* Some disciples think they are not growing at all, but the fact is their own dissatisfaction at their slow progress is only the *pains* of growing. God advances their ideal, lifts their standard higher, as a gardener during the night while the plant sleeps may put a new and taller stick by it to hold it up. He puts a new and longer pole by the plant because it is growing fast, and has outgrown its old one.

170. *The two vital things* about a Christian life are our *standing before God*, and our *walk before men*. Our double motto is:

"In Christ, before God."

"For Christ, before men."

171. *Witness for Christ.* Christ wants not the cheap, glib speech of the *advocate*, but the deep, earnest words of the *witness*.

172. *Macaulay* says: He who assails Christianity is guilty of high treason, for he attacks the foundation of all the highest and grandest civilization.

173. *Christ died, slept in the grave and rose* again, and appeared to his disciples to teach them the continuity of life, as uninterrupted by death.

174. *The only authority for feeding Christ's lambs* is found in this, that he who attempts it can first say, "Lord, thou knowest that *I love thee*."

175. *The nurture and admonition of the Lord:* Eph. vi: 4 (*παιδεία, νοθεσία*). Discipline or training precedes and begins at birth, and includes all those processes by which right character and conduct are developed in the child; then as the boy grows to manhood, and reason and conscience and independent will develop, the *nurture* of childhood passes gradually and almost insensibly into *admonition*, which includes not only sharp reproof, earnest remonstrance and restraint, but encouragement and recognition of all right efforts. Eli did not admonish his vile sons (1 Sam. iii: 13), though he remonstrated (ii: 24). David did not even expostulate with Adonijah (1 Kings i: 6) so much as to inquire into his conduct.

SERMONIC SECTION.

WHY THE LORD'S DAY IS KEPT BY CHRISTIANS.

BY REESE F. ALSOP, D.D. [EPISCOPAL], BROOKLYN.

This is the day the Lord hath made; let us rejoice and be glad in it.—Ps. cxviii: 24.

I PROPOSE to apply these words this morning to the Christian Sunday, or Lord's Day, and try to show why we keep it as our sacred day.

First, let me call your attention to a contrast. If you turn to the fourth chapter of the Gospel according to St. Luke at the 16th verse, you may read: "Jesus entered, as his custom was, into the synagogue on the Sabbath day." And if then you turn to the 20th chapter of the Acts, at the 7th verse, you may read: "And upon the first day of the week, when they were gathered together to break bread (that is, in the Holy Communion), Paul discoursed with them, intending to depart on the morrow." Here Jesus keeps the Jewish Sabbath—that is, the seventh day. His apostles, after His ascension, seem to be keeping another day.

It is a contrast which is still before us. Should you ask an ordinary observer what, to his thought, is the most obvious point of difference between the observances of the Jews and those of the Christians, he would probably answer without hesitation, "The Jews keep Saturday and the Christians keep Sunday." There is, indeed, nothing which more plainly marks them off, the one from the other, than this difference.

Now the two passages to which I have just asked your attention show us that away back in the days of the Apostles this contrast began. Judaism held fast to her own old day. Christianity began at once to set apart another day. Why was this?

What is our reason, what is our authority, for keeping the first day instead of the seventh?

There seems very strong reasons for the seventh. It was sanctified by the long usage of the old Jewish Church. The Fourth Commandment says: "Remember that thou keep holy the Sabbath day. Six days shalt thou labor, . . . but the seventh is the Sabbath of the Lord thy God." Times without number was it declared to Israel that Jehovah would bless or forsake them precisely as they kept or profaned His Sabbath. And to all this add, that Jesus Himself revered the seventh day. His custom was, we are told, to enter into the synagogue on the seventh day and take part in the worship; nor did He say one word or do anything to empty the seventh day of its sacredness. Its abuses and hard restrictions He set aside, but the Sabbath, as made for man, for mercy, for healing and blessing, He honored.

How come we, then, to have made the change? A Jew might say to us: "You profess to honor the Old Testament. You recite the Fourth Commandment every Sunday in your Church worship. You own, as your founder and guide, Jesus Christ, who went into the synagogue for worship on the seventh day. You admit that He kept that day. You can show no command in all your Scripture for making the change. And yet you keep, not the seventh day, but the first. What have you to say for yourselves? Are you not inconsistent, recreant to your own sacred writings, disobedient to the word and example of your Lord?" The arraignment, you see, is a strong one. The accuser is not easily answered. Now, in answer to his charge, I propose to show you this morning that in the

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

Old Testament there was a remarkable foreshadowing of the coming change; and then I propose to point out to you by what steps and under whose authority that change, thus foreshadowed, was brought to pass. I shall have to ask your very close attention.

A careful reading of the passages bearing upon the subject will show that Moses instituted not only a Sabbath day, but a Sabbath system. This system has in it five members, which fall into two groups—one group of three and another group of two. The first three clearly affix sanctity to the last in a series of seven. There was the Sabbath day, which was the last in seven days. There was the seventh month, which was peculiarly sacred as having in it the great day of atonement, and three or four extra days of rest thrown in. Finally, there was the seventh year, which was the sabbatic year, when all farm land was to lie fallow, and Hebrew slaves go free. Now notice that in each of these three, making the first group, it was the seventh—the seventh day, the seventh month, the seventh year—to which the sanctity was attached. But this was not all of the system. There was, as I have said, the other group, with its two members. There were the feast of Pentecost—of Weeks, as it used to be called by the Jews—and the Year of Jubilee. That these were a part of the sabbatic system becomes evident upon the slightest examination. Their place was fixed by the count of weeks multiplied by weeks; that is, by multiplying seven by seven. From the Sabbath (the Jewish Sabbath) after the Passover feast, seven times seven were counted to bring Pentecost. The same was done, of years instead of days, to bring the year of Jubilee—a week of years; that is, seven years multiplied by seven made forty-nine.

But now there comes in something very remarkable. Were the analogy of the seventh day, the

seventh month, the seventh year, carried out, Pentecost would fall on the forty-ninth day after the Sabbath following the Passover, and the Year of Jubilee would fall on the forty-ninth year. It does, in either case, nothing of the kind. Pentecost falls on the first day of the week following the forty-ninth day. And so in the count to the Jubilee year, that wonderful year which was to give liberty to the captive, the opening of the prison to them that were bound, land to the landless, freedom to the debtor, lifting up to them that were down. That year fell, not on the last day of a series of seven times seven years, but, again, on the first day of the next series. The fiftieth day was Pentecost; the fiftieth year was Jubilee. That is, in each case, the series of days or years were allowed to come to a full end, and then the first day, the first year, of the next series, was taken. This is a very interesting fact, and one which until recently was never brought especially to my own notice; and yet it bears most strongly upon the subject we have before us this morning.

And in this connection note this: that among all the feasts of the Jews, Pentecost was the only one that had no backward look, but only a forward look. The Passover commemorated the deliverance from Egypt. The feast of Tabernacles recalled the wilderness life. Pentecost had nothing to do with the past, but rejoiced only in the present and in the future. And, again, among all the institutions of Moses, there was not one which to all seemed so much an earnest and foretaste of better things to come, as the year of Jubilee. It was felt to be an anticipation of a veritable kingdom of God. It came, at last, to be identified with the coming Messiah—as if Messiah, when He came, could do no better thing than bring to earth the blessedness of the Jubilee year. And so it came to pass, that when Jesus preached in the synagogue of Jerusalem, and read a passage which all

who heard it understood to apply to the year of Jubilee, and then said, "This day is the Scripture fulfilled in your ears," He was understood by all to be claiming to be the Messiah.

Here, then, was a subtle intimation of a change to come. The one feast among the Jews which looked not backward but forward, began on the first day of the week. The great year which foreshadowed the blessings of Messiah's reign—that, too, fell not on a seventh year, or a forty-ninth, but the fiftieth—that is, the first of a new series. If, then, the spirit of the Jubilee was realized, as Jesus declared it was, in His coming, and if the highest meaning of Pentecost was realized in the outpouring of the Holy Ghost, then need we wonder to find the new dispensation adopting, not the rule of the seventh day, the seventh month, the seventh year, but the higher rule of the first day after the series of sevens has been completed. That, as a matter of fact, such rule was adopted; that it was done, if not with the direct command, yet most evidently with the sanction of our Lord and of His Spirit, a study of the facts shows. Without detaining you, I can only run hastily through the argument.

The first Sunday after the crucifixion was the day of Christ's resurrection. By that resurrection, the apostle tells us, Jesus was declared with power to be the Son of God—that is, His Lordship was affirmed by the direct act of the Almighty. More or less of what happened on that Sunday, you remember. We glanced at the facts last Sunday evening. Notice one thing. We read the account in the Gospel for the morning. The disciples were gathered together, and Jesus, now risen, appeared to them, talked with them, blessed them. Then He disappeared. We can imagine, in spite of the joy which must have throbbled through all the week in their souls, how they wanted to see Him again. The fact was so stu-

pendous, so hard to realize, that it dazed and must have half crazed them at first. To quiet their apprehension, to fix even more strongly their faith, to make them sure that, after all, they had not been deceived by a now-vanished form—yea, to convince Thomas, who had been absent, they felt, every one of them, we may be sure, that they needed to see Him again. They doubtless looked, longed and prayed for it with an intensity of desire. But day after day passed, and He came not. In spite of their gladness, the strain upon their souls and their minds must have been almost painful. Wednesday, Thursday, Friday, and still no further signs of their risen Lord. Saturday came, and with it, perhaps, kindling anticipation. On this day, so sacred among the Jews—this day on which He was wont to worship with them so regularly in the synagogue, this day made, as He has told them, for man—on this day surely He would come; He would distinguish it again by showing Himself to His disciples. No, the day passed, and He left them still unvisited. Then came the first day of the week. Gathered together for worship, they waited, and lo, He came again, and blessed and lightened them. This second appearance on the eighth day of the new era must have started their thought. They would now feel that His absence in a certain way implied His return; that, as He then returned on the octave of the resurrection, they might perhaps expect Him on the next. They felt that thus He had emphasized the week, and already, perhaps, they realized that He had begun to honor its first day. Whether their expectations that He would appear again on the next first day were realized, we cannot positively say. There were four more Sundays before the ascension, and at least four times more He did appear—once to the apostles (seven of them) on the shores of the Lake of Tiberius; once to five hundred brethren on the mountain in

Galilee, once to James, and once again to all the apostles. Those appearances may have been on successive Sundays. There is nothing in Scripture iconssitent with the supposition. If they did so recur, we can easily understand that before the fourth had come those disciples would have come to look forward with intense anticipation to the first day of the week, and even naturally begun to call it the Lord's Day. After the ascension, following, as it did, after the sixth Sunday, they would look no more for a bodily appearance. There was, however, something else to look for—the promise of the Father; power from on high was to come; and Jesus had told them to tarry in Jerusalem until it did come.

We pass now over one Sunday, and come to the eighth (counting the first). This eighth Sunday, then, is the fiftieth day after the Jewish Sabbath when Jesus lay in the tomb. It is the Jewish Pentecost. Quite early in the morning, the disciples gather together. It is not to keep the Jewish feast, for those services are held later, in the temple. It is for communion and worship. Gathered in that upper room, they pray, and as they pray the gift comes—the rushing, mighty wind; the cloven tongues, as of fire; the power which makes that day an epoch in the Church's history, almost as great as the resurrection day. And remember that that comes on the seventh Sunday after the first Easter day—another honor put upon this day, another mark to set it apart for Christian thought, from all other days.

That the day thus honored by our Lord and by the Holy Spirit found a hold and place in the reverence of the Church, is plain. Some twenty years after this, Paul was writing to the Church at Corinth, which he himself had established two or three years before. He wished to give them some direction as to the gathering of benevolent offerings, and he tells them that the best thing to do is to take their

collections on the first day of the week, for that is what his words mean. His direction, you see, takes it for granted that a regular assembly of the Christian people of Corinth was held for worship on the first day of the week.

Now take another intimation. About a year after that letter to Corinth, we catch another glimpse of this observance. Paul, at the end of his third missionary tour, had turned his face back toward Jerusalem. He left Phillipi in one of the sailing vessels which coasted along the shore, and he was detained some six days coasting across the north of what we call the Archipelago, and so much was he delayed that he did not reach Troas until Monday. At Troas, as the result of former labors, there was a church. Now there are indications that Paul felt under great pressure to get to Jerusalem as soon as he could. Nevertheless, he abides in Troas seven days. Why? we wonder. What keeps him in that little place for seven days, when he is in a hurry to get to Jerusalem? Simply this: he wanted to attend the full meeting of the church on the next Sunday. His slow passage had made him miss one Sunday, and he waits for the next, and we are told that on the first day of the week, when the disciples came together to break their sacramental bread, Paul preached unto them, ready to depart in the morning—feeling, apparently, that he had strained a point even to stay so long. Here we find that the Lord's day is the set occasion for the church's assembling for worship.

If now we turn to the Book of Revelation, we find that the first day of the week had then (and this book was probably written some time between the years 60 and 70) its name, which was generally well known. John, an exile from the gospel of Christ on the Island of Patmos, tells in rapt vision what the Lord showed unto him; and we are not surprised to find that it was on the Lord's Day that the Lord

saw fit to draw aside the veil and give him those rare glimpses of the world to come. John says, "I was in the spirit on the Lord's Day."

Put, now, all these intimations together: the strange foreshadowing in the Old Testament of a change to come, from the seventh day to the first; the honor given to the first day by the resurrection, and then by the appearance of our Lord to the disciples on the next first day, and His probable appearance on four more. Add to this the outpouring of the Holy Ghost on the first day, and the evident custom of the church's assembling on the first day of the week for purposes of worship; then John's vision at Patmos on the Lord's day; and are you not ready, with all these intimations, to take the words of the text, and say, "This is the day that the Lord hath made; we will rejoice and be glad in it."

That it so impressed the early church is plain from the two extra-Scriptural witnesses. We have, in the year of our Lord 104, Pliny's letter, in which he described to the Emperor what the Christians were wont to do. He says this: "On a stated day the Christians meet to sing a hymn to Christ as God, to take an oath to commit no theft, adultery, or fraud, and to partake together of food."

It is easy for us to see here a heathen description of a Christian Sunday and its worship. What the set day was, spoken of by Pliny, is shown clearly by a letter of Justin Martyr, written some thirty-five years later, who declared that "on the day called Sunday the Christians held their assemblies for reading the Scriptures, prayer to Christ, alms-giving, and the Lord's Supper."

And so my chain of proof is as strong as I can make it. That a day thus honored by Christ and the Spirit, thus sanctioned and instituted by the apostles, thus taken for its sacred day of worship by the whole Church of the first century—that such a day should have taken the

place of the Jewish Sabbath, and held that place through all the Christian centuries, is not surprising. That it has so done is a simple matter of fact, About other things Christians have differed. Other usages have changed; modes of worship have varied from age to age. But by a consent that is practically universal, Christians always and everywhere have consented together to honor and keep the first day of the week. They have now, as perhaps they have always had, differing views as to its obligation, differing opinions as to the way in which it ought to be kept, differing views as to the source of its sanctity. None the less, they have united in the feeling that it ought to be kept, and kept it has been, from the resurrection-day down through all the ages of time, through changes moral, political, social—through war and peace, through adversity and prosperity, through persecution and trial—Christian men and women have ever held the first day of the week as holy to their Lord, who on that day broke the bars of the grave and the gates of death. Nor is the unanimity strange when we remember the heart thought of the day. The Sabbath was to the Jew the token of the covenant between Jehovah and His people, and it was a badge of loyalty toward Jehovah. That thought the Christian Sunday has inherited. It is the Lord's day, the token of the new covenant betwixt our Lord and those who rejoice to call him Lord. Yea, it is not too much to say that it is the badge of loyalty of Christians toward their Lord. That is its meaning, that is its purpose, that is the wrought-out effect, in soul and life, of its right keeping. "True loyalty to Christ will keep it, will honor it, will call it sacred, and, as it keeps it, that loyalty will grow warmer and deeper and fuller, till its highest joy is to serve, and at last to see, the King in his beauty."

REMEMBER the Sabbath day to keep it holy.

**THE DISCIPLES CONFRONTED BY THE
SIN OF JUDAS.**

BY REV. D. J. MUELLENSIEFEN *
[LUTHERAN], BERLIN, GERMANY.

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me, etc.—John xiii: 21-30.

IN our last sermon we contemplated Jesus and Judas side by side; that scene was an infinitely mournful one, reminding us of what John said, "The light shineth in darkness; and the darkness comprehended it not." It almost seemed as if heaven and hell had sent out their choicest representatives to measure their strength in mortal combat. We stand transfixed before the portrait of the betrayer, as before the mystery of iniquity, endeavoring to comprehend how a human being that had been admitted into the most intimate companionship with the Lord, one who had been a daily witness of His miracles and listener to His words, and one whose heart the Redeemer had been seeking to win by love for three years, could develop a sin within the depths of his heart, which, directed against such a Benefactor, attained the utmost limit of human depravity. There are sins against nature like that of a child lifting his sacrilegious hand against those to whom he owes his life; but it is hard to realize the possibility of such sins, and hence there is a satisfaction in the answer of a heathen philosopher of ancient times, who, upon being asked why, in his Book of Laws, he had not mentioned patricide, said, simply, "Among my people I do not regard such sacrilege possible." The person of Judas, however, seems intended to convey the humiliating truth that no sin is too appalling, too monstrous, for human nature to commit, when, with full consciousness, it permits the power of evil to grow and flourish in its in-

* Translated from the German for THE HOMILETIC REVIEW by Mrs. J. H. W. Stucken-berg, Berlin, Germany.

most being. Up to now, there has been no opportunity to fix attention upon the Lord's troubled exclamation, "Verily, verily, I say unto you, that one of you shall betray me." *One of you.* The name of that one is not mentioned. It was deep, pedagogic insight to employ such indefiniteness of expression, and that was intended for effect not only upon Judas, as will be evident later, but upon the other disciples as well. They are to be led by the very indefiniteness of the Lord's accusation to examine their own hearts; that will bring them to put the right construction on the remnants of self-seeking, worldly pleasure, and fear of man still adhering, so that they will not look on them as simply weaknesses excusable in human nature, but as hostile powers, impelled by inner necessity to oppose the hallowed person of the Redeemer Himself, or as a lacerating crown of thorns, whose pressure would inflict sharp torment on His head. Our sermon to-day will be occupied chiefly with the disciples, after which we shall again direct attention to the traitor in order to throw light upon his complete obduracy and upon the appalling close of his criminal career. Now, therefore, I call your attention to the *disposition of the disciples*, as that reveals itself when they first hear the accusing words of the Lord,

1. Toward the person of Judas.
2. Toward the sin of Judas, and
3. Toward one another.

May the Lord grant us grace so that His word may unite our hearts into quiet meditation, and that every one of us may experience it to be the power of God unto the salvation of all that believe. Amen.

I. It is the last evening of His life, and Jesus gathers about Him His disciples, that, together, they may enjoy the feast of Passover. The supper is over; Jesus has arisen, girded himself, and washed the feet of all His disciples in turn, setting an example of the ministering, humble

love which is to reign among them in future. He gives them occasion to rejoice in this manifestation of His love, for he has purified them anew, and washed away their sin. He has taken away those little sins still adhering like dust to the feet, even to a disciple's soul, because of his intercourse with a wicked, sin-stained world; but, after all, the faithful ones are not at perfect rest; one sting still is pricking their souls. He had given Peter, upon the request, "Wash also my hands and my head," this answer full of mystery, "He that is washed needeth not save to wash his feet; but is clean every whit: and ye are clean, but not all." This was an intimation they did not comprehend, and even John, who applies it to the traitor, probably did not grasp its real meaning until that was interpreted by the final catastrophe; there is no doubt that all the others were without any suspicion as to what, or whom, the Lord could mean. Finally, He gives to His general affirmation more definite expression; He becomes troubled in spirit; they perceive that a cloud of sorrow overshadows His face, and then, with a look scrutinizing each member of His band, he pronounces those ominous words, "Verily, verily, I say unto you, that one of you shall betray me." It must be that one then who is not clean that is a traitor. Although the way had been prepared for it, we are probably none of us astonished that this announcement, certainly wholly unexpected, should occasion deep consternation among the disciples; nevertheless, we are somewhat surprised at the manner in which John describes their great agitation: "Then the disciples looked one on another, doubting of whom he spake." To us it is a matter of astonishment that Judas had not yet manifested at least enough of his evil nature to prompt them to look immediately at him when Jesus made this accusation. This fact is so striking that we are induced to a closer examination

of the relation of the disciples to Judas.

Much, beloved hearers, as all the disciples must have differed from one another in spiritual aptitude, in character and disposition, so that John, for instance, seems almost Peter's entire opposite, theirs, after all, was rather a variety of gifts and natures agreeably completing one another and only making the bond of their union the closer; Judas, however, was essentially different from the rest. His nature differed completely, and it seems to us as if surely in some way they ought to have become conscious of that in course of time. While the sins adhering to them appear to have been nothing but remnants of their old nature, of which they were constantly ridding themselves more and more as the love of Christ continually increased in their hearts, his aim consisted in a constantly increasing worldliness, gradually divulging his real character: bitter antagonism to God. However strenuous the traitor's efforts may have been to conceal his real sentiments under hypocritical guise, his true nature must at times have betrayed itself to the astonishment of those around him; but we nowhere perceive the faintest hint that they ever detected or saw through him. John is the only one who mentions his tricks; but this does not occur until near the close of his career, a few days before the present incident—when Mary anointed the feet of Jesus with costly ointment. Then, John, after recording the disapproving remark made by Judas, "Why was not this ointment sold for three hundred pence, and given to the poor?" adds immediately, "This, he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." However, when Matthew and Mark describe this incident they relate that the others accepted this censure entirely without suspicion, and as something so natural that they perceived in it no harm,

agreeing with him perfectly, acknowledging Judas right. How was it possible for them, after so long an intimacy with the traitor, to remain so perfectly unsuspecting that at the very last John, after all, first detects his character. In this case shall we deplore their ignorance of human nature, or shall we rejoice that they could not compel themselves to believe anything so depraved of one of their colleagues—of a man whom Jesus had admitted into His band of disciples?

Beloved hearers, what pleasure could we take in the disciples if, at the time the Lord made this charge, not one had thought of himself, if every eye had immediately been directed to Judas as the only one who could possibly be guilty of such a thing? What are we to think of hearers of the divine word, and probably they are many, who listen to earnest preaching against the sins of the day without its ever occurring to them to examine their own hearts, immediately having some one else ready as the individual to whom in their opinion such a sermon applies? Many people have a singular, often surprising, faculty in detecting the weaknesses and human foibles of others upon short acquaintance, and of pronouncing a hasty opinion of these persons founded upon such observations. We might almost be ready to call this a useful endowment in this evil world, and to consider it a power which will prevent its possessor from being easily cheated or deceived; but is it not also a very one-sided faculty, and is not the judgment founded upon it almost always loveless and unfair, because one-sided? What I mean is, that this faculty does not so much indicate profound penetration of human nature as our inclination to a fault-finding, discontented self-seeking, which is able of course to find nourishment everywhere, since the world we live in is an imperfect world, where the people, the things and all circumstances, no matter how favorable, leave a

great deal to be desired by us all. It is this fault-finding spirit which produces that pestilential literature, so greedily devoured, which panders to the masses that lust after scandal, either by exposing to the public gaze the vice creeping about in the dark, or, whenever opportunity offers, by spattering distinguished men with their poison in the hope that some of these lies may adhere. These people, whose faculty for observing includes only the weak side of their fellow men, will, on closer inspection, also prove to be fault-finders and murmurers at their own position in life; they are conscious of nothing in their own surroundings but their discomforts and misfortunes, and are incapable of appreciating the many blessings God vouchsafes to their condition; and the very blame they apply with such zeal to their fellow-men will find no less expression in their murmurs against God, who, according to their estimation, has not treated them with all fairness. Now, since everything is imperfect among humanity, ought we not rather to rejoice at those sincere natures who are impelled by inner necessity to have confidence in people, to find out their best side, and to cling with all the power of love to their charitable opinion until compelled by bitter experience to give up their first impression? What is it in the heart of a pious child that seems so beautiful and enviable except that the evil of which it has as yet had no experience it does not presuppose in others? Would a disposition like that be improved, would it be in any better condition to wield moral influence, if, upon its entrance into the world, we were immediately to introduce it to perfect familiarity with the frightful corruption of the world, and allow it a glimpse into the appalling abyss of human depravity?

The disciples also were called to enter upon the great world, and to wield an influence that would bring about a change; and it could not be

otherwise than that their unsuspecting natures would receive a series of bitter experiences and painful glimpses of the character of the world's sin. But if, from the very first, they had been able to comprehend all the depths of human depravity; if, before entering upon their work, they had known of all the antagonistic powers which would range themselves against their cause—how could they have taken courage to look for success in preaching? Where could they have gained that inner enthusiasm which alone could make their work a means of blessing? True, the Lord often did direct their attention to the powers of darkness; but at that time their unsuspecting natures could no more comprehend His meaning than when He uttered the prophecy concerning His approaching suffering and bitter death, when we always find appended, we cannot tell what He saith, what He really means. And the Lord had no desire to violate the essential tendency of their confiding hearts, or to shake their love, to which the apostle gives this beautiful testimony: "Love beareth all things, believeth all things, hopeth all things, endureth all things." One of the requirements of seeking, saving love, is faith in humanity, for it is its real mission to begin with the good already existing in man; and this is why Christ's love for sinners seems so inexpressibly touching—it seeks those which the world has long given up as too deeply fallen and thrust away with contempt. When Jesus sat as a guest at the table of Simon, the rich pharisee, and willingly permitted a woman convicted of adultery to anoint His feet, and wash them with her tears, that keen observer, Simon, who understood men and the world, could make the sneering remark: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." But Jesus could reply to the sharp-sighted critic with

the noble dignity of one who believes in the power of mercy and the susceptibility of the human heart: "Her sins, which are many, are forgiven; for she loved much."

II. We must, if we desire to pursue the development of our thought still farther, and to fix our attention upon *the spiritual attitude of the disciples to the sin of Judas*, complete the account John gives of this evening with that given by the other three evangelists, of whom Mark is the most precise. For instance, when Jesus had uttered the words, "Verily, verily, I say unto you, that one of you shall betray me," Mark describes the impression caused by Jesus' charge, "And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I?" A moment ago, we were surprised to find coming to light such great charity for Judas among them that not one thought of him, not one glanced at him, even though they may, in the past, have fought down in their own hearts many a rising impulse to suspicion against the traitor. Now, we are not the less astonished at the severity of their self-condemnation; every one of them thinks of himself first, and hence, immediately, the fearful doubt expressed by every tongue, "Lord, is it I?" Beloved hearers, what have we to say to this question? Shall we venture to express disapproval of them, and to charge the disciples here also with a lack of knowledge of mankind and of self-knowledge? Was this such an unnatural question? True, none of them was conscious of any intention to betray Him, but it was with them as with Paul, who also acknowledges of himself, "I know of nothing against myself; yet am I not thereby justified." They had already learned this at least, in the school of their Master, that one's own heart is not a thing to be trusted, for "the heart is deceitful above all things, and desperately wicked; who can know it?" Their

years of companionship with Him had already made it evident that there are sinful tendencies and inclinations in mankind, latent germs of great and powerful sins which often are only prevented or overcome by the undeserved mercy of God, but which, under certain favoring circumstances and special temptations, may develop into sins of commission, such as the perpetrator himself would never have deemed possible! The well-known case of King David may have served them as an example; if a servant so faithful, one so well-versed and experienced in God's words and God's ways, could become an adulterer and murderer by means of the unguarded, lustful look of a single moment, might not this Searcher of Hearts, who has just designated one of their band a future traitor, also be able to foresee such a complication and combination of events as might possibly bring forth out of those latent sleeping germs this appalling sin even in the best of their number!

Charity for others and severity toward themselves. It is this that gratifies us so in the conduct of the disciples; this it is that is so becoming in every follower of Christ. Let no one affirm that these two characteristics contradict each other, and hence, properly speaking, they cannot be found in one and the same individual; as if a human being, whose nature is inclined to severity, were obliged to exercise it, not only upon himself, but upon others as well, and if those, whose prominent characteristic is natural benevolence, were also obliged to give themselves the benefit of this charity. Besides, we are not speaking now of natural gifts or of native characteristics, but of what Christianity requires of every one; and here, charity for others and relentless severity toward ourselves can be as easily combined as ardent love and thorough humility can be conceived as dwelling in the same human heart. But genuine charity—I do not

mean that moral limppness which will call even evil good—but that disposition which seeks to put a favorable construction upon the frailties of others in order to save what had gone astray and fallen, is a product of love; and the severity a man exercises toward himself arises from the sincere humility of his heart. It is the nature of the human heart to detect *sin in others* very quickly; for everything evil causes disturbance and inconvenience; it is destructive to order, and for that reason attracts attention; every admixture of baseness in the character of those thrown into intimate relations with us becomes so conspicuous because it adds a burden, or gives us something extra to endure. Now, just because we so rarely take notice of the good as well as the evil in our neighbor; because we know nothing of the obstacles with which his nature particularly may have to contend, or of the unfavorable circumstances under which, perhaps, he was brought up; and because so much which might shed a different light upon his sins, remains concealed, love takes all these unknown factors into account when she forms her judgment; she dictates what Luther says in his explanation of the eighth commandment, "We should apologize for him, speak well of him, and put the most charitable construction upon his actions." But the right severity, that which the Christian exercises toward himself, is a product of thorough humility in the heart. What he might excuse in others, he cannot endure in himself; even though the world might judge more mildly, he is aware that so much leniency is undeserved; when it praises him he feels humiliated and abashed; he understands his own heart well enough to know that there is much more depravity concealed in his nature than the world can discover, and that even to the good he has ever accomplished, there adhered so much undetected selfishness, or other taint, that there is only too great

reason for blushing when people incline to make much ado about him. He carries about within his own heart the infallible voice of God, not only of conscience, but also of the Holy Ghost; he listens to the accusations raised against him by the Judge; to his intense mortification he feels the castigation of that Divine Taskmaster; and how would he dare acquit or excuse himself where the Lord God Himself pronounces him guilty?

III. Another striking characteristic in our history induces us to take up a third point for our consideration, *the relation of the disciples to one another*. When the Redeemer's troubled exclamation, "One of you shall betray me," called forth from them all the startled question, "Lord, is it I?" and when the Lord, in His quiet way, withheld the answer, they themselves do not venture to put the question to Him again; with all their familiarity with the Master, a feeling of shy reverence overcomes them sometimes, when they will not venture to give expression to their thoughts and emotions. That was so to-day. Since the Lord does not reply, they, also, keep silence; but then there is one of their number, John—he is so close to the Lord, he will be able, he will dare to put the question—from him the Lord will not withhold an answer. "Now, there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake; he then, lying on Jesus' breast, saith unto him, 'Lord, who is it?' Jesus answered, 'He it is to whom I shall give a sop, when I have dipped it.'"

We have here an indication of *love devoid of envy* among the disciples. At mention of the traitor, not one of them thought of Judas, but they were unanimous in the opinion that John certainly could not be that "one." Each feels a kind of dread of putting that question to the Lord himself, for

it would be altogether too horrible if he were obliged to hear his own condemnation from the mouth of Jesus. John is the only one certain not to have cause to fear that; therefore he can easily ask. They considered him the first in their band, and, without a doubt, also the best; he is the one who leans on Jesus' bosom; no one else ever had that place granted him; but while the disciples have narrated every incident in their gospel history in a manner so childlike, so perfectly openhearted, as not to omit any weakness or human foible of the others—for instance, Peter's denial is mentioned by all four of the evangelists—still we never detect the least jealousy on account of the fact that John was enjoying advantages so greatly superior to their own, or that he was always the nearest Jesus, and was permitted to read much in the Master's heart that was not revealed to the others. It surely must have taken indescribably humble love in John to render the others willing to acknowledge, without the least grudge, the preference accorded to the beloved disciple, and to take pleasure in the beautiful endowments of mind and heart with which the Lord God blessed this apostle especially.

Ah, how rare it is, but what a precious thing to be able to rejoice in other people's endowments and other people's prosperity! It is a beautiful thing when one can weep with those that weep; but still more beautiful, although in a certain sense more difficult, to rejoice with those that are experiencing joy; when one can forget one's own sorrow for gladness because of another's good fortune, and can feel happy just because other people are happy! Envious self-seeking grows bitter and poor on beholding others' prosperity, because it wants for itself what God is not willing to grant, and what its very nature would not permit it to enjoy; love without envy enters into such hearty sympathy that its very enjoy-

ment makes the genuine prosperity of others become its own possession; it is infinitely rich, for in this way it procures a share in every good thing wrought by the Lord on earth; it is infinitely happy, for it is called on to help adorn every gift God bestows; real, heart-felt happiness is always of such sort as everybody can possess if only so minded; it is like the sun-beam, here for all the world, illuminating everything, gilding everything, if only we permit the light to fall upon it; therefore, any one disposed to rejoice in every good thing befalling others will soon experience that entering into another's joy makes it his own!

It has been our privilege to-day to find refreshment in many a beautiful trait among the disciples, so that for a time the person of the traitor has retired into the background; if God permits we shall return to his case again in our next sermon in order that we may understand the close of his career. If, in that hour of anguish, under pressure of such trouble, the heart of the Lord experienced any soothing effect from the stirrings of love and humility evident to Him among His disciples, we also will bestir ourselves to become like them, so that His eye may rest upon us also, well pleased. O Lord, help us thereunto, that we may ever grow more and more free from all self-seeking, more and more thoroughly grounded in humility; but above all, more and more faithful in love, for that is the seal of genuine discipleship,—as Thou hast said on that last evening amid Thy intimate friends, "By this shall all men know that ye are my disciples, if ye have love one to another." Amen.

A WISE FOOL.

BY REV. W. S. BLACKSTOCK [METHODIST], TORONTO, CANADA.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying,

What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater, etc.—Luke xii: 16-21.

IN this parable we have the material for an instructive study of human character. The central figure in it is the type of a large class. We may find some of those whom he is designed to represent living in the same row with us, around the corner, on the next farm, or, possibly, even among ourselves, if we will only search for them with sufficient care. This man, like most of the characters sketched by the Master, belongs to all ages and climes. He belongs to us, just as much as he did to those to whom the parable was spoken.

In order to understand this man thoroughly, and learn all the lessons which he is capable of teaching us, it will be necessary for us to view him in different lights and from different points of observation.

1. Let us look at him simply in the light of this world, and try to estimate his character according to those principles by which we ordinarily gauge the wisdom and worth of our fellow men. Viewed simply in this light, we shall find a good deal that is not only interesting but admissible in this man.

1. *It is evident that he was an industrious man.* This may be inferred from the fact that his ground brought forth plentifully. This could have been only the result of careful cultivation. His fruitful fields and abundant harvests were, in this respect, his certificates of character. This, at least, is to be set down to his credit. And surely it is not a small thing for a man to be diligent in his calling. Industry is not only a virtue in itself, but it is apt to bring other virtues in its train. On the contrary, idleness is not only a sin, but is prolific of sinning. It is said to be the root of all evil. Satan always finds some work for idle hands to do.

2. *It is pretty clear, too, that this*

was a careful, frugal man. This may be inferred from the fact that he was rich. No amount of industry, no degree of success in getting property or making money, can make a man rich. A man may succeed in getting much, and yet at the same time spend more; and thus, though his business career may be splendid, and everything he touches seem to succeed, the balance will always be on the wrong side of the ledger. This man not only made money, but he knew how to save what he made. He kept his expenditure within his income, and the result was that he grew rich. Would that, in this respect at least, there were more such men. What wreck and ruin would be avoided if men would but carefully husband the good things intrusted to them by a beneficent Providence, and use it as not abusing it.

3. *Then this man was a thoughtful, judicious man.* He was one of those men who think before they act. He must see where he was going before he took a single step. That question which he puts to himself, "What shall I do?" is full of interest. It is the key to an important part of his character. In this we have another admirable trait and another secret of his success in life. The pity is that there are not more to follow his example; but, also, there are only too many who act first and think afterward. It is this haphazard mode of action that makes chaos of so many lives which might otherwise have been orderly and beautiful. The labor of the head should always precede the labor of the hands. This is the divine order: the idea first, clear-defined and distinct, and then the actuality—the fact.

4. *This man was a rich man.* This cannot, indeed, be set down among his virtues. And yet for a man to have grown wealthy as the result of his own industry, frugality and intelligent use of the powers which God had given him, was highly creditable. There is nothing in the account which

our Lord gives us of this man to indicate that he got his wealth by unfair or dishonorable means. We have no right to adopt any such theory. Of course, if he had kept back the wages of the hireling, or his property had been gotten by any kind of fraud or oppression, his wealth would have been his shame; but if, on the other hand, it had been fairly won, it was to his credit. He occupied exactly the place which we would be glad to see a good many others attain unto. The more rich men the better, so long as their wealth is won by means upon which they can implore the blessing of God.

5. *It may be taken for granted that this man was highly respected in the neighborhood in which he lived.* His success in life would be sufficient to secure the respect of a good many people. But he had a good deal beside to entitle him to respectful consideration. It is probable that he was somewhat advanced in life; and yet we may suppose hale and hearty, as the result of his regular habits—a business man who had succeeded in his business, and was about to retire and spend the remainder of his life in dignified ease, having made ample provision for his declining years. There are few communities in which such a man would not stand highest and enjoy the respect of his neighbors.

6. *And, finally, it is pretty evident that this man was influential as well as respected.* Wealth generally gives its possessor influence. He must be an utterly bad and worthless man who is rich and yet uninfluential. Complain of it as we may, even in our own democratic age, when Jack is as good as his master, and often imagines himself a great deal better, the weight of a man's purse goes far toward determining the power of his influence. Whether that influence is good or bad depends upon the character and life of the man, but the extent of it depends in no small degree upon the extent of his possessions. But this

man had established for himself the reputation of a shrewd, clear-headed, far-seeing business man. The soundness of his judgment and the coolness of his methods had been demonstrated by the success which he had achieved. It is not conceivable that such a man should be otherwise than highly influential.

Now look at this man all round, in the light of these observations, and say what would be the common judgment of at least the bulk of mankind in respect to him. Suppose him to be your next-door neighbor, and tell me what your own judgment would be concerning him. Would you not pronounce him a wise man? And yet God, the Omniscient One, declares him to be a fool. How can this be?

II. *Let us shift our point of observation, and look at this man in the light of eternity.* Hitherto we have looked upon him simply as a citizen of this world; as one whose life was limited to the present state of existence, with nothing higher set before him but to make the best of this life in relation to itself. If this were the true theory of life we would have no reason to modify our judgment. But if man is a moral agent and a probationer for eternity; if this life acquires its real significance from its relation to the life which is to come; if this is but the infancy of our being, in which we are receiving the elements of that education by which we are to be fitted for the activities of a higher sphere, we may find reason to not only modify but to reverse our judgment respecting this man, as much as there is interesting and admirable about him. Instead of being a wise man he may turn out to be a fool.

1. *First of all his folly appears in his total misapprehension of the true end of life.* The Westminster catechism, in answering the question, "What is the true end of man?" admirably defines what I mean by the true end of life. It includes two things: that he may glorify God, and enjoy him forever. But this is a con-

ception of life which does not appear to have ever entered into this man's brain. His highest ambition was to get all he could of this world's good; to keep all he could, to have it and hold it for himself, or at most for his heirs and successors forever. Alas, that there are so many who have the same beggarly conception of life. Alas, that so many are so busy with their muckrakes that they never see the crown which is just above them, and which, if they would but look up, they might easily reach. The claims of God, the interest of their own highest being, all that is included in the idea of eternal life, overlooked, jeopardized, lost, in an insane attempt to get wealth, and what wealth can purchase. Alas, what fools some even of those who are esteemed as among the wisest and the most prudent of men are!

2. *The folly of this man is seen in his total misapprehension of the nature and the necessities of the soul.* Nothing is more pathetic, when one comes to look at it, than the manner in which this unfortunate man deals, and proposes to deal, with his poor famished and perishing soul. In the first place he has no time to do anything for it just now. The soul, however it may be borne down, trampled under foot and neglected, will make itself felt sometimes. But when this man's soul clamored for attention, what did he do for it? Nothing; nor did he propose to do anything for it until he had pulled down his barns, and built greater. Thousands, millions, in fact, are acting in the same way. They are too busy now, but when they have got settled in life; when they have made all the money they want; when they have won this or that or the other distinction; when they have "nothing else to do, they will attend to the wants of their souls."

But what does this man propose to do for his soul when all this work is performed? Then he is going to tell his soul of all the good things which

he has laid up for it in those new and capacious barns, which exist now only in idea! "Thou hast much good!" What good is there for a soul in a barn full of fruit? What is a mint full of money? What, is the soul an animal that can be satisfied with the prospect of having plenty to eat, plenty to drink, and nothing to do? Yet this was the notion that this man had of the nature and the necessities of his soul. He talks to his soul as a farmer sometimes talks to an old horse. He pats him on the neck, and says: "Poor old fellow, you have been a faithful servant; it's a shame you've not been discharged from labor sometime ago; but if you will just do this summer's work you shall thenceforth have nothing to do and plenty to eat." That is the way a good many people are talking to their souls. Such is the spiritual degradation and ruin that sin works in us.

3. *The folly of this man is seen in the mistaken notion which he has respecting the right use of wealth.* He apparently looked upon it simply as a means of personal gratification. The idea of its being something deposited with him by a power which was above him, and for the right use of which he would have to give account, never seems to have entered his head. Of money, or money's worth, as an instrument for doing good, for glorifying God and blessing men, he seems to have had no conception. If he had he would never have asked, when his fields brought forth so plentifully, "What shall I do?" There are a great many men—may they be multiplied indefinitely!—who, when their wealth increases, are never at a loss what to do. There are always hungry people to be fed, naked people to be clothed, ignorant people to be instructed, sick and suffering people to be ministered to and comforted in their afflictions. Such men have no idea of retiring from business, simply because they have enough to provide amply for their own necessities. They do business for God

and humanity. But this man had no such theory of doing business as this. His motives about it were all of the earth, earthy.

4. *This man's folly is seen in the proposals which he makes to himself in respect to time, without any reference whatever to Him to whom alone time belongs.* As we have seen, he can do nothing for his soul just now. These old barns must be removed, and their place must be filled by new and more capacious structures. The wealth which has been growing upon him until he does not know what to do with it, must be properly secured. As we would say, safe and remunerative investments must be made. Ample provision must be made for long years to come, before anything can be done for the soul. Alas, that men will act so wildly. No one has ever seen to-morrow; to thousands upon thousands to-morrow will never come; there is not a single one of us of whom it can be affirmed with certainty that he shall see to-morrow; and yet upon this shadowy thing, to-morrow, millions of people are—and some of us may be at this very moment—risking the salvation of their souls.

To get a complete impression of this man's folly, we must contemplate the final scene in the drama of his earthy existence. It is night. As we may suppose, he has retired to rest. But his mind is full of the unsolved problem which has engaged his anxious attention during the day. He has gone to bed with the question unanswered, "What shall I do?" But as he turns it over in his mind, at length the thing becomes clear to him. The vision of the new barns rises up clear and distinct before him. He says, "Now I have it; this will I do." And now he turns over, and prepares to sleep. But what means those strange sensations, this laboring of the heart, this difficulty of respiration? What means this aching of the muscles, this cold and clammy perspiration? "I am not ill, am I? Why, I never was better

than I have been to-day. I am not dying; I can't die; why, these new barns have not been built, my business is not settled—I cannot die." Then comes the voice which, it may be, is coming to thousands this hour: Thou fool, this night shall thy soul be required of thee; then whose shall those things be which thou hast provided?

The next moment there is a lifeless body, and a poor famished and bankrupt soul entering unfurnished and unprovided-for upon a miserable eternity. It is needless to make any application. The Lord grant that death may not overtake any of us in this way.

THE COMPENSATIONS OF PROVIDENCE.

BY REV. M. MCG. DANA, D.D. [CONGREGATIONAL], ST. PAUL, MINN.

The conies are but a feeble folk, yet make they their houses in the rocks.—PROV. XXX:26.

How little we realize of the beauty of this world, or appreciate those arrangements of the Creator by which an equal balance is kept between the weak and the strong. In nature there are no tyrants, no usurpers. The mightiest beasts are foiled by a sharper instinct on the part of the less strong. Those who have less chance, seemingly, in the struggle for life will be found to be armed by some subtle defensive power which enables them to hold their own. The aim of nature seems to be not absolutely to preserve life, but to maintain its balance and due proportion. The smaller birds have special means of concealment; certain animals have their protection in the power to alter their color; and all nature, where reverently her laws are discovered, bears witness not only to the skill, but to the mercy and general justice of the Creator, and from her study one cannot return without being impressed with the compensatory arrangements of Providence. The least powerful of creatures have made up to them in cunning what they lack in strength, and those

otherwise easily captured have their security in the inaccessible places they haunt.

And so it comes to pass, as our text tells us, that "the conies, which are but a feeble folk, make their houses in the rocks." Have we not here the unfolding of a general law of human life, by which it is seen that God overbalances all seeming evil by compensatory benefits, so that what happens is never wholly unrelieved evil; for so wisely are life's happenings set over against each other, that we may expect a resultant of good in the long run. The apostle Paul looked out upon a troubled world; he observed, while he gazed, as so many have since,

"Truth forever on the scaffold,
Wrong forever on the throne,"

and yet this was the doctrine of Christian optimism which he taught the early Church: "All things work together for good to them that love God." So, then, we are not left to hopelessness; no sorrows visit us, no experiences, bitter and hard to bear, come to us, but have another side and an after-yield which is not grievous but joyous.

I. For let us remember, first, that it takes *time* to realize the result of the divine dealings. God makes up His designs in a husk or envelope, which will not fall off until the appointed time shall have come. We think, in our impatience, that the Creator might make all things as He wishes them to be at once; but such is not His method of work. He uses means and processes—tedious, often, and peculiarly afflicting; but then it remains that over every so-called suffering state, and before every lofty grace most difficult to obtain, has He written his beatitude. The candidates for the blessing often seem, because of their very experience, the farthest removed from it; and yet here is the compensation, be it slow or difficult in the realization. It is a long and wearisome journey the race has traveled; but whose gaze, sweeping back along the track of time past, will deny

that it has made great advance? It has taken a long while to reach the Christianity and civilization of our present; but when was there a single year, in all the ages gone by, that the aim of God was not to lead man forward to the vantage ground he holds to-day? Whoever would deduce any conclusions respecting the moral progress of society must deal only in long periods; for earth is a star whose physical days are indeed composed of 24 hours each, but whose moral days are each as a thousand years. To estimate the morals of the human family, to mark the increase or decrease of sin, you must needs look away from this day, this year, this generation, and, so far as possible, behold all the impressive spectacle that reaches from the old, even to the newest America. God is a patient worker, and, like the artist with inspiring ideal, guiding the hand that chips the marble, and chisels into form the else shapeless stone, it will not do for us to mistake his blows for ends; they are only means whereby to realize his grand though slow-reached results.

Well, what has come of all the dreary wars and inhuman persecutions and bondages, of all the sufferings and sorrow, which make up the warp and woof of history? Why, surely, human liberty, human laws, a higher morality, a wider-spread intelligence, a Christian church, and all the fellowships and philanthropies born of her teachings. These are the resultants toward which the centuries, freighted with their loves, have been bringing us; these were the ends aimed at, not the sufferings through which the aim was realized.

II. So there is no exposure in our lot over against which God has not set some refuge. In all the realm of nature do we find the feeble in a measure provided with that which equalizes their life-risks. And so with those of mortal kind. We all of us live our life amid manifold exposures, but the Infinite Father has mer-

cifully provided means of safety which largely overbalance the perils that beset us. It takes great danger to bring out the highest courage, and only when the odds seem against those contending for some good cause, is it seen what secret forces are on their side. The teaching of God's providence is that dangers come not without being followed by succoring angels, so that the places of our greatest exposure have been the scenes of our most signal deliverance. How clear are the teachings of Scripture as to the fact that the critical, peril-fraught moments in the history of God's children are those in which great helps and deliverances are nearest! The experiences of all heroes but prove that in their trial-hours they were secretly upheld. Men saw only the dangers that were closing in upon them, but behind their darksome shadows stood the unseen helpers that enabled them to meet those great ordeals when, in their persons, the truth was to be put to its seemingly fatal discomfiture. Hell never draws near a soul but that Heaven, too, comes about it and lures with secret constraints towards its secure pathways.

III. So, too, the providences of God have ever two sides. We are apt to see only the first and nearest at hand; but there is another, though remoter one, which we need to behold ere we can judge of them aright. We notice most the dark, sad things in life, and over them we fall into musings that bring us no light; and yet, inexplicable as it is, what teachers have wrought more effectively in this world than pain and persecution? The best education has been, after all, by means of the cross. The opening of doors that permit our entrance into a deeper, holier life, must needs be attended with cost to us, even if in our wilfulness and unbelief we render such opening futile. It seems terrible to think of the numbers of noble men and women who paid the penalty of fealty to their consciences

by burning at the stake; but if it took such fuel to warm the world's breast to charity and tolerance of religious dissent, who shall say that it was too costly an attainment? The faces we attribute to many of God's providences are but the masks which hide their real countenance; and by and by, when we are past life's so-called ills and pains, its sufferings and misfortunes, we will reverse many a judgment formed here of these unwelcome visitors, and, seeing their real face, point to them as our best teachers—the bringers to us of our choicest blessings.

IV. It is to the compensations of Providence that we should pay increasing heed. There is some good on the way to us, even if it be borne in the arms of so unwelcome a messenger as suffering. There is a better theory of life to be taught when reverses scatter our wealth and bring us down from affluence to strictest economy. If we should thoughtfully reckon up our own acquisitions—those which came to us through life's experience—we would place more to the credit of sorrow and bereavement, disappointment and suffering, than to unbroken success and worldly honors. We are told that it is the goodness of God that leadeth us to repentance; but ah! what a thorny road it is that this goodness conducts us through! "It is more blessed to give than to receive," but what a varied discipline is that which brings us to where we part readily with our money, and benevolence becomes our habit. "Blessed are they that hunger and thirst after righteousness;" true, but how much it took in the way of disappointment and worldly trouble to induce that longing! In each instance it seems as if what was bitter in experience held an after-yield of sweetness.

I think of no promises so precious as those which bear out this law of compensation in all the Divine dealings. "To them that have no might, he increaseth strength," and where

have we been more surprised than in finding how the delicate and the lonely have borne their burdens. "As one whom his mother comforteth, so will I comfort you," and have there not been glorious witnesses of this, showing serenity and peace where we supposed only lamenting and unrest could be expected? That terrible sentence of Anne of Austria to Richelieu, holds true for mercy as well as for judgment: "My Lord Cardinal, God does not pay at the end of every week, but at the last He pays!" God may put his faithful ones upon a long period of apprenticeship, during which they learn much and receive little, yet "at the last He pays."

"Sad faces," says one, "fill the world's crowded streets." Well, all grandest and sweetest countenances have become such through the experiences of trial and sorrow. There are minor tones in all the best music, but these are not the wailing notes of hopeless grief. Naught but suffering could have taught the soul to sing its *miserere*; and what is that but a witness to the fact that the deepest contrition lifts the heart in holy pleading to mercy's gates. The true art of living is to carve our fortune, be it what it may, into a ladder of ascent toward spiritual perfection, for God brings to us nothing that may not be for our good.

"Behold, ye know not anything.
I can but trust that good shall fall
At last—far off—at last to all,
And every winter change to spring."

CONDITIONS OF MINISTERIAL SUCCESS.

BY JOHN W. PRATT, D. D. [PRESBYTERIAN], LOUISVILLE, KY.

Preach the preaching that I bid thee.

—Jonah, iii:2.

The preliminary principles of the discussion are evident. God has appointed the preaching of the Gospel as the means of calling His elect out of the world. In all ordinary cases, when the means are faithfully employed, the results which they are designed to accomplish *must* follow. In

any community large enough to constitute a church, if the Gospel is preached long enough, we may be sure that there are some whom God has chosen to eternal life. If we find any community in which a preacher has been preaching for a long time without success, it is a fair ground for the inference that the preaching is essentially defective.

The conditions of ministerial success may be divided into two classes:

I. The character of the sermon; or the objective elements of success.

II. The character of the man; or the subjective elements of success.

A faultless English composition on a passage of Scripture is not a good sermon. A faultless composition on a Scripture text, *well delivered*, is not a good *sermon*; it is simply a good *speech*. The animus with which the work is done gives it its distinctive character as preaching. Without this it is a dead, lifeless product of the intellect and taste. It is not the preaching God bids us preach. It must have as an essential element an unction from on high.

The first *objective* element of success in preaching should be argumentative. The first demand the Gospel makes upon men is, that they must believe. It is not a sentiment—a dim religious abstraction presented to the taste or the imagination, to be promulgated by pictures and music and other realistic trumperies; nor is the Gospel an indefinable something addressed to the feelings, with a view to induce the will to do some incomprehensible thing supposed to be essential to salvation. No; the Gospel is a great body of doctrines, distasteful to the mind and heart, repugnant to the carnal will, the intelligent apprehension and reception of which are essential to salvation. To expect men to believe without proof, is to expect them to become irrational.

A second element in good preaching is, that it must be positive; *i. e.*, mainly concerned in the teaching of truth, rather than in the refutation of

error. The best way to expel error is to occupy its place with truth.

A third characteristic of good preaching is, that it is doctrinal. Popular sentiment seems to identify "*doctrinal*" with "dry." One doctrine is enough for any one sermon. As a general rule, those sermons will prove the most effective which, taking some one doctrine, explaining it so thoroughly that it cannot be misunderstood, then proving it to be the very Word of God, apply it either for reproof, exhortation, encouragement, or persuasion. The most successful preachers the Church has ever produced have been those who dwelt much on the doctrines of the Gospel. The Gospel is a great science—a comprehensive exhibition of God's nature, of man's character, and of God's dealings with our race, of His purposes respecting man, and of His plan of redemption. The larger part of those who compose our congregations depend upon the preacher for all the knowledge they will ever have of these great theological truths. If you know the creed a man holds—not the creed he professes, but the creed he holds—you may predict with unerring certainty his course of conduct in any contingency which calls for moral action. Hence I maintain that that preaching is the most practical which indoctrinates the hearers with the fundamental elements of the Christian faith.

The fourth element is that preaching should be systematic. As there is logical coherence between all the parts of the religion we teach, why should we exclude system from our mode of exhibiting it? The teachers of all sciences feel the necessity of obeying this rule. Why should we neglect it in unfolding the greatest of all sciences?

A fifth element which enters into the composition of good preaching is a bold, unflinching testimony to the great doctrines of God's sovereignty, man's inability, election, and other unpopular doctrines of the Gospel. I believe that many of our preachers

have been remiss in the assertion of these doctrines in the hearing of a gainsaying generation. If others cry "peace," when we cry wrath, we must still cry aloud and spare not! Why should we fear to speak as boldly as the Apostles have spoken? Does any one say that men will not hear? But they will hear. They always do hear. Read the history of the great awakening. Read the sermons of Whitfield or of Spurgeon.

II. The first of the *subjective* elements which characterize good preaching is "individuality." Men listen in spite of themselves to the genuine utterances which come from the convictions of a man whose thoughts have been generated in the laboratory of his own soul.

2. Earnestness is self-evidencing. It cannot be counterfeited. If we look upon our work as an irksome labor, and thereby lose the appearance of earnestness, men will soon find it out.

3. Consciousness on the part of the speaker that he is speaking to his audience. There are two kinds of preachers, who may be distinguished, like verbs, into transitive and intransitive. The latter class seem to preach for the sake of the sermon itself; the former for the sake of some effect on those who hear. The sermons of the latter are like works of art on exhibition—mere representations of truth, to which men may attend or not, as they please; the former *compel* men to hear, whether they will or not, by directly addressing them and impressing them with the idea that the speaker has a message for each individual. The conscious opposition of speaker and hearer has been called by a recent writer on rhetoric, "The highest law of oratory."

4. Another characteristic of the good preacher is that he speaks with authority. The authoritative manner depends mainly upon three things: (1) Consciousness of official dignity; (2) unwavering conviction of the truth; (3) consciousness of personal acceptance with God.

If our convictions of the axiomatic truth of the Bible were as strong as the mathematician's convictions of the truth of his first principles, we should no more think of apologizing for them than he of proving the axioms of geometry. What a world of prolix argumentation would thus be driven out of the pulpit. We may rest assured that the Word of God is its own best apology.

5. Another characteristic of the preaching that God has bid us preach, is that the manner of our delivery of sermons be in accordance with the rules of good speaking. Delivery is an art, and is based upon scientific principles. It is an art which may be learned by every one, and every one who will submit patiently to instruction. That this art is almost totally neglected in all our schools of theology, is painfully apparent. I could wish that the scholarship of our ministers were ten times more accurate and profound than it is. But the demand of the Church is not for scholars, as such. She wants *preachers*—preachers who are scholars.

6. The preacher must have weight of personal character; not only piety, but weight of character.

Alas! who of us is sufficient for these things? None of us is of himself sufficient for anything. But take encouragement that you have more to cheer you than any other class of men. "Noble examples cheer you; glorious themes inspire you; faithful promises animate you; immortal crowns await you. You stand on high vantage ground, far above the statesman, who deals with temporal interests only; whose loftiest motives can arise only out of an ardent desire for the public weal; far above the legal advocate who pleads for justice to the individual man. We are not partisans, opposed by bitter hate, and animated by feelings of hostility and opposition to some who hear us; but as the representatives of our Master, we stand conspicuously before the

world as the friends of all men—as the enemies of sin only.”

These are some of the encouragements which ought to lift the burden from our spirits, and make us resolve that we will not be “pigmies in a case that calls for men.”

THE FIRE OF INIQUITY.

BY REV. W. G. THRALL [LUTHERAN].
As a brand plucked from the burning.—Amos, iv:2.

SIN is such an appalling evil in its blighting, withering effects upon humanity, that various figures are employed in the written word to represent it. Yet even the most suggestive are inadequate, too limited and poor fully to portray the manifold power and effects of sin.

If there be one figure in the list, more than another, able to do justice, it is the one of the text; for by way of both comparison and contrast, “fire” is most suggestive of sin. And those redeemed from the thralldom of iniquity may well be termed “brands plucked from the burning.”

I. BOTH FIRE AND SIN ARE INVOLVED IN MUCH MYSTERY.

No inspection or speculation can determine the weight, color, consuming power, etc., of fire. These are attended with much mystery, and yet there are many recently who have lost their homes, and fortunes or property, who can testify that fire is a *positive* existence. The thousands of acres of reddened forests in the track of the recent fires at the West also bear evidence of the same truth, despite all attending mysteries, as before referred to.

Thus with the “fire of iniquity,” there is much that is unaccountable connected with its origin, constitution and processes of ruin; but who can doubt the terrible fact of its *existence*? Every punitive institution, every lock and bolt, yea, every prohibitory law upon our statute books, proclaims the same truth, and if further commentary is needed, we have only by

introspection to note the perverted tendencies of our own hearts.

II. As with fire in material nature, so with sin in human nature, each finds READY AND ABUNDANT FOOD FOR THE FLAMES.

Matter universally possesses the property of heat, in various degrees, some bodies more readily combustible than others. No object in nature is entirely exempt from latent heat. But even more evident is the fact that human nature is morally of an inflammable character; and *universally* so.

It is only a question of time in the instance of every life, when the hidden properties of sin develop in active, visible form. No one, even the purest, may claim exemption from the destructive fire of sin, because the favorable conditions for ruin slumber in every heart. A telegram from Milwaukee, Wis., of May 23d, reads: “No county on the peninsula is safe from the fires now raging, except as hard fighting may overcome and limit the flames.”

Thus with the fires of sin kindled in the domain of humanity a long time ago. They are raging as never before, and only by desperate and continued effort may the citadel of any soul be preserved from ruin.

III. The most disastrous fires are OFTEN FROM SMALLEST BEGINNINGS.

“A town of 2,500 wiped out of existence,” was the intelligence received concerning the beautiful village of Lake Linden, Mich., recently, and this sweeping conflagration that in two hours transformed the town to a waste of smoking ruins had its beginning in an unseen flame in a small upper story. But “fanned by a stiff wind, it swept everything before it.” A thousand acres of forest despoiled of all its May beauty and life, the result of a single falling spark from a passing locomotive, or a lighted match dropped by a thoughtless boy.

It is in the apparently harmless and small beginnings of impure thoughts, unholy desires, and “little sins” that

the desolating fires of iniquity have their rise. The backslider and rejecter were not such at first, but forgetting, neglecting God, their fall began in those "little sins that are the pioneers of hell." It is the doubting that leads to rejecting, the "innocent" card-playing to gambling, moderate drinking to drunkenness, and general trifling with sin that ultimates with fatal effects.

IV. Superior worth of objects do NOT EXEMPT FROM ATTACK AND RUIN.

The promising sapling, as well as the dead brush, valuable timber with decaying trunks, finest works of art with worthless papers and rags, the palace with the hut, churches and temples of knowledge with hotels and saloons, all go down together under the power of the weird destroyer, fire.

As sadly true is it of the fires of sin; and it would seem that the brightest genius, the noblest heart, and most promising talent were the especial victims of the arch-fiend. Were those only, who are of little use to themselves or the community at large, the unfortunates, the loss would not be so great; but included in the fatal list are multitudes whose lives might have been as so many oases in the desert of life, beautifying and enriching their social, intellectual and moral surroundings. Satan is no respecter of persons, for the rich and poor, high and low, ignorant and intelligent, the useless and useful, are drawn upon as fuel to feed his merciless flames. Down through all the ages appear the blackened remains of former grandeur that confirm this awful truth.

V. MEANS OF DEFENSE ARE PROVIDED AGAINST THE RAVAGES OF THIS MONSTER.

Every well-organized city and town has its water supplies and fire companies, for the defense of property and life in the event of threatening conflagration—men who are skilled in the use of buckets, ladders, hose and engines, and ready to respond in times of peril and need.

Neither has God left humanity destitute of means for the defense of the soul exposed to Satan's flames. A fountain has been opened, the waters of salvation, the means of grace, the Church and the Holy Spirit, all these are given us in liberal provision, that the fires of sin may be quenched. Those "plucked from the burning" owe their safety to these divinely ordained means, for no man is able to protect himself without their use.

Have we been rescued? There are many others yet enveloped in the flames of sin. "Pulling *them* out of the fire" is the work of next importance. "There's a work for me, there's a work for you, there's a work for each of us now to do." "Rescue the perishing, care for the dying, snatch them in pity from sin and the grave."

God demands this at our hands. The welfare of perishing sinners demands it, and all the voices of gratitude and love urge us to a prompt assistance to those in danger. And God and conscience will not, cannot approve, if we neglect or refuse to aid in plucking endangered souls "from the burning" of sin.

THE FRIEND OF GOD.

BY REV. C. H. SPURGEON, LONDON.
And he was called the friend of God.

—James ii: 23.

ABRAHAM was called the Friend of God because he was so. The title only declares a fact. The Father of the faithful was beyond all men "the friend of God," and the head of that chosen race of believers whom Jesus calls his friends. The name is rightly given. We read that "whatsoever Adam called every living creature, that was the name thereof;" and much more may we be sure that whatsoever name the Spirit of God has given to any man, that is his proper and right name. James says not only that this was Abraham's name, but that he was called by it.

I. Notice the TITLE TO BE WONDERED AT—"Friend of God."

1. Note God's wondrous condescension. 2. The singular excellence of Abraham. 3. The Lord often visited Abraham. 4. He disclosed great secrets to him. 5. Made covenants with him. 6. His friendship resulted in the bestowal of innumerable benefits. 7. God accepted his pleadings and was moved by his influence. 8. This friendship was maintained with great constancy. 9. God kept his friendship to Abraham by blessing his posterity.

II. Notice now THE TITLE VINDICATED.

1. Abraham's trust in God was implicit. 2. It was a practical confidence. 3. It was unquestioning. 4. His desire for God's glory was uppermost at all times.

III. This TITLE IS ONE TO BE SOUGHT AFTER. Do you wish to be a friend of God? Then you must—

1. Be fully reconciled to Him. 2. We must exercise a mutual choice. 3. There must be a conformity of heart, and will and life to God. 4. There must be continual intercourse. 5. We must be copartners with Him. 6. Friendship, if it exist, will breed mutual delight.

IV. The title is to be UTILIZED FOR PRACTICAL PURPOSES.

1. Here is a great encouragement to the people of God. 2 Here is a solemn thought for those who would be friends of God. A man's friend must show himself friendly, and behave with tender care for his friend. A little word from a friend will pain you much more than a fierce slander from an enemy. Remember how the Saviour said, "It was not an enemy; then I could have borne it; but it was thou, a man mine equal, mine acquaintance." "The Lord thy God is a jealous God;" and if he brings any of us so near to him as to be his friends, then his jealousy burns like coals of juniper that have a most vehement flame. He will save you, brother, despite a thousand imperfections; but he will not call you his friend unless you are

exceedingly careful to please him in all things. Shall we draw back from the honor because of the responsibility? No; we delight in the responsibility; we thirst to be well-pleasing to God. Though our God be a consuming fire, we aspire to dwell in him. To our new nature this fire is its element. Even now we pray that it may refine us, and consume all our dross and tin. We would fain be baptized with the fire baptism. We wish nothing to be spared which ought to be consumed, or which can be consumed. We accept friendship with God on his own terms. I tremble while I speak. We are willing to bear anything which will make us one with God. The Spirit of God is the Spirit of judgment and the Spirit of burning; do you know what you ask when you pray to be filled with him? I trust you will reply, "Be it what it may, I desire to feel that heavenly influence which can make me forever the friend of God."

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. A Mighty Hunter before the Lord. "He was a mighty hunter before the Lord."—Gen. x:9. T. De Witt Talmage, D.D., Brooklyn.
2. The Word of God a Proved Word. "The word of God is tried."—2 Sam. xxii:31. W. Bishop, D.D., Leicester, Eng.
3. Understanding of the Times. "The children of Issachar, which were men that had understanding of the times, to know what Israel ought to do."—1 Chron. xii:32. Pres. Julius Seeley, Amherst College.
4. The Crowning Petition. "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us," etc.—Ps. xc:17. Henry J. Van Dyke, Sr., Brooklyn, N. Y.
5. Belshazzar's Bacchanalian Feast. "Belshazzar the King made a great feast to a thousand of his lords, and drank wine before the thousand."—Dan. v:1. J. E. Bushnell, Roanoke, Va.
6. The Power and Worth of Discipline. "I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh," etc.—Matt. viii:8-9. Prof. F. G. Peabody, Harvard College.
7. The Duty of the Educated Classes in America. "As ye go, preach, saying the kingdom of heaven is at hand."—Matt. x:7. Lyman Abbott, D.D., to the students in Cornell University.

8. The Severity of Christ's Passion. "My soul is exceeding sorrowful, even unto death."—Matt. xxvi:38. T. W. Chambers, D.D., New York.
9. Where is Your Faith? "And he said unto them, Where is your faith?"—Luke viii:25. Archdeacon Farrar, D.D., London, Eng.
10. The Search for Faith. "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?"—Luke xviii:8. Rev. C. H. Spurgeon, London, Eng.
11. The Survival of the Gospel of Jesus Christ. "And Nathaniel said unto him, Can there any good thing come out of Nazareth?"—John i:45. A. J. F. Behrends, D.D., Brooklyn, N. Y.
12. The Imperative Call of Duty. "Arise, let us go hence."—John xvi:31. Pres. Timothy Dwight, D.D., Yale College.
13. A Dinner by the Sea. "Jesus saith unto them, Come and dine."—John xxi:12. Rev. S. Dorner, Washington, D.C.
14. Help Better than Alms. "Silver and gold have I none; but such as I have give I thee. . . . And he took him by the right hand."—Acts iii:6. Chas. F. Deems, D.D., New York.
15. Falsehood to God. "While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."—Acts v:4. Prof. E. Johnson, London, Eng.
16. The Elements which make a Perfect Man. "Whosoever things are true, whatsoever things are honest. . . . If there be any virtue, and if there be any praise, think on these things."—Phil. iv:8. Pres. J. A. McCauley, D.D., Baccalaureate Dickinson College.
17. The Embodied Christ and the Outcome. "Christ in you the hope of glory."—Col. i:27. Pres. William DeWitt Hyde, D.D., Brunswick, Me.
18. "Well-Stood-Arounded" Sins. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us."—Heb. xii:1. Joseph Parker, D.D., London.

SUGGESTIVE THEMES.

- I. Stability of Character. ("Unstable as water, thou shalt not excel."—Gen. xlix:4, 7.)

2. Duty Regardless of Consequences. ("In caring time and in harvest thou shalt rest [on the Sabbath]."—Exod. xxxiv:21.)
3. Moral Cowardice. ("The sound of a shaken leaf shall chase them."—Lev. xxvi:36.)
4. The Corrupting Power of Office. ("Hear now, ye Benjaminites; will the son of Jesse . . . make ye all captains . . . that all of you have conspired against me."—1 Sam. xxii:7, 8.)
5. No Accidents in Human Affairs. ("As one was felling a beam, the axe-head fell into the water; and he cried, and said, Alas, master, for it was borrowed."—2 Kings vi:5.)
6. The Perfection and Sufficiency of Revelation. ("The law of the Lord is perfect, converting the soul."—Ps. xix:7.)
7. A Distinctive Faith. ("In the name of God we will set up our banners."—Ps. xx:5.)
8. God's Independence of Man. ("If I were hungry, I would not tell thee; for the world is mine and the fulness thereof."—Ps. l:12.)
9. Intellectual Humility. ("Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned from his mother."—Ps. cxxxi:1, 2.)
10. Man Helping the Divine Purpose. ("Then the king commanded Ebed-melech, the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah, the prophet, out of the dungeon, before he die."—Jer. xxxviii:10.)
11. An Infidel's Testimony to the Resurrection. ("It is John, whom I beheaded; he is risen from the dead."—Mark vi:16.)
12. Wage Earners who need never Strike. ("And he that reapeth receiveth wages and gathereth fruit unto eternal life," etc.—John iv:36.)
13. The Two Measures for Shame. ("And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name."—Acts v:4.)
14. A Springtime Lesson. ("He that ploweth should plow in hope."—1 Cor. ix:10.)
15. Christ's Epistles in the Spirit's Hand-Writing. ("Ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God."—2 Cor. iii:3.)

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

August 3.—HONORING GOD WITH OUR SUBSTANCE.—Prov. iii: 9, 10; 2 Cor. ix: 6-11.

THE underlying principle of Giving to the Lord, under the Christian economy, is: That He is the Proprietor of all things: all we are, and all we possess, are His by proprietary right: "freely ye have received, freely

give." If this basal principle be once recognized and made regnant in the soul, conformity to the special precepts and rules of the Gospel relating to our property will be comparatively easy. Unless this be done, our giving at best will be fitful, and void of a governing principle, and hence will not insure the promised reward.

I. Note first the DUTY OR SERVICE ENJOINED: "Honor the Lord with thy substance, and with the first fruits of all thine increase."

1. "*Honor the Lord.*" Giving is made a *religious* act, as much so as praise or prayer, or worship of any kind. How we ignore, or fail to appreciate this fact. How much giving is done without the least regard or thought of God's glory—for selfish ends, for ostentation, in the spirit of rivalry, for praise from man! It is a sacrifice to pride, or party, or importunity, and not a genuine gift of Christian love and principle reverently laid upon God's altar.

2. "With the first fruits of all thine increase." Giving then is to be *systematic* in form, as well as religious in principle; it is to embrace the *whole* field of duty, and not some pet object only: *all thine increase*. The commandment is very broad. The duty, the scope, the measure of giving to the Lord, are as broad and real as the "increase"—as God hath prospered. As He increases our means, we are bound to increase our gifts: as He multiplies our fields or opportunities of service, we are to broaden and multiply our contributions.

II. Note THE PROMISE CONNECTED WITH GIVING AS A RELIGIOUS SERVICE. "So shall thy barns be filled with plenty," etc. "Shall reap bountifully." Not that we are to give *for the sake of temporal reward*, but with the assurance that he that honoreth God, He will honor; that he that giveth to the Lord liberally and ungrudgingly shall reap a corresponding reward. This is matter of Providential history, as well as of Biblical teaching. The Christian ages, the life around us, are full of illustrations of this truth. [Select for yourself some that are familiar to your people.]

III. THERE IS NO PLACE FOR NIGGARDS IN THE KINGDOM OF GOD.

Meanness, littleness, covetousness, cannot affiliate with the cross of Christ and with the church which

He hath redeemed with His blood. A great many have got into the nominal fold who have no business there. They have no heart, no appreciation, no spirit of consecration. If they follow Christ at all, it is for the "loaves and fishes."

IV. Note the LAW WHICH GOVERNS THE INCREASE (v. 6).

1. Sparse sowing will produce a sparse harvest.

2. Bountiful sowing is sure to yield a bountiful harvest.

This is the LAW of Providence, and no man can abrogate or override it.

August 10.—GOD HATH NOT APPOINTED US TO WRATH.—1 Thess., v: 9.

Physiologists assure us that there is not in the structure or functions of the human body the slightest evidence that it was the *design* of the Creator to cause us pain or suffering, but the contrary. And yet pain and suffering and death are the common lot of mankind. Man himself, and not the Author of his being, is responsible for this result. The arrangements and laws made for our pleasure, conservation and well being, are frustrated and perverted to evil ends by transgression.

And just so in the spiritual kingdom. There is not a decree, a law, a principle, a purpose anywhere to be found in nature, and in revelation, in providence, anywhere, that makes God the author of evil or in any way responsible for human guilt and misery and final perdition. A world of sin there is, but God did not bring it into being. A hell there be, but God did not dig the "bottomless pit." Sinners perish, and will perish eternally; but it is their own fault. God hath not "appointed" any man "to wrath, but to obtain salvation by our Lord Jesus Christ."

And yet, the world over, men will pervert these plain truths, throw the blame of their sinning and of their misery and ruin upon Providence, cry out against future punishment as unjust and tyrannical, and denounce it

as impeaching the Fatherhood of God, and berate His ministers for preaching it.

If the Scriptures make anything plain and sure, it is that the sinner is his own destroyer; that the awful catastrophe God has earnestly sought to avert; that Christ came to save, not to destroy; that salvation, and not wrath, is the purpose and end of the gospel.

1. Look at the testimony of Scripture: "As I live, saith the Lord, I have no pleasure in the death of him that dieth," etc. "Come now and let us reason together," etc. "How shall I give thee up, Ephraim?" etc. "Come unto me and be ye saved," etc. "This is a faithful saying," etc. "He that believeth shall be saved." Christ came "not to condemn the world but," etc. And so of a thousand other passages.

2. The life, teaching, and death of Christ is a perpetual and affecting attestation of the doctrine that we are "not appointed to wrath, but to obtain salvation by our Lord Jesus Christ."

3. The entire system of means and instrumentalities which God has put in requisition is another proof.

4. The presence and perpetual agency of the Holy Ghost in the world confirms and emphasizes the Scripture testimony.

5. The existence and powerful and perpetual influence and work of the Christian Church in the divine scheme for saving sinners, is a final argument of immense force.

Yes: all God's attributes and manifestations to the sinners of our world; all the laws and agencies and provisions of His government indicate and wear the aspect of mercy, and not of wrath, life and not death, salvation and not perdition, eternal life and not annihilation or everlasting punishment. Thanks be unto God for the unspeakable gift.

August 17.—CONDEMNED BY OUR PRAYERS.—Matt. vi: 12.

In my remarks based upon this

passage, I will keep within the spirit of it, while not confining myself to its specific form.

Our *prayers*, as truly as our lives and our teachings, furnish material for the judgment day, and will witness for or against us hereafter. They will confront us and render speechless and cover with confusion many a now confident soul.

1. Take *the prayer in the text*. It is specific. It is comprehensive. It is one of the petitions Christ himself puts into the mouth of every disciple. It is eminently Christian in spirit and meaning. No one can omit it, or go counter to it, and be a Christian. It is a solemn, heart-searching, tremendous prayer in its scope and full significance. It forms a staple of the daily prayers of Christendom.

Analyze it. "*Forgive us our debts.*" Then we are *sinners*, self-condemned, guilty before God, ready to perish, and suing for mercy at His hands—"God be merciful to me a sinner!" That is the theology, the meaning of this petition, and God will hold every man to that construction, and condemn him out of his own mouth, if his life and teaching run counter to it.

Then the *condition* annexed: "*As we forgive our debtors.*" We *pray God to apply to us the rule we apply to those who sin against us*. If we freely and from the heart forgive them, even our enemies, and love them, and seek to do them good, as if they had never offended—so we would have God do by us. But, on the contrary, if we do *not* forgive "our debtors," if we hate our enemies, cherish malice and resentment—then we pray God Almighty *not* to forgive us, to continue to hate us, to show no mercy to us, only wrath! "*As we forgive!*"

I tremble when I offer this petition—it is so awful in the spirit and sweep of its meaning. It will shut many mouths in the day of inquisition. It will be a flaming witness against all who have sought mercy and forgive-

ness of God, and yet withheld mercy and forgiveness to their fellow-men.

2. Take another petition in the Lord's Prayer: "Thy Kingdom come." This is put before daily bread, before forgiveness, in the formula of daily prayer which Christ taught His Church. That petition is put up as often as we pray for food, for mercy, for forgiveness—and the prayer is the solemn recognition of Christ's Headship over all, and the duty of every man to make God's glory first and supreme in every thought, purpose, and work of life. Now put that *prayer*—so significant, so solemn and far-reaching in its meaning—by the side of the every-day *life and doings* of the mass of disciples! *The praying and the living!* what a contrast! How the one condemns the other. The prayer does not go beyond the duty: but the life, the service, how infinitely short do they come! *Tested by our prayers, who can stand* in the judgment day?

I have not space for further illustrations, which will readily suggest themselves in the contemplation of this topic.

The one practical lesson from the subject is, that we *strive to conform our living to our praying.*

August 24. — GOD'S EVERLASTING COVENANT.—Gen. xvii:7.

The first revelation made to man after his fall was a *promise*, a promise of infinite meaning, reaching down through all time, pledging the resources of the Godhead to the work of redeeming man. That first promise, in a thousand varying forms, has been renewed, confirmed and enlarged from age to age. God has even confirmed it by an *oath*: "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before

us." (Heb. vi: 17, 18.) To His servant, Abraham, God specially renewed the original covenant of redeeming grace, in these words: "I will establish my covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee."

The theme is a broad and a grand one, but we can touch only upon a few points:

I. This Covenant is THE SHEET-ANCHOR OF CHRISTIAN FAITH.

Christianity is not built on the sand, but on everlasting rock. It is not the device of man, but the choice of God. It was born before the stars shone in the heavens, and ere the foundations of the world were laid. The "eternal purpose" of the Godhead designed and begat and shaped it, and is carrying it forward to a glorious consummation. It sprang out of the bosom of Infinite Love, and all the resources of Omnipotence are pledged to sustain and glorify it to all eternity. We need have no fear of defeat or failure. There is God's "covenant!"

II. This covenant is a PERPETUAL covenant—"EVERLASTING" is the period of its duration.

It was not for one age only, one dispensation only, one family only, but for all ages, all dispensations, all believers in all the world to the end of time. The Gentile as well as the Jew are embraced in its provisions. No man or woman or child, in any land or age or condition in life, who accepts the Christ offered is excluded. God's covenant love and grace are ample enough to embrace the whole world, if penitent and believing.

III. The covenant was made with Abram and HIS SEED AFTER HIM.

This covenant perpetuates a righteous seed in the church; it secured a succession of godly generations, till the advent of the Saviour in Judea, and then the "fulness of the Gentiles was brought" in to share with the

Jew all the privileges of the covenant of redemption. The promise is not only unto us but to our children. God has always honored the covenant relation, as the history of the Church abundantly attests. Parents do not make enough of this covenant, or plead it with sufficient faith and persistency.

IV. This covenant is GOD'S EVER-LASTING ARM UNDERNEATH THE SAINT.

Away with fear! Failure is impossible, if the sheet-anchor of God's Covenant holds us. All the tides and billows of human and hellish depravity cannot move us. God will laugh at Satan's puny attempts to pluck us out of His Almighty hand.

Let us shout Halleluia till heaven's arches ring, for God's "everlasting covenant!"

August 31.—THE HONOR GOD PUTS UPON HIS WORD.—Ps. cxxxviii: 1.

"Nature," here, undoubtedly represents the system of Nature, and the system of Providence so far as it pertains to the natural system. There is much that is sublime and adorable and awful in that "Name," as the "heavens declare it," and the earth echoes it back in the lightnings and thunders of His providential power. While "Word" refers to the supernatural system; the Logos revealed in the Scriptures and incarnated in the person of Jesus Christ; the Word of divine promise and grace in the gospel; the Word of salvation from sin and hell, announced to Adam in Eden and confirmed in the experience of ages of patriarchal piety; the Word of atonement as the basis of all the divine purposes and measures for the rescue of a sinful race: this inspired and supernatural Word, the Psalmist affirms, "God has magnified above all his name."

I. What IS MEANT BY MAGNIFYING THIS WORD ABOVE ALL THY NAME?

1. It means putting special honor upon it; and this God has done (a) in the manner of revealing it, (b) in the

subject matter of the revelation itself, and (c) in the special care He has taken to preserve it in its integrity and entirety. In all these particulars God has shown an infinite solicitude for this Word and expressed the highest providential regard for it.

2. It means giving it the first and chief place in the system of truths and agencies for the enlightenment and salvation of the world. And this is what God in His providence, as well as in His Sovereign purpose, has done. (a) The Scriptures alone reveal God in Christ. (b) The Scriptures alone direct the perishing soul to the Lamb of God which taketh away sin. (c) The Scriptures alone teach the immortality of existence, teach the resurrection of the dead, and the certainty of future awards and punishments. The systems of human thought and philosophy, however learned and curious and profound, are impotent in the conflict with sin, in the struggle of the soul for light and life. Light must break forth from God's illuminating Word, or we must live in gloom and uncertainty, and in death make the mortal leap in the dark.

II. HOW GOD MAGNIFIES HIS WORD.

1. By making it the *power of God in the conversion of the soul*. Nature, philosophy, the wisdom of the schools, never converted a sinner from the error of his ways. When the guilty soul cries out in fear and anguish, "What must I do to be saved?" the only voice that can calm and inspire hope is the voice that sounds from Calvary out of God's written Word.

2. By making it a *sanctifying* word. Nothing but this word, which God has revealed and honors in converting sinners, will make them holy and fit them for heaven. The philosophies and teachings of men never did and cannot do it.

3. By making it a *comforting* and a *saving* word. It is the Christian's solace. It helps him over life's rough

way. It is food and drink and shelter to him in his pilgrimage. It sweetens every cup. It kindles hope and assurance as the end draws nigh.

It lights up the death chamber and puts the words of victory on the lips of the departing saint.

HOMILETICS.

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

Criticisms on Sermon Plans.

I. REGENERATION.

Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John 1:13.

TEXT contains Bible doctrine of regeneration. God's plan of delivering sinners from the malady of sin. Taught 1st negatively, 2d positively. 1st, what it is not; 2d, what it is.

I. Negatively.

(1) "Not of blood,"—natural generation—plan of evolution—"survival of the fittest." Beecher advocated this doctrine. Jews said, "We have Abraham to our father." Great privilege to be of good family—to be born of pious parents. But regeneration not in this way. All born sinners.

(2) "Nor of the will of the flesh." The body possesses power of shaking off disease, or healing its own maladies—"vis medicatrix naturae"—recuperative power of nature. May not the soul possess a like power? Many think so. Idea embodied in proverb, "He is sowing his wild oats." But, alas, none ever gets well of sin.

(3) Nor of the will of man. Either (a) of the man himself, or (b) of will of others, as parents, teachers, etc. No education or training, or discipline, will effect regeneration.

Under these three heads is included every plan that men have ever trusted in, or tried, or that is conceivable.

II. Positively. "But of God."

Prove and enforce.

This plan kindly submitted and having some good points, ends where it should have begun. It spends itself on what is not the theme, or what, at best, is but a preparation for it. The potential word of the text is its last word. The way is cleared to this, but here is the substantial and infinite truth of the passage fitted to teach the mind in spiritual things. If the context—which surely cannot be lost sight of in explaining Scripture—were regarded, the subject referred to by the pronoun "which" ("which were born") is what goes before, viz.: "children of God." The apostle in the text describes who and what are

the children of God. The description given of what they are *not*—and I venture to suggest that this be made the introduction of the sermon—sets forth but the one truth, though in a cumulative form, which begins in nature and ends in will, that the children of God are not of human origin by any accident of generation, as fruit of natural desire, or result of human purpose. This, as suggested by the plan itself, touches on the strong point made by the Jews that they were Abraham's offspring. It may be also legitimately applied to whatever act, intellectual and moral, man can put forth to produce such beings. It may apply to religious zeal itself, whether on the part of other men or of one's own voluntary striving to make himself good and righteous. These human acts are important, and perhaps essential, but they are not the creative cause of the new ethical generation of the "children of God;" and then comes the real theme. Thus the plan might, perhaps, be given somewhat in this shape:

The "children of God" are not produced by any human means, whether natural or moral. This thought is to be set forth in clear relief, briefly but forcibly, so as to awaken desire to know what is the true nature of that new life so impressively spoken of in the introduction of the Gospel of St. John.

I. Nature of God's children.

(1) It is unknown and mysterious. It is like the wind of which no man is cognizant, nor does its source lie in the limits of human will whose operations are explicable; but though unknown it is still definite and according to a divine law of being.

(2) It is inner and spiritual. Its

law of life is not drawn from anything without or as a development of the natural man, but proceeds from what is within and hidden.

(3) It is the fruit of the Holy Spirit.

II. Signs and characteristics of God's children.

(1) All comprehended in love. The traits of the new creature implied in his being "born of God," and as given by the same apostle in many places, and by the apostle Paul in the first Epistle to the Corinthians, are embraced in one word—love. As love is the essential nature of God, so it is of His children. This is the infallible criterion. The divine spirit of love, which is the spirit of Christ the Son, is more easily recognized in a man than described; but its absence from a professed child of God is fatal to his sonship. The deepest principle of the new birth is in the affections and divine quality of the heart. Love is the root of true righteousness. While a radical change of character is wrought, love is the effective principle.

(2) Joy in things of God. The spiritual life is of the nature of choice in which the law itself is surpassed and a man acts holly because he delights to do so. He is not impelled so much by the outward command as by the inner inclination, so that the yoke is lifted and the heart acts freely and with joyful willingness.

(3) Progress toward perfection. If thus divine, the life of God within the soul must be constantly making advance till, if not here, yet hereafter, it becomes perfect as God Himself is perfect.

II. HOME PIETY.

Let them learn first to show piety at home.

—I. Tim. v:4.

Introduction—The influence of home. We are, in very large measure, what our home-life makes us. Homes nominally religious, without proper influence, because lacking elements in the true home-life.

I. In my model Christian home, the religion of Christ is lived every day; not simply professed, but lived. The Spirit of Christ rules in all the home-life.

II. My model Christian home makes much of the Bible. There the Bible holds the central place, and gets a daily reading clear round the family circle.

III. My model Christian home has a family altar. No Christian home can be complete until the family altar is set up. The heathen has his shrine; shall the Christian have less? The influence of that sacred gathering for prayer lingers with us through all the years of life.

IV. In my model Christian home religion is often made the theme of conversation. "They that feared the Lord spake often one to another." No better place for this than in the home. Personal religion is never kept in the background in my model Christian home.

In my model Christian home there is a very high regard for the house of God. The whole family-circle is in the church-circle; all revering God's day and God's house.

This is my model Christian home; the home filled with the inspiration of heaven, and most like unto the home in the Father's house.

If this text be employed for a sermon upon the Christian Home, or Home Piety—as it rightly may be—the exact use of the original passage should at least be stated. It is interesting in itself. Speaking of the duties of those of different ages in the Church, the apostle says that widows who have children or grandchildren, should depend for support upon their own families, and that children should learn before they make professions of godliness in other matters, to show its fruits at home and among their own relatives in the honor and support they render to those who are older; that they should make return to their parents for all their kindness and care. The love and respect of children to parents is, indeed, the type of genuine piety—of the honor and love of God. A sermon might seasonably be preached from this text on the duties of children to parents—of those deep eternal obligations from the Christian motive of love, such as God bestows upon us in His Son, that devolve upon children.

In the plan presented, I should, in the introduction, add to what is well said, the statement in regard to the original bearings of the text, as has been suggested.

In the divisions, the order might be changed so as to increase the force of their impression, making the second first and the first last, embodying the fourth with the last, and leaving out the fifth altogether, or bringing it in only incidentally. I would also change the wording of the divisions and speak of them all impersonally, and not as "my" model of a Christian Home. This adds nothing and savors of egotism, even if sincere. The word "model," too, has become so familiar in "model republic," "model farm," "model sewing-machine," etc., that another phrase would be preferable, or, better, none at all; so that the reconstructed plan might run somewhat in this wise: Bearings of the original text—the influence of home in forming Christian character.

I. The Christian Home is founded upon the precepts of the Word of God.

II. The Christian Home maintains family worship.

III. The Christian Home is where religion is made a life as well as a profession. The spirit of Christ rules in all the home life and conversation.

III. IMMEDIATE DECISION.

How long halt ye between two opinions? If the Lord be God, follow him, but if Baal, then follow him.—1 Kings, xviii:21.

We have the best evidence there is a God; as evident that this Deity demands the affection and service of every rational being. Indecision about serving Him out of place:

I. Because criminal not to serve God.

Without any contract on man's part, he is under the law: if he doesn't obey that law he is a criminal. Obedience should begin soon as he recognizes his relation to the law.

II. Because ungenerous.

He who does not appreciate the favor of a friend is considered an ingrate. God is man's greatest Benefactor; has done the most for him; disregard or indifference on man's part is black ingratitude.

III. Indecision is dangerous.

Life is uncertain; short at the longest. Multitudes pass into eternity without a moment's notice. Also hardens the heart. Every prayer, invitation, sermon, either hardens or makes the heart more sensitive to God's commands. All faculties grow by exercise; no time when character ripens so fast as during a revival season.

Besides, God may withdraw His Spirit. Now is the day of hope, mercy, probation; to-morrow may be the day of despair, justice and retribution.

"There is a line, by us unseen, that crosses every path," etc.

The text is assuredly an awakening one, and the topic of indecision is a subject rightly deduced from it, but the phraseology of the plan is open to criticism—for instance, the wording of the first head, which is unnecessarily harsh. By calling any in our audience "criminals," nothing is gained. He whose conscience does not convict him of guilt, or who is not convinced by the reasonings of the preacher, is repelled more than subdued by the charge of criminality. We should not, as preachers, cultivate the habit of regarding men *exclusively* in the light of sinners, of enemies of God, but also as God's creatures, who are capable of holiness, and who are held constantly in the divine love and care.

The two other heads of the plan are so entirely subordinate to the first, that they should hardly be made separate divisions at all, but rather urged with feeling and emphasis in the conclusion of the sermon. It would be well indeed, in a sermon on indecision, to have but one proposition to prove, bringing all to a point, viz.: that indecision in matters relating to God and the soul is wrong. Here should be the stress of the discourse. From the nature of the mind, and its power of choice; from the relations of the soul to God as its Father, the sacrifice and sufferings of Christ as its Redeemer, and the influences of the Holy Spirit as its Helper; from the opportunities of life and the tremendous power of fixed choices or habits; from such arguments it may be proved that for every man as yet unsettled in religious things, in his choice of a spiritual ruler, an immediate decision is required of him. There is no time in eternal things. Love creates the **quickest claim of all.**

PASTORAL THEOLOGY.

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

I.

THE INVITATION TO CONFESS CHRIST.

We assume that we shall not be mistiming these hints of ours on the conduct of revivals, if we choose the midsummer months for submitting them to our readers. An interval of comparative leisure with ministers will be to them a season auspicious for maturely considering plans and expedients of work to be put to use in a succeeding campaign. That wonderful military campaign in which, seventeen years ago, Germany so signally revenged on France her former humiliations from Napoleon, Von Moltke, it is said, schemed two full years before France issued that fatal proclamation of war against Germany. Those Christian pastors are the wisest who plan beforehand, as well as plan—which is also necessary—in the face of present emergencies.

We go on this month to render more concrete and practical still our former suggestions made on a point of capital importance in the wisdom of pastorship; we mean the matter of inviting public demonstration from such as may have been aroused to feel their need of a Saviour, and a Saviour who is Christ the Lord. We imagine ourselves asked to illustrate our advice by a specimen form of invitation proper to be given to such persons from the pastor. It seems a fair challenge; and we accordingly so indicate what we judge it to be safe and wise for the pastor to include in such an appeal.

That the attempt is delicate, we well understand; and it is not without hesitation that we submit the following. If we could print the tone and manner in which we would have the pastor speak in giving the invitation, we should gladly do so. The tone and manner we esteem yet more important than the form of the words employed. It should be a tone and manner full of

sweet and solemn persuasion. There should be nothing expressed of dry, stiff, cold, formal, or perfunctory. There should be tears in the voice—not in the eye. All should be as if you were saying, with Paul's ineffable tenderness and awe: "We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: we beseech you on behalf of Christ to be reconciled to God." And here something like what we would suggest that you thus say:

"Now there are some here, it may be, who, in view of what has been said, are convinced of their own sinfulness and helplessness in the sight of God. To such persons it is of the utmost moment to consider what course of action they will adopt. To adopt no course of action will be fatal. Present conviction will not last unless it be heeded and obeyed. When the hearers of Peter's sermon on the day of Pentecost felt as you do, they cried out audibly: 'Men and brethren, what shall we do?' This ought to be your cry. But the secret whisper is at your heart, 'Why should I let people know how I feel? Can I not be a Christian in a quiet way, without any public ado? I hate publicity.' But Christ desires that you should make your feelings known. It is His own solemn saying, 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven.' Paul apparently interprets this to mean confession 'with the mouth.' What you ought, therefore, to do is manifest. You ought to confess Christ 'with your mouth.' You ought to let others know for Christ's sake your sense of needing Him. This Christ desires at your hands. It seems almost the very least that you can do. Confess yourselves sinners and confess Christ a Saviour. Do it now. Let your confession be prompt and public. There will be no virtue,

no merit, in it. Far from that. It will not be a way of saving yourself. It will be simply a way of declaring that you are lost, and cannot save yourself, and that if you be saved at all, Christ must save you. I give you an invitation. All those of you who feel yourselves sinners lost and helpless, and who feel Christ to be a Saviour, and the only Saviour, confess this now. Confess it by rising to your feet—if you cannot use your tongue to confess it. Let all who behold this act of yours, understand by it that you mean the same as if you opened your mouth and said, ‘Here I am, a sinner, justly condemned in God’s sight, and anxious to be saved by Christ alone.’ Now, all of you who can say this, stand up in token of saying it.”

We would scarcely make the invitation less painstaking, less explicit, less sobering, less circumspect, than this. There should be, especially now, nothing in your administration that can justly be called machinery. The capital point is, not to invite expression in such a way as to get expression from those who have nothing to express. At the same time, it is proper, and it is important, to elicit expression in all cases where there is something to express.

There could be no harm, there might be great good, in arranging to have a hymn sung during the interval while the meeting paused to give opportunity, for persons desiring it, to respond to the pastor’s appeal. Besides that there would be much added force of persuasion exerted by a hymn well-chosen for the purpose, a little time would thus be afforded for the timidly irresolute to bring themselves up to the point of the self-committal suggested. Let those who rise be encouraged to remain standing until the singing is done, and then, after that, while the prayer is offered in their behalf. The effect thus will be far better on these persons themselves, and far more solemnly impressive on the meeting in general,

than would be the case if the rising were a mere momentary gesture. Of course, in case you adopt the plan of singing a hymn as now suggested, you will incorporate in the invitation to rise an announcement of the purpose to do this.

It will be observed that we do not, in these advices, contemplate the seeking of demonstration in such acts of dumb show from professors of religion. This we take to be, in the immense majority of instances, of very questionable expediency. Certainly we would not advise employing Christians as *masks* to cover unconverted persons while these latter were making what they might suppose to be confession of Christ. Such an expedient we cannot help considering too transparently a device of worldly wisdom to deserve from us anything but our warning against it. A system of “means” and “measures,” so-called, that consists largely of manœuvring bodies of people in visible demonstrations of getting up and sitting down, may fairly be described as so far encouraging in connection with religion a sort of bodily exercise that profiteth little. Use no artifices. Try to catch nobody with guile of this world. Count it no real gain for Christ or for souls to have inveigled some one into a position where, without intelligent exercise of free will on his own part, he will find himself committed to an ostensible confession of Christ with nothing to hold him true to that confession but his own natural pride of consistency. Thoughtful, conscious, intentional self-committal is the only self-committal that is of any worth. Seek no other from any soul.

Never purposely so phrase a call on Christian people, or any other people, for a public expression, as to make it virtually impossible for them to forbear responding to the call. For instance: “Let all the teachers in the Sunday school who desire the salvation of their pupils, rise;” “Let all the members of this church who

would like to see a revival of religion and are willing to work for it, rise." This kind of manipulation of people for effect is in every way to be deprecated. Whether the effect sought be salutary impression upon spectators or salutary reflex impression upon the persons themselves thus manipulated, makes little difference. For either case, it savors quite too strongly of mechanical human contrivances. Far worse it is, if the effect sought be glory to the preacher—thus appearing to be the chosen instrument of great influence over souls. Spiritual excitation is capable of being reduced to an art. There are certain appliances which will almost infallibly bring about a state of so-called revival of religion. It seems to require nothing but a man of marked individuality, with plenty of self-confidence resting upon a physical basis of abundant resources, to be the arch-operator of the whole process. Meetings are multiplied, exciting addresses are delivered, abounding in appeals to the emotions, demonstrations of a physical nature are called for, skilfully adapted according to a nicely graduated scale of audacity, and a state of stimulated feeling with reference to religion results almost as a matter of course. There is almost always in any community inflammable material ready, waiting only for the living spark blown from whatever altar to kindle such a conflagration. There may, too, be cases of genuine conversion in the course of an excitement thus mechanically produced; but if, of the commotion considered as a whole, the question of Christ to the Jews about the baptism of John were to be repeated, it would not be rash or impious to reply with confidence, "Not from heaven, but of men."

The present writer was once, in the course of his experience as theological professor, setting forth the idea contained in the paragraph immediately preceding, when one of the students, coming from the State of Ohio, a man now engaged in mission-

ary work among the Nagas, seemed so much struck with some thought of his own, that he was invited to deliver for the benefit of his class what might be working in his mind. He said: "I knew, not long ago in Ohio, an actual case precisely corresponding to what you have just now described. A wild and unprincipled young fellow had got rid of all his money, and having run through the various expedients open to him for lining his purse, bethought himself at length of setting up as a revivalist. This he, in fact, did. He was familiar with the necessary language, he was familiar with the measures usually adopted, and, going where he was not known, he found no difficulty in commencing operations; and he carried them through with seeming success—until he was found out in his true character." "And there were converts, real or apparent?" the professor asked. "Yes," replied the student, "there were converts, too."

Those converts may have been real, for smart as is Satan, God can outwit him; but what faithful pastor would willingly have Simon Magus, though he were reputed the "great power of God," for a fellow-helper in the Gospel? The question of evangelists or revivalists, and of choosing from among them, is here irresistibly suggested. But this topic must await a future occasion for discussion.

II.

HINTS TOWARD MAXIMS RELATING TO THE CONDUCT OF THE PRAYER-MEETING.

1. Avoiding equally the two opposite extremes of chilling formality and of slipshod familiarity, in your manner of conducting the meeting; endeavor to create a genial Christian atmosphere of affectionate and sympathetic appreciation, in which a sense of freedom and rest may be enjoyed by everybody present.

2. Eschew, however, in doing this, the practice of making perfunctory, complaisant remarks in response to participants, lest you impair thereby

their true simplicity and purity of motive, substituting yourself, in their minds, for Christ, as the centre of reference and source of award.

MISCELLANEOUS SECTION.

THE MISSIONARY FIELD.

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

A REMARKABLE LETTER FROM SIAM.

WHEN the following letter reached me, I tried to make an abstract of it, but finding nothing that I could omit or change, I put it before the readers of *THE REVIEW* just as it is. I have never read another from the mission field like it.

A. T. P.

The Rev. Eugene P. Dunlap, Petchaburi, writes :

The past fifteen days have been busy and joyful ones for the missionaries at Petchaburi. The King of Siam, with hundreds of Princes, Ministers of State, nobles and soldiers, has been in our city, the King resting in his palace on the top of a mountain, one mile from our home; the plains below covered with soldiers and followers in camp; the river in front, above and below our home, filled with crowded boats. We have had daily preaching of the gospel to good audiences, and at night through the sciopticon Bible pictures have drawn large crowds to hear the life of our Lord. Hundreds of books have been sold—the gospels and other portions of the Word, “Pilgrim’s Progress,” “Evidences of Christianity,” “The Way of Life,” “The Light of the World,” and many other tracts. A large portion of these found their way to the palace on the hill. Our homes, schools and hospitals were visited by princes and nobles, who, without exception, encouraged us in our work; some of them in a very substantial way.

We could not help noting the contrast between now and former days. Not many years ago when the King passed along the highways the people were compelled to fall upon their faces, and did not dare look upon His Majesty. During this visit the King rode out to the villages and through

the streets, halting now and then to speak with the people. Crowds greeted him along the way, and large companies visited him daily at the palace. His Majesty had many kind words for them. On one occasion about two hundred aged women sought him at the palace, carrying with them offerings of fruits, sugar, sweetmeats, flowers, etc. The King received them kindly. Addressing one old lady, he said: “Well, grandmother, when your King comes to visit the province, are you filled with fear, or does it give you joy?” The old lady answered: “Your Majesty’s visit fills us with joy. Why, before Your Majesty arrived we took three meals a day regularly, but since your arrival we have been so happy that we take but one meal a day, and are perfectly satisfied.” The King laughed heartily and replied: “If that is the case, I shall come frequently.” His Majesty sent these (as well as all who sought him) away rejoicing over liberal gifts from his hand.

Shortly after his arrival the King rode through the streets, and on noticing our little school houses, expressed his joy, and inquired of the Prime Minister of Siam and the Governor of Petchaburi as to the extent of the school work, number of pupils, how it was sustained, etc. These officials having visited our schools were able to give the King considerable information. The next day the royal physician visited our hospital and inspected it. That night he reported to the King, who intimated that he would be glad to have a report from the missionaries regarding their work, its needs, etc. We therefore prepared reports, and they were presented to him, and on the following day, he, through his Prime

Minister, summoned Dr. Thompson and his medical assistant, Rev. Cooper, and the writer, to an audience. It was a glad day for us, and an important one in the history of this mission.

After ascending the mountain we were invited to seats in a hall occupied by several princes, among them the Minister of Education, the King's private secretary, the Minister for Foreign Affairs. We were hardly seated before the Princes began to question us regarding the Christian religion and the nature of our mission. They put many searching questions about the creation, atonement, forgiveness of sins, miracles, future life, etc., thus giving us a good opportunity to preach Christ to them. One of the Princes stated that he was a reformed Buddhist, that he discarded the supernatural from Buddhism, and that he did not regard Buddha as a God, but simply a great teacher, and received only his moral teachings. We learned from the Prince that this view is rapidly gaining adherents in Siam. Our conversation lasted for one hour and a-half, and was enjoyed by all. After this pleasure we were conducted to the palace and met at the door of the drawing-room by the King, who, after grasping our hands warmly, invited us to chairs, and at once began questioning us regarding our work, relieving us of no little embarrassment, and showing us that instead of being summoned to a formal audience we were to have a familiar talk on mission work. The King at first expressed his gratitude to Dr. Thompson for the surgical aid given the marines who were injured by the gunboat explosion, and then for his medical work among the people, assuring him of future aid and urging him to carry on the work to the best of his ability. He then told us of his joy at seeing and hearing of our schools over the city, asked many questions concerning our plans, and told us of his plans for a system of public free schools for

his country, which he hoped to establish at an early day.

His Majesty then called the Minister of Education, and told him that if the missionaries should apply for text books or other aid for the mission schools in Petchaburi, he must grant them freely. Then turning to us he said: "I wish to place your schools—as to aid from the Government—on a plane with the Government schools." We expressed to him the gratitude of the Board of Foreign Missions for liberal aid and encouragement received from him in the past, and also for the liberty granted the missionaries in their labors. The King replied: "During our reign we always have encouraged, and will in the future encourage, the American missionaries, being fully persuaded that you are deeply interested in and laboring for the good of the people." His Majesty then bestowed upon Dr. Thompson a handsome silver medal, to his medical assistant a well-filled purse, and the Rev. Mr. Cooper and the writer beautiful presents, saying: "These are tokens of my appreciation, and they will serve to keep this occasion in remembrance." After taking us each by the hand and wishing us success in our work, he withdrew.

But this was not all. The King's private secretary handed us two letters—one from the Queen addressed to the ladies of the mission, and one from the King addressed to the gentlemen. The former read as follows: "Her Majesty the Queen has been informed of the work of the lady missionaries in the girls' school and of your desire to establish a home for aged women. This work has produced great joy and gratitude in Her Majesty's heart, and it is her pleasure to grant the sum of sixteen hundred licals (\$960) to aid you. Her Majesty prays that the work may be carried on free from difficulties, and ever prosper." The King's letter read as follows: "His Majesty the King has been informed of the medical mission

work in Petchaburi, and deems it a great pleasure to aid in this department of your work. His Majesty feels that it is proper to uphold this work, because it is one of vast benefit to his people. He therefore takes pleasure in granting the sum of twenty-four hundred licals (\$1,440) for the purpose of enlarging your hospital buildings. His Majesty asks that you labor to complete this work, and that it may be firmly established and ever prosper." Thus the day brought us the good wishes of the King and \$2,400 to help in the Master's work. We all thought of the word of prophecy: "And kings shall be thy nursing fathers (nourishers) and queens thy nursing mothers."

Five days ago the fifth church of this Province was organized in a large fishing village at the mouth of the Petchaburi River, with twelve members. An elder was chosen and ordained. Several persons applied for church membership. Before the organization the people built a comfortable little chapel, well located on the bank of the river. It is a good point not only because of the 1500 villagers, but because traders come to the village annually from distant Provinces on the east and west coast.

MONTHLY BULLETIN.

Africa—There are now upon the upper Congo seven steamers, four owned by the Free State, one by France, and two by missionary societies. The fleet will soon be doubled by the addition of another Free State steamer, one for Bishop Taylor's mission, and those belonging to the Compagnie Belge du Congo, and the American, Dutch and French trading companies.

American Baptist Missionary Union is one of the oldest organizations in our country for the propagation of the gospel in heathen lands. Last spring it held at Minneapolis its seventy-third annual meeting. Three of its missionaries have died during the year. From all sources \$406,463;

appropriations \$351,890; 295 baptisms on the Ongole field, Telugu Mission, India, in the month of January, and three more, the first reported from Mandalay, the capital of Upper Burman. At the end of 1886 there were in China 889 missionaries, 1,288 native helpers, 28,119 communicants in churches, and 9,864 pupils in schools. \$12,874.57 was contributed by the native Christians for religious purposes.

China.—Rev. Dr. A. P. Happer is proposing to found a Christian college in China. How wonderful the opening is in that country for such an institution is shown in a letter from Rev. B. C. Henry, of Canton, who states that the desire to have such a college in Canton has been expressed in a paper signed by *four hundred persons* of the highest standing in the Chinese community, including government officials, gentry, scholars and merchants. Ten of the signers are members of the Imperial Academy, which is the highest literary distinction in the Empire; twelve have the next highest literary degree, and more than a hundred have the degree of A. M. and A. B. Every third year twelve thousand who have A. B. come up from this one province to Canton city to attend the examination of the degree of A. M. These signers say they express the earnest desire of the whole body of the gentry of the province of Kwongtung, numbering more than one hundred thousand, for the establishment of this College for teaching western science and languages to the young men of the province. "As many students are guaranteed as the institution can accommodate." The accommodation will only be limited by the means at the disposal to rent buildings and engage teachers. Such a request for a Christian institution to be established in the midst of a heathen city, signed by so many of the influential and intelligent part of the community, has *never before been presented to a Christian people!*

Dr. Timothy Hill, for twenty

years the Synodical missionary for Kansas, died May 21, at age of 70.

India.—A Hindu Brahman, Rev. Kali Chura Chatterjee, with wife and daughter, attended general assembly at Omaha, as a delegate from Lahore. He was graduated from Dr. Duff's college at Calcutta. Both he and his wife made addresses and left a profound impression. He says India is now open to the gospel as never before. During the last year a lac, or 107,000 of rupees, amounting to about \$50,000, was raised in India for the work of the Methodist Mission.

Indians of N. A.—Pishop Hare, of Niobrara, has confirmed 1,300 Indians during his episcopate.

A Missionary Professorship.—The University of the City of New York announces "Comparative religion viewed especially in relation to Christian Missions," as a new graduate course. Dr. F. F. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, and a student of the great pagan philosophies, has accepted the chair, which has been endowed by a liberal New Yorker.

Moody's schools and work.—At his two schools in Northfield and Mt. Hermon, over five hundred young men and women are now being educated to become missionaries or teachers and Christian workers. The well-appointed buildings have an outlay of over \$500,000 involved. At Chicago, over \$100,000 has been collected for his training school, and work on the building will be shortly commenced. Mr. Whittle carries on the Evangelistic work commenced by Mr. Moody in that city. The summer school for students assembled June 30, and 500 students were present; among other instructors was Prof. Henry Drummond.

Presbyterians in the U. S.—According to reports at Omaha, the last year is the most fruitful in the history of the church. Additions 81,000—52,000 being on confession. Boards have received \$1,915,978—and the Board of Foreign Missions is entirely

out of debt, and a balance of \$3,000. Of the \$780,000 raised last year for Foreign Missions, the Woman's Board contributed over \$248,000. "The membership of churches upon foreign missionary fields has increased sixfold during the last fifteen years. The same ratio of increase in the membership of our churches at home would have given an aggregate membership of more than 2,500,000," instead of about 700,000!

Russia.—Three Armenian Protestant missionaries, residing in Tiflis, have been exiled to Siberia. One was a great philologist, and has translated the English Bible into two languages. His popularity was very great, and he was often seen at the Court of the Governor, the Grand Duke Michael. He is sixty years old, and has many followers and pupils. The pretext for their arrest is undue activity in making converts to their faith.

Spain.—There is said to be about sixty Protestant communities, with 14,000 openly professed Protestants, and hardly a large town without a regularly organized church. It is just eighteen years since the first Protestant chapel was opened in Madrid.

Simultaneous meetings, in the interest of missions, are to be held in this country in the months of Oct. and Nov. The Synod of New Jersey has divided that State into 68 districts, in each of which at about the same time conferences will be held, addressed by the most intelligent and effective speakers. The General Assembly at Omaha recommends the imitation of this example in other Synods. The Newark Methodist Conference holds such meetings in October.

The Turkish Government officials have now put the seal of the Sultan on thirty-two editions of the Arabic Scriptures, and parts of Scriptures, thus giving the sanction of the Imperial Caliph of Islam for the free circulation of the Word of God.

Immigrants arrive at the port of New York 2,000 a-day.

Home Missions.—Nineteen years ago but one single Presbyterian church could be seen from Omaha to the Pacific coast. The Presbytery of Omaha caught the spirit of prayer in the establishing of churches. *Four months after, a church was planted at every important point from Omaha to Utah*—a distance of over a thousand miles. The Presbyterian Board possessed the first land in Nebraska, owned by any white man, unless he had wedded a squaw.

Madagascar.—When Ranavalona the Second came to the throne, in 1868, there were in connection with the London Missionary Society alone about 120 churches; at the time of her death, in 1873, there were 1,200. The day schools likewise multiplied from 25 to 1,200. Besides a great advance in morality, many beneficial changes of a political character were effected. The government of the country was divided into departments upon European principles. Improvements were made in the administration of justice and in elementary education. The army was entirely reorganized, and the new regulations in regard to military service were introduced. The new code of laws comprises 305 statutes; one compelling the attendance of children at school, another prohibiting the manufacture

and sale of intoxicating liquors in the central provinces; a third forbidding the importation and exportation of slaves.

Medical Missions.—There are now more than 350 medical missionaries, 230 in heathen lands.

BIBLES AND BIBLE SOCIETIES.

American Bible Society issued during the year just closed 1,675,897 copies of the Scriptures; total number of volumes since its organization in 1816, 48,324,916. The Society has been engaged in its fourth re-supply of the Bible to the United States. In the course of its work it has found that *every eighth family* visited is without a Bible. Of families visited 400,000 received it when offered, and more than 150,000 rejected it.

COMPARATIVE STRENGTH OF THE CREEDS OF THE WORLD.

Parsees, principally in Asia.....	1,000,000
Jews, principally in Europe.....	7,700,000
Braminical Hindoos, mostly in Asia.....	120,000,000
Mohammedans, principally in Asia and Africa.....	122,000,000
Aboriginal tribes, principally in Oceania, North and South America.....	227,000,000
Nominal Christians, principally in Europe.....	388,200,000
Buddists, Shintos and Confucianists, principally in Asia.....	482,600,000
Total.....	1,348,500,000

PREACHERS EXCHANGING VIEWS.

Hold the glass to your own face, and that which you criticise you may see in yourself.

"Abandoning the Pulpit."

THE views expressed by W. R. Goodwin in the July issue surprise me. Whence cometh our call to the ministry? If from self, then I can believe there are too many (such) ministers; but if from God, then what are we that we should withstand God, or criticise the wisdom of the

Holy Spirit? I can conceive of no possible case of failure or starving while following the guidance of the Holy Spirit. "If God be for us, who shall be against us?" We are not to be the judges as to the success or failure of our work. True, we ought to look for and expect good results from earnest work done in the fear of the Lord, but we must "learn to labor and

to wait." The development of seed is not perceptible until it breaks through the ground; so we must wait with patience God's time for the harvest; possibly it may never come to us. "Other men may enter into our labor," but we can still find encouragement, for "he that soweth and he that reapeth may rejoice together." The fact that we fail to become "popular" is no reason why we should leave the ministry. We are not to preach as "men pleasers, but as servants of Christ, doing the will of God from the heart." I do not believe such a servant will starve while a raven has wings, or a widow a handful of meal. What the ministry needs, is not a reduction in numbers, but a baptism of the Holy Ghost that will increase our faith and make us willing to be anything or nothing, so that we may glorify our Father who is in heaven.

A. E. LORD.

South Bethlehem, N. Y.

THIS minister (whose case you mentioned) failed to become "popular with congregations," but, better still, failed to become popular with "the powers that be in Synods and Conferences." Alas! this is too often the case. There comes to my mind a case—one case? nay, scores of cases—where ministers were recommended to vacant fields simply because they had influence with "the powers that be," and really good men were kept in the background—and for all I know are there yet. There is among many of our ministerial brethren a "*clannishness*" which in every other circumstance might be commendable—a clannishness which will recommend a minister because he was a classmate in the seminary, or for some other reason equally unworthy.

Now what is the remedy? Not so much "wire pulling" in our "Synods and Conferences:" more "exchanges" with brethren of the small churches, more prayers in our Synods, Assemblies, Conferences, and not quite as much business.

During the Anniversary meeting,

recently held in Minneapolis, I know of a brother who traveled many hundred miles to meet with the leading brethren and the Home Mission secretaries; but they were all so busy with business matters that the brother got no chance to confer with them, and went home greatly cast down, when a kind word and a little sympathy would have done him great good.

Minneapolis, Minn. G. B. R.

THE answer given to the question, "Are there too many ministers?" in your last number, may do great harm. A few years ago, a New York religious weekly raised the cry, "Too many ministers." The cry was taken up and echoed over the land, in spite of some vigorous protests, until many felt that they had a chronic grievance against the ministry, and closed their wallets more tightly. What was the result? Many earnest young men, having the ministry in view, sorrowfully gave it up, because they thought they were not needed, and there was soon a dearth of ministers; hundreds of churches were left vacant, and great loss was experienced. We are just now beginning to recover from the effects of that mistaken warning note. We have not enough ministers yet to supply the churches and mission fields which are calling for help.

Men and brethren! Do not sound this false and dangerous note, "Too many ministers." Let us be practical and Christlike, and yearn for souls, and remember that the harvest truly is plenteous and the laborers few, and "pray the Lord of the harvest that He will send forth laborers into His harvest." J. M. BOGGS.

Kimball, Dakota.

THERE seems to be something deeper and more chronic than suggested by your correspondents. One asks if the cause is not in the oversupply of ministers, and answers yes. Where has the brother been living? What has he been reading? The cry is more men. If he wants a field among people who will appreciate all he can

give them, let him apply to almost any of the New England home mission secretaries. . . .

The brother's abandoning the pulpit is the logical result of the ignorance of the average church as to what hearty co-operation with the minister means; and is not this largely the fault of the ministry itself? Let the pulpit teach the people that co-operation means more than attending church on Sundays and paying the pew rent; that co-operation means personal consecration to Christ, standing by the minister in every plan and work for the upbuilding of the church, increasing prayer to God for a blessing on his labors, and a cheerful seconding and hearty aid in all the means and measures proposed by the pastor and officers of the church to advance its interests. A church thus taught and trained will not cause its minister to "abandon the pulpit." They will keep his heart warm, and hold up his hands, and make his work sweet to him, and his ministry a perpetual blessing to them. R. J. MOONEY.

Hillsboro' Bridge, N. H.

Is it a Possession of the Devil?

I HAVE met in my pastoral calls a case that leads me to ask this question. He is a young man dying with consumption, has had a Christian mother, has praying sisters, was once an attendant of Sabbath school and under the influence of God's Spirit. He went astray under evil influences, and to-day is an avowed infidel. He rages when the name of Christ is mentioned and cannot express all the hatred of his heart. He has deliberately spit in his sister's face while tenderly entreating him to take his medicines. So blasphemous have been the acts and utterances of this young man, that neighbors have said it seemed as though they were in the presence of the devil himself, and to myself and others it has suggested the demoniacal possessions of our Saviour's time. Will you ask for light

upon the above question, and oblige

WM. H. HOFFMAN.
Grand Rapids, Mich.

"Down With the Blue Laws."

ALLOW me just a word in reply to an "Englishman's Frank Talk," in the June HOMILETIC REVIEW (p. 548). I would say I am also an Englishman, as well as a clergyman, and I emphatically deny the truth of the statement, that European clergymen are opposed to Prohibition. I am not personally acquainted with one that I remember now that is not in accord with the principles of Prohibition. I admit it with sorrow, that many of my fellow-countrymen are engaged in the manufacture and sale of the accursed thing which causes so many to sin. I, therefore, would call upon my brethren to come out and not be partakers with the "drunkard-maker" in his sins.

ARTHUR BURT.

Monroe, N. J.

Ministerial Popularity.

I HAVE read with great interest what you said in reference to a certain clergyman's intention of abandoning the pulpit for want of popularity. It is a subject that touches us all, as popularity means success. Has the law of cause and effect anything to do with the matter, or is it the result of caprice on the part of the congregation? Let us look at some of the facts involved:

1. The prevailing sentiment of a congregation has much to do with the preacher's popularity. If the people have enough of old-fashioned piety to pray for their pastor, and love him for his work's sake, there ought to be no difficulty. But, alas! The people become so used to novelties and luxuries of all kinds, that they expect something extraordinary and superfine even in the preacher of the Gospel. Hence the cruel system of candidating, which only makes a bad matter worse, and hence also the difficulty of being "popular" when called to such a spoiled church.

2. There are many and subtle per-

sonal traits in the preacher himself to be considered. Great learning alone will not secure popularity; nor a fine style; nor great logical powers; not even a prim and faultless demeanor. Indeed, a certain dash and self-forgetting enthusiasm is very desirable. This, coupled with a good voice and effective delivery, and a practical way of putting things, ought to secure the good will of any congregation. J. F. FLINT.

Mt. Vernon, Ind.

Diversity of Opinions.

It is singular how differently the same text strikes different minds. I once heard a sermon by a Western minister on a text which you give in the HOMILETIC for May—(Suggestive Themes, No. 9.)—and which I think the better of the two—judging by the Theme of yours.

It was in reply to dogmatism on the one hand, and to agnosticism on the other.

1. The dogmatist says: "I have the mind of God—the true interpretation of Scripture, and if you don't think as I do I shall burn you or otherwise give you trouble, for I know it *all*. To him the text comes saying: "No, sir; you don't know it

all; you know only '*in part*;' so don't be so sure, nor so conceited; you have not yet fathomed the divine mind. You know '*in part*' only, and the man you are burning may know something of the other part."

2. The agnostic man says: "We don't know anything—and we can't know anything." To him the text comes saying: "You, too, are mistaken, for you do, or you can, know, '*in part*.' You can know *something*, and your partial knowledge is sufficient for your present needs and duty." God-Christ—I thought is a grand sermon. What do you think?

I would also, modestly, state that I once preached a sermon myself on another text given in the number for May—(Leading Sermons, No. 17.)—the subject matter of which I prefer to that evinced by the theme: "The Convincing Power of a Vision." The truth I found in the text was the duty of being *sensitive, quickly responsive*, to divine manifestations—the commands, will and discipline of God. (Illustration: the properly prepared photographic plate is sensitive, quickly responsive, etc.) Paul, a sinner, met by Christ, who showed him his condition and duty. The apostle instantly responded. JERSEY*.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

"A brave word spoken on earth is heard in heaven."

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e.g., "Salamander." *—Eds.]

Christian Culture.

Sentiment and Principle.

And they lifted up their voice and wept again; and Orpah kissed her mother-in-law, but Ruth clave unto her.—Ruth, i: 14.

The beautiful idyllic story of Ruth. In this incident are seen two things, outwardly alike, but inwardly dissimilar—sentiment and principle.

I. THEY ARE OFTEN SIMILAR IN APPEARANCE.

Orpah and Ruth both affected.

(a) Sentiment often as noble in appearance as principle. Plated metal hard to distinguish.

(b) Sometimes more beautiful because more shallow. Surface storms in midocean more impressive than the tide.

II. TESTING TIMES BRING OUT THEIR DIFFERENT FRUITS.

At the moment of decision Orpah turns back.

(a) The stirring circumstances cease. Sentiment flutters to the

ground. Principle, as a bird, sustains its flight.

(b) Toil, trouble, hardship, the time for *doing*.

(c) Suffering, danger, death. The progress of the rebellion stilled many voices that once were loud.

III. THEIR DIFFERENT FRUITS REVEAL THEIR DIFFERENT NATURES.

(a) Sentiment superficial—the breeze swaying the tree-tops. Principle fundamental—the mighty life-force in the vale.

(b) Sentiment largely imitative—the butterfly—orchid. Principle has not only the *semblance* of life, but the *reality*—the insect.

(c) Sentiment transitory—the *plating*. Principle permanent—the solid gold.

Conclusion: (1) The times need principle, not feeling; men, not orators.

(2) The only fundamental principle is the Christian principle bound to the substance of our souls, as the oxygen to the hydrogen in water, so that we are not two, but one, and “for us to live is Christ.”

MELANCTHON.*

Unconscious Usefulness.

And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not anything: only Jonathan and David knew the matter.—1 Sam. xx: 38-39.

TRIVIAL nature of the incident as it appeared to the lad. How he must have wondered! But life is largely made up of trivial things; and this incident may help us to see them in a new light. Humdrum is one of life's temptations. Here is a cure.

I. NO ACTION ENDS WITH ITSELF.

It is a link, not a chain. The lad leads to Jonathan, David, Israel, the Messiah and God's World-wide Kingdom.

II. NO ACTION CAN BE FULLY ESTIMATED AND APPRAISED IMMEDIATELY, OR BY ITSELF.

Everything depends upon its place in the great scheme.

Illustration: Lighthouse keeper.

Dull routine. But the consequences of faithfulness or neglect are vast and interminable.

III. VASTNESS OF THE LIFE-SCHEME.

Incomprehensible. Who can see the end from the beginning, or trace a single thread through?

IV. NEED OF A GOD, A DIVINE PROVIDENCE AND GOVERNMENT.

V. OBEDIENCE AND TRUST OUR PART.

He knows and directs.

Illustration: Dispatch-bearer in battle.

VI. LITTLE THINGS TEST OBEDIENCE AND FAITH; AND MAKE US SERVANTS OF THE KING.

“TAPPAN.”*

Growth by Accretion.

Philip findeth Nathaniel.—John, i:45.

THERE are two processes of increase—vital growth and accretion or increase. The first, from within, vital, mysterious. The second, from without, mechanical, simple. Illustrate by plant and crystal, or rolling snowball.

Both appear in society and in the church. Individual character grows from within, a vital process. Any body of men, as the church increases from without—following laws of crystallization about a common object. The fundamental principles of accretion are:

I. LAW OF CONTACT.

Every particle attracts most the particle nearest. True in formation of crystal or snowball. True in growth of early church. Attraction followed lines of kindred and friendship. Modern Christian life cannot neglect this law. Every Christian must attract to Christ those nearest him.

II. LAW OF HOMOGENEITY.

Every particle must have attractive power. Foreign elements mar growing crystal. Every Christian must have attractive force, through close union with Christ, or hinder a growing church. Hale's “Ten times one is ten,” illustrates these laws.

REMARKS.—1. Every Christian's

position in life indicates his distinctive work. Christ must attract others *there* through him.

2. He can succeed only through his own vital union with Christ.

3. We underestimate the possibility of rapid increase in Christ's kingdom, because we fail to observe its laws.

NOVICE.*

Revival Service.

The Preacher and His Message.

I do send thee unto them; and thou shalt say unto them, thus saith the Lord God. And they, etc.—Eze. ii: 4-5.

I. THE PREACHER'S COMMISSION.

"I do send thee unto them." Sent of God.

II. THE PREACHER'S MESSAGE.

"Thus saith the Lord God." (1) Only the word of God. "Go preach the preaching that I bid thee."—Joh. iii: 2. (2) "The whole counsel of God."—Acts xx: 27.

III. CHARACTER OF THOSE TO WHOM THE MESSAGE IS SENT.

"They are a rebellious house." "The carnal mind is enmity against God."—Rom. viii: 7.

IV. HOW THE MESSAGE WILL BE RECEIVED.

Some "will hear," some "will forbear." To the one class the Gospel will be "a savor of life unto life," to the other "a savor of death unto death."

V. THE END GOD HAS IN VIEW IN SENDING THE MESSAGE EVEN TO THOSE WHO WILL REJECT IT.

"Yet shall they know that there hath been a prophet among them." A prophet is one who *speaks for* God. Whenever faithful testimony is borne, God is glorified, "whether men hear or whether they forbear."

Conclusion: The Gospel must be to you either a savor of life unto life or of death unto death. *Which shall it be?* Will you hear, or will you forbear? "Now, then, we are ambassadors for Christ, as though God did beseech you by us," etc.

BEAUCHAMP.*

How?

How shall we escape if we neglect so great salvation?—Heb. ii: 3.

Question unanswered—unanswerable.

1. A salvation incomparable.
2. A neglect inexcusable.
3. An escape impossible.

I. INCOMPARABLE SALVATION.

The salvation of Gospel the "great salvation," accomplished by a great Saviour for great sinners.

1. A grand reality. We are real beings and have to face realities: God, law, conscience, sin, penalty, heaven, hell, eternity—realities. As sin and condemnation, so salvation a reality. No visionary, imaginary, temporary thing, but valuable and durable reality. Our wants real, so also God's provisions. Need a real religion; not pious dreams or speculative theories, but Divine reality on which soul can rest as rock. We have a real Saviour, sacrifice, satisfaction. We get real blessings, justification, sanctification. Real love, sympathy, help, grace and glory. Real provisions for real wants.

2. A grand speciality, unique, wonderful. Israel's from Egypt and Babylon—"great things"—Ps. cxxvi: 3. This towers supreme, God's masterpiece. "Behold," etc. (1 John, iii: 1). Cross, the wonder of universe. Special provision for unexampled need.

3. A grand finality. God's ultimatum, "no more sacrifice," "none other name."

II. INEXCUSABLE NEGLECT.

Not "reject," simply "neglect."

1. How common. 2. How criminal. 3. How condemning. Neglect ruinous—"did it not?" 4. How confounding. Neglect remarkable. Concerned for trifles; careless of eternal treasures.

III. IMPOSSIBLE ESCAPE.

How? Echo answers *How?*

A. M.*

Salvation in Reach of All.

Save yourselves.—Acts, ii: 40.

I. GOD HAS PROVIDED FOR MAN A COMPLETE APPARATUS OF SAVING AGENCIES AND INSTRUMENTALITIES.

"Save yourselves." These words

imply that man is in a position to save himself—that God has provided a scheme of restoration, of which every man can avail himself.

1. Revelation of sin.

2. Declaration of some basis on which God can forgive sin. All-sufficient atonement.

3. Offer of mercy must be made to man. "Ho, every one that thirsteth," etc.

4. Divine Power.

Human nature is crippled and needs the power of the Holy Ghost. These four things are presented in Peter's sermon on the day of Pentecost.

II. WHEN GOD HAS DONE ALL IN HIS POWER THERE STILL REMAINS SOMETHING FOR MAN TO DO.

"Men and brethren what shall we do?" They felt that something had to be done. What? "Repent—Believe." Essence of repentance, the surrender of the will—essence of faith, trust.

III. ON DOING WHAT GOD REQUIRES IS MAN'S SALVATION SUSPENDED.

If man will neither repent nor believe, God cannot save him. Behold Christ weeping over Jerusalem. "Ye will not come to me."

TONGA.*

Funeral Service.

The Christian's Surety at the Judgment.

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation."—Heb. ix : 27-28.

THE destiny of man is dissolution. This is the inevitable culmination of all that is human. But the soul of man lives on. Dust thou art, to dust returnest, was not spoken of the soul.

I. MEN DIE BY APPOINTMENT.

Death plays its part in the events of God's providence. Whether by age or dissipation; by suicide or murder; Vermont disaster or marine catastro-

phe; natural, accidental, or by carelessness, it has something to do in fulfilling Divine purposes in human history.

II. MEN MUST COME TO JUDGMENT.

The important point is the certainty, and not the time and nature of judgment.

III. WHO AND WHAT SHALL BE THE CHRISTIAN'S SURETY WHEN ARRAIGNED BEFORE INFINITE JUSTICE?

We cannot be secure without a plea.

(a) Christ as the Bearer of sin.

"The bleeding sacrifice in my behalf appears; Before the throne my surety stands, My name is written on His hands."

(b) The Holy Spirit the seal of our covenant relations and witness bearer.

"The Spirit answers to the Blood, And tells me I'm a child of God."

(c) Our faith in the atoning blood and the Divine influences of the blessed Comforter.

(d) Our obedience to Gospel law.

Faith and obedience must be conjoined with the atonement and sanctification.

MONTCLAIR.*

Sunset at Noonday.

Her sun is gone down while it was yet day.—Jer. xv: 15.

THESE words are expressive of the utter rejection of the Jews, when they might have been in the zenith of national glory. We use them as illustrative of death in life's meridian. They remind us of—

I. PREMATURE DARKNESS.

Sunsetting is the harbinger of night.

1. In nature. We do not expect sunset until eventide.

2. In morals. The departure of moral integrity. This sun should never set.

3. In physical life. Death is sunset to the aged, at night; to the young, at noon.

4. Unexpected darkness is unanticipated sorrow to community, family, individual.

II. UNCOMPLETED WORK.

"Man goeth forth unto his work."

Ordinarily, man has work enough to last all day; when called away prematurely, he leaves part un-

touched. So in life's aggregation. In life's morning his work is largely preparatory for mightier accomplishments of his post-meridian.

III. FRUSTRATED DESIGN.

Man lives in the future—(a) intellectually, (b) socially, (c) religiously. Setting suns of life. Permanently overwrought powers. Commercial disasters. Succumbing to evil. In each case failure to realize the hope.

IV. A SPEEDIER ENJOYMENT OF REST.

Darkness suggests night; night suggests repose. As in the physical, so in the soul's life. "Blessed are the dead," etc. "There remaineth therefore," etc.

APPLICATION.

"Work while it is *called to-day*."

"LAUS DEO."*

The Picture of a True Life.

In him was found some good thing.
—Kings, xiv:13.

I. THE PICTURE OF A TRUE LIFE.

1. A true life has its origin within, "in him."

2. A true life is ever manifest, "was found." Found by God—by the man himself—by his fellow creatures.

3. A true life will develop in spite of the most unfavorable circumstances. "In the house of Jeroboam." Abijah was the son of corrupt parents.

II. THE TRUE LIFE CUT SHORT.

Abijah was but a youth when his earthly life closed. Early removal of the good has always occasioned perplexity. And yet we discover some reasons:*

1. So far as God is concerned, we learn—

(a) The absolute control which God exercises over human life. (b) No

human life is necessary to the accomplishment of the Divine purposes.

2. Reason is sometimes found in the person removed. "Taken from evil to come."

3. Lesson for universal man, "Be ye also ready."

III. THE TRUE LIFE THOUGH CUT SHORT EXERTS AN UNDYING INFLUENCE. "All Israel shall mourn."

"The memory of the just is blessed."

1. Restrains from sin.

2. Stimulates to work.

3. Encourages to perseverance.

TONGA.*

Comfort of Christ's Presence.

I will not leave you comfortless, I will come to you.—John, xiv:18.

Reminded of these words by the occasion, for—

I. THE SORROW OF DEATH CAUSES US TO GRIEVE AS IF THERE WERE NO COMFORT.

(a) Though we seek it,

(b) Yet refuse it. "Sorrow for the dead is the only sorrow from which we refuse to be divorced."

II. BUT CONSIDER THE COMFORT GIVEN US IN THIS PROMISE.

(a) "I"—Christ,

(b) "Will not leave you,"

(c) "Will come to you." Therefore have we not

III. COMFORT—FULL, SATISFYING? for He is

(a) A *royal* comforter. Kingly comfort ours.

(b) A *priestly* comforter. 1. "An high priest, touched with the feeling of our infirmities"—and yet, 2. A man with us. He wept at Lazarus's tomb,

(c) But above all, a *Divine* comforter.

Can we refuse such comfort, such a Comforter? DRYDEN.*

EDITORIAL NOTES.

Abandoning the Pulpit.

THE case we mentioned in our June number has called forth a good many responses, the substance of which we have given, so far as our space

would permit. Certain points are clear to our own mind which we will not discuss here, only state.

1. It is certain that we have not too many ministers, fitted and willing

to serve the church, self-denyingly and efficiently.

2. It is equally certain that we have a considerable number in the ranks who are unfitted, by lack of training and discipline, by habits of study and mental culture, and by a low conception of the ministry, or misconception of what Christ and the age demand of them in the exercise of it, to serve the church with acceptance and usefulness.

3. It is also obvious that particular instances of marked failure are largely traceable to the lack of consecration, fidelity to Christ and the souls given them in charge, through a false delicacy or the fear of man.

4. We are compelled to admit that there is a sad lack of sympathy and of a disposition to help on the part of the more influential members of the profession towards their humble brethren, which tends to discourage these less favored ones, and ultimately break them down or set them aside.

5. A more radical cause still, one which exists and operates in every denomination to a fearful extent (the Methodist scarcely an exception), is the want of any effective system or agency in the church, among the clergy or laity, to regulate the matter of ministerial distribution and supply. The humble and comparatively friendless minister is obliged to "candidate" or starve, and the modest and sensitive will not do the former, and naturally object to the other alternative, and so they finally drift away from the ministry, and their service is lost to the church. It is safe to say that there are thousands of idle ministers to-day, or comparatively idle, educated, pious men, willing and anxious to preach, who would be in active work, if there was some efficient agency to regulate the matter of ministerial supply and demand.

6. We will name one other cause, and in our judgment a crying abuse, though doubtless we shall provoke

criticism by so doing—but we name it, nevertheless, weighing the words we use—viz.: The spirit of *Ring-ism*, which has come to rule in politics and to figure largely in State and municipal affairs, has crept into the church, and makes its influence felt in appointments, preferments, favoritism, clanship, bossism, and the like. The man who can get the better backing often stands a better chance with the churches than do others whose qualifications are far superior. Our numerous and powerful boards, societies, "concerns," spending millions of money, manned by scores of secretaries and treasurers, and backed by hundreds of leading laymen of wealth and influence, have become a tremendous factor in the administration of the church's affairs, and candid, intelligent observers will admit that these powerful organizations within the church are being used, more and more frequently, to lift into desirable pulpits and positions, ministers who have been fortunate enough to win the smile of approval of those in control. Of course, there are many excellent members of these organizations to whom this does not apply; but it is true of an increasingly large number of these officials, and it is working great harm. Are we wrong in this judgment? We think not. But what is the remedy?

Dr. McGlynn's Revolt.

It is quite certain that the McGlynn trouble in the Roman Catholic Church will grow much larger before it grows less. The Reverend Father is excommunicated, but by no means exterminated. He is showing wondrous courage, wondrous nerve. It looks as if he had the staying qualities of a reformer. Having so great a hold upon the masses in the Catholic Church, it is difficult to see how that Church will not have wrought in it a mighty change, or be rent in twain. It does not seem possible that a church can continue to live in this country governed by a coterie of Ital-

ians. This McGlynn affair has done much, and will do more, to dispel the delusion that there is something awfully sacred, something wholly superhuman, about the authority wielded by the Vatican. How un-Roman is this declaration by Dr. McGlynn of the right of private judgment :

"It is the teaching of all religion, of natural religion and as well of that Catholicism which I learned under the shadow of the Vatican, that a man who sins against his conscience sins against the Holy Ghost. And if even the power that sits enthroned within the Vatican commands a man to violate his conscience, to obey that command is to sin against the Holy Ghost.

"Even if high Roman tribunals summon a man to answer for teaching scientific truth, and truth that besides shows a way of escape to men bound down by despairing poverty, and if, even before reading it these tribunals condemn that truth and demand that a man retract it, then it is my duty, and every man's duty, to refuse to retract it."

That rings out like the utterances of Luther in the 16th century. The idea is rapidly developing in the Roman Catholic mind in America, that inspiration, spiritual guidance, comes to the individual layman as well as to the priest, and that the individual has the same right in the Church as he has in the State to choose his rulers; that all authority in Church and State comes from the consent of the governed; that the layman is as much an integral part of the Church as is the clergyman or the priest. As the Episcopal Church in this country was Americanized and sepa-

rated itself from the English Church, so it seems certain that the Roman Catholic Church in America will, sooner or later, sever its connection with the Italian Church, and develop a Church in harmony with our institutions.

A Sun Ray Athwart the Pulpit.

THE New York *Sun* preaches "A Short Baccalaureate," taking for its text the cant in many sermons to students on the vanity of pursuing wealth. Says *The Sun* :

The college presidents preach nonsense when they bid their young men to look with indifference upon wealth. Instead of belittling the pursuit of it, they should encourage it.

The young men who are just about to begin life should be told something like this : Work for independence, for wealth. Make as much as you can, but make it honorably. Be just to all men, but strive to be rich. You cannot make money honorably without helping other persons to make it.

Then learn how to spend the money you have made. You cannot properly spend it without benefiting others. Be true to yourself, and then you will spend wisely and be happy.

Make money honorably ; spend money freely and wisely. That is what the young men who are about to be graduated should be told. If they now believe the precept that independence or wealth is not essential to happiness, it will not be long before they change their minds, or if they don't they are apt to prove pretty poor sticks upon whom a college education has been wasted.

A Wise Thing for a Preacher to Do.—Encourage his wife to become a critic.

In One Thing be a Miser.—Be miserly of your time.

LIVING ISSUES FOR PULPIT TREATMENT.

Life Insurance and Intoxicants.

For every man shall bear his own burden.—Gal. vi. 5.

THAT the use of alcoholic drinks tends to shorten life has long been asserted by the medical profession on the basis of wide observation and experience. The subject has been brought under a scientific test, also, in connection with life insurance. The life-shortening effect of alcohol has been demonstrated by actual experience. "The United Kingdom

Temperance and General Benevolent Institution of Great Britain," a large society located in London, has tested it for twenty years with the following results. In 1866 it divided its insurers into two classes, one of "moderate drinkers," and the other of total abstainers. In the first class, the expected deaths from 1866 to 1886 (that is, the estimated loss according to longevity tables) numbered 5,430, while the actual deaths numbered 5,284, only a trifling difference. In the

total abstainers class, the estimated loss was 3,484, while the actual loss by death was only 2,408! So that the *excess of mortality in the class of moderate drinkers was 28 per cent. higher than among the total abstainers.*

Here is the experience and result of a 20 years' test, and it is a revelation that should open the eyes of the insurance world, and rouse teetotallers to demand fairness and justice at the hands of our insurance companies. It is quite time that a discrimination was made along this line. Had the total abstainers in this case been classed with moderate drinkers, they would have had to pay \$180,000 more than they did pay. They actually paid \$840,015; had they been in the same class with an equal number of "moderate drinkers," they would have had to pay \$1,020,000.

This scientific demonstration is highly important. It falsifies the widely prevalent opinion that the moderate use of intoxicants is not hurtful to life and health. It does more; it clearly shows that drinkers are a great burden on life insurance societies; that the insured abstainer is unjustly taxed on account of the habits of moderate drinkers who are insured with him. The rates of insurance might be materially reduced if none but strict temperance risks were taken. As a business matter; as a question of vital interest, affecting the community at large, the public must soon demand of our life insurance companies that no habitual drinker, however moderate, shall have his application granted.

The testimony of the highest insurance authorities in this country along this line is very emphatic. Col. Greene, the President of the Connecticut Mutual Life Insurance Co., one of the oldest and largest companies in the country, has put himself on record thus:

"It has been my duty to send the records of, and to make inquiry into, the last illness and death of many thousand persons of all

classes in all parts of the country. Two great features are shown in these records: the value of a man's inheritance can, on the average, be fairly determined. Among the persons selected with care for physical soundness and sobriety, and who are, as a rule, respectable and useful members of society, *the death-rate is more profoundly affected by the use of intoxicating drinks than from any other one cause, apart from hereditary.*"

The testimony of the same expert authority, as to *beer*, is equally emphatic:

"I protest against the notion so prevalent and so industriously urged that beer is harmless, and a desirable substitute for the more concentrated liquors. What beer may be and what it may do in other countries and climates, I do not know from observation. That in this country and climate *its use is an evil only less than the use of whiskey, if less on the whole*, and that its effect is only longer delayed, not so immediately and obviously bad, its incidents not so repulsive, but destructive in the end, I have seen abundant proof. In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physicians, were temperate; but they were habitual users of beer. When the observation began, they were, upon the average, something under middle age, and they were, of course, *selected lives*. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it; and, until it had dwindled to a fraction of its original proportions, *the mortality in it was astounding in extent*, and still more remarkable in the *manifest identity of cause and mode*. There was no mistaking it; the history was almost invariable; robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold, or a sniff of malaria, and instantly some acute disease, with almost invariably typhoid symptoms, was in violent action, and ten days or less ended it. *It was as if the system had been kept fair outside while within it was eaten to a shell; and at the first touch of disease there was utter collapse; every fibre was poisoned and weak*. And this, in its main features, varying, of course, in degree, has been my observation of beer-drinking everywhere. *It is peculiarly deceptive at first; it is thoroughly destructive at the last.*"

Col. Green's experience, as given above, in reference to beer as well as alcohol, was fully endorsed by that of nine presidents of our leading insurance companies, in letters addressed to *The Voice*, and published in October, 1884. James W. Alexander, Vice-President of the Equitable Life, wrote December 5, 1884:

"How often what even we designate as moderate drinking expands into immoderate drinking, and causes early death, is hardly realized by those who do not have the evidence brought under their eyes as we do."

Dr. Walter R. Gillette, Medical Director of the Mutual Life, wrote January 3, 1885:

"With all our care and investigations, the [Mutual] Company is called upon yearly to pay losses due both directly and indirectly to the use of alcohol, which, could the figures be accurately ascertained, would be appalling."

While recognizing the *principle*, no American company, save the National Benefit Society, has tried the experiment of the London Society. None of our first-class societies will insure an intemperate person on any condition. All of them resist the payment of death claims, if it be ascertained that deception was practised upon them in the application, the applicant being at the time an inebriate and dying such, either by his own hand or by disease induced by the habit of drunkenness. Several companies, such as the Connecticut Mutual, the Provident, and the Mutual Life, insert, as a condition in their policies, that if, within three years of the issue of a policy, the insured contracts intemperate habits, the company shall have the right to cancel the policy by tendering the cash value of it at that date.

Is it not *inconsistent* to recognize and emphasize as they do the principle and still not apply it? Vice-president Alexander's own words show the fallacy of the line of discrimination which they run between "moderate" and "immoderate drinkers:" "*How often what we designate as moderate drinking expands into immoderate drinking and causes early*

death." And still they accept the one class and reject the other! All observation and experience demonstrate that in the vast majority of cases the "moderate drinker," sooner or later, becomes an "immoderate drinker," so that, according to their own showing and according to universal experience, our insurance companies assume an extra, an awful, risk when they insure habitual "moderate drinkers." They admit a factor, a tremendous factor, over which they have no control. They "load" insurance with a fearful, growing, uncertain risk, against which they have no possible means of protection. The condition inserted in the policies of a few companies in reference to "cancelling the policy" if the insured becomes "intemperate," from the nature of the case, is virtually impracticable. How is the company to know the personal habits of the scores of thousands of their policy holders? And who is to decide the question of intemperate habits—the insured, the company, or a legal tribunal, and by what standard? To ask the question is to answer it.

And then it is as *unjust* and *cruel* a policy as it is impracticable. Why require severe medical examinations? How long would a company exist if it were to override the judgment of its medical examiners and accept as risks the actually diseased, or persons tainted with strong hereditary tendencies to fatal maladies? Would it be just to the good risks? a wise policy to pursue? And yet the "moderate drinker" is accepted, and accepted by the thousand, in view of the testimony of *universal experience* as to the tendency and outcome of the habit of "moderate drinking," and in spite of such testimony also from their own officials, as that of Mr. Alexander, of the Equitable; Mr. Gillette, of the Mutual, and Col. Greene, of the Connecticut Mutual.

We are not writing in the interest of any company, only in the interest of justice. Our insurance companies

must change their policy in this matter. They owe it to the enormous interest which they represent. They owe it to hundreds of thousands of the best men and the best risks in the land. Their present course is against the law of impartial equity, against sound business principles, by their own showing; against the laws of morality, and the laws of nature: con-

sistency, interest, safety and justice, all protest against a policy of classification which, while it rigidly excludes the physically unsound, admits the habitual "moderate drinker," with his strong proclivities to over-indulgence, and classes him with the total abstainer, and compels the latter to bear the risks involved in the vices of the former.

CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

BY PROF. J. H. W. STUCKENBERG, BERLIN, GERMANY.

The Ecclesiastical Development of the Nineteenth Century, and the Demands made thereby on the Church.

This is the subject of an address delivered by Rev. Dr. K. Sell, of Darmstadt, at a theological conference in Eissen. Its summary of the conflicts and tendencies of the Church during the present century, and of the consequent present needs of the Church, is rich in historical instruction and practical hints. The external condition of Christendom in our century is declared by the author to differ materially from that in former ages. Islamism has lost in influence over Christian nations; Christian States gain the ascendancy in Northern Asia and India, and Christian missions penetrate all parts of the globe; and China, Japan and India are opened to the influence of Christian Europe. Great changes are wrought by science and invention. Steam and electricity convert the whole world into a market in which political economy is supreme ruler. Great political revolutions occur. After the fall of Napoleon, France for awhile takes the lead in maintaining the balance of power; Great Britain, Russia, and the United States develop their vast powers; at the wane of the supremacy of France the federation of States (Germany, Italy, Austria, the Balkan States, etc., etc.) begins, with Germany in the lead. Science becomes an intellectual power independent of the Church; and instead of being theological or metaphysical, it becomes exact natural science and a critical science of history. The social revolution consists in the transference of a controlling influence to what in the French revolution was called the third class, the chief possessor of money and culture; hence the discontent of the masses ruled by this class through its money and its intellect. The masses demand complete emancipation; and the fourth class, in its revolutionary movements, aims at the overthrow of the existing national, political, intellectual and religious powers.

This general survey is followed by an account of the Catholic Church during this cen-

tury. Only the close of that account can here be used, since we want most space for the development of Protestantism. One month and a half after the Vatican Council decreed papal infallibility, the Pope lost his temporal dominion. "Being assured that he shall not be molested by the Italian government, rich enough to decline the civil list offered, adorned with a martyr's crown, the sovereign of the Catholic world now rules with a power never before attained. The secret aim of Roman Catholicism to possess on earth an abiding incarnation of the Godhead on earth is realized." The Roman Catholic world is really united now; while fully one half of the people of Latin nations, nominally Catholic, withdraw from the Church and become skeptical or indifferent, the most earnest Catholics of the three Germanic nations, Germany, England, and America, follow the triumphal car of the supernatural empire of the Romish Church. Old Catholicism arose in Germany and Switzerland, but is too weak to cope with the advancing power of Rome. Great political advantages have been gained by Catholicism in various European States; a philosophical reform, based on Thomas Aquinas, has been inaugurated; a Catholic literature has been created which ranges from scientific works to popular books and almanacs, and strenuous efforts are made to meet the social dangers. "The idea of the canonical law, that only Catholics are Christians and all the rest of the world missionary ground, is carried to its utmost consequences; recreation, sociability, commercial relations, capital, everything is to be made Catholic. One ruler, one thought, one law, one art, one language (Latin is everywhere studied with greatest zeal), one form of worship, one diplomacy controlling the entire politics of the empire—that is the present aspect of the Romish empire, one hundred years after the French revolution sought to destroy it."

Turning to Protestantism during our century, the author states that the lands or groups of countries on which the develop-

ment of Protestantism depend are Germany, Scandinavia, Holland, France, England, Scotland and America. They represent the development of the four types or forms found in the reformation, namely Lutheranism, Calvinism, Anglicanism, and Puritanism. In Europe the church has by no means been permitted to develop according to its own inherent energy, but has been largely controlled by the State. In a number of cases the idea of Rothe, that the Church was eventually to be absorbed by the State, has been in a measure realized, namely, in Germany, Switzerland and England. It was Schleiermacher who revived the notion that the church is a peculiar kind of association. The Union, established by Frederick William III., has tended to put the Church rather on a religious basis than on the doctrinal differences which separate the Lutheran and the Reformed Christians. During the first half of this century there was a development of theological literature in Germany such as has not been equalled since. Philosophy flourished, history was studied on scientific principles, and numerous scholarly works in various departments of theology appeared. Among those influential in promoting the religious life at the beginning of the century are Hamann, Lavater, Claudius, Jung Stilling, Novalis, Schleiermacher, Michael Hahn, all Protestants, though their influence was also felt by Catholicism. Prominent among the promoters of scholarly theology for the first fifty years were De Wette, Schleiermacher, Tholuck, Neander, Twisten, Hase, Hengstenberg, Nitzsch, Lachmann, Strauss, Baur, Julius Mueller, Hofmann and Rothe. The revival of religious poetry began with Spitta in 1833, while religious music received a new impulse from Mendelssohn's Paulus in 1836. In the development of the cultus the efforts to rise from the coldness of the rationalism of the 18th century into living communion with God were marked. The hymns, the liturgies, and sermons became more spiritual. The three agencies chiefly instrumental in promoting works of Christian love were Wichern's Institute at Hamburg (Rauhe Haus), founded in 1833; the Gustavus Adolphus Association, 1834; Fliedner's Deaconess Institute, 1836. At first they attracted but little attention, since it seemed the very existence of Christianity was threatened by the attacks of Strauss in his *Leben Jesu*.

The scholarly defense of Christianity enlisted the best efforts of theologians. But the practical interests of the Church were also developed, though chiefly since the middle of the century. Particular activity has been shown in the last decades in determining the relation of the Church to the State, and in securing for the church a better organization. Besides the State Churches there are also independent organizations,

some of them revealing much life and working as a leaven on the State Churches. The present condition of the Church in Germany is thus summarized: "The scientific theological questions no longer control the life of the Church, a fact which is no disadvantage to theology itself. The three schools which are now the controlling ones—the Tuebingen, Erlangen and Goettingen schools—differ, in my opinion, from those prevailing in the first half of this century in this respect: the earlier schools were philosophical and speculative, the present ones are historical schools; each of these has indeed its peculiar dogmatic and philosophical basis, but they all culminate in a peculiar view of the history of Christianity, especially of primitive Christianity. It is the merit of the modern studies of the life of Jesus to have put in place of the ideal Christ (whom Schleiermacher restored to the theological consciousness and whom Strauss attempted to prove the *fata morgana* of the historic Jesus) a real, living Jesus as the heart of the sermon and of popular religious instruction. This is a standpoint on which various theological schools and religious parties, which are otherwise separated, can unite. How the science of the German universities, which is wholly free, can appreciate the greatest phenomena of religion and the Church, has been shown since Lotze's death most strikingly by Ranke's History of the World, whose leading thought is the development of monotheism. It is first of all the German scientific development which has suggested the inspiring thought that, whilst increasing scientific culture produces greater separation of minds, a basis of union and understanding is given to all classes of people in a common cultus, in the religious service."

Turning to other countries, we find that in Switzerland the State Church is subject to the control of political majorities; but there are also active independent churches. In Denmark there is a conflict between the friends of the State Church and an independent organization. Grundtwig and Kierkegaard have been especially influential in promoting modifications in the State Church. Various moral reforms are popular in Denmark. The same is true of Sweden, in which the progress of temperance has been most significant. Only since the middle of the century have equal political privileges been given to all persons irrespective of religious views. Since 1860 members of the State Church are permitted to join other denominations.

I cannot follow the author's account of the development of Protestantism in Holland, France, Great Britain, and America. In Holland there are numerous independent churches and different tendencies prevail. French Protestantism depends for its re-

ligious inspiration mainly on French Switzerland. The Protestants of France have developed unusual energy in works of Christian charity. In all large cities there are Deaconess Institutes, and Houses of Refuge, and it is affirmed by Leroyt that the Protestants are increasing, while the Catholics are decreasing.

In general, the Union of State and Church in Protestant countries has made no progress except in England; independent churches have increased in number and power; Christian associations of various kinds have promoted the religious life among the people, and religious views have penetrated the public more. "The Church has been made secondary, Christianity primary." Not until this century did the individual obtain full freedom of faith or unbelief.

The Greek Church is declared to be growing in extent, while within petrification seems to prevail. In a political, ecclesiastical, and religious point of view it is of great significance. It is not only the Church of Greece and of the Greeks in the Turkish empire, but also of Russia, which is constantly extending its influence eastward. It is more than a State Church in Russia; it is a theocracy, the divine reign of "Holy Russia," with the aim to Slavonize the east and the west. The life of the Greek Church consists in its cultus. The religious ceremonies are regarded as the surest guarantee of grace and of religious unity; in a greater measure than in the Romish Church are they regarded as magical means for securing the assurance of salvation. The church of the Russian empire is regarded as one of the chief means of maintaining the unconditional supremacy of the Czar. It is governed by the Holy Synod; the Czar appoints the procurator who has the power of an absolute veto, and thus controls the assembly; the Czar himself is regarded as the head and "first born" son of the Church. Under Alexander I. there were Pietistic movements in the Church, but they were suppressed under Nicolas and strict unity of faith throughout the empire was made the aim. Freedom of religious thought does not prevail; the Church does not promote the education of the masses; and neither among the lower nor the higher clergy is there a high degree of culture. The weakening of Mohammedanism is one of the problems of the Russian empire.

In considering the progress of missions, the difference between the Protestant and Catholic method is emphasized. The Catholic Church regards missions as means for extending her power and organization over nations, whether they be heathen, schismatics or heretics; she aims to get possession of the world; hence her action is ecclesiastico-political, the conversion of

the individual being aimed at only to increase the size of the army of occupation. But the missions of Protestantism aim at the formation of congregations and the establishment of churches, separated from the heathen basis. They want to train the people, seek to Christianize the heathen nationalities, and do not preach ecclesiastical dogmas and controversial points, but the Gospel of the Bible. Therefore we find no Catholic statistics of missions in which the number of converted heathen is given as well as the number of baptisms. The Propaganda is but a section of the foreign politics of Rome; the work of Evangelical missions has nothing political. The Romish Church has hopes that if she prevails in the leading civilized countries, her dominion will also be extended over the others; therefore she regards the work of propagandism among heretics or schismatics as most important. She likes to enter fields in heathen lands where Protestants have prepared the way, and seeks to ruin Evangelical converts, as was the case in Sierra Leone, Capland, Basutoland, Madagascar, Birma, New Zealand, Fiji and Samoa Islands. While Catholic missions are systematically directed by the Propaganda, the Protestant ones seem to lack system and unity. It, however, looks now as if there was a tendency toward unity among Protestant missions. "All Protestant missionary societies recognize one another, that is, each admits that the others preach the Gospel. The narrow denominationalism at home seems to yield to Evangelical breadth in mission fields." The further organization of the congregations gathered in heathen lands is an important problem. The Anglican and German churches now do most for the organization of such congregations. But the question is still unanswered: What bond shall eventually unite the mission churches and the missionary societies?

The power of the Church in Christian lands is evident from the fact that socialism regards it as a serious barrier in the way of its plans, and therefore attacks the Church with so much bitterness. This hostility and the condition of the masses make most earnest demands upon home evangelization. Only by means of the Gospel can the socialistic frenzy be overcome, because it alone gives inner peace; and it is only that Gospel which has the power of giving permanence to the present civilization. To the great achievements of science and invention must be added a great hope, namely, a supermundane completion of things, for which the inventions and arts are but a preparation.

The substance of the entire discussion is given under the following heads:

1. The nineteenth century is the period in which inventions have promoted communi-

caution with all parts of the world; when there has been an increasing individualization of nations and states; when intellectual and industrial development has increased social antagonism and threatens conflicts. Under these circumstances the Church develops under peculiar conditions and amid surroundings different from those of former periods.

2. The present development of the Roman Catholic Church is explained by the fact that it has definitely become the universal empire of a Pope pronounced infallible; of the Greek Church, by the fact that its old customs are extended unchanged over new regions; while in the progress of Protestantism we see that Church and State gradually become more separate; free churches are formed under the influence of the growing interchange of thought and of increasing unity in faith and works, so that with different starting points and organizations there is nevertheless a tendency to greater union.

3. Such being the present status, the demands now made upon the Church are:

(a) To bring the Gospel to all people.

(b) To promote a Christian humanity which shall decrease and overcome the conflicts now prevailing among nationalities and races.

(c) To relieve and cure as much as possible the social ills.

4. These demands are met in different ways by the Churches.

(a) The Romish Church brings the Pope to the people; the Greek the Czar; the Protestant the Bible.

(b) According to its essence the Romish Church is international; but since it is ultramontane it only heals national divisions by imposing on nations the higher Latin ecclesiastical nationality.

The Greek Church has become subject to the Greek or Slavic nationalization.

Protestantism, consisting largely of a series of Churches influenced by national peculiarities, seeks by means of "ultramundane" ideas of the Gospel respecting the kingdom of God, to exalt, train and bridle the different nations.

(c) The Roman Catholic Church now represents a system of powerful international associations; it can hardly render the autonomic State disinterested service in meeting the social dangers, since the region in which these dangers are found is its own field of operation.

The Greek Church totally lacks the ability to train.

Protestantism, in its connection with the State, is not free enough, and in the separation of its Churches, lacking great corporate organization, is not strong enough so to apply the rich treasures of faith and love within its reach as to find in them alone a

guarantee of victory over the dangers threatening society.

MISCELLANEOUS.

The jubilee of a temperance society started fifty years ago by Frederick William IV. was recently celebrated in this city. A special effort was made to secure an audience, and about 250 persons attended the meeting in the Dom, addressed by Court-preacher Stoecker. A few weeks ago the temperance organization of the liberal (political) party held their annual meeting. The attendance was small and the exercises consisted chiefly of the reports, full of dry statistics. The membership is only a few hundred. Temperance here of course does not mean total abstinence, but moderate drinking. The various organizations are at least doing something to call attention to the great evils produced by excessive drinking, and the conviction is growing that effective measures should be adopted to check the progress of the plague. Maybach, Prussian Minister of the Interior, has been prevailed on to direct the railroad authorities to encourage the sale of coffee and to suppress that of poor liquor in the stations, and to aid as far as practicable the aim of the German Temperance Society. This is a national organization and is manifesting considerable activity.

Belgium annually spends 450,000,000 francs for spirituous liquors. Throughout the kingdom there is a beer or liquor saloon to every 44 inhabitants. The amount consumed per annum is, for every person, women and children included, 12 litres of whiskey and 240 litres of beer. The number of suicides has recently increased 80 per cent., of insane 104, of criminals 141.

Religious liberty has but a limited application. In Nuremberg a youth of Catholic parents left the religious instruction of the priest and attended that of the Methodist pastor. The Catholic priests brought suit, and the magistrate decided that the Methodist minister must cease giving the boy instruction, threatening punishment in case the order was not obeyed. In Nuerttemberg a priest by the name of Harr declared in a sermon that the Evangelical Church is a human product, based on lies and deception. Thirty-eight witnesses were examined, and the priest was sentenced to three weeks' imprisonment and costs. Protestants have also recently been sued for attacks on the Catholic Church.

A large meeting of Evangelical Christians has been held in Berlin to devise measures for securing greater privileges from the government for the State Church. They want more freedom, so that the Church may develop according to its own genius, and ask that the voice of the Church be heard, particularly in regard to appointing theological professors.