

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—SYMPOSIUM ON MODERN CRITICISM.

HAS MODERN CRITICISM AFFECTED UNFAVORABLY ANY OF THE  
ESSENTIAL DOCTRINES OF CHRISTIANITY?

NO. II.

BY D. S. GREGORY, D.D., PRESIDENT OF LAKE FOREST UNIVERSITY.

Our subject suggests three questions: (1) What is to be understood by Modern Criticism? (2) What are the Essential Doctrines of Christianity? (3) Has Modern Criticism affected these Doctrines unfavorably? The answers to the first two of these questions must of necessity shape that of the third.

#### I. WHAT IS TO BE UNDERSTOOD BY MODERN CRITICISM?

All scientific forms of Criticism are of essentially modern origin. In its application to literature Criticism is the impartial judgment of productions of thought by certain accepted and accredited canons or principles. It aims to understand a production in its faults and excellences, in its parts and its totality, both as it is in itself and as it is in its vital relations.

It is manifest from this brief statement that Criticism is most likely to fail in point of comprehensiveness. As the application of certain canons in judging of a production, it may fail by the erroneous use of approved canons, or by the application of unestablished or indefensible canons. While, therefore, a true and broad criticism in dealing with the Bible leads to a profound and comprehensive knowledge and appreciation of it from every point of view, the result of defective criticism, unintelligent and rationalistic, has been shallow views of God's Word, and at least hesitant belief in its essential doctrines on the part of those who have accepted its conclusions.

It seems so obvious that a true criticism of the Bible, in a broad and generous sense, has been a source of such constant and incalculable enlightenment and enlargement of our Christian views, that it may be taken for granted that we are to understand by "modern criticism," in the question under consideration, criticism in its narrow

and defective sense. Thus used, it embraces both the correct application of false canons and the false application of correct canons, in testing the sacred Scriptures and their doctrines. Nor does it seem proper to confine the view to that erroneous form of the so-called Higher Criticism, now so prominently before the public, since to do so would be to leave out of sight other forms vastly more insidious and quite as destructive. Modern Criticism will therefore be considered as including the critical views based upon agnosticism, transcendental rationalism, mysticism, literary criticism, and naturalism—the first drawing its canons from agnostic science, the second from the human understanding, the third from the religious feeling, the fourth from literary and historical intuition, the fifth from the naturalistic view of the universe.

## II. WHAT ARE THE ESSENTIAL DOCTRINES OF CHRISTIANITY?

In attempting to answer this question, there are four great doctrines that naturally present themselves to the mind of the writer as the germinal truths at the very foundation of the Christian religion: (1) The doctrine of Trinitarian Theism; (2) The doctrine of the Atonement provided by the vicarious sacrifice of our blessed Lord; (3) The supernatural and miraculous character of the Revelation of Redemption in the Book of God; (4) The direct operation of the Holy Ghost in the Regeneration and Sanctification of the human soul. Trinitarian Theism, Vicarious Atonement, Inspired Revelation, Supernatural Regeneration and Edification. These, with their related truths, are the Essentials of Christianity.

Stripped of the first of these—the doctrine of Trinitarian Theism—Christianity is left without any rational foundation at all. Without a personal God religion, at its best, cannot rise scientifically above “cosmic emotion.” Nor is bare Theism a sufficient basis for the Christian religion, since that religion is essentially a manifestation of God’s love as the Father, the Son, and the Holy Ghost. And so Theism and the doctrine of the Trinity have always been bound up in the faith of the Church.

Stripped of the second—the doctrine of Christ’s Atonement by vicarious sacrifice—Christianity appears to be a religion without a system of redemption. If it be not true that Christ died for the sinner, “the just for the unjust,” then there is no salvation provided for sinners. Such, as we take it, is the view that the Bible has impressed upon the Christian and the Christian ages.

Stripped of the third—the doctrine of the supernatural and miraculous character of the Revelation of the Bible—Christianity appears to be a doctrine without authority. A lost soul cannot rest for salvation upon an uncertainty. If the Bible, professing to reveal to the sinner a way of salvation, does not come to him as a sure and infallible utterance of the voice of God himself, then it cannot demand of



him faith in its teachings, and it has no right over him that any other book has not. And so the Bible has been recognized by the Christian man and the Christian ages as the very Word of the living God.

Stripped of the fourth—the doctrine of the direct operation of the Holy Ghost in renewing, communing with, and sanctifying the soul—Christianity appears to be a system of ethics without spiritual power. Experience agrees with the Bible in teaching man that he is a sinner and depraved, and that therefore no mere system of morality can reach his case. The most perfect law can do nothing more than convince him of sin; the most imperfect can do no less than condemn him for sin. If Christianity reveal no reconstructing agency beyond himself, then there is not a ray of hope to brighten the shadows of despair. And so the Christian man and the Christian ages have always found this doctrine among the essentials of Bible truth.

To destroy any one of these great doctrines is to destroy the foundations of the Christian religion and the Christian faith; to minimize any one of them is to take the very soul out of the Christian system. The Triune God, Atonement, Inspiration, Regeneration—these and the immediately related doctrines are the substance of the Creeds of Christendom, the Essential Doctrines of Christianity.

### III. HAS MODERN CRITICISM UNFAVORABLY AFFECTED THESE DOCTRINES?

The question may be considered either absolutely or relatively: Has Modern Criticism done anything toward absolutely destroying the old foundations? Has it affected these doctrines unfavorably in the view of any class or classes of men? Considered absolutely, the question can be answered with a distinct and emphatic negative; viewed relatively, it must be answered by an affirmative. This may be shown by a comprehensive glance at the situation.

1. The modern Agnostic and Materialistic critics have attacked the foundation doctrines of Theism and the Trinity. If they have succeeded in their work there will be no necessity for looking into the results of the other forms of criticism. The Agnostic Criticism draws its canons from the so-called Positive Science. Knowledge is confined to facts or phenomena revealed by the senses. If this be so, Theism must, of course, disappear. God, whether as Spirit or as First Cause, is unknowable. Proceeding a step further, the critic makes way with the doctrine of the Trinity. If God be unknowable by the senses, and the senses be the only source of knowledge, then revelation becomes an absurdity, and as the doctrine of the Trinity has no basis but a professed revelation, it disappears as one of the vagaries of superstition. "Protean Force," the only known thing, is a unity, and not a trinity.

Relatively regarded, the influence of this criticism upon the masses has been very great. When a Comte blasphemously assures them that

he has led God to the limits of the universe, and bowed Him out with thanks for His provisional services, there are multitudes who take it for exact science and order their lives in accordance with it. The critical scoffs at the doctrine of the Trinity, coming from notorious infidels of the past and present generations, have had similar effect. Absolutely considered, however, the grounds for faith in the Triune God have been greatly strengthened. The agnostic has been applying a false canon in his destructive criticism. Knowledge does not come from the senses alone, but from consciousness, from testimony, from reasoning, from intuition, as well. In short, the senses no more give a man his knowledge than his spectacles do. Neither the senses nor the spectacles can know. The conclusion reached by the application of the canon is utterly false; our most immediate and certain knowledge can be shown to be that of cause and spirit.

At the same time, these attacks have led to a better appreciation of the value of testimony, human and divine; to a more thorough grounding of the Christian evidences; and to a fuller elucidation of the relation of God to the universe, and of the Persons of the Trinity to one another. Never before in the history of the human race has the doctrine of the Triune God had such a thorough grounding in reason.

2. The critics have attacked the doctrine of the Atonement and its related truth, especially from the side of transcendental rationalism. Rationalism makes human reason the source and test of truth; Transcendental rationalism finds the source and test in the intuitions. These critics have found their principal canons in moral and religious intuitions, so called. The essence of God is love or goodness. The elements of this divine love are, according to these critics, three: the primary and fundamental, benevolence, or God's supreme desire for the happiness of His creatures; the second, sympathy; the third, righteousness, or a regard for justice and holiness. They affirm that reason, as moral intuition, confirms the supremacy of benevolence. The inferential results of this assumed canon have been most revolutionary. "God does not need to be propitiated. He is infinite benevolence. There is no need of a divine sacrifice, nor of any other. God is too good to visit everlasting punishment upon men for sin. Justice requires that no one should be condemned who has not had a distinct offer of the Gospel; hence, such offer, if not made in this world, must be made in the next." In accordance with these views, the fall has been represented as "a fall upward"; the just God of orthodoxy, as a "gorilla," the "exploiterer" of the human race; the common doctrine of the vicarious sacrifice of Christ, the "butcher theory"; the sacrament of the Lord's Supper, the "feast of blood-pudding."

The influence of this criticism, especially in its brutal form, upon the masses has been very great in shaking faith in the eternal verities. In the popular estimation, the sense of the need of an atonement has

been weakened, the conscience debauched, the view of the importance of Christ's work lowered, faith in His deity shattered, and the doctrine of future probation rendered not improbable. On the other hand, it is true that the rational and Scriptural foundations of the Atonement have not been in any way unfavorably affected. It has been made abundantly clear that the rationalist reverses the order set by God himself, which makes the fundamental element in God's goodness His infinite desire for the righteousness or purity of His creatures, and not for their happiness. The original command was, "Obey," and not, "Be happy." The Bible presents, fundamentally, a salvation from sin. The law of the universe is a law of righteousness primarily, of happiness secondarily; so that no way of happiness has been found except by law-keeping or righteousness. Conscience, unless grossly perverted, exalts the right to supremacy over the pleasurable. In fine, the canons are false; the moral and religious intuitions are in favor of the justice of God and the teachings of the sacred Scriptures. At the same time, these attacks have led to enlarged views of the foundations of the doctrine, through the work of its defenders. The theological exigencies of the Reformation period may have led men to dwell too exclusively, though not too strongly, upon the sacrificial and legal aspect of Christ's work; but Christ will never cease to be the sacrifice for sin, the satisfaction to divine justice; and this doctrine, whether in the hands of an Edwards, a Moody, or the Evangelists of the future, has never ceased, and can never cease to be the great converting doctrine. These modern discussions, in connection with the moral and scientific drift of the ages, have brought out more prominently the moral relations of Christ's work as an exhibition of the infinite grace of God, and they are now bringing out, with greater clearness, its vital and dynamic relations. As the legal, moral, vital, and dynamic relations of the Atonement are all brought out more fully, the Church is coming to see that, in the Bible view, Christ's work reaches out far beyond, though always on the basis of, the sacrificial and gracious elements, and proposes to give and develop a new and eternal life in man, and that all the forces of the universe move on under the control of the Redeemer and in accordance with His great plan for the redemption of lost souls. The old Calvinism put emphasis upon the legal and sacrificial element; the New England theology of the past century, upon the moral element; the latest thinking, under the shaping of modern missions and science, puts forward the vital and dynamic elements. They are all coming to be seen to be essential to the whole truth, and the absolute steadfastness of the foundations of the Scriptural doctrine is thus being made manifest.

3. The main critical attacks upon the third of the essential and germinal doctrines of Christianity—that of Inspired Revelation—have come from the side of Mysticism and Literary Criticism. The

Bible, according to the accepted doctrine, is the inspired and infallible record of the Divine Revelation of the plan of redemption through Christ's atonement. The Church, while varying in its theories for explaining the facts, has agreed that this Inspiration is plenary.

(1). The new Mysticism has done its best to destroy the foundations of the accepted doctrine on this subject. Modern materialism makes sensation the basis and material of intelligence. Building on this, the new theologizing criticism makes feeling the source and test of truth. The source of religious faith is the religious feeling, or "the inward sensation and its accompanying intuition of the Divine Being and Presence." "Religion" is the feeling of absolute dependence. "Scientific theology" is made up of such religious truth as can be verified by the religious feeling. So much of the Bible as "finds" man is true; so much as does not is not true, or at least, not inspired.

Manifestly, from this starting point each man makes his own God in his own image, and his theology after his own inclinations. Undoubtedly this view has thus done and is doing much to unsettle the faith of certain classes of Christians in the Bible as the infallible Word of God. The influence is patent in the life and literature of the day. But the real basis for belief in the doctrine has not been weakened. The mystical canons are utterly untenable. The basis of knowledge is not feeling, not sensation. Dr. Henry B. Smith, in his latest writings, emphasizes the fact that *sensation* always implies an *ego* above sense. Sensationalism confounds two easily recognized elements of perception, and puts the concomitant, *feeling*, in the place of the essential, *knowledge*." Religion is not simply the feeling of absolute dependence, but it is, as Professor Flint has shown, "the belief in some God, or gods, or powers above us on whom we depend, and who are interested in us, together with the feeling and practices resulting from such belief." Practically tested, the false principle results in every man spinning his own theological web, spider-like, out of his own inner consciousness, thereby making every man the refuter of his neighbor.

The old faith accepts the Bible as a supernatural revelation. It holds that the Bible not only *contains* the Word of God, but *is* the Word of God. It does this on rational and sufficient grounds. It then asks, What does the Bible teach? Reason, experience, testimony, authority, intuition, may come in to confirm; but to make any one of these the source of faith and the test of divine truth, is to go over to sheer rationalism. Christian belief rests on revelation. In the conflict with the critics the foundations of the accepted doctrine of Inspiration have, in fact, been strengthened rather than weakened. While its defenders have accepted it primarily on the authority of the properly authenticated Word of God, they have been led by the necessities of the case to treat the subject inductively, and on this

scientific basis have shown that the facts of divine revelation in the Bible can no more be explained without it than the facts of falling bodies in the universe can be explained without the theory of gravitation.

(2). The same doctrine has been attacked from the point of view of Literary Criticism in its perverted forms. This has been done, not directly, but indirectly, by impugning the integrity, authenticity, credibility, and literary unity of the various Scriptural Books.

Recent investigations have brought out so clearly the absurdity of the claims of skeptics based on the Lower or Textual Criticism, that attention may here be turned exclusively to the so-called Higher Criticism. The canons of this Criticism are so freshly before the mind of the Church that they may be very briefly stated. They embrace, in the first place, a set of rules furnishing a method of dealing with the books of the Bible, as follows: "Differences of style imply different authors; the historical contents of books are modified by historical environments; parallel and inconsistent accounts must originate with different authors; silence concerning any institution or law implies non-existence, or at least non-observance; the language of documents of different ages must differ correspondingly; parenthetical passages are interpolations." It has become obvious in the progress of the critical conflict, that these rules need to be applied with great wisdom and modesty, and in proper subordination to other and safer methods of investigation.

The canons of the Higher Criticism embrace, in the second place, a method of dealing with the three main sources of information concerning the historical and literary origin and structure of the books of the Bible: (1), the teachings of Scriptures themselves; (2), the application to the text of the critical rules above given; and (3), tradition. The Higher Criticism, in its destructive form, assumes that the critical rules are to be made the main instrument in determining the literary and historical theories concerning the Bible. "Tradition," in which is included all the authentic history bearing on the subject, is made of least importance; in short, the tendency is to heap contempt upon all so-called "traditional theories."

By the application of these canons, effort has been made by such men as Baur, Strauss, and Renan, and such as Kuenen, Wellhausen, and Robertson Smith, to reverse the historic and well-based view of the Church concerning the Scriptures of the New and Old Testaments. The battle of the critics on the field of the New Testament may be said to have been substantially fought out, with the generally admitted result of overwhelming defeat to the attacking party. The conflict is now being waged on the field of the Old Testament. The critics claim to have shown that the "traditional"—*i. e.*, the old historical—views of the Scriptures are false. Moses was not the author

of the Pentateuch, which is rather a mass of material, much of it of very late date, produced by Elohist and Jehovists, thrown together by Redactors, and palmed off upon the people as Mosaic. Of course, no such thing as inspiration, in the old sense, can be claimed for such a hodge-podge of error and deception. The faith of many of the weak has undoubtedly been undermined by these attacks, with their vast conceit and assumption and wonderful show of esoteric learning.

Absolutely considered, the real grounds for the belief in the doctrine are at least as strong to-day as ever before. It has come to be seen that the rules of the Higher Criticism can be used to prove precisely opposite views, and that when the results of the critical processes are exalted above tradition, *i. e.*, history and the testimony of the writings themselves, and the critical method applied in the same way to secular history, that is discredited with far more ease than the biblical. The only rational and logical conclusion is summarily stated by a late writer, when he says, substantially: "The whole theory of recension and redaction is a structure so slender that it totters the moment it is touched and tumbles the moment it is touched again." It requires no prophet to predict that within ten years from date Robertson Smith's contributions to the "Encyclopedia Britannica," in the department of Old Testament Introduction, will be looked upon as holding the same relation to scientific Biblical Introduction that the vagaries of Phrenology now hold to the Science of Mind. The critical canons, as thus perversely applied, are false and worthless. The doctrine of inspiration is, in fact, becoming more scientifically and thoroughly grounded through the activity aroused by the work of the mystics and the higher critics. "Inspiration" and "Revelation" are distinguished; the "human" and "divine" elements recognized; the relation of the written Word to the Living and Eternal Word emphasized. The discussion and conflict, in revealing the facts more fully, is bringing out with greater clearness the true perfection and glory of the Word of God, and giving a larger basis for inductive confirmation of the theory of the Church as resting primarily upon the claims of the Word itself.

4. The main attack upon the fourth of the essential doctrines mentioned—that of the work of the Holy Spirit in Regeneration and Edification—has been from the side of Naturalism and Materialism. According to this view the universe is a system of rigid mechanism; man is a voluntary automaton; the universe is merely the manifestation of "Protean Force"; there is no room left for any such thing as spirit or spiritual working; the "Supernatural" is a myth, the relic of a superstitious belief of our forefathers in ghosts; in short, there has been, as Miss Cobbe phrases it, a complete "collapse of supernaturalism." With all these assumptions as principles, it is, of course, easy to show that the Bible doctrine of Regeneration and Sanctifica-

tion by the Holy Spirit has no foundation, and must be given up as a delusion. If there were such a being as the Holy Spirit, the spiritual work in man's soul, attributed to Him by the Bible and evangelical theology, would be impossible.

Here again the skeptical views have largely influenced the creed of vast numbers who depend for guidance upon the wisdom of the scientific critics. The magic spell of such names as those of Huxley and Tyndall has reached out into all the earth. There has been an apparent shaking of the foundations. The harm to Christendom has doubtless been immense. But on the other hand, viewed absolutely, the great doctrine in itself has not been in the least unsettled. The canons of naturalism are utterly unsound, and are coming to be so regarded by all men who think logically and for themselves. Agnosticism is a baseless dream which annihilates itself in the very assertion of itself. There is demonstrably a spiritual universe superimposed upon the material, and lifted in character and value infinitely above it.

Though it be granted, then, that the material system of the universe is a system of mechanism, yet this, so far from warranting the inference that all spiritual influences, in regeneration and sanctification, in special providences and answers to prayer, are thereby necessarily excluded, prepares the way, on the contrary, for the better understanding of all these. The lower system is the fit instrument of the higher. Just because of this system of mechanism the universe becomes infinitely plastic under the wisdom and power of our own spirits and of other spirits, including the Divine Spirit. If the rivers ran up hill one day and down the next, if the heavy bodies on the earth fell downward one hour and flew upward the next, if fire expanded water into steam one moment and froze it the next, our spirits would be powerless for the accomplishment of the great ends for which men strive. Never was a falser word uttered than that of John Stuart Mill, when he said: "All phenomena, without exception, are governed by invariable laws, with which no volitions, either natural or supernatural, interfere"; never a shallower challenge sent out than the "prayer-gauge" challenge of Tyndall. It is simple matter of fact that this system of mechanism in the physical sphere prepares the way for the spirit of man to revolutionize the face of nature and for the greater Spirit of God to carry forward all that vaster work of omnipotence and omniscience embraced in Providence and Redemption.

Naturalism has thus overreached itself and, on its own grounds, made plain the way for the old Supernaturalism. The critical defense has led to investigations that have made clear as sunlight the existence of a moral and spiritual sphere above that of mechanism, and controlling and shaping it for higher ends. Regeneration, Sanctification, and all the old and precious truths and processes related to them, are thus seen to be, if *supernatural*, yet not *unnatural*. Absolutely



considered, the essential doctrine of Spiritual Influences has therefore been confirmed rather than shaken.

The results of Modern Rationalistic Criticism, as affecting the Essential Doctrines of Christianity, have therefore been, to sum them up in brief, both bad and good. The faith of the weak has too often been unsettled, their peace of mind destroyed and their morality and spirituality undermined. On the other hand, the old truths stand fast. The rationalistic canons that have been applied to them, whether professedly drawn from agnostic science, intuition, feeling, literary instinct, or naturalism, have been utterly false and baseless themselves, and have been demonstrated to be so; or they have led to erroneous and worthless results by false methods of application. With the advancing ages the Christianity of the Bible is seen more and more clearly to rest on such a solid foundation of fact in man, nature, and God, that the old revealed truth can no more be uprooted than the pillars of the universe. In fine, the words of one of the broadest-minded theologians of the age, the sainted Henry B. Smith, express the sound thought and firm faith of the strong men of the Christian Church of the day:

"The theology which is pre-eminently needed in our times is that whose substance and manner have met the needs of *men in all times*. This, in its essential principles, is the old, time-honoring theology of the Christian Church, with its two foci of sin and of redemption, all viewed as dependent on God. It is based upon the solid granite rock (the only true *petra*), and built up of living stones, in massive proportions, rising ever upward until its aspiring lines fade away in the bosom of the infinite, whither it leads us that there we may rest. That old theology—older than our schools, older than the earth and the stars—coeval with the Godhead; always yet never old, never yet ever new; it is dateless and deathless as the divine decree, yet fresh as the dawning light of a new day in every new-born soul; it has been known from the beginning to all penitent and believing souls."

## II.—WHAT SHOULD BE THE ATTITUDE OF THE AMERICAN CLERGY TOWARDS THE REVISED VERSION OF THE SCRIPTURES?

NO. I.

BY PROF. BENJAMIN B. WARFIELD, D.D., ALLEGHENY, PA.

I MAY as well say frankly at the outset that I do not think the Revised Version perfect. Or, if this be deemed a barren assertion, I do not object to whittling it to a sharper point by putting it into the form of a confession that the Revised Version appears to me to be deformed by many faults which could have been avoided. The Revised Version needs revision. If any one felt it worth while, it would be easy to make out a bill of indictment against it very similar in appearance to those made out fifteen years ago against King James' New Testament, and collected by Dr. Schaff into an instructive volume.\* Take

\* "The revision of the E. V. of the N. T.," etc. Harpers. New York, 1873.



Dr. Lightfoot's treatise as an example: the necessity of a fresh revision is urged by him on account of errors in it arising from false readings, the creation of artificial distinctions and obliteration of real ones, faults of grammar and lexicography, archaisms, etc. Does any one doubt that items can be produced for every one of these heads from the Revised Version? Suppose, for an archaism, we turn to Nahum ii: 9: "There is none end of the store, the glory of all pleasant furniture." Is that nineteenth century English? Or is it good modern English to say "my inward friends" (Job xix: 19); or, "his neesings" (Job xlv: 18); or, "I will work and who shall let it" (Isa. xliii: 13)? As to artificial distinctions, it is the same word that is "goodness" in Hosea vi: 4 and "mercy" in verse 6. When Hosea (xii: 3) wishes to recall Gen. xxxii: 28 to his readers' minds, the revisers do what they can to prevent him by translating the one passage "thou hast striven with God," and the other, "he had power with God." The word that is "mercy" in Ps. ciii: 8 is "loving kindness," in Ps. li: 1, while "mercy" occurs twice in that verse as the translation of two other words. Thus the two faults of creation of artificial distinctions and obliteration of real ones go hand in hand—a matter that could be tolerably copiously illustrated. Examples of a certain coarseness of grammatical work are equally easy to adduce, as for instance such renderings of the aorist participle as "I beheld satan fallen as lightning from heaven" (Luke x: 18), and "I saw a light shining around about me" (Acts xxvi: 13, cp. also xv: 13, etc.)—renderings as inconsistent with each other, as both are inconsistent with good grammar; or the remarkable "that one of you hath his father's wife" (1 Cor. v: 1); or the inadequate treatment of the tense in "crieth" of Is. vi: 3, and "he made" of Ps. vii: 15. As to errors arising from the retention of a faulty text, quite a number could be gleaned from each Testament. And it may not be amiss for me to say frankly that I should personally like to see the whole text-critical portion of the margin of both Testaments swept into the waste-basket, where I think it belongs. What possible good purpose can all the talk about "most," "many," "some," "a few," "ancient authorities" (*sic*)—of which confused and confusing notes there are no less than 399, if my count be correct, in the New Testament, often inconsistently and misleadingly framed—or about "some ancient versions" serve? Such things are necessarily "*caviare* to the general." Whenever a reading is so well witnessed that doubt arises whether it be not genuine, it should be put into the margin with a simple "or . . . ." The effort to make a show of text-critical processes in the margin of a popular volume is sure to breed misconception, even if it be not a pedantic impertinence.

This is scarcely the proper opportunity, however, for collecting the errors of the Revision. The samples that I have given are doubtless enough to illustrate my assertion that this revision is deformed by

errors of every one of the classes that were urged against the Authorized Version as reasons for its revision. If it be replied that the number of faults in the A. V. was a more potent reason for revising it, than their mere variety, I answer that I have not undertaken to show that the Revised Version is in need of revision to an equal extent, but only alike with the Authorized. And I am grateful for being led thus easily to the second assertion which I had in mind to make at the outset.

It is this: The Revised Version appears to me to be almost incomparably better than the Authorized Version. I desire to make this observation as pointedly as I made the former one. Some people seem to think that when they have collected and tabulated a number of petty faults (mixed often with a greater number of individual preferences) with the triumphant result of showing that the Revised Version is not perfect, they have settled everything. I beg leave, on the contrary, to remind the readers of this Review that the practical question before the English-speaking Christian world to-day concerns not absolute but relative perfection. It will not do to neglect to note, collect, appreciate (or try to get corrected, for that matter), the faults of the Revised Version; and I for one have no words but those of respect for the scholars who are doing this somewhat disagreeable work. But when they are collected and tabulated and tested and proved, they do not amount to a corporal's guard compared with the mixed multitude that rushes upon us from the noble and competently accurate but inexact version which we call the Authorized Version. And this fact it will not do to neglect either. The pity of the thing is that when the comparatively few and unimportant faults of the Revision are gathered together and spread out to view, many look upon them in so sadly one-sided a way that they never think of asking either of the two very important (or necessary, rather) questions: What proportion do these faults bear to the whole mass of matter in this version? and what proportion do they bear to the faults in other versions? I am not concerned nor inclined to minimize these faults; here they are and I am very sorry for every one of them, and would gladly see them removed. But it is quite impossible to overlook either of these two facts: they are inappreciable as compared with the great army of passages accurately and felicitously rendered, and there is no other version in any tongue that possesses so few of them. If on the one side, then, we must frankly own that the Revised Version is not perfect, on the other let us frankly own that it is the most perfect of versions.

As regards its purity relative to our Authorized Version, a very simple test suggested by the use I have made above of Bishop Lightfoot's treatise may be sufficient here. Dr. Schaff, in his valuable introduction to the volume there cited, gives, among other errors, twenty-one instances in which the A. V., to the hurt of the sense,

neglects the Greek article; in every one of these cases the appropriate correction has been made by the Revised Version. In the immediately preceding pages he tabulated twenty-seven\* cases of mistranslation; all but three of these are corrected in the text of the Revision, and the remaining three in the margin. These again are but samples. The truth is, that it is but little appreciated how many the changes made by the Revision are; and when men see a considerable list of inaccuracies gleaned from its pages, they begin to feel that the changes must be usually for the worse. The remedy is to realize how small a proportion of the whole number of alterations introduced, and how much smaller a proportion of the whole text these few and usually unimportant errors constitute. According to Mr. Wendell the R. V. of the New Testament contains 179,914 words, 154,526 of which are retained from the A. V., so that about 86 per cent. of the R. V. is A. V. This leaves 25,388 words which are new to the Revision. What proportion of these 25,000 words have been challenged as inaccurate or unhappy by the critics of even the most trenchant pens? What proportion of them have been *proved* to be such? The case is similar in the Old Testament. A careful writer informs us that 830 changes have been made in Judges; 684 in Psalms i.-xli.; 335 in Hosea; 1,389 in Job. If we take Judges and Job as samples, this gives us an average of four changes to every three verses. But when the whole mass of renderings to which objection can be raised on any ground are gathered together, how far short they fall of this average! Let the most carping critic loose on Judges or Job, and will he be able to find a fault and a third in every verse, *which is not common to the two versions?* But if not, he confesses that the alterations made by the Revisers are in general good and serviceable, and therefore that the book is a better version than the old one.

I cannot take space to illustrate the nature of the improvements that have been made. They are pervasive and reach deeper than the surface. Much of the prophecy and poetry of the Old Testament now becomes for the first time clear, or even comprehensible to the English reader. But if testimony is worth anything, I can testify that having personally collated in the most exact way almost half of the New Testament, I have found the vast majority of the changes distinct improvements. Even in the matter of the English style of the Revision—and its bad English runs all the way from pure Cockneyisms up to such pedantic and stiff renderings that it ceases to be English at all, and becomes Greek in an English dress—the critics appear to me to have used very exaggerated language: the English is illegitimately harsh only in spots which might be easily revised, and generally needs only to become familiar to be loved. And in all that

\* I stop short, in this count, of the items regarding coins, etc., which the Americans only correct properly in the Revision.

goes to make a version of a divine book good—fidelity to the form and spirit of the original, accuracy and strength of rendering—it is a very marked improvement on any popularly used version in English before it.

Now, what should be the attitude of the American clergy towards this book? Primarily, I should say, an attitude of even-handed justice. This means, on the one side, that its faults should be frankly and readily confessed; and it means, on the other side, that its excellences should find equally ready and hearty recognition. And it means, still further, that the real proportion that exists between these faults and excellences should be correctly estimated and allowed to govern our thinking and action towards the version. If the relative excellence of the two versions actually be as I have represented, this even-handed justice will mean nothing less than the hearty acceptance of the Revised Version and the substitution of it in our use, private and public, for the Authorized Version, just as rapidly as the vested love of our flocks for the old form of words will permit us to make so great a change.

This acceptance, of course, must not be allowed to tie our hands against the effort to get the Revised Version itself so revised as to free it from the faults that mar its perfection. Just in proportion to the heartiness with which I accept it as my version does my zeal grow to have it perfected. And I see no good reason why its recognized errors should wait until the twentieth century for correction. No time for correcting them so good as the present can be hoped for; they are not yet so entrenched in our use and wont as to appear old friends whose "removal" seems murder; and the making and criticising of the New Version has prepared a race of scholars to perform the work, such as a new generation may not produce. I see no reason why the Revised Version should not pass through a series of improved editions as rapidly as the first English translations in Tyndall's and Coverdale's time—resulting now, as then, in a fixed form of greater excellence. Let the twentieth century correct the errors she discovers; let us correct those that disturb us.

Nor, on the other hand, must this acceptance be so overzealous as to trample on the rights of the old version to our admiration for its own excellences, or on the right of God's people to have God's Word dealt out to them in an accustomed and beloved form. It does not in the least follow, because the Revised Version is much better than the Authorized, that the latter is therefore worthless. Not only is it the well of English undefiled above all other fountains, but it is God's Word competently exact in its rendering for all practical purposes. It has been the instrument of the Spirit for the saving and sanctifying of millions of souls, as well as the admiration and despair of all masters of English style. He who, because in God's grace he has

got a better version than even this "Queen of Versions" itself, can condemn this, or fail to be enraptured with its majestic cadences and balanced harmony, betrays great littleness of spirit. We still read Coverdale's Psalms with delight and reverence. But a greater than Coverdale is here. Just because it is such, we cannot afford to drive it out of the house of God with cords. Men love it; even its faulty renderings start vibrations in thousands of souls: and the saint whose rebellious heart has been conquered by it, and whose broken heart has been comforted by it, has a right to hear its doubly precious words so long as he longs for them. Let us honor this truly honorable sentiment, and be governed in our supplanting the good with the better by both wisdom and tenderness. To wean need not be to take away nourishment. Let the taste of the better be so wisely imparted that the hungry soul shall gradually seek and prefer it.

To those of our clergy who cannot, like me, so heartily prefer the new to the old, I should say, At least, give this version a fair chance. It may be that its failure to command our immediate acceptance is due to something in us rather than its own shortcomings; an unreasoning, though certainly not unreasonable devotion to the Bible of our youth and inheritance and associations—a certain amount of shocked resentment at alterations in familiar and precious texts—a general sense of newness, like the smell of new paint—a, so to speak, away-from-home-ness in its pages. We should not act hastily. All these are excellent reasons for temporary hesitation; but none of them are sound grounds for a permanent attitude. When the Revised New Testament first appeared I substituted it for the old in my private and devotional reading, just with the design of discovering how it would stand so severe a test. After four years it is so entrenched in my affections that I could not return to the familiar use of the old version without the sense of a great loss. My heart, as well as my judgment, prefers the new. I believe that this experience awaits all who try a like experiment. Our memories are kept filled with the sweet sounds of the dear old wording, because we keep them refreshed by constant re-reading; the favorite texts of this year are to a considerable extent supplanted by a new set of equally precious ones next year; and these new ones, gradually taking the place of the old—though perhaps never entirely displacing them all—may as well as not come from a new version. Above all, the superior exactness of the Revised Version brings the heart one step nearer to the Word itself. Shall we lightly estimate this gain?

We owe it to our people, too, to give the new version a chance among them. Let the people see whether they really do prefer the old to the new. My own pastor appears to me to have admirably managed this. He does not obtrude the Revised Version, but it is always in the pulpit, and sometimes one, sometimes the other, some-

times both are used: and, as both are constantly appealed to and frequently compared, the people are led to realize that both represent the Word of God. I have never heard of any one who objected to this process. Everybody seems pleased, instructed, edified: and, meanwhile, the Revised Version has its chance. Each parishioner gradually acquires a grounded notion of the comparative value of the two; and better than that, no one can fail to acquire, whichever version he finally prefers, a respect for the other and a regard for the preferences of others.

### III.—BOOKS FOR THE CLERGYMAN'S LIBRARY.

NO. 1.

By LYMAN ABBOTT, D.D., EDITOR OF "CHRISTIAN UNION."

THE EDITORS OF THE *HOMILETIC REVIEW* ask me to give its readers a paper on the books which should be in the libraries of all clergymen. To recommend a book to another is almost as difficult and delicate a proceeding as to recommend a friend or a wife. The value of a book depends upon the mind which is in it, as does the value of a friend; and the value of mind is always relative, not absolute. The mind which is helpful and stimulating to one is vapid or irritating to another, and the book which is meaty to one is an empty shell to another. Carlyle, Ruskin, Emerson, George MacDonald, Madam Guyon, Fenelon, Thomas a Kempis, Jeremy Taylor, Henry Ward Beecher, John Milton (prose works), are all, in my personal experience, authors to be taken up for the half-hour; but some of the friends whom I most value and esteem are irritated by Carlyle, wearied by Ruskin, dazed by Emerson, impatient of MacDonald, and so on to the end of the list. My friend likes raw oysters, and I with difficulty endure them. There is no disputing about tastes.

Instead, therefore, of attempting to give a list of books which should be in the libraries of all clergymen, and which, if I were to give a literal interpretation to the phrase, would be a very small list indeed, I shall content myself with speaking of certain types or styles of book, with some specific illustrations. And perhaps I may best do this in a semi-autobiographical manner. I am writing these words in a small library-room looking out upon the Hudson, with my literary companions about me. This is my workshop, and the shelves which now extend from the floor to the ceiling and over every door and every window, leaving as the sole blank space a little wall room over the fire-place for pictures, contain about three thousand volumes. It is not a large library; but it has in it very few books that are not at times practically useful. Its foundation was laid some twenty-five years ago. Going into the ministry and having then but fifty dollars to invest in a ministerial library, I asked Dr. Thompson, of the Broadway Tabernacle, Professor Stowe, of Andover, and Henry Ward

Beecher, what was the best commentary on the New Testament. They all agreed in recommending "Alford's Greek Testament," the purchase of which would take, I found, nearly all my capital. However, I was resolved to have the best; and the first year of my ministerial life, my whole theological library stood on the table in front of me. It consisted of "Alford's Greek Testament," "Robinson's Greek Lexicon," "Cruden's Concordance," a "Bagster Bible," and a few theological books which were given me by a friend. I have been thankful ever since that my means were small, and that they were expended as they were; for the limits of my library compelled me to do all my study of the Bible in the original Greek. This experience suggests the first principle to govern the minister whose means are generally quite inadequate for the purchase of needed tools. Buy quality and not quantity; eschew bound volumes of reviews and books of sermons, whose chief merit is that of Sam Weller's muffins, they are "cheap and wery fillin' at the price." It is better to have half-a-dozen volumes in constant use than half a thousand which serve as wall-paper.

It follows as a consequence that the minister would better put his first money into reference-books; these are always the foundation of a library. A collection of books not built on reference-books as a foundation is not a library. Starting with these two assumptions, first that ministers should buy quality not quantity, and secondly books to study rather than books to read, we may proceed to our third proposition, that books for the study of the minister fall into three classes: First, books which will aid him to understand human nature; for he is a physician whose business it is to cure men and women of their diseases, and he must know the nature of the disease which he is to cure; secondly, books which enable him to understand the Bible, for in the Bible is the medicine by which he is to effect moral and spiritual healing; and thirdly, books which aid him in the art of applying the medicine to the disease—that is, the Bible to human nature—in other words, books which instruct him in the art of preaching and pastoral visitation.

Our literature is not rich in books which directly help the minister in the study of human nature. The treatises on mental and moral philosophy are almost universally too scholastic. The most useful system for the classification of mental and moral phenomena is that of phrenology. One may use its nomenclature without accepting its doctrine of craniology. The modern writers have not, so far as I know them, supplanted the original work of Spurzheim. To one who objects, however, to any employment of this system, no book is more useful, as throwing light on mental and moral science, in a practical way, than the two volumes by Dr. Hopkins, "Outline Study of Man," and "The Law of Love." To these, or similar treatises on what I



may call the science of human nature, the minister may profitably add those classics which bring out in dramatic form phases of human life and character. These are either historical or literary. There is an immense library of biography, from which it is not easy for one to select for another. Carlyle's "Heroes and Hero-Worship," Irving's "Mahomed," Carlyle's essay on "Voltaire," Parton's "Life of Voltaire," Jacob Abbott's English histories, "The New Plutarch Series," Froude's "Carlyle," "Life and Letters of Canon Kingsley," Samuel Smiles's "Character," Arnold's "Turning Points in Life," James Freeman Clarke's "Biographical Sketches," Boswell's "Life of Johnson," Stanley's "Life of Arnold," are some among the great number of books valuable for this aspect of study. Shakespeare, Dickens, Thackeray, George Eliot, George MacDonald, William Black, Miss Mulock, Hawthorne, and Howells are all valuable aids in the study of human character, through the eyes of poet interpreters. I do not include in this list novels whose value consists in their entertaining quality. These books all give aid in the study of individual character. For the study of society the minister must add books of history and on sociology. The best book for the study of the temperance question is Gustafson's "Foundation of Death"; the best book for the study of sociology is Lavey's "Modern Socialism." There is no one book which is best for the study of the problem of the family.

Turning from the study of human nature to the study of the Bible, the first book to be purchased is a Greek Testament; and the best Greek text is that of Westcott and Hort, the next best that of Alford in his "Greek Testament." The student who purchases the latter commentary will not need the former book; either will suffice for all practical purposes of the preacher. Next he must purchase Robinson's "Lexicon of the New Testament," and the "Englishman's Greek Concordance"; and if he is not a good Greek scholar he will find Bagster's "Analytical Greek Lexicon" a very convenient aid. It will give him every Greek form and every Greek word as it occurs in the New Testament, with reference to the root, so that he can always get at the original word without too much time expended. Of course he will have to get an English Bible, both in the Old Version and the New. I have never found anything I like so well as the Bagster Bible. He will also have "Cruden's Complete Concordance" to the Old Version. There is not yet published, to my knowledge, a complete concordance to the Revised Version; but Scribners publish a Concordance of the Revised Version of the New Testament. Of Bible dictionaries, the best, unquestionably, is Smith's "Dictionary of the Bible," American edition; but this is purely biblical. The Schaff-Herzog Encyclopædia in three volumes, published by Funk & Wagnalls, or the "Dictionary of Religious Knowledge," published by Harpers, in one, includes ecclesiastical and theological departments as well as biblical. The



minister of larger means and more time will find ampler information in McClintock and Strong's *Cyclopædia*, in ten volumes.

What is the best commentary on the Bible? How many times has this question been asked me, and how many times have I been compelled to answer—"There is no best." I still think that "Alford's Greek Testament" is the best single commentary on the New Testament. Its only competitor is Meyer, which is much more elaborate, more critical, perhaps more scholarly, certainly more German, and less spiritual and practical. For the student familiar with the Greek, there are no commentaries on the New Testament, as a whole, comparable to these two; for one who is not, there is nothing better than the "Testament Commentary for English Readers," edited by Dr. Ellicott, in three volumes. At least this seems to me preferable to either the Bible Commentary, Lange's Commentary, or Schaff's Commentary, each of which has, however, its excellences. Passing from commentaries on the Bible as a whole to commentaries on single books or series of books, I should give first place to the commentary of Dr. Murphy on Genesis, Exodus, and Leviticus, the commentaries of Keil and Delitzsch on the historical books, the little monograph of Rossiter Raymond on the Book of Job, the commentary of Dr. Alexander on the Psalms, of Dr. Stuart on the Proverbs, of Dr. Henderson on Isaiah, of Dr. Pusey on the Minor Prophets; and in the New Testament, of Godet on Luke and John, of Baumgarten, and of Hackett on the Acts, of Jowett on Saint Paul's Epistles—now unfortunately out of print and difficult to obtain, of Stanley on Corinthians, and I really do not know what on the Book of the Revelation. In this catalogue I have passed by many excellent and valuable works, because the danger in making such a list as this is always of making it too large. Moreover, to it must be added such books as Geikie's "Life of Christ," which for the minister's library seems to me preferable to Farrar's, and Conybeare & Howson's "Life and Epistles of Saint Paul."

When the minister has thus provided himself with books for the study of human nature and for the study of the Bible, he may add some to aid him in the art of applying the teaching of the Bible to the problems of life; that is, he may buy some books of homiletics and some volumes of sermons. But I am not able to say what books in this department ought to be in every minister's library. What can be regarded as the best treatise on homiletics I do not know; and, as no preacher is the model for any other preacher, I doubt whether any one knows what sermons ought to be in every minister's library. I know of no better general collection than Dr. Fish's two volumes of "Pulpit Eloquence"; but this is a department which I will leave to others. I have already suggested more books than most ministerial readers will be able to purchase, and taken as much space as the editors of the *HOMILETIC REVIEW* will be inclined to afford me on this topic.

## IV.—THE GUARANTEES OF A SUCCESSFUL MINISTRY.\*

BY JOSEPH PARKER, D.D., LONDON, ENGLAND.

I do you no injustice, assuredly, in presuming that you are most anxious that your ministry should be successful. Success, when applied to Christian work, is a term which requires to be carefully explained. Success in ministerial service is not to be confounded with success in any other engagement in life. Naturally you think of success in connection with crowded churches, ample pecuniary resources, and a sounding reputation. Far be it from me to say that these things are not to be desired in a proper measure; at the same time I hold distinctly that it is perfectly possible to fall short of them and yet to be realizing a very high degree of success in the Christian ministry. I think it exceedingly unreasonable on the part of any person to ridicule large congregations, or to attempt to undervalue outward and visible signs of a powerful ministry. It is certain that if people do not come to hear you, you cannot do them any good; on the other hand, it is probable that if they do come to hear you, the word which you preach may touch their hearts. On this ground I hold it to be unreasonable to say one word against able ministers of the Gospel whose ministry secures an overflowing attendance of hearers. Success, in fact, is a term which has different meanings according to the different circumstances under which it is employed. One man is a successful preacher; his style of thought and his manner of expression are such as to constitute him a master of great assemblies. Another man has a style of thinking and a manner of expression which give him a quieter, but not less useful influence. One man is qualified to direct a crowd; another is capable of exerting a most beneficent influence on a few select minds. In both cases there may be the highest ministerial success, though the outward signs differ so much. I hold that no ministry is successful that does not work in men a profound conviction of the sinfulness of sin, and an earnest desire to know Jesus Christ and His blessed salvation. Assuming that we are equally earnest in endeavoring to reach the highest point of success in our holy vocation, allow me to put before you a point or two which will show you my own view of the case, and may lead your own mind into still further pursuit of the conditions which are essential to the highest service for Christ.

It is perfectly clear to me that our first business is to keep diligently our own heart. For a moment let us exclude the idea that we are called to any special office in Christ's kingdom; forgetting that we are ministers, let us think of ourselves as individual *Christians*.

\* In writing this paper for THE HOMILETIC REVIEW, I have deemed it best to make the address personal as to one standing on the threshold of the ministry.—AUTHOR.

As sinners recovered by the grace of God, we are never to lose sight of the fact that our salvation is derived entirely from the cross of Jesus Christ, and not at all from the exercise of our ministerial gifts. We are not first ministers, and then Christians; we are first Christians, and then, by the grace of God, we are called to minister in Jesus Christ's name. What, then, is our spiritual condition before God? Is our heart really alive to the grandeur of the redemption of which we profess to have been made partakers? Do we find rest in the blessed fact that we ourselves have cast our souls entirely upon the Savior and given up our destiny to His keeping? There is, as you will come to know, a drear possibility of our sinking the Christian in the minister, and of our seeing even God's own Book rather for ministerial than for strictly personal and spiritual uses. Holding, as I do most tenaciously, that the ministry of the Gospel is not a profession, but a vocation, I am yet well aware how powerful is the temptation to regard all things appertaining to our ministry in a professional light, to turn Christian meditation into a kind of professional study, and to discharge our obligations as hirelings rather than sons of God. Retirement, self-examination, devout study of the Holy Scriptures, are entirely indispensable to any man who would grow in grace and qualify himself for public usefulness in the Church. Are we much alone with God? Do we turn away from the world with all its distractions and allurements, and enjoy the sececy in which God is our only companion? Rely upon it, we shall be mighty only in proportion as we are devout; and only as we walk with God and enjoy deep and constant fellowship with Him through His Son, shall we be able to speak in a manner which will commend our ministry to every man's conscience. I know the difficulties which lie in the direction of profound spiritual culture in the individual heart; there is so much excitement, there is so much to be read and to be heard, there are so many conflicting opinions to consider and balance, so many inroads are made upon privacy by the demands of custom, that it is next to impossible, apart from the severest economy of time, to secure opportunity for deep and loving intercourse with the Father, the Son, and the Holy Ghost. I do not know why I should hesitate to say that there is great danger, in the multiplicity of claims which are constantly made upon our attention, of overlooking the distinctive claims of God's own Book. I do not know how far your observation and my own may coincide; but to me it is a very painful and humiliating fact, that few books seem to be less known, even by ministers themselves, than the Book of Inspiration. I have known men of very limited culture, whose ministry has yet been signally owned, through a devotion to the Scriptures which has enabled them to meet the necessities of the people with an appropriateness and sufficiency even, which no man of general reading could ever have secured. Truly, in us who are called to preach Jesus Christ, the

Word of God ought to dwell richly and abound. We ought not to stumble in our quotation of the Divine Word; that Word ought to be hidden in our heart, and ought to be so precious to us as to be within instant call of our memory whenever occasion arises for its application to our own spiritual condition, or the interests of those to whom we minister. Do not imagine that I am in any degree enforcing my own example upon you, when I venture to say, again and again, that unless you be shut up, as it were, with the Father, the Son, and the Holy Ghost in secret retirement, no unction will rest upon your ministry, however eloquent your language, or splendid your illustrations, or vehement your public appeals. It is impossible to disguise the spirit which comes of profound contemplation of religious subjects; it is impossible to conceal the fact which is produced by prolonged and loving intercourse with the Savior. If the countenance itself do not shine with unearthly lustre, there will be in the whole manner an influence which proclaims itself to have been originated by the highest intercourse. Let us, then, seek to deepen our Christian conviction and Christian feeling. Let us live very near the cross; let Jesus Christ be the one all-commanding Object of our attention and our love. If such be the case, we shall know what it is to long with unspeakable desire for the presence and guidance of the Holy Ghost. Some of us, indeed, are in danger of forgetting that this is the dispensation of the Holy Spirit, and that all Christian usefulness is now to be conducted and directed by Him alone. The Holy Ghost is to be given in answer to fervent and unceasing prayer. Let us wait diligently at the throne until we receive this most blessed and inspiring gift.

Our work in the ministry will be a failure unless we seek to discharge our obligations in the spirit of Jesus Christ. We must work as He worked, and for the purposes which formed the great object of His ministry. The spirit of Jesus Christ was a spirit of true sincerity, courage, unselfishness; Jesus Christ was always seeking the redemption of men. We shall grow cold in our work if the fires of our heart be not renewed by the love of the Savior. We must seek to obtain His views of human life, alike in the individual and in society. Jesus Christ did not work on great occasions only; He sought to make every occasion great. He devoted Himself as entirely to the service of one sinner as to the teaching of the greatest multitude that thronged upon His ministry. The spirit of Jesus Christ was the spirit of hope; He did not discourage the worst persons who sought His counsel and His sympathy. His delight was to seek and to save the lost. Are we not in danger of attending almost exclusively to the sections of society which are distinctly denominated *respectable*? We think it a great thing to see a respectable congregation; we speak applaudingly of the men who gather around them the rich and the learned. I fear that in doing so we may miss the influence of the

Spirit which inspired Jesus Christ. Jesus Christ sought the lost, the lowest, the vilest, the outcast, and the despised. You will, no doubt, remind me that, in connection with most ecclesiastical organizations, there are agencies for the recovery of the lowest class of the population. I am quite aware of this, yet I feel a danger even here; because some of us may be seeking to do by deputy what we ought to be doing in our own proper person. Believe me, it does not appear to me to be sufficient to delegate to others the work of informing ourselves of the condition of the most ruined people. There is not a minister amongst us, how remarkable soever his gifts, or exalted his position, who would not be stimulated and encouraged in his work by spending a little time now and again in visiting the darkest haunts of our incomplete civilization. I cannot but think that Jesus Christ Himself would not always be found on the busy thoroughfares of our cities, or in their attractive suburbs; I cannot but feel that oftentimes He would be found in the lowest places, speaking to men, women, and children, out of whom all that is human has almost perished. Ought not the spirit of our Savior to constrain us to make some personal sacrifice in this direction? Of course, there must be adaptation on our part to meet such as those now specially referred to; at the same time, it is quite possible that when we put ourselves into the right circumstances, adaptation on our part may be unexpectedly developed. The highest talent is often required to meet extremities. It appears to me to be quite a mistake to imagine that inferior talent is good enough to meet the requirements of the outcast masses. On the contrary, my conviction is that the highest gifts may be most profitably employed in meeting the difficulties, the objections, the hardships, and the perplexities of men whose case has too often been regarded as utterly hopeless. Now, nothing can enable us to undertake with spirit and determination work of this kind but deep sympathy with Jesus Christ. We cannot engage in such service with any personal satisfaction; our taste will be disgusted, our energies will be impaired, our whole nature will recoil, unless we go into this work animated by the self-sacrificing and all-loving Spirit of the Redeemer. Not only so, our own morality will be corrupted, if we take with us anything less than the protection of the holiness of Jesus Christ. We ourselves are but men; if we touch pitch, we shall be defiled; but if we seek Christ's companionship, and defend ourselves by Christ's righteousness, we shall be enabled to pass through the most revolting scenes without loss of virtue; and not only so, but with a positive gain of moral strength in our hearts. I do not ask you to undertake work of this kind as a man of letters, or as a mere philanthropist, or as a political or a social reformer; I ask you to undertake it because of the cross of Jesus Christ, which is the symbol of all that is divine and blessed in sacrifice.

The great object of our ministry is the salvation of souls. The term salvation, as I here employ it, is the most inclusive term which occurs to me to describe the whole service of our holy vocation. It includes not only the persuasion of men to go as penitents and believers to the footstool of mercy and the cross of Christ, but the teaching, the enlightenment, and strengthening of all Christian principle in the hearts of those who have avowedly given themselves to the Lord. It will be of poor value to us, on the great day of final judgment, that we have been applauded for preaching great sermons, if we have not brought sinners to a knowledge of the way of salvation. I know of no bitterer irony, or more humiliating satire, than to be told that we have delivered splendid discourses, and yet to know that not one soul has ever been led to Jesus Christ by a ministry so flatteringly described. I do not despise the uses of criticism, nor do I say one word against the charms of speech; but I do increasingly feel, as my experience of men extends, that there is nothing worth living for compared with the grand object of winning souls, working in them, by the aid of the Holy Ghost, those Christian convictions which save men from death. To be told by any poor creature that you have been the means of turning his attention from things that are earthly to things that are heavenly, is to receive the highest reward which is possible to Christian labor in the present scene of life. It is a hint of what will be said to you on another day and in higher circumstances. Let us seek for this applause—the applause which testifies to the rousing and converting power of an inspired ministry. I know you will be tempted to engage in controversies; you may also be tempted to show off in some degree your many acquirements and your distinguished abilities; but let me entreat you, as I would in the fear of God entreat myself, to pray, study, and preach more distinctly for the conversion of men. “He that winneth souls is wise.” If we convert a sinner from the error of his way, we shall save a soul from death, and hide a multitude of sins. “They that turn many to righteousness shall shine as stars forever and ever.” I see not why we should not enter into a vow to give our souls no rest until we have used every endeavor to bring men to a knowledge of the truth as it is in Jesus. We cannot, indeed, command success; we cannot say that this and that result shall assuredly accrue from our ministry; but if we work as if we were determined to command success, the grace of God is such that we shall surely not go without the highest reward. For your encouragement, as well as for my own, I would remind you that no minister ever knows the extent of his usefulness. We see again and again instances which save us from despondency; but we cannot tell what may be the indirect influence of our Christian service. Strangers hear us; we never know their names or their circumstances; yet some word of ours may have been to them as un-

expected and precious light, and they may go on their way rejoicing; words, of which we thought but little at the time, may have sunk into the hearts of some who have been burdened with secret grief; a cheerful tone may have animated others who had not courage enough to lay before us the circumstances which gave them pain. I think we do right to remind ourselves of these possibilities, lest we be cast down for want of evidence of a more distinct and public nature.

When you enter upon your sphere of service, let me advise you to confine as far as possible the energies of your first years to that sphere. You are to be a pastor, a shepherd, a man who loves men, and desires their salvation and Christian instruction and refinement. It must be a poor sphere which is not large enough to exhaust all the energies of a young minister. Let me implore you to work for your own church as if it were all the world to you. I know there is a supposed magnanimity which looks beyond details, localities, and individual claims, and luxuriates in large ideas and boundless enterprises. Without saying one word against this, I venture to appeal to you on every ground that you consider sacred, to keep diligently the vineyard to which you have been appointed in the providence of God. I am afraid that some of us will have occasion to say at last, "Other vineyards have I kept, but mine own vineyard have I not kept." When, in the fear of God, you can truthfully say you have exhausted the sphere to which you were appointed, when you have taxed every power, when you have carried light into every home that is accessible, when you have taught every child who is willing to be instructed, when you have carried the inspiration of Christian conviction and stimulus into every household belonging to your church, then it will be time enough for you to consider whether you cannot do something beyond the limits of your particular appointment. You will consider that I am warning you against public work, and I do not hesitate to say that my advice is intended to operate to a large extent in that direction. You will tell me that you are a patriot as well as a Christian; that you are a citizen as well as a minister, and therefore you have rights of this kind or of that kind which are not distinctly ministerial. I know, my dear sir, all that can be said upon this point. I am not speaking to you as to a man who has had twenty years' experience in the ministry, but to a youth who is just putting on the ministerial harness; and I say again and again, with most urgent importunity, let me entreat you to devote the first of your years and the best of your powers to the interests of your own church and congregation. After you have been seven years with your people, and become accustomed to the work which is expected at your hands, I do not say that you will not feel yourself at liberty to help in services which lie somewhat remote from your ministerial and pastoral engagements. You may be able to serve your day and generation by authorship; you may have a useful word



to say on the passing topics of the time; you may be able to teach on the platform and stimulate useful courses of thinking; you may increase your influence by several kinds of collateral engagements; but let the strength of your life, the richest power of your nature, be still devoted to the exposition and enforcement of divine truth. You are a minister, not an author; you are a minister, not a lecturer; you are a minister, as was Paul; be as devoted as he was to the cross and the kingdom of Jesus Christ. How noble and glowing was the enthusiasm which said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." How resolute was the will which declared, "I determine to know nothing among men but Jesus Christ, and him crucified." Believe me, there is scope enough in the Christian ministry to exhaust the fullest resources of any man; no man who gives himself entirely to the work of the ministry has occasion to complain of having too little to do. Let us then, giving our days to study and our nights to prayer, endeavor to show ourselves "able ministers of the New Testament." The work of the ministry becomes to me daily more exacting in its demands. I know not that I ever had so high an idea of what a Christian preacher should be and of what Christian preaching may be, as I have to-day. The pulpit will go down if the preacher goes down; the preacher will go down if the Christian goes down; but if there be due service at the sacred altar, if there be profound and earnest meditation upon the divine oracles, if there be earnest searching of heart and continual desire to live as before the judgment seat of Christ, if there be anxious study and preparation for public appeals and for pastoral services, the Christian Pulpit will retain its hold upon the sanctified judgment and affections of all men.

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#### V.—SYMPOSIUM ON THE MINISTRY.

##### HOW MAY THE MINISTRY INCREASE ITS EFFICIENCY AND USEFULNESS?

NO. I.

BY E. R. CRAVEN, D.D., NEWARK, N. J.

IN this paper the simple question that will be discussed is, How may the Ministry increase its efficiency? The highest form of ministerial usefulness is the necessary result of efficiency. It will be assumed that by the term **MINISTRY** is indicated the ministry of the Protestant churches of America, and also that it is employed in one of its generally accepted meanings, namely, as designating a body of men set apart to the twofold work—*first*, of preaching the Gospel to the impenitent, and *secondly*, of shepherding the particular churches in which they respectively hold office. In short, it will be assumed that by the term is indicated those who are generally styled rectors, or pastors. It is recognized that there is another use of the term, as



inclusive of all who are set apart to the sacred office—not only pastors, but all who are engaged in evangelical labor. The question, however, will be regarded as properly relating to pastors, and only incidental reference will be made to others.

As preliminary to any discussion of the mode whereby the efficiency of the ministry may be increased, it is proper to consider wherein its efficiency consists. On this subject, I am inclined to believe, there exists widespread error. The current opinion seems to be that it is to be measured by immediately apparent “success.” There can be no doubt that the efficiency of an agent is to be measured by real success; but the fact of real success is to be determined, not by immediate results as they may appear to the eye of the but partially informed observer, but from the accomplishment of the end contemplated in his appointment. To the eyes even of the apostles the earthly ministry of Jesus, as it ended on the cross, was a miserable failure; yet we, enlightened by inspiration, know that that apparent failure was most glorious success.

The efficiency of a minister cannot be measured by his popularity with the world. Such popularity, certainly at the beginning of his course, is not inconsistent with faithfulness; it is, however, questionable, to say the least, whether, in the case of one who is faithful, it can continue with those who continue to reject the offered Gospel. When our Lord commenced to preach great multitudes hung upon His lips, but it should be remembered that before the close of His ministry they deserted, and at last turned against Him. Popularity with the world may result from mere splendor of oratory; from the brilliant presentation of truth, interesting or important, from a mere worldly standpoint; or from an attractive sensationalism, especially when conjoined with truckling to worldly tastes and customs.

Nor can ministerial efficiency be measured by the numbers, especially of the rich and learned, received into the communion of the Church. Great increase is indeed consistent with efficiency. It should never be forgotten, that on the day of Pentecost, after the sermon of Peter, three thousand souls were added to the Church. But at the same time it should be remembered that Paul preached in Athens almost without converting effect. It is probable that, of the Seven Churches of Asia, Laodicea was the most “prosperous,” as that term is now generally employed; its pastor would, according to modern standards, have had the “best record”; and yet the angel of that church received the most withering rebuke administered to any of the seven.

And even when, in the beginning of a pastorate, success in the conversion of souls has resulted from faithfulness, the continuance of efficiency is not to be measured by a continuance of such success. The apostles, though eminently prospered in the beginning of their min-

istry in Jerusalem, failed to bring to Christ the chief rulers and the great mass of the people, and after a season their work of evangelization was almost paralyzed by the persecution of those whom their labors had failed to win.

Nor, again, is ministerial efficiency to be measured by the Christian faithfulness of the great mass of church members. This, when it can be certainly connected with the labors of a pastor, is the surest test of his efficiency. But such faithfulness may continue for a considerable time under an inefficient minister, as the result of the labors of one who has been taken to his reward; and, on the other hand, the apparent failure of one who labors faithfully may be in consequence of tares sown during the slumber of an inefficient predecessor.

Real success is the only measure of efficiency. But what is *real* success can be known with certainty only by Him who knows the end from the beginning. This, under the dispensation of the Spirit, as in the day of our Lord, is not only consistent with apparent failure, but is often the result thereof. The Apostle Paul, rejected by his nation, arrested at Jerusalem, held a prisoner at Casarea, sent in chains to Rome and kept there in chains, could yet declare, under inspiration: "The things which happened unto me have fallen out rather to the furtherance of the gospel" (Phil. i: 12). And again: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God a sweet savour of Christ in them that are saved and in them that perish" (2 Cor. ii: 14, 15). Efficiency, in the case of a minister who possesses the essential qualifications, should by us be regarded simply as the faithful performance of the functions of the ministerial office so far as in him lies. That some converting and edifying results will be immediately connected with such faithfulness is to be presumed; where they are entirely absent there is inefficiency; but to what extent they are to be expected, it is not for uninspired man to judge.

It is here in place to consider more particularly than has yet been done, the manward work of the ministry. This has already been spoken of as twofold, namely: preaching the Gospel to the impenitent, and shepherding the flock. Now, on the supposition that all the functions of the ministry are to be fully exercised by each pastor, he is first to preach the Gospel to the impenitent. But this involves far more than the mere proclamation that God loved the world, that He gave His Son to die for it, and that He gives eternal life to all who believe. It involves the declaration and the proof that man needs a Divine Savior; that only a living faith unites to Christ; that living faith involves genuine repentance; that those who believe *not* are condemned already, and must perish if they continue in unbelief. And, still further, the minister of Christ is not to speak as a mere herald

voicing facts; but, after the example of Christ and His Apostles, he is to minister as the brother of those whom he addresses, with acts and tones of love, with words of argument and persuasion. He is to bring the full force of his Christian manhood to bear on his lost brethren. He is to labor with care for all whom he may reach, the rich and the poor, the learned and the ignorant, the old and the young. After the example of his Master, he is to seek that he may save the lost, especially the young, the ignorant, and the poor. He is to labor with wise reference to the needs of the community in which his lot is cast, and to the respective conditions and characters of those whom he would win.

The second great duty of the pastor is to shepherd the flock. This involves the public instruction of the church on the entire range of faith and duty as revealed in the Scriptures. This instruction is to be given plainly and with wise discrimination as to the proper proportion of truth as revealed, and as to the special truths needed in view of special circumstances. This duty of shepherding involves, also, private ministration from house to house and the care of individuals—instructing, exhorting, warning, rebuking, comforting. It involves specially, both by public and private instruction and exhortation, the effort to lead all the members of the church to whom opportunity is given to unite with him in seeking the lost, in bearing to them the glad news of salvation, in leading them to the school and the sanctuary, and in welcoming them there. And it involves still further, either by sole authority or in conjunction with others, the formal discipline of the disorderly and the excision of the grossly unfaithful.

The most cursory survey of the duties assigned to the ministry by Divine authority, and which in modern congregations are devolved almost entirely on one man, must wring from the soul of every thoughtful pastor the almost despairing cry, *Who is sufficient for these things?* *Who has the spiritual gifts which shall fit him for all the functions of his office?* The very survey awakens the further questions: *Are our modern congregations, arranged as they are on the principle of voluntary association, in accordance with the Divine ideal of the Church?* *Are the functions of the ministry, as distributed at the present time, in accordance with the Divine arrangement outlined in Romans xii, and 1 Corinthians xii?* The full discussion of these questions, which have a most important bearing on the question under consideration, would far outrun the limits necessarily assigned to this paper. And still further, such discussion would here be out of place, since the question of the symposium manifestly has reference to the ministry as at present constituted. It may also be remarked that the endeavor by the ministry, as at present constituted, to perform *all* the duties of their office, as at present arranged, would, if that arrangement be erroneous, tend to correct it.

It is manifest that in order to ever increasing ministerial efficiency there should be a continual increase in that love to God and man, that wisdom, that knowledge of Divine truth, that purity of life, without which no man is fitted to enter the sacred office. In addition to the mere mention of such increase in the measure of essential qualifications, on which, of course, stress need not be laid, I would mention the following particulars in which I fear we are all to a greater or less extent deficient.

I. Increased recognition of the fact that the minister, in the exercise of all the appropriate functions of his office, acts under Divine appointment—that, to the impenitent, he is God's ambassador; that, in the Church, he is a divinely authorized teacher and ruler. It is to the lack of clear and strong recognition of this fact that much timidity and feebleness in action are due, even where there is knowledge of duty. As one increasingly recognizes that he acts for God, under God's appointment, he will be increasingly diligent in striving to learn the duties incumbent on him, and increasingly faithful in their execution.

II. Increased recognition of the fact that the minister is a minister of God "on behalf of Christ" (2 Cor. v: 20, R.V.; compare Phil. i, 29, 30; Rom. i: 5; 2 Cor. xii: 10). This, although it is the first and highest motive for ministerial faithfulness, is one that, it is to be feared, has largely passed away from the thought, not only of the Church at large, but of the clergy. This is partly due to infelicities in translation (in great measure removed in the R.V.), but more largely, it is probable, to failure in recognizing that man can really do anything "on behalf of Him," in the interest of Him, who is exalted to Headship over all things. Is there not a failure to recognize that the heart of Jesus is still a human heart? that it swells with gladness at the beholding of every act of faithful service on the part of the redeemed, and of every rebel brought to repentance and faith? Is there not a failure to recognize in fullness the glorious fact that Jesus, in condescension to the demands of the truly grateful heart, has bestowed upon the Church redeemed by His blood, the privilege of laboring for the full bestowment upon Him of His promised reward—of laboring that He may see in fullness the fruit of the travail of His soul and be satisfied? No minister who truly loves his Savior can increasingly come under the influence of this motive without increasing study to learn what duty is, and increasing effort to perform it.

III. Increased recognition of the needs of men as sinful and already condemned to perdition, together with increased recognition that that need can be supplied, and supplied only by the Gospel. Special stress will not be laid on this. Its force as a motive to ministerial faithfulness is more generally recognized than that of any other. No man with the heart of a Christian, as he looks upon the vast multitude of

perishing brethren around him, and feels that he bears the sure remedy for all their ills, but will be impelled to make all possible efforts to learn how that remedy may be best applied, and, having learned, to apply it.

IV. Increased recognition of the conjoint facts: *First*, that all beneficial results of ministerial action proceed alone from the influences of the Holy Ghost; *secondly*, that the Spirit does give, perhaps not in immediate appearance, true success to all faithful effort put forth in accordance with His revealed will; and, *thirdly*, that though He may use the ministrations of the unfaithful to advance the cause of Christ, yet the unfaithful servant is used only as a sinful instrument, and shall be destroyed. The clear recognition of these facts tends to prevent sloth; to awaken to hopeful, energetic action; to repress the spirit of presumption and the use of unauthorized means; to prevent undue elation and spiritual pride in the day of apparent prosperity; to give hope in the day of apparent failure; to prevent the sickening thought that because we have been "unsuccessful" we must be inefficient, faithless.

V. Willingness to endure hardness. "Endure hardness," wrote Paul to Timothy, "as a good soldier of Jesus Christ." The present day is, in the thought of many, what has been aptly styled "a season of premature Sabbatism." The day of hard labor has not yet passed away. Under the most apparently favorable conditions, the situation of the faithful minister is one of toil. And beyond this, there is no reason to suppose that, in the present more than in primitive days, the faithful exercise of the ministerial office, in the presentation of the whole truth, the rebuke of all forms of sin in public and in private, the endeavor to exercise needed discipline, would not be followed by apparent failure—by the desertion of hearers, the injury, perchance the destruction, of reputation, and ensuing reproach and poverty. The difficulty is enhanced by the arrangement of the churches on the principle of voluntary association. The minister is no longer, in fact, a ruler in the House of God. Our churches are chapels; our ministers chaplains, dependent for place and livelihood on their popularity—popularity not always with a majority of the congregation, but often with a rich and influential minority, who give social position to the society, and who pay the bills. Readiness not only to believe on Christ, "but also to suffer in his behalf," is one of the most important elements of efficiency.

VI. Increased study of the Word of God. By this is meant, not increased study of Systems of Theology, but of the Scriptures themselves. There is reason for suspecting that more time is given to the study of what other uninspired men have thought about Scripture, and to their arrangement of what they regarded as the important truths contained therein, than to the Word of God itself. Systems

of Theology and religious treatises are not to be neglected as *helps* to the understanding of the Word, but their study should never take the place of the immediate study of those Books which were given that every Christian, and especially every minister, might be informed and strengthened for his work. The words of inspired Paul to the young minister Timothy should ever be remembered: "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." (2 Tim. iii: 16, 17, R. V.)

VII. The last means that will be mentioned is increase in prayer. Is there not reason to fear that we are declining in our appreciation of the duty and efficacy of prayer? Jesus spent whole nights in prayer; the apostles were mighty through prayer. If there were more earnest, believing prayer on the part of God's ambassadors, is there not reason to believe that, in the study of God's Word, there would be more knowledge of general ministerial duties and of the special duties incumbent upon each one in view of his special circumstances? Is there not reason to believe that there would be an increase in the power of the great motives that impel to the full discharge of ministerial duties; a higher appreciation of the truths that should be brought before men, and a greater understanding of the mode of their proper presentation; greater wisdom, love, fearlessness on the part of ministers as teachers and rulers in the House of God? In short, is there not reason to believe that there would be, at once, greater efficiency and greater assurance of the possession thereof, so that each minister would be able to exclaim with the apostle, not only in prosperity, but in apparent adversity, "Now thanks be unto God which always causeth us to triumph in Christ"?

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## VI.—INSOMNIA—ITS CAUSE AND CURE ;

OR,

HOW I LOST MY HEALTH AND HOW I FOUND IT.

By W. ORMISTON, D.D., LL.D., NEW YORK.

"Of all the thoughts of God that are  
Borne onward unto souls afar  
Along the psalmist's music deep:  
Now tell me, if that any is,  
For gift and grace, surpassing this:  
'He giveth His beloved sleep.' "

—*Browning.*

"Blessings light on him who first invented sleep! It covers a man all over, thoughts and all, like a cloak. It is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot."—*Cervantes.*

SINCE I have suffered so long and so much from prolonged *Insomnia*, I have heard of very many who are similarly afflicted; and not a few, even from great distances, have visited me—very many more have written to me—to express their sympathy, to recommend some soporific or other remedy, or to ask what measures

I had adopted to secure sleep, and with what success. I therefore the more willingly comply with your editorial request, to send you a brief statement of "How I lost my health and how I found it." And in order that the record of my case may prove of any interest or advantage to my sleepless brethren in the ministry, or others who spend wakeful nights, it will be necessary for me to commence at the beginning and mention some facts of my early life.

Sir Andrew Clark, the justly and widely celebrated physician of London, England, after a most thorough, painstaking and minute examination and careful inquiry into the history of my case, said, "Dr. Ormiston, you were born to be a sleepless man, and your profession is exceedingly unfavorable to your repose. Had you been a ploughman, or a shepherd, you might have slept soundly." The learned doctor's statement is, unhappily, borne out by the experience of my life. My mother often told me that in infancy I seldom ever slept a whole hour at a time. In boyhood I was healthy, vigorous, and tirelessly active; fond of all kinds of sports and games which demanded muscular activity and afforded frolic and fun. I then slept healthily, though by no means so long as my playmates, and was very easily aroused. From my fourteenth till my nineteenth year I worked very hard on a farm, and found that the rest of a laboring man is sweet.

"Happy he whose toil  
Has o'er his languid, powerless limbs diffused  
A pleasing lassitude. He not in vain  
Invokes the gentle deity of dreams;  
His powers the most voluptuously dissolve  
In soft repose. On him the balmy dews  
Of sleep, with double nutriment, descend."

But even when engaged constantly in severe manual toil I slept very lightly, was easily disturbed, and never slept continuously all night. When I commenced to prepare for college I taught all day and studied the greater part of the night. My natural energy was so great, my frame so robust and my health so good, that I frequently spent the whole night at work, without any consciousness of fatigue or sense of weariness. Soon after entering college, I accepted an appointment as tutor, which required me to teach five hours during five days of the week: at the same time I attended all my classes as a student. I was so constantly occupied that I seldom saw the sun, except through the window and on Sunday. In order to sustain such a character and position as a student as I then deemed necessary, I intentionally restricted myself to only four hours in my bed-chamber, and engaged a man to arouse me and bring me, however drowsily and reluctantly, to my class-room at six o'clock in the morning, where I taught a class for an hour before preparing for breakfast. This I did in order to be able to attend, along with my fellow-students, the classes of the professors.

The vacations, which at that time in Victoria College did not exceed three months, I spent in thoroughly preparing the work for the ensuing session, and was in some instances excused from attendance on the classes, upon passing an examination in the subjects prescribed for the term. During my entire course in college as student and professor, embracing a period of six years, I pursued this course, and never felt then, nor for many years afterwards, any sense of weariness or exhaustion. During the last year of my theological training, I taught five days in the week, and preached twice every Sunday. To accomplish the last duty, it was necessary for me to ride on horseback forty miles every Sunday in all kinds of weather, and I felt just as fresh and ready for work on Monday morning as on any other day of the week. I occasionally heard ministers speak of a blue Monday, but I did not know what it meant. During this period, and all through the first years of my ministry, I enjoyed four hours' sleep—sometimes, under favorable circumstances, five hours—seldom more than that.

About my forty-second year (and I mention my age at the time, because it is a



critical period in the lives of most men), after a season of prolonged extra work, I lost the power of sleeping entirely; I then began to realize that I had been long overtaking and abusing a rarely healthy, vigorous, nervous constitution, and drawing large drafts upon the future.

The loss of sleep at that time was absolute; *Insomnia*, in its worst form, came upon me. On one occasion, I spent six days and six nights without a moment of unconsciousness, yet still felt able and ready for work. Indeed I wrote with more readiness, and spoke with more fervor, than formerly. I resorted to every expedient, and tried every remedy which the skill of science or the common sense of experience could suggest. I took the advice of physicians of various schools of medicine. I consulted gentlemen who stood foremost in their professions; nor did I turn away from the proffered aid of men branded as quacks. I took much exercise in the open-air—sometimes violent and exhaustive, sometimes gentle and prolonged; delving in a garden, sawing wood, following the plow, riding on horseback, walking restlessly over the hills, sauntering idly through a pine forest, or lingering by the shore of the sounding sea; but all was of little or no avail. Still my general health did not seem much impaired, and I could study and preach without difficulty, and even with increased velocity and power. After exhausting all the resources of pharmacy, and baffling the tried skill of the best physicians without obtaining relief, although a conscientious teetotaler from my youth, I tried the use of brandy, which was strongly recommended by several medical gentlemen, whom I not only admired as skillful practitioners, but whom I loved and honored as personal friends. The effect, for a time, was favorable, and induced a few hours of sleep, but it soon failed to produce the desired result. Ale was tried with a similar result. About that time the hydrate of chloral came into use, and, as prescribed by my family physician, I tried it. It worked like a charm. It enabled me at once, and with certainty, to obtain from three to four hours of sound, sweet, refreshing, dreamless sleep, and I continued to use it almost nightly for nearly twelve years without perceiving any sensible injurious effects. I never increased the dose, but reduced it from thirty grains to fifteen, added to a like amount of the bromide of potassium. During all these years my labors were varied and abundant, my health uninterruptedly excellent, and my spirits good; nor did I discover any influence on mind or body prejudicial to enjoyment or service. True, most of the physicians whom I consulted strongly disapproved the use of chloral, and some of them condemned it altogether; but they could furnish no substitute, though they earnestly tried, and made many experiments. Not a few of these noble-minded men were actuated not more by a laudable pride in their profession, and a generous desire to relieve suffering, than by strong feelings of friendship and affection for myself.

I continued to use chloral until 1879, when, owing to a very sore domestic bereavement, I suffered from congestion of the brain, and became so weak that I slept from sheer exhaustion, without the aid of any narcotic. From 1879 to 1883 I used the drug only occasionally, and yet got generally about four hours sleep each night, which seems to be my normal quantity, and which, when regularly enjoyed, keeps me in excellent health and spirits and fit for work. In the summer of 1883, when approaching my grand climacteric, I felt as well and as strong as ever, and greatly enjoyed my work, both in the study and in the pulpit. But suddenly my sleep again left me, and my nervous system seemed to be shattered at once as with a shock. A deep, dark melancholy brooded over my spirit. I fell into utter dependency, and suffered greatly from nervous depression, my digestion soon became so sadly deranged that in addition to the weariness and waste, the excitement and irritability of continued wakefulness, I suffered from the whole brood of nameless horrors incident to dyspepsia, when the table is an object of dread and dislike, and life itself becomes a burden; when the memories of the past are



painful and unsatisfactory, the consciousness of the present only a diversified wretchedness, and the hopes for the future all shrouded in impervious gloom; when all joy is extinguished, and the customary duties and delights of social life become disagreeable and irksome, when faith itself in the grand verities of our most holy religion is shaken, and even the hope of personal salvation almost given up, and the soul loathing itself, seeks for absolute seclusion and lonely solitude. My physicians resorted to various modes of treatment, prescribed different systems of diet, and urged exercise and exposure for hours in the open air. I sedulously and anxiously, perhaps too anxiously, followed their advice, but failed to obtain any relief. At last friends and physicians alike urged me to cease from all mental effort and to go abroad for a season. I, with the utmost reluctance, consented to adopt the course so kindly and generously pressed upon me. I can only now say that I questioned the wisdom of it then, and I question it still. In another paper I will give an account of the experiments and of the measures which seem to have been most beneficial to me.

## VII.—SEED THOUGHTS FOR SERMONS.

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

### NO. II.

VI. *Wordsworth says*: "*Language is the incarnation of thought*;" i. e., thought taking form. Within this brain-temple resides a strange, invisible creator, "walled about with flesh and bone and muscle;" there are five gates that open into this mysterious audience-chamber: eye-gate, ear-gate, smell, taste, feeling. The great gate of egress is the two-leaved gate of speech. At the door of the lips the invisible thought or emotion takes sensible form. Hence that is the most skilled and trained tongue that can give thought its most perfect form in speech. How many an unuttered epic, or ethical system, or mighty oration, lies behind an incompetent tongue, agonizing for competent expression! F. W. Robertson's "dumb poet" used to stand at the window during a thunder-storm, gaze intensely into the clouds, thrill with excitement as the thunder rolled away, sinking from a cannon's roar to faint murmur, and then exclaim, "*That's what I mean!*" We sometimes give undue proportion of our educational training to the discipline of the thinking faculty, while the speaking faculty is neglected; and so, many a thought, well conceived, never comes to the birth, or if at all, only with a very imperfect, awkward, ungraceful incarnation. Let us try to perfect the divine art of speech; as Hobbes said, the difference between animals and man is "*rationale et orationale.*"

VII. *Breaking the whole law.* In Bultmann's notes to Besser is found an instructive story. An honest farmer, Michael, on his death-bed, bade his son Jack get the catechism and see how his life compared with its teachings. The first two Commandments were read to him. "These two have I kept; I have not worshiped idols, like pagans, nor bowed before images, like papists. Read the third, Jack." "Here I am right again; for I never swore an oath, save in a court of justice. Read the next." "Remember the Sabbath day." "Well, I have gone to church of a Sunday, and never played cards, nor made servants work." "Honor thy father and thy mother." "Jack, follow my example; for, as a boy, I showed all honor and respect to my poor parents, God bless them! Next." "Thou shalt not kill." "Well, thank God, that is not on my conscience; I never, even in lawful war, slew a man." "Thou shalt not commit adultery." "Of that I have kept clear, too; always faithful to your dear mother." "Thou shalt not steal." "Yes; I never took what did not belong to me. What is next?" "Thou shalt not bear false witness." "I never swore false against any person." "Thou

shalt not covet." "Stop, Jack, there; I must think a little. Yes, I can't say I have never coveted. Pray look for poor mamma's Bible on the subject." Here was found a reference to Matthew v., by which Michael was led to see that he had broken the whole law: and so he was convinced of sin, and died, a believing penitent.

VIII. *Rules for Winners of Souls.* 1. Accept the responsibility as one common to all believers. (Luke ix: 60; Acts viii: 4; xi: 19.) 2. Abide in your calling with God; not necessary to change your honest, honorable work, but take Jesus into partnership. 3. Abandon all faith in your own wisdom or plans; rely on divine guidance. Only God knows the heart. 4. Acquire power in handling the Word. That is the weapon of the servant of God—the fire, hammer, sword, seed, bread, lamp, laver, mirror; use one Bible always, for the sake of *locality of texts* fixing itself on your mind: where you forget chapter and verse, you will not forget the place on the page. 5. Aim to lead to immediate decision: first strike for conviction, then arouse conscience, then press the will to a choice. 6. Ask God for passion for souls. (Jer. xx: 9). Love must constrain rather than duty. 7. Attain facility of approach by habit. Winning souls is not the result of spasmodic, but of constant activity. It must be a law of daily life. 8. All depends on prayer. Pre-vail with God, then you will with men. Conversion is a supernatural work. 9. Act as agent of the Holy Spirit. The grand encouragement is that, while He is leading you to seek souls, He is working on the souls you seek. (Comp. Philip and the Eunuch, Acts viii; Peter and Cornelius, Acts x., etc.) Keep in fellowship with the Spirit, and get His anointing. What is there in all this which is not open to every true believer?

IX. *Jeremy Taylor, an evidence of Christianity.* Dr. Rust sums up his excellences thus: "He had the good humor of a gentleman, the eloquence of an orator, the fancy of a poet, the acuteness of a schoolman, the profoundness of a philosopher, the wisdom of a chancellor, the sagacity of a prophet, the reason of an angel, and the piety of a saint. He had devotion enough for a cloister, learning enough for a university, wit enough for a college of *virtuosi*; and, had his parts and endowments been parceled out among his poor clergy that he left behind him, it would perhaps have made one of the best dioceses in the world. His person was comely; duty was his delight; his piety, a passion. His faith was the more vivid in proportion as his fancy was more intensely vigorous; with him the objects of his hope and reverence were scarcely unseen or future; his imagination daily conducted him to diet with the gods, and elevated him to the same height above the world, and the same nearness to ineffable things, which Milton ascribes to his allegorical "cherub, Contemplation."

X. *Faith and Works.* Faith is the condition of Justification, and Works justify, or prove and exhibit faith. The faith which justifies is therefore a vital bond of union with Christ, and seminally carries with it, and within it, the germ afterward developing into holy obedience. Paul and James not only express agreeing and analogous, but identical sentiments. Paul speaks of faith as the seed of works; James, of works, as the flower and fruit of faith. As Mr. Titecomb says: "Faith is the *seminal agent* of justification; works, the *visible agent*. They resemble the convex and concave surfaces of a crescent; the one implying the other, under all circumstances. When we contemplate a spiritual action from its  *motive* side, it is faith; on its  *practical* side, work. Faith and works are part and parcel of the same reality.

## SERMONIC SECTION.

### THE CURIOUS ARTS.

SERMON TO BUSINESS MEN, BY REV. W. HAY AITKEN, OF LONDON, AT TRINITY CHURCH, NEW YORK.

*Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed.*—Acts xix: 19, 20.

We noticed yesterday the great deity, Mammon; its worship, like that of other deities, by sacrifice; that he demands and receives at our hands the gift of that which ought to be most precious to us. I told you that one of the very first things that are frequently immolated at the shrine of Mammon is a good conscience; and no costlier offering can possibly be presented before the altar of this false god than such a thing as that. No man can part with a more precious treasure than a good conscience. I want to point out to you some other forms that this sacrificial worship of Mammon will take, and actually does take.

I desire to-day to call your attention to a further consideration connected with the worship of Mammon. All religions have their mysteries, as well as their sacrificial systems, and the worship or cultus of Mammon is no exception to this rule. There are the mysteries of Mammon, just as there are the mysteries of true religion, and as there are the mysteries of Paganism. The ancient forms of Pagan superstition had each of them mysteries of their own. Very profound those mysteries no doubt seemed to the uninitiated; very full of chicanery and deceit those mysteries no doubt seemed to those who happened to be initiated into them. The great orator Cicero is reported to have remarked that he never could understand

how two soothsayers could meet each other in the street without bursting out laughing, because they knew their own tricks that they were practicing upon the credulity of mankind. My friends, perhaps it would require a hierophant of Mammon to set forth properly the mysteries of this most mysterious of arts, but I do not think I should be wrong in saying that the curious arts practiced in connection with the worship of Mammon are quite as curious as any of the arts of ancient necromancy, or any of the mysteries of the ancient Greeks or Romans. I venture to assume that there are things as extraordinary performed in our midst in this enlightened nineteenth century in connection with the worship of Mammon as ever were thought or dreamed of by the most eminent or ingenious of those ancient Chaldeans. The effect of those mysteries must have been disastrous upon the ancient worship, for, for a man to know that he was living by chicanery and deceit was for him to lose his own self-respect. Those two soothsayers whom Cicero supposed to meet each other and burst out laughing, while perhaps their laughter might have been directed towards the credulity of the crowd, might rather perhaps more appropriately have shed bitter tears over the miserable degradation to which they themselves were condescending to stoop.

In every age of the world's history, society has had no worse foe than a habitual humbug. It is not an uncommon thing to talk about the humbugs of religion. I am not sure that it might not properly be a more common thing for Christian men to speak about the humbugs of commerce. You know more about them than I do, but the little that I know about them has impressed my imagination somewhat powerfully. You

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

have mystic transactions here amongst you, as we have in our own country, which may overawe the uninitiated and lead us to feel what a terrible and fearful and wonderful thing a Stock Exchange is. But just so far as an uninitiated understanding begins to grasp the nature of some of the transactions, at any rate, which are performed in these secret and consecrated regions—just so far as the understanding begins to grapple with what is really meant by them, just so far astonishment and admiration begin to give way to contempt, and by and by we begin to feel, after all, that this much-beloved worship of Mammon is as full of hollow chicanery and miserable humbug as any system of Oriental superstition that ever existed in the good old days gone by.

What shall we say about these curious arts? There are curious arts, which go by such curious names as bulling and bearing; very curious names, indeed, and very curious the things that these same names represent. Now, we recognize these institutions as institutions amongst us, as part of our commercial machinery. It is coming to be regarded as a natural thing that there should be an undue, an unnatural, an untruthful inflation of the market at one time, and then an equally undue, unnatural, and untruthful depression of the market at another time; and men who call themselves business men actually lay themselves out to produce such artificial conditions of the state of a market as I have just described. Now that there must be rises and falls in the prices of materials is so obvious, that the fact need scarcely be commented upon; but that any man calling himself a man should lay himself out to increase his own fortune by conveying a false impression to the minds of the community at large with respect to the value of certain commodities—that this, I say, should take place, is an outward and visible sign of a low moral condition. Do not let us blink the fact. It stares us in the face. In other words, this is nothing more or less than a fash-

ionable and a gentleman-like way of picking pockets. There is an ungentleman-like and an unfashionable way of picking pockets, and it is done by people with ragged coats, for the most part—people who do not occupy a reputable position in society. They do not drive in their carriage and pair, and do not have grand drawing-rooms furnished with every luxury and adorned with works of art. They are poor fellows, for the most part; there is a very slender step between them and starvation, and in order to satisfy the cravings of hunger and keep themselves alive, they do occasionally a brisk trade in pocket-handkerchiefs. We know it is dishonorable; we call them thieves, and if we can only catch them we send them straight off to prison. But you will bear me out that there are other ways of picking pockets, that there are many men who steal besides those that pick pockets in the street. When a man induces a false conviction with regard to the value of an article, with a view to his own emolument, or when conversely that man lays himself out to depreciate that same article, still with a view to his own emolument, what is he doing? In the first place, let me say, as straight as I can put it, he is lying; and the business man that lies does not deserve the name of a business man. It seems to me that legitimate, manly, straightforward commerce precludes this idea of chicanery and deceit; that in so far as you are a liar, you are not a proper business man, and in so far as you are a proper business man, you are not a liar. A man that condescends to devices of this kind in order to increase his wealth, is making a confession that he is not a proper business man. Why? Because he cannot trust himself to do business with his compeers in commercial life on honorable terms and conditions; he cannot trust himself, and by the very false impressions which he generates, and by the very lies which he circulates, he is practically making this confession: "I am so much an inferior in commercial capacity to my neighbor on the other side of the road

who deals honestly, and whose business transactions are straight, that I cannot keep pace with him as long as I am handicapped with honesty. He prides himself that he can be honest, strictly upright in all his transactions; what he says, you know he means. On the other hand, I am so much inferior in commercial capacity, or—there is an alternative perhaps—I am so much his superior in commercial capacity (that may be the alternative, and I will give you the benefit of the doubt), that I find it necessary to resort to means that he never would condescend to resort to. He tells the truth; I lie. He gives a straightforward opinion; I create false impressions. If a man asks me as to the character of goods which I am interested in, or stocks in which I am dealing, whereas my neighbor would endeavor to let the man know exactly what the true state of things is, I, on the other hand, am such a pitiful specimen of a business man, that I have to endeavor to throw dust in the man's eyes." What a confession for a man to make! But these are very mysterious arts, are they not? Quite as curious as the arts of ancient necromancy.

Then there are arts (and a very wonderful set of arts they are) of doing a very large transaction in supposed substances or properties, as the case may be, which, when you come to look into the matter, have really no existence. I always think that is a very curious art, indeed, of modern commerce. Large speculations take place, large amounts of money change hands, and when you come to search into the root of the matter, you begin to inquire where the real substantive thing is that all this money represents. The question is, Where is it? And the more you ask this question the more you find difficulty in answering it.

Another curious art I have noticed. I find that society is blessed with a considerable number of most obliging persons who are in the habit of selling the goods which they provide us with actually under cost price. That is a very curious art of modern commerce. There

are shop-keepers who expose for sale in their windows articles marked so wondrously cheap that really, if you happen to have a dollar in your pocket, you can scarcely help making the investment incontinently; the thing is all too tempting. And then, when you look behind the scenes and enter the secret arcanum of this god Mammon, and ask how it comes to pass that such a thing as this is possible, you make the discovery that Mr. Smith sells articles at a price distinctly lower than that which they cost to produce, in order that he may undersell Mr. Jones on the other side of the way, who sells the same articles; and you are led to see that his idea in so doing is that, if he can undersell Mr. Jones by giving away a few odd thousand (it does not matter much—Mr. Smith has a good capital to fall back upon), when Mr. Jones is gotten out of the way he can run up his price to whatever point he pleases, and put himself in a position to cover his loss; or, if he can't make good his loss in that way, he can put on to one set of goods such an exorbitant price, that the loss that he incurs in liberally furnishing a credulous public with a set of goods at less than was required to bring them into existence, will be more than made up. And this clever trick is called—what do you think they call it? It is called *business*. If that is business, then the sooner we shoulder our brush and go to the corner and sweep across the corner, the better. Better be a street-sweeper and be a man, than be a millionaire and exhibit yourself before the eyes of God and men and devils as an avaricious, grasping, sordid, mean, selfish, degraded fiend.

Endeavor to present to yourselves the moral condition of a man who deliberately plots the commercial overthrow of an honest man than himself, in order that he may get the trade that would naturally flow into that man's hands. Oh, my brethren, I am right in saying that no man is better than the god he worships; or, at any rate, I will put it a little less strong than that; no man can worship a god without running the

risk of becoming as bad as the god he worships. Men turn away from Jehovah and give themselves up to Mammon before they know what they are doing. "They that make them," says the Psalmist, "are like unto them." The man that makes a god is sure to resemble him. Selfishness, avarice, cupidity, are all idolized in Mammon. The man that puts Mammon in the place of the Eternal God becomes assimilated to the god to whom he bows; and more and more, as years roll on, the man is sacrificed to the fiend. The higher and the nobler qualities and characteristics of our nature are eliminated before the baser and viler. Thus the intended process of education is practically inverted, and whereas, my brothers, you and I are sent down into this world in order that we may learn to be men and rise to be divine, the process of development sets in exactly the opposite direction, and men in this world learn to be more and more unmanlike, until the horrible and revolting consummation is reached, when the man seems to be transformed into the fiend, and the human seems lost in the devil.

These are some, but only some, of the curious arts which are practiced in our midst. Shall I tell you another? It seems to me a very curious thing that in one and the same place the same article should be sold at half a dozen different prices. That is a very curious art of modern commerce, isn't it? "Will you buy some tea of me?" said a commercial traveler to an old friend who kept a small shop; "I wish you would buy some of my tea. I have got a very good article." "Oh," he said, "thank you, but I can't do it, sir; I buy all my tea at one place and at one price." "But," said the other, "I see here marked up in your window all sorts of different prices; some four shillings (this is in England; I am not slandering the Americans now), some three and sixpence, some two and nine pence, and so on. Surely there must be different kinds of tea." "Not a bit, my dear sir. I buy all my tea in the lump, at one and eight pence a pound, and then I fix it

up in the window and put my tickets on it, you know, and some passes for four-shilling tea, some for three and sixpence, and some for three shillings, and everybody is satisfied." Ingenious trick, isn't it? Quite worthy of those ancient necromancers and their wonderful books of mystery.

My dear friends, I wonder what all these tricks and dodges and artifices and cunning combinations of skill look like in the eyes of Him before whom we are all going to stand by and by? No, I don't think I wonder at all. Ah! is He gazing down upon man whom He has made in His own image, in order that He may raise him to Himself, and sees man stooping to this degraded condition? How the heart of the Great Father must bleed as He sees His children sinking and sinking and sinking, lower and lower in self-respect, lower and lower in moral courage, lower and lower in purity and truth of character! Ah! and how the Great Father's heart must needs yearn over us as He sees this deteriorating process going still forward in men whose business, instead of being a blessing to them, is their bane, and who, by the very worship in which they engage and the very god whom they serve, are like the idolaters who bow before wood and stone, more and more completely, and more and more deeply degraded and deteriorated and wronged and ruined.

Our text brings before us a very remarkable transaction. I wish I could see it emulated in modern commerce. There were a large number of persons in Ephesus who had been making a nefarious livelihood out of all sorts of crooked procedures. They were the possessors of a large number of magical books, and from these volumes they culled their cursed lore. The result of it was that they acquired a large amount of influence in the minds of their contemporaries. It did not matter how they made money so long as they made it. That seems to be the idea that is gaining ground nowadays in the minds of a very large number; thank God, not with all. That was the opinion of



these men at Ephesus. Now, some of them may have been superstitious: I will answer for it, most of them were simply knaves. They knew that they could play upon the credulity of their fellow-men, and through that credulity make a considerable amount of money. It paid very well; and, so long as the thing paid well, why shouldn't they go into it? And so they actually invested a considerable amount of capital in this business—50,000 pieces of silver. I suppose a piece of silver was the Roman penny. Fifty thousand pennies does not sound like a very large sum, but it is a considerable sum. A penny would be equivalent to about eight of our English pence, or thereabouts; but over and above that we must remember the different comparative value of money in the nineteenth century from what it possessed in the first. In our Lord's parable of the laborer in the vineyard, a penny a day was spoken of as a natural wage: "Did not I agree with thee for a penny a day?" And when the Good Samaritan brought the wounded man to the inn, he took out of his purse two pence. I fancy some of your American hotel-keepers would look astonished if offered two pence for the support of an invalid left in their care. That will give you some idea of the different value of money in that day. If one penny was a sufficient wage in that day, it stands to reason that one penny was the equivalent of eighteen pence or two shillings, or perhaps half a crown, at the present day. Fifty thousand pieces of silver was, therefore, a very considerable sum indeed.

These men were pursuing their commercial career and making money out of it. There comes into the town of Ephesus a stranger. This stranger preaches a new god. He tells men this new god is going to be the judge of quick and dead, and that he offers himself as the Savior of all who will have him. He tells men that this new god, who is no new god, but the Eternal God who through all the ages has ruled the destinies of the world, that this Eternal God claims of men that they should re-

nounce their sin, and amongst other things the secret things of darkness, and that they should turn from them to what is noble and true and worthy of their nature. This stranger, in the midst of the gathering in the streets of Ephesus, proclaims a higher morality, and tells the people that they will be better without their sins; and those who have heard these things become the messengers of good news to others, and so the tidings spread from house to house and from heart to heart, until the whole place is stirred to the very centre by the strange new doctrines, and by and by the whole town is heaving. And as the result of it, these professional men who had been making very large sums of money out of their books, or capital, the value of which, you remember, was 50,000 pieces of silver, began to reflect upon the business in which they were engaged. I suppose several different courses suggested themselves to their minds. "It won't do for us to go on like this. Clearly we are wrong. The thing is altogether unworthy; we must have done with it some way or other. What shall we do? Remember, we have got our capital invested in these books. If we could only get our capital safely out, why, then you know, we would not very much regret the loss of the interest. If we back out of this business altogether, what becomes of the books? Sell them? They will fetch a large price. Go into the market-place at Ephesus and put the books up at auction, and let's have a most interesting bid for them. Here are some of the most wonderful volumes ever written. Who will make a bid for all these volumes?" If these men had been a little less sincere in their convictions, and if the power of the Holy Ghost had been a little less strong within them, I can quite believe they would have adopted that course. What is the course they do adopt? They say, "What is not fit for us is not fit for other people. The thing that has made us knaves in the past will make other people knaves in the future. We are responsible for the moral condition of our community,



for the well-being of the people. These books shall be destroyed. Never mind the money. Bring them out to the market-place!" There I see a great bonfire right in the midst of Ephesus, and these, perhaps notable men, respected and looked up to, bring out these ponderous tomes from their shelves; and I can see what the feeling of this assembly must have been as the oldest and most venerable comes forward toward the bonfire, and in goes his volume; and then up comes another and in goes his volume; until the fire is crackling and blazing mast-high, so to speak, and one after another the infamous books are turned to ashes before the eyes of all beholders. "So mightily grew the Word of God and prevailed."

It has grown and it has prevailed ever since, and it is growing and it is prevailing still. Men of business, choose between your curious arts and your souls. Choose between your curious arts and your proper enjoyment of all that is manly and godlike in life, and all that is, therefore, most worth having. Men of business, choose between those transactions that your own conscience refuses to approve, and the peace which God proposes to give; the joy, the real deep joy which may come into your nature, and the life-power which may lift you up to higher things, and the hope that blooms in immortality, and the glorious crown, which by and by shall be placed upon the victor's brow. Make your choice, men. Which is it to be? The ways of modern commerce, which drag men down to greater depths of shame, or the exalting influence of a divine power that lifts men up higher and still higher, until the very glory of God rests upon their countenance and is revealed in their lives, and they live to see what a power God's grace has been.

What is it that enables these men to take this decisive measure? How came it to pass that they were capable of facing a loss which, according to the modern way of stating things, might be designated as some seven or eight thousand pounds, some thirty-five or

forty thousand dollars? How came these men, I say, to face such a considerable, and to many of them, stupendous loss as that? The reason is given us here: "Many of them that believed." Ah, dear brothers, there was the secret of it all—they believed. First, they believed in grace; they felt His healing grace, by which their hearts found rest in Him, their weariness reposed itself in Him. They had found something better than the chicaneries of deceit, and hence they were content to renounce the hidden things of darkness, because there is something better than the hidden things of darkness—the open things of light; the glories of a world of spiritual acquisition. In the conscious apprehension of the one, they were content to turn their backs upon the other.

My dear brothers, we are met together this morning upon a solemn occasion. I will answer for it, there is one fact more prominent in the minds of you all than another to-day. There has passed from our midst, without a moment's notice, one who has been accounted as the very richest, the most successful of the commercial men of the Nation, of this and all other communities. There is no name that stood higher in the annals of commercial success than Vanderbilt. Of the dead, speak nothing but good. It is not my mission here to refer to any human person, but it is my mission here to seize the moral of the occasion and to press it home upon your hearts. You will never be richer than Vanderbilt. You will never be more successful in this world than he was. If all that you are living for is what the world can offer you, my friends, you never can expect to gain more of it than he has gained. If that were all, *if* that were all that that man had, then that all is lost. Remember that. And if such wealth as his be all that any one of you gain, oh, my brother, my brother, that all is going to be lost. Leaving behind the sumptuous mansion, leaving behind the influential position, leaving behind the reputation for astonishing sagacity, leaving behind the flattering voices of your friends, in one moment. Leaving it all behind, and

find, find only what thou hast laid up for thyself in the future. Whatever that may be, God knows, and our brother knows now. I ask not—it is not the part of any human being to ask—what that is for him. It is your business, and my business to ask, "What is that for me?" If, quick as a lightning touch, the hand of death is laid upon thy shoulder, my brother, ere the sun sets to-night, canst thou say, "My wealth is yonder, my fortune is secure, time cannot take it from me, death cannot rob me of it. I have an inheritance incorruptible and undefiled, that fadeth not away." Oh, my brothers, my heart is full this morning; I want to plead with you. Do not let yourselves be robbed of the one thing needful by the flimsy, trumpery tricks of hell and the delusions of a fleeting hour. These curious arts may seem clever, but remember what they are; they are the curious arts of the great destroyer, by which he twines his nets and cords around the unfortunate victims of his spite, until at last he has them at his mercy, and drags them down into the outer darkness of death to despair. Great God! save us from these curious arts, and bring us now in simple, childlike faith to accept Jehovah as our God, to rest our souls upon our Savior, Christ. Amen.

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### THE REJECTED PHARISEE.

By E. J. WOLF, D.D. [LUTHERAN].  
GETTYSBURG, PA.

*The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.—Luke xviii: 11, 12.*

THE various persons which figure in sacred history possess, as a rule, a typical interest. They personate respectively certain varieties of the species. The variety represented by the Pharisee is not extinct. The characteristics of that class were not merely an outgrowth of corrupt Judaism. Their appearance was not limited to the peculiar religious circumstances which attended

the introduction of the Gospel. Pharisees flourish on Christian as well as on Jewish soil. Without being organized into a party or a sect they still abound, scattered among all sects. Their presence may be detected in every congregation. They sit disguised often as leading members; as of old, they occupy chief seats in the synagogue.

It is unfortunate that this particular Pharisee, who went up into the temple to pray, has been much misunderstood and grossly misrepresented. According to a popular impression he was a base fellow, altogether devoid of principle; a despicable, superlative hypocrite. Now there is nothing in the record to justify such estimate of the man before us. There is positively no reproach cast upon him. His conduct, so far as it is outlined here, stands unaccused of any criminal actions, free from every serious irregularity. The facts as they appear make him

1. *A moral man*, according to a common acceptance of morality. He is chargeable with nothing criminal. He is guilty of no wrong. There is no evidence of any scandalous vice. His own portrait of himself as he stood praying, is accepted as faithful and correct. The man's naive claim to various virtues is not disputed. He is better than many others are. He is confessedly no "extortioner"—that is, according to the interpretation of the original word, he does not seek to possess himself of his neighbor's property by force. His hands are free from violence and blood. Nor is he unjust or unfair in his business relations. He has wronged no man, either by force or by fraud. This is clearly the import of the first two terms. And he does not wallow in the filth of uncleanness. He is no adulterer. He is represented, likewise, as being

2. *A strictly pious man*. He is conscientiously attentive to all religious ordinances. He is a devout worshipper; stands reverently in the temple of God, engages in prayer, not only there, but, as we well know, on the corners of the streets and in the house of mourning for the solace of the widow. He makes

thankful acknowledgment of the divine favor which has distinguished him above others, especially in religious character. He maintains, twice a week, a solemn and severe fast. He is shown to be eminently and systematically liberal, and, as we learn from the practices of his sect, he is uncommonly scrupulous in keeping the Sabbath day.

In fact, church members possessed of the qualifications of this Pharisee are today held in very high esteem by pastors and congregations. They are in demand everywhere. A church made up of such people would rank as a model. Its Christian zeal and saintly piety would attract universal attention. God's favor is presumed to rest signally upon the organization. What solemnity reigns on the Sabbath! What devoutness marks their worship! How full their prayer-meetings, and what readiness on the part of every one to lead in public prayer! And what sums are given to the Lord! The tenth of everything! Apportionments are raised to the uttermost farthing; the pastor is promptly paid according to contract; no church debt is ever possible. Such a people are, indeed, exemplary—in their way. They may well thank God that they are not as other men are, either in the church or out of it.

What more could, in fact, be expected or required? How can a soul endowed with all these excellences be rejected and condemned by a merciful judge? Who can be saved, if that strict Pharisee was lost? Ay, there's the rub! That one possessed of these conspicuous moral and religious attributes was held up by our Lord and Savior as lacking the essential requisites of salvation, is enough to startle every one that has felt secure and sat at ease in Zion. If a vital defect somewhere vitiated and nullified this man's morality and religion, it becomes a matter not of curious speculation, but of intense practical interest, to ascertain the nature of that defect; in other words, to examine into THE GROUNDS OF THE PHARISEE'S REJECTION.

We mention:

I. HIS SELF-SATISFACTION IN VIEW OF

THE POSSESSION OF A FEW VIRTUES.—The man boasts that he is not a robber, not a cheat, not an adulterer. Of these offences he is, happily, blameless; but is this the extent of the moral law, the sum total of human duty? Do three negative virtues comprise the entire range of obligation which is involved in man's relation to his fellow-man? Is every bond of humanity canceled, every debt discharged, when a man requires no police to keep him decent, no judge to make him honest, no jealous husband to protect females from his lust? Might he not pass muster on these points, and yet fail in a thousand others and be lacking every possible moral quality? There is no evidence that this Pharisee had the faintest vestige of benevolence, sympathy, generosity, or kindness in his breast. His heart was probably devoid of every tender feeling. He may have been supremely selfish, without one spark of human pity, without one thought of doing anything to ameliorate the lot of the unfortunate.

No one acquainted with the Pharisaic character does for a moment doubt what course this professedly liberal man would have taken toward the unhappy traveler who met with such a tragic experience on the road between Jerusalem and Jericho. How naturally he would have consorted with the priest and the Levite, and with what haste he would have "passed by on the other side," soon to join them on their way to the temple to offer sacrifices and prayers.

Correct behavior in some respects is no proof of a sound moral character; and morality is, at all events, not a matter of figures—three, seven, ten virtues! It is a state of mind, not a plurality but a spiritual unity, independent of addition or subtraction; the exponent of a sound conscience that seeks to observe every duty and to be faithful in every human relation. No robber, no rogue, no rake! How much, after all, does that say for an individual? What sort of a neighbor was he? What had he ever done for the poor, for the orphan, for the sufferer? Whose tear had he ever dried, whose wound had he

bathed, whose burden had he borne? Who wants to live next door to a man of whom nothing better can be affirmed than that he will not harm you in your person, your property, or your family? What sort of a husband, what kind of a father, was he? With his boasted virtues, he may have been a brute, with whom no wife could have lived; a monster of hatefulness and cruelty from whom children would flee in disgust and dismay. Strange as it may seem, the most horrible traits of depravity dwell often side by side with some shining virtues, and the most execrable specimens of the race have not been without what is commonly called redeeming qualities. To hope, therefore, that with a few virtues you may reach heavenly bliss beyond the deep waters of death, is to attempt, with a few fragile stones, to spring an arch across the vast abyss. If but one stone be wanting, this passage to eternal life is impossible. "For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."

II. HIS SELF-SATISFACTION IN VIEW OF HIS EXTERNAL RELIGIOUS OBSERVANCES. In that which constitutes the outward forms of piety the Pharisee doubtless excelled. He kept the Sabbath strictly, he was regular at divine worship, rigid in fasting, diligent in prayer, glowing with zeal, and giving a large proportion of his income to the Church. If only God could be satisfied or duped with punctilious masquerading in religious service, this Pharisee must have drawn forth the smiling approval and fervid encomium of Heaven. But God is a Spirit. The worship which He requires, the only worship that is consonant with His nature and consistent with His will, is spiritual worship. He requires truth in the inward parts. The trick of drawing nigh unto Him with the mouth and honoring Him with the lips, while the heart is kept far removed from Him, was long ago exposed. God's abhorrence of this mummery has not been specially concealed. It argues, indeed, very poorly for human intelligence that any one should insult the divine per-

fections with such a parade of hypocrisy. There must be, in the nature of things, an outward form in our worship, a sensible manifestation of spiritual states and exercises. Out of the abundance of the heart the mouth speaketh. But the outward must be a faithful transcript of the inward. Otherwise the devotional act is a lie unto God, as glaring and wicked as the lie of Ananias and Sapphira. Speech and action must be the true mirror of thought and affection. The lips and the life must be the correct expression and index of the heart.

The proper relation between the external and internal always forms an attractive study. Each has its place, and when they harmonize, when the former fitly corresponds with the latter, when the outer world reveals and embodies the inner and invisible spirit, the intrinsic worth and office of each are very striking. But with what mockery that which is without sometimes attempts to disguise what is within.

What a difference, for instance, between outside finery and genuine refinement! How ludicrous and pitiable the efforts of a woman, arrayed in all the elegance and splendor of millinery art, to pass for a lady, as long as she lacks the elements of real gentility, polish and culture! To what purpose is all her parade of extrinsic ornamentation and style while she is inherently coarse and vulgar! Only stupid people are imposed on by such affectation of quality; only barbarians take tinsel and trumpery in exchange for commodities of real value. Enlightened and acute minds generally distinguish shadow from substance. And God is not mocked by the affectation of pious conduct. Men may be deceived, not God. He knows your hearts. True religion is in His light something more than easy observances and cheap formalities.

Sacred, appropriate and necessary as the ordinances of religion are as vehicles of spiritual exercises, they can never, before the eye of Omniscience and of infinite Majesty, become a substitute for a broken heart and a contrite

spirit. Not he that keeps the Sabbath, not he that goes to church, but the pure in heart, shall see God. Not he that gives, nor he that fasts, but he that loveth is born of God. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Underneath this outward show of godliness there may have been a heart as destitute of love to God and man as an adamant, as black with malignity as the spirit of a fiend, as full of bitter envies as the breast of the first murderer who slew his brother "because his own works were evil and his brother's righteous." That commendable exterior, like a whitened sepulchre, was but a covering for putrescent rottenness and uncleanness within, a beautiful screen for the foulest affections, the most odious thoughts, and the most wicked purposes. Pride and greed and selfishness, hatred and cruelty and spite, may have reveled in that soul like reptiles in a putrid pool.

Herein lay the overwhelming deficiency, the monstrous, damning sin of the Pharisees. They gave supreme attention to externals. Having cleansed with great scrupulosity the outside of a plate or bowl, they swallowed the filth of the contents without a qualm. "Ye also appear outwardly righteous unto men," said Jesus, "but within ye are full of hypocrisy and iniquity." They were singularly absorbed in externality. Appearances were everything. They did their alms sounding a trumpet before them, that they might have glory of men. They offered their prayers in conspicuous places, that they might be seen of men. They performed their fasts disfiguring their faces, that they might appear unto men to fast, perverting thus the holiest rites of religion into instruments of low ambition and sordid self-interest.

And then, what is most astonishing of all, they depended on this horrible perversion of sacred ordinances for sal-

vation. Because of these things they considered themselves, *par excellence*, the heirs of the kingdom of God. No wonder that these hypocrites evoked the fiercest denunciation of the world's Savior, that large portions of His discourses are occupied with the woes denounced upon them, and that of many He said, with unqualified frankness, "Ye shall die in your sins."

Let us beware that we do not fall into the same wretched system of externalism. We are as liable to this danger as were the Jews of old. We are given too much, especially in this country, to parading our religious character. As some one has forcibly put it, "our religion is too much below the elbows." It consists mostly in activity and publicity. Having thrust out one set of forms, we have only the more readily adopted another set, and we feel no little (spiritually) complacency that we keep ourselves well exercised in these. There is too great a disproportion between the closet and the platform. To be a regular church-goer, to pray in public, to be a habitual communicant, to give largely—are these not the things most emphasized in many pulpits today; and are not those who excel in these held up as pillars, and pointed to as blessed examples? Yet, almost every issue of the press contains disclosures of atrocious villanies perpetrated by persons of this description, whose outward devotedness to religion had won them universal confidence. Tithing mint and rue, they passed over judgment and the love of God.

"These ought ye to have done," says the Lord, "and not to leave the other undone." "Keep thy heart with all diligence, for out of it are the issues of life." "The fruits of the Spirit are love, joy, peace, long-suffering, goodness, gentleness, faith, meekness, temperance." "The greatest of these is charity." "The kingdom of God is within you."

III. HIS SELF-SATISFACTION IN VIEW OF HIS FAVORABLE COMPARISON WITH OTHERS. After estimating himself from the standpoint of the moral law and by the stand-

ard of religious requirements, he next institutes a comparison between himself and other men, and comes to a very satisfactory and proud conclusion. He first tests himself by the conduct of men in general, and, enumerating extortioners, unjust, and adulterers, the result is highly favorable. "Thank God, I am not one of the criminal class!" Finally, how striking the contrast between him and the publican, who followed an unpopular calling at the expense of being ostracized, and who might be considered a prodigy of sin!

All this is quite natural. We are constitutionally disposed to be imitators. And in consequence of this, we are sure to draw comparisons between ourselves and others, and ascertain what degree of equality or of superiority obtains. And in this forensic process we always judge ourselves quite partially. For we see others' defects and faults much more easily than our own. Then, too, we are sure, like the Pharisee, to select for comparison some one of unsavory repute. He might have found for this purpose better specimens of society than swindlers, libertines, and publicans; but the result would not have been so agreeable. To have discovered that some men were better than himself would have been galling. He was not engaged just then in cultivating humility. He was no John Bradford, who, on seeing a man led to the gallows, exclaimed: "There goes John Bradford, but for the grace of God."

We generally adopt the Pharisee's method. We hold up to disparagement and condemnation some of the baser sort. How quickly and how gladly we perceive our superiority! We are not like them, thieves, swearers, drunkards, ocasts. How good we are, in comparison, thank Heaven! It does, somehow, not occur to us to compare ourselves with those whose temper and life are confessedly noble, lovely, and stainless. This betrays our insincerity, our disinclination to find a higher plane of living, our unwillingness to rise to a truly good and holy life. We are entirely satisfied with our pitiful attain-

ments. The kind of comparisons we draw strengthens this satisfaction. We are good enough, better than many we know of.

Measuring ourselves by others, if honestly and fairly conducted, might not be altogether unprofitable; but there is only One whom we are warranted in making our model. Jesus Christ is the one touchstone by which men are either to rise or to fall. Only an absolute standard is of any worth in testing moral qualities; only the likeness which one bears to Christ will gain admittance into the kingdom of heaven. Let a man bravely view himself in this mirror, and he will see another picture than that drawn by the Pharisee. He will fail to notice his superiority to others, even the worst of men. He will abhor the sight of himself, and will probably, like Paul, call himself the chief of sinners.

And only such a one has the promise of mercy. "I came not," said He who came to save, "to call the righteous, but sinners, to repentance." As long as a soul is puffed up with spiritual self-assurance and boasts even before God of its superior moral and religious excellence, it can have no part in the divine mercy. Let us be warned by this example to put no trust in ourselves, no confidence in our virtues, no faith in our outward religious exercises, no reliance on our supposed superiority. Not the Pharisee, but the publican, points us to the way of life, and that more pleasing subject we hope to consider at an early day.

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### SIGNING AWAY THE SOUL.

BY REV. JOHN WAUGH [PRESBYTERIAN],  
COHOCTON, N. Y.

*Again the devil taketh him up into an exceedingly high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee if thou wilt fall down and worship me.—Matt. iv: 8, 9.*

AROUND the scenes of our Lord's temptation in the wilderness there is the atmosphere of mystery and of the super-



natural. Curiosity and Wonder draw near as spectators. It arrested the attention of Milton and inspired his muse. The brush of the painter and the pen of genius have been stirred by it. It has presented a background for the moralist to improve, and moving figures frightfully admonitory to the worldling. If regarded as romance, it has been with such a moral as caution and conscience could not thrust into the impractical.

The narrative has given birth to the wonderful in literature. Goethe caught the inspiration of his Faust, followed by Mephistopheles—the malignant, scoffing fiend of the infernal legions of temptation. It forms the root idea of the Wandering Jew, who sold his conscience for the penalty of a perturbed soul, ever seeking, but never finding, an earthly resting-place. Maturin wrote his Melmoth, gleaming with demon phosphorescence; who, owing to a compact with Satan, wanders over the nations, deceiving and deceived. While men have admired the weird machinery and adventures, they have seen certain facts disclosed admonitory to all engaged in the strifes, rivalries, and selfish pursuits of mundane life.

We see disclosed an *infernal contract*; in which the arch tempter sought to engage the Holy One. *So much for so much.* All earthly glory, wealth, and honor to be conferred for so much satanic service. As the First Adam virtually sold his Eden for prospective gain, so the tempter worked all his craft to bring the Second to wreck the hopes of a world on a similar adventure. The offer was rejected, as we know, through Holy Scripture, and the prompt dismissal of the tempter, "Get thee hence, Satan." Truth will ever secure the discomfiture of error. And yet this wilderness temptation, its terms and rejection, are held up for the warning and instruction of the race. In fields more circumscribed, the contest is ever progressing. The magician is ever at work, in amusements, trade, government, and national commotions. The world may be regarded as a great

auction of souls, where Satan offers and men bid. Gambling in the valuables of the universe is more general than men are willing to admit. The mystic Babylon trades, according to Revelation, in the "bodies and souls of men." In this world's great Stock Exchange, Apollyon is ever offering his tempting wares; and Ambition, Pride, Error, Intemperance, and Vice are continually venturing their offers. The deceptions are not long concealed, and there are more suicides than the papers of the day can disclose, inasmuch as the sensual eye cannot so well notice them. What is sold cannot be exactly estimated by material standards. No man can cast up the value of a soul or measure eternity. The greatest riches elude the eye of avarice, and the most serious losses are beyond all comprehension.

It may be objected that "*no man would ever make such a contract with Satan, or under any circumstances sign away his soul.*" But it is never wise to overlook the power of deception. Prudence is not always a guide against craft. Men are constantly doing what wisdom would pronounce incredible. They risk for comparative trifles their safety and life. In all departments of human endeavors, we see how selfishness will overcome all the pleadings of wisdom and duty. Both sacred and secular history repeat the lessons of human barter for infernal gain. It has become common in the world's speech to affirm, "Wretched fellow, he has sold himself." We are told that Jeroboam and Ahab "sold themselves to work iniquity." Esau, Achan, Ananias, Judas, and Simon Magus, thus sold themselves. Arnold sold his country for British gold. "Every man has his price," said the wily Walpole, and vast multitudes seem in earnest to prove it by their practice.

A great many are ready to object that "*It would not pay?*" Nothing is truer; but if practice proves anything, it does this, that men do countless things which the reason negatives as of sufficient value to compensate the doer. What is there of value which they are not willing



to sell, as common speech has it, "for a consideration." Our Savior has addressed to all this class the searching interrogation, "What shall it profit a man if he shall gain the whole world and lose his own soul?" They sell themselves for profit of some kind, but what they expect in return comes not.

Others are ready to object with increased emphasis, "*It would be signing away the soul for nothing.*" Nothing truer; and the Word of God sets its seal of affirmation to it: "Ye have sold yourselves for naught." A conscience void of offence towards God and man is of priceless value; and yet how many barter it for less than Judas's shekel of silver. Satan has said, "All that a man hath will he give for his life," but many will sell it for a little pleasure and intoxication; as many Chinamen are said by travelers to be willing to surrender their heads for a limited period of luxury and riot. Selling immortality for mortal greed is doing the foolish thing, which may be pronounced, away from its observation, beyond prudential consideration.

But it may be said, "*Such a contract would suppose men to be fools.*" And so say both observation and revelation. Repeatedly does the Divine word call men fools; and more frequently do they so call each other. "Wherefore is there a price put into the hands of a fool to buy, seeing he has no heart to it": the many rather prefer the pursuits of folly, though the charges are ever so exorbitant. In the reports of the daily press, the records of the police, the narrations of our jails and State prisons, and the disclosures of the gallows, we have proofs on this side of Time; but to the decisions of the judgment on the most momentous issues of this signing away of man's everlasting heritage, we must wait for the all-revealing secrets of the Great Hereafter.

*The objects* for the acquisition of which men enter into this implied contract with Satan are three-fold: the world, the flesh and the devil; otherwise presented as the lust of the flesh, the lust of the eye, and the pride of life; and to

the Savior they came in the same order: as *sensualism, ostentation and ambition.* Sensualism stands for the flesh, ostentation for pride, and ambition for the world, or Satan as the world's god. They constitute the world's trinity, and all for which men sell themselves may be ranked under one of these three, or in others for all of them together.

1. *Sensualism comes first.* The Savior by his protracted fasting was hungry. His bodily nature presented its wants. To this animalism the arch tempter made his appeal, "Supply your wants, though the manner may not be legitimate. Command that these stones may be made bread. Make the flesh your first care." The satanic bid was instantly refused. "Man must not live by bread alone, but by every word that proceedeth from the mouth of God." Duty must not be sold for bread. Better let the stones remain stones than do the unwarrantable. The appeal to sensualism generally comes attended by the demon of doubt, as in the case of our Lord, "*If thou be the Son of God,*" as if it were a very questionable matter if any man were a son of God, or could be his by adoption; or whether there were any Word of God to be heeded; or any bread of life to feed upon, or everlasting hereafter to attain. The tempter would make certain the body, but questionable the soul; the present life indubitable, but that which is to come, too vapory for practical thoughts. If humanity can be materialized, its spiritual elevation will be rendered unnecessary, and beyond all rational attainment.

As the first temptation was addressed to sensuality, so the succeeding ones in all ages and nations have been presented to our lowest nature. "Eat, drink, and gratify your senses," is the syren song on the road to ruin. The Circian cup is costly, and myriads drink down in it the jewels of their eternal wealth, as Cleopatra, Vitellius, and Domitian dissolved their diamonds to increase the delirium of their revels. Self-respect and self-control are sold as captives, that they never more take hold

of the paths of life. The covenant with Death and Hell, described by Isaiah, is gradually drawn up and sealed, dictated by habit and signed by the will. The sons and daughters of perdition see with advancing time the walls of their voluntary prison closing around them with noiseless motion, as with the victim of the Iron Cage. They mortgage all the prizes of honor and character for temporary gratification. Health is sold, reputation is sacrificed, conscientiousness becomes a forbidden guest, recklessness becomes enthroned among the passions. What was first mere temporary consent, becomes settled agreement; and where the inclinations have for a long time wandered, habit insists upon fixed law as rightful ruler, though tributary to perdition. Sad as it may be, the sinful preference so long gratified, becomes identical with unalterable union with Hell.

2. *Ostentation*, or the selfish love of display; the lust of the eye for the gratification of vanity and pride, is the second mighty agent for the sale of souls. "Cast thyself down," said the tempter, "and after such a show of thy power in thy safe descent, the people will hail and crown thee as their king." Satan well knows the power of pride, inasmuch as it secured his condemnation among the powers of the universe. How much is bartered away at the demands of fashion, position, dress, rivalry, rank, and fame? For posthumous renown men have made contracts with murder; burned the most splendid temples; and to see their names in the records of history, have plunged nations into sanguinary wars. For popularity Haman sold his life; and for the same reason would have doomed the Jewish people to extinction. Herod the Great, in order to have himself talked about after his decease, shut up the chief men of Jerusalem for slaughter. For as unworthy reasons, reputations are clouded, honor put aside, religion mortgaged, family peace kept out of doors, and disinterestedness voted a sham. It is selfishness, buying up benevolence for imprisonment. It is form, bartering

away the spirit; pure worship for scenic display; hypocrisy for reality; and heaven for the show of earth. Yet the god of this world, disguised as an angel of light, is ever busy in the sale of his vanities; getting men to barter the substance of all good for its merest shadow.

3. *Ambition* is the last stake for which the soul is lost. Ostentation is the world's garb; but ambition supposes its gift in possession. Its aim is the world's wealth, pleasures, and glories for ownership and personal aggrandizement. The Christian way to gain its possession is to endure hardness for its salvation, even as Christ wins its dominion by self-sacrifice, and enjoins the same upon all His followers. He who is its god by usurpation, presents it as the reward of self-seeking, and, like himself, they have their reward in losing it and themselves with it. Alexander of Macedon waded through seas of blood for its universal empire, and then died conquered by the wine cup. Cesar slaughtered a million of his foes to wear its crown, and then fell the murdered victim of his deception. Napoleon followed next, the slave of his unbounded self-exaggeration; the desolation of his race, and was in due time cast out to die a neglected captive.

Believed or not, a determination to gain the temporal advantages of this life irrespective of its responsibilities, involves an implied contract with the adversary of universal good, and with it servitude to his will and pleasure. "All these will I give thee if thou wilt fall down and worship me," is the essential condition. Ambition may deny the terms, and lean on unbelief for confirmation; while materialism, whispering in the soul's ear, "All that is to be hoped or feared is in the present earth-life," may inflame the selfish resolve to hazard all in the reckless pursuit. The government of God must be ignored. Wisdom can never sanction the agreement. Spirituality spurns its conception. Humility, as a waiting-servant at the throne of God, turns from it with an anathema. Godly fear dare not attempt it. Discretion casts it aside. Faith,

leaning on knowledge, sees it but as an overture of the old serpent. People may be incredulous at the idea of such a covenant, yet the world-seeking mind may surely see its implication. At the beginning of its parley with temptation it must part company with God. Its consent implies the abandonment of all religious scruples and the sweeping out of all pious regard, rules of holy living, and aspirations after the Supreme good.

This signing away of the soul consequent upon satanic overtures is by a slow process. The selfish instincts and groveling inclinations smooth the way to its proposals. The godless desires engineer the will into gradual compliance. They gradually assume the forms of prayer before Omniscience, "Depart from us, for we desire not a knowledge of thy ways." As opposites repel each other, a lying and deceiving spirit rejects the counsels of Truth. The soul's eyes become blinded; and the light that previously brooded over its inner shrine becomes darkness. As in the case of Judas, a condition is at last reached in which Christ can be sold for thirty pieces of silver at the demands of unscrupulousness. Evil comes to be regarded as good, and satanic rewards are preferred to God's commandments.

If the preferences and tendencies of an accountable being are, through long years, on the side of simple worldly accumulation, and increasing age does but strengthen them in the vain pursuit, such need not be in doubt as to what the moral status is, or where it tends. The actions of the life utter but one voice, "Let me alone, that I may serve the world's god." If the Sabbath's overtures of better things to come, and their necessary sanctions are disregarded, together with the very instincts of the soul feeling after the waters of salvation as the tender shoots seek the river's flow; if veneration and hope are neglected through greed; if the offer of a city which hath foundations whose builder and maker is God is rejected through an indifference to examine its claims; and if the ministrations of the

offices of a Divine Savior are refused because they clash with pride and obstinacy, surely there can be little dispute as to what the inner man prefers to all the great things of God.

This covenant with hell supposes the consent of human intelligence, implied, if not fully comprehended. Supposing the arch-fiend of the empire of deception, in order to soul-ruin, should approach a mortal for such negotiation, the process, in fact, but not in form, would be this: "You desire, O man, the possession of all that you can get of this world's greatness, wealth, and pleasures. I will give you all of them on certain conditions." "Name them." "You must surrender your will to mine." "As it now seems congenial with my selfish desires, I will do thy biddings." "You must renounce all scruples as to right and wrong. Be a disbeliever in all disinterestedness, save as a cloak of policy for ulterior ends." "I consent to the condition, as a chameleon conscience is necessary in the world's market where its goods are at auction." "You must put your character in my keeping and your eternal prospects at my disposal." "Give me portion in this life, all my good things below, and for all that comes hereafter I care not."

I think I can hear many saying to themselves: "Preposterous, that would be the agreement of a maniac!" Very true, but sin blinds and recklessness drives careless of results. Thousands will confess that they did what was against their better judgment. Knowledge does not rule where passion leads. Painful facts testify that what we have supposed, transpires in the life; though with the formalities concealed, yet with the results none the less certain. Vast numbers who have thus sold themselves have been warned during the process. The dream of Pilate's wife has been sent to many in their covenant-making with the Evil One. Spectres of the coming judgment have haunted them. Caution has whispered in the ear of fear; and wisdom has counseled them in the night season as the ministers of God. There are times when the

magic wand of the deceiver seems broken; and the scene of the fatal contract looks as surrounded with avenging furies; the sham is unveiled, and the mind deliberates as to a change of purpose; but the committal has been seen progressing too far for reconsideration. Judas saw too late, and rushed on suicide. Prince Talleyrand, the most unprincipled of modern diplomatists and gamblers for the prizes of selfishness, when asked in his last moments by Louis Philippe, how he felt, replied: "I am suffering, sire, the pangs of the damned!" Lord Chesterfield, the godless man of fashion and pleasure, seeing the world passing before his dying gaze, said: "I look upon all that is passed as one of those romantic dreams that opium commonly occasions, and I do by no means desire to repeat the nauseous dose for the sake of the fugitive dream." When death comes to dissolve the spell, and all sinks away like a dissolving view, how many have felt, like Cardinal Beaufort, "Will not death be brief? Will money do nothing?" Alas, the delusion breaks upon the vision too late; the stake must be taken by the demon winner. The objects for which heaven was sold are looked upon with a final regret too vast for utterance. Gold, jewels, titles, have been brought in review with the startling confession, "The price of my soul!"

My dear friends, you may be assured of this, sin never pays the sinner, but with the wages of death. Fraud is but a bargain with disappointment. Buying the truth will ever bring reward; but selling it for material advantages, as the wages of unrighteousness, will be found in the sequel but a league with destruction. If there is a power that makes for righteousness, a judge and rewarder over the universe, glory and immortality for well doing, then be sure that none can cheat omniscient wisdom and justice. The prayer of every one true to himself, will be that of Agur: "Keep from me vanity and lies!" Every one will carry his memory with him into the eternal state; and the voice from heaven saying, "Son,

remember that thou in thy life-time hadst thy good things," must lead to the most tormenting review; the soul's honor sold for shame, and eternity for perverted time. And yet the folly will be repeated, unless Holy Scripture gets a deep lodgment in the mind as an impulse to righteous living; and as a weapon of warfare against all the assaults of error. There are better things to live for than attempts to turn Time's stones into bread; and man cannot live by mere material food, but the angel-manna given by Him who gave Himself for the world's life. Evermore let us seek this bread, and the bewitching influence of the world's god will assault in vain.

#### PLAN OF AN OLD-TIME SERMON.

[THE author of this sermon, Rev. Samuel Phillips, was the first pastor of the South Church, Andover, Mass. He was installed on the day of the organization of the Church, Oct. 17, 1711.

In the introduction to the published sermon, reference is made to the author's "pious progenitors, especially of those *reverable men* who have served God in the work of the ministry." The Rev. George Phillips, pastor at Watertown, who came to this country in 1630, was the great-grandfather of the subject of this sketch; and Samuel Phillips, pastor at Rowley from 1651 to 1696, "a man," says the historian, "highly esteemed for his piety and talents, which were of no common order," was his grandfather. The Rev. John Emerson, for several years pastor of the church in Gloucester, was his grandfather, on his mother's side. These were *distinguished* as well as "pious progenitors."

The descendants of this Andover pastor were even more distinguished than his worthy forefathers. He had three sons, who worthily filled many offices of honor and trust in Church and State. Two of them, Samuel and John, will be held in perpetual remembrance as the founders of Phillips Academy, Andover, to which the third son, William, made large donations. Phillips Academy, Exeter, N. H., we may call another grandchild of this man, since it sprang from the head and heart of his son John. And the Theological Seminary of Andover is also in the line of his descendants, for it received much of its endowment from members of the benevolent Phillips family.

This sermon was preached at Byfield, Mass., Sept. 8, 1726, "a day of fasting and prayer for the rising generation," and was "published at the request of many of the inhabitants of Rowley and Byfield, and recommended by several ministers."

I send the plan as a curiosity. My seminary

professor advises its publication. The sermon was printed "at Boston, at a shop on the south side of the Town-House."

(REV.) COLLINS G. BOARDMAN.]

*The Duty of People to Take and Keep the Oath of Allegiance to the Glorious God.*

*I have sworn, and I will perform it, that I will keep thy righteous judgments.—Ps. cxix: 106.*

The Introduction is a reference to the occasion that called them together and some explanation of the text.

#### DOCTRINE.

*It is the Duty of People to Bind and Oblige themselves to be Religious; and then to Perform to the Lord their Oath: and in order to this Performence, it is a good thing for them to bear in mind the solemn bonds which they are under, and the vow of God which is upon them.*

"I shall speak to this Doctrine," he says, "under Two Propositions."

Prop. I. It is the duty of People solemnly to Bind and Oblige themselves to be Religious.

Quest. 1. *When may People be said to Bind themselves to keep God's Righteous Judgments?*

Ans. 1. When they *Secretly* avouch the Lord for their God, and dedicate themselves to his fear and service.

2. When they proceed *Publicly* to consecrate themselves, what they are, and what they have, to the living God.

3. As often as Christians partake at the Lord's Table.

Ques. 2. *Why should People bind and oblige themselves to keep God's Righteous Judgments?*

Ans. 1. Because it has a direct tendency to promote the *Honour of the Glorious God.*

2. It is that which we shall *never have reason to repent of, if done in sincerity.*

3. Such is the *nature of man*, that he has need be under the most solemn bonds to obedience.

4. It is a good way to *resist the Devil.*

5. We are *Actually laid under many indispensable Obligations*, to make a personal dedication of ourselves, in the most solemn manner, unto the Glorious God.

Quest. 3. *How, in what manner, and with*

*what a spirit, must we bind ourselves to keep God's righteous judgments?*

Ans. 1. We must do it *Intelligently.*

2. We must do it *Freely, Cheerfully, Willingly.*

3. We must do it *Sincerely and Uprightly.*

4. We must do it with a *Charitable frame of Spirit.*

5. We must do it *Humbly and Penitently.*

6. We must do it *Openly and Boldly.*

7. We must do it *Resolutely.*

8. We must do it *Humbly Depending upon the Grace of God in Christ*, to enable us to perform our Vow.

#### Application.

Use I. By way of Reproof in a few Particulars.

1. Reproof of all such people in General who choose to lead a loose life, and are shy of being under any Restraint—who content themselves with *halting between God and Baal.*

Such deserve Reproof, because (1) They *degrade and unman themselves*, (2) *wrong their precious souls*, and (3) *dishonour the Glorious God.*

2. Reproof in a particular manner of such, who, tho' they have been *Baptized* yet obstinately refuse, or carelessly neglect, to acknowledge *Publicly and Explicitly*, the Obligations of their Baptism.

3. Reproof of such Christians who tho' Adult, yet do *live in the neglect of the Ordinance of the Lord's Supper.*

4. Reproof of those, who are not only careless about laying themselves under solemn bonds to be religious; but do *even bind themselves to do wickedly.*

Use II. Of Exhortation.

"And here for motive consider these few things following, viz:—"

Motive 1. That the true Religion if sincerely chosen, and faithfully adhered to, *will be your Life.*

2. Until you resign yourselves unfeignedly unto the Living God, you remain in *Bondage to Satan.*

3. The very term, *Religion*, is a call unto you to lay yourselves under solemn bonds to keep God's righteous judgments.

4. You may not rationally expect, that

the *Great God will stand engag'd* to do you good, unless you lay yourselves under solemn engagements to be his Servants.

5. Do not the *Kings of the Earth, expect and demand*, that the *Oath of Allegiance* to them, be taken by their Subjects? and is it not as just and reasonable, that the King of kings should be in this manner acknowledged?

6. 'Tis no more than your duty to keep God's righteous judgments.

"Thus having spoken by way of  *motive*, I shall proceed to offer a few words by way of *Direction*."

Direct. 1. Shun, and avoid such things as tend to *blind the mind, and harden the heart*. Still more. Particulars, 1. *Show vain Company*. 2. Beware of following *Bad Courses, Excessive drinking; and unchaste conversation*. 3. Harbour not *Presumptuous Thoughts*.

Dir. 2. Cherish the Spirit of Grace.

Dir. 3. Be frequent and serious in the exercise of *Consideration*.

Dir. 4. Pray.

Answer to some of those things "which are made use of by People, as so many Pleas for their neglect."

Plea, 1. Reply 1, 2, 3. Plea, 2. Reply 1, 2, 3. Plea, 3. Reply 1, 2, 3, 4, 5, 6. Plea, 4. Reply 1, 2, 3, 4. Plea, 5. Reply 1. Plea, 6. Another pleads; that he is too young.

Reply 1. Does not the *Great God* strict-ly *Command*, saying Remember now thy Creator in the days of thy youth.

2. You are not too Young, if you are *capable of Self-Examination*; and do indeed *know, and understand, and delight in your Duty*.

3. You are not too Young to Dye; How then are you too Young to Avouch the Lord to be your God.

Plea, 7. Reply 1, 2, 3.

Plea, 8. Reply 1, 2, 3.

Plea, 9. Reply 1, 2, 3, 4.

Plea, 10. Reply 1.

Plea, 11. Reply 1, 2.

Plea, 12. Reply 1, 2, 3.

Proposition I is concluded with a "Form as a Guide and Help in the Solemn act of Covenanting with the Glorious God."

Proposition II.

*Such who have Avouched the Lord for their God, should make Conscience of Performing to the Lord their Oath; And, in order to this Performance, they should bear in mind the Bonds which they are under.*

Article 1. Proposition II repeated.

Conformation of this article.

1. The matter of our vow is Lawful.

2. We have *Voluntarily* put our selves under bonds, and on this account are bound in Conscience.

3. We shall (1) affront the Most High; (2) wrong ourselves; (3) and prejudice others if we don't perform our vow.

Improvement of this Article.

Use I. By way of Reproof.

"All such deserve a *sharp Reproof*, who don't make Conscience of keeping Covenant with God.

Quest. *Who are they?*

Answ. 1. Such who have *Publicly Renewed their Baptismal Covenant*; and yet, *don't take care to come up to full Communion*.

2. Such, who are come up to full Communion; But *don't always attend upon the Ordinance of the Lord's Supper, when they might*.

3. Such who have Own'd their Baptismal Covenant and have come up to full Communion; who yet don't walk circumspectly.

4. Those who *Privately, as in time of sickness, have promised to keep God's Righteous Judgments*.

Use, II. Of Exhortation.

1. To *Backsliders*.

First, *Admire at, and be Thankful for the Patience of God*.

Secondly, *Humble yourselves before the Lord*.

Thirdly, *Return unto God, and to your Duty*.

II. To Professors who have retained their Integrity.

First, *Give God Thanks* that He has preserv'd you from Apostacy.

Secondly, *Watch and pray lest you enter into Temptation*.

Thirdly, *Have Compassion on such of your Neighbors, who have left their first love*.

Article II. It concerns Professors in



order to their keeping God's Righteous Judgments, to bear in mind their Covenant.

Ques. I. What are we to understand by bearing in mind our Covenant? Answ. 1, 2, 3, 4.

Ques. II. Why does it concern Professors to bear in mind their Covenant? Ans. 1, 2.

Improvement of the *Second Article*.

Que. I. Reproves those Professors, who are more concerned to keep in mind vain Stories, Songs, or Ballads, than to remember their Covenant.

Use II. Exhorts All Professors to Humiliation.

Use III. Exhorts Professors to take some proper methods to keep in their Covenant.

Ques. I. What shall we do, that we may keep in mind our Covenant?

Answ. 1. Very diligently and devoutly Attend to the Covenant, whensoever it is publicly Propounded unto any Person.

2. Not only wait upon Christ at his Table; but always eye the Lord's Supper as a Seal of the Covenant.

3. Look upon the Holy Scriptures in your daily reading of 'em, as the Book of the Covenant.

4. Labour to have it impress'd and fix'd upon your minds, that Heaven and Earth are Witnesses of your Covenanting with the Great God.

5. Discourse frequently of the things pertaining to the Kingdom of God; and particularly of the Covenant.

6. Frequently Renew your Covenant with the Lord in secret.

7. Keep your Covenant by you in Writing.

8. Pray.

Use IV. Let Professors be Exhorted, to put one another in mind of their Covenant duties and Obligations.

Conclusion.

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### CHILDHOOD A PROPHECY.

REV. JOHN MATTHEWS, LONDON, ENGLAND.  
Speak, Lord, for thy servant heareth.—  
1 Samuel iii: 9.

THE Hebrew prophets are examples of high spiritual attainments and in-

sight. They lived in the very light and blaze of eternity. All traces of earthliness and selfishness in the majority of them were purged away. "For them death had no terrors, pleasure no charms." They were not simply foretellers of future events, though they often forecast the future with marvelous precision. They were pre-eminently men of their own day—receptive of the voice of God to their age, and bent on delivering it. They were not an order separated from the common life of the people. From lowly avocations they sometimes passed to their high duties. They were reeds blown as the breath of the Eternal, clarions through which His voice spoke to inspire the consciences of men. Their lives were preparations for, and types of the Divine prophet that was to come. Strictly speaking, the first of that illustrious line was Samuel. Abraham and Moses dwelt in fellowship with God, and led forward their race. But the Divine inspiration in them did not reach the heights it afterwards attained in Samuel, Isaiah, Ezekiel. The genius of the earlier leaders was isolated. It was not successively inherited by their posterity. The light that was kindled in the soul of Samuel burnt on in the hearts of others, until it was caught up and absorbed in the glory of Christ. The work of all who followed him was made possible by his.

Righteous reforming energy is the key-note of his character. He had a gospel for his age, clear and full. He taught the people that all their misery arose from want of entire devotion to God.

Nearly all the prophets began with some special manifestation of God. Samuel had good preparatory training. But the power of his life arose out of a special crisis in his history, in which God manifestly drew near, called him to higher service, and burdened him with the message of His holiness. Thus Samuel became a prophet, and the Divine call was confirmed by his work, and by the voice of Israel. All that message came to him in answer to the cry: "Speak, Lord, for thy servant



heareth." Oh! what a cry was that; the pent up anguish of a race to whom God's voice had been silent for years uttered itself therein; and in answer to that cry the revelation was given. God is speaking to us still—in His word, in providences, in the soul. The voice of God must be heard by each of us—felt as truth, as duty, if our lives are to be blessed. If we are humble and lowly we shall hear Him, and enter upon a higher service. View these words

I. *As expressing the cry of the human heart for a revelation of the Divine.* Sooner or later that cry will be heard in us all. The thirst for happiness, the desire for certainty, the craving for fuller life, the thinker's search for uniting general ideas, are all longings for God. This cry cannot be satisfied by nature and its teaching, or by the voice of authority, or tradition, or reason, or the church. General divine influences are not enough. Bibles, doctrines, are Eli's to send us to God, not to absorb attention themselves. The inner personal disclosure of the Divine alone rests the heart. Our spiritual nature and experience show this.

*We are sinful beings.* We are told that Christ is the gift of the Father's love. How shall we know that we are personally forgiven and accepted, unless the voice of God speak in us?

*We are solitary beings.* We have to tread the path of life alone. We need a Divine Presence. How know that Presence is with us unless God's voice speak in us?

*We are students of truth.* The external arguments for Christian truth appeal to the reason. How shall we be convinced that Christ is Divine, and ever the Leader and King of men, unless the voice of His spirit in us attest His claims?

*We are undeveloped beings.* Untold worlds of possibility are in us. The highest and best energies of the soul only utter themselves as God's voice calls them into consciousness, and service, and co-operation.

*We are responsible beings.* Not to men, but to Christ, we must answer for our

opinions. How fulfill such responsibility unless the voice of Christ teach us the true and the good? "What I tell you in darkness speak in light."

*We are progressive beings.* Christ's voice is the only guarantee of the continuity and reward of our progress.

*We are immortal.* The voice of Christ alone assures us of the fact, the nature, the blessedness of the heavenly life. In life, in death, in duty, in joy, our hearts cry, "Speak, Lord." "Be not silent unto me."

II. *God answers this cry, but in an unexpected manner.* We settle upon persons, places, times, and modes for God to speak. He upsets the folly of our pre-judgments, and speaks as our highest interest demands. See the unexpected in this story:

1. *Samuel's cry is the result of the Divine voice to him first.* It came in Hannah, in Eli, then fuller in the watches of the night. God spake in Christ first. Then we speak and cry for him. Another unexpected fact:

2. *God calls the child, not Eli.* Gives the boy His terrible message. He speaks to life, not years. The child has a right to hear God. He speaks ever to the childlike. New life, young life, even in the old, hears God.

3. *He calls the child in the night.* Samuel must go into the solemn night, alone to hear the voice. No Hannah is there. In darkness these words fall on his ear. How brave and fearless is the child-heart.

4. *He calls him by a human voice.* He cannot tell it from Eli's. There are tones of love, and sorrow, and tenderness in it. So with Christ, the form of the voice is human, its substance is Divine.

5. *He calls the child to receive the message of law and judgment.* A good discipline to begin with. Law, stern and inflexible, yet beneficent, pervades love. Duty first, then privilege and comfort. The sad results of social impurity. Divine revelation is practical, it deals with families, with their rise and fall. Another strange fact was

6. *Eli has to complete the attitude of*

*Samuel to God.* The best part of Eli appears here—his unselfishness, his sympathy with Samuel. Against him the doom is pronounced, and yet he has to adjust the ear on which the words fall. He sees that God has spoken to the boy. Sympathy is the best interpreter and teacher of youth.—Pestalozzi. If we sympathize with them, we shall know how to teach and train the young, to repress the evil, to awaken the good. This is the use of all teachers, churches; not to demand our listening to them, but to send us to solitary converse with God. Often the representative of an outgoing school of thought has denied to the new voices the Divinity of which they are full. Eli was better.

III. *The Divine voice is audible only to lovely obedience.* Samuel, all ablaze with earnestness, waits for God. Past fidelity bore its fruit here. He witnessed to the truth as it came. He entered upon the larger service. Two sets of voices speak to us daily. The voice of self, the world, prejudice, error; and the voice of Christ calling us to duty, truth, gladness, consecration. Which shall we obey?

### CHRIST THE WAY, THE TRUTH, THE LIFE.

By H. D. WESTON, D.D., [BAPTIST], OF CROZIER SEMINARY.

*I am the way, the truth, and the life.*—John xiv: 6.

In all the utterances of Christ, none is more comprehensive than this. This trinity of truths unfolds the beginning, the means, and the consummation of the Christian life. It includes practically all the teaching of Christ, all that it is desirable for us to know, in time and in eternity. Observe the form of the statement, how inclusive and exclusive. "THE way." The use of the definite article teaches us that Christ is the only avenue; a way from God to man and from man to God; a way for all men and for all time. He is the Truth. As man's thoughts are incarnated in his words, so the Logos is God speaking. No man knoweth the Father but the Son. No moral and spiritual

truth can feed us save that which comes from God. The moral theories of those who reject Christianity are but apples of Sodom. Such teachers are called by Him "thieves and robbers."

1. It is not dogmatism, but absolute truth when we say Christ is THE way. He is the only way. Christ is all and in all. Experience, like the stern lights of a ship, illumine the path of the past. Solomon and others have found life, away from God, to be only vanity. Christ, on the other hand, brings peace to the soul, peace with itself and with God, too, who not only forgives but forgets our sins, and buries them in the sea, or removes them from His sight as far as the east is from the west.

2. There are two more rounds to this ladder. Christ is not only the way but the TRUTH. A way leads to something. We are not to stand still in a road, but to move on. A merely intellectual conviction of truth is insufficient to produce a holy, blameless life. We see in cartoons and in daily papers how that professors of religion are held up to scorn on account of the defalcations and other sins of which they are convicted; but, as we say a thousand times, the counterfeit proves the genuine. Religion is a good thing though caricatured. If one would live blamelessly he must not stop with a truth, though it be a grand one, like justification by faith. We are not to stop with the alphabet and fail to form words out of the alphabet. We are not to stop with repentance or faith and sing:

"Nothing either great or small  
Remains for me to do."

We are to go on to perfection in knowledge and holiness. Elim is sweet, but this is not our rest. The Mount of Transfiguration is glorious, but we are not to build booths and abide there. Misused beliefs may be but a charnel-house and the mount become a cemetery, and these truths mere inscriptions on tombs. Truth is to be food for us, now and through eternity. We have yet had but a glimpse of the significance and value of the wealth of revealed knowledge in Christ Jesus. Sit down alone.

Hide away from the world. Take the New Testament in your hand and let it speak to you. Not only hear, but heed

3. Christ is the LIFE. Truth, though revealed in supernatural visions, if it be not transmuted into life and power, will be of little avail. Food, if assimilated into blood and brain, will accomplish its nutritive purposes. So truth is to become the mental and moral tissue of our life. It is not the study of honesty, but the habit of honesty that keeps a man in temptation. It is the proper use of Christian knowledge that makes one strong and sweet. Some of the most uncomfortable people I have ever met with, peevish and critical, have been great sticklers for the truth. They wished me to preach on election and other doctrines that they regarded the "strong meat" of the Gospel, but forgot that Christ said: "My meat is to do the will of my Father." They were so fretful and babyish that one would wish them again in the cradle or in the nurse's arms. Now I believe in election with all my heart. But what is its significance as a doctrine? What do you elect a man to an office for? To serve, of course. He is to be a conduit of blessings to others. "Mine Elect." For what purpose? "To set judgment in the earth." Because the Jews selfishly rested in their "election," and disdained others, and disobeyed God's commands, He cut them off and left their carcasses for the vultures. Beware how you neglect to do God's will. Reading His will is not enough. So one may daily read the prohibitory words, "Do not trespass on this lawn," and daily cross it and wear a path through it.

May God lead us all to make the life conform to the faith, and the faith conform to the teachings of that unerring Guide who is at once "the WAY, the TRUTH, and the LIFE!"

#### THE DANGER-SIGNALS OF HISTORY.

BY REV. GEORGE ELLIOTT, UNION SQUARE  
M. E. CHURCH, BALTIMORE, MD.

*Remember Lot's wife.*—Luke xvii: 32.

OVER sand-bars and hidden rocks in the sea are sometimes placed buoy-bells,

which are rung by the action of the waves. So God has set great danger-signals in the sea of time. Such is the story of Sodom and Lot's wife. Jesus caught the echoes that pealed down the centuries, and cries to every soul, "Remember!"

I. *Remember her surroundings.*—How did she come to be in Sodom? It was selfish covetousness that first brought the family of Lot thither. (See Gen. xiii: 10.) Fair as God's garden lay the Jordan valley before them—yet filled with violence and wickedness. Sin is often seemingly beautiful and attractive. Beware of the alluring power of evil associations.

II. *Remember her danger.*—There is always danger in vicious associations. God had pronounced the doom of Sodom; He had unleashed His bloodhounds of thunder, and unfastened the bars that held in the fretful lightnings of His wrath. This world is a Sodom, and against it has been declared the condemnation of God's law. Her danger is your danger, unless you escape.

III. *Remember her warning.*—"Escape—delay not—look not behind!" Sacrifice everything. Look not back for companions or possessions. Delay not for a better opportunity, for greater conviction, etc. Linger not in the plains of a professed morality. Escape to the mountains of Moab—a type of Christ. So do warnings come to every soul from God's word, from His providences, from His Spirit. They speak in every blessing and every sorrow, in every pain and every loss, in every tolling bell, etc.

IV. *Remember her delay.*—The warning angels had to force the family to fly. Half unbelieving, half clinging to the world—these things delayed her, delay you. Procrastination is most perilous. The hurrying hand of God is upon you. Delay not!

V. *Remember her disobedience.*—It is sunrise, and the fugitives have reached, or are near the gates of, Zoar. In the east, the rising sun; in the west, the lurid cloud of smoke and fire that hangs over the godless cities. She disobeys

and looked back. (Curiosity, regret, longing, etc.) Thus do all who fight down conviction, who run well for a season, or who return to the world. "If any man draw back, my soul shall have no pleasure in him."

VI. *Remember her doom.*—Lingering in the rear of the company, she is enveloped in the suffocating fumes of sulphur, or perhaps seized by some long tongue of flame, and around her crystallizes the salty spray of the sea. There she stands—a monument of eternal warning. Disobedience develops into the deadly fruit of death. Your danger is not less than hers. God is still angry with the wicked. The world's doom will be your doom if you repent not.

O memory, thou scribe of the soul, blaze upon these hearts the story of Lot's wife! Sound across the centuries, O voice of doom!

Backslider, remember! As Bunyan says: "They fall deepest into hell who fall backwards into hell."

Sinner, remember! Every soul out of Christ is a dweller in Sodom. "He that believeth not is condemned *already*."

Above the doomed cities of sin tower the mountains of mercy. You need not be lost. To the mountain! to the mountain!

#### THEMES AND TEXTS OF RECENT LEADING SERMONS.

- Trifling with Sin. "Unstable as water, thou shalt not excel."—Gen. xlix: 4. Archibald McCullagh, D.D., Brooklyn, N. Y.
- The Significance of the Lord's Supper. "What mean ye by this service?"—Ex. xii: 26. (For a Communion or Preparatory service.) Rev. B. Fay Mills, West Rutland, Vt.
- Spiritual Cowardice. "The sound of a shaken leaf shall chase them."—Lev. xxvi: 36. Rev. Samuel H. Virgin, New York.
- The Blessedness of Divine Acquaintance. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."—Job xxii: 21. Arthur T. Pierson, D.D., Philadelphia.
- Odious Comparisons. "Say not thou, What is the cause that the former days were better than these? for thou dost not inquire wisely."—Ecd. iii: 10. Rev. J. A. Leslie, Tarboro, N. C.
- Putting Off the Coat, and Putting it On. "I have put off my coat: how shall I put it on?"—Song of Sol. v: 3. Rev. G. R. Robbins, Hoosick Falls, N. Y.
- Unconscious Advance of Life. "Strangers have devoured his strength and he knoweth it not; yea, gray hairs are here and there upon him, yet he knoweth it not."—Hosea vii: 8. Rev. James L. Elderdice, Snow Hill, Md.
- The Power of a Living Presence. "I have set the Lord always before me: because he is at my right hand I shall not be moved."—Ps. xvi: 8. T. D. Witherspoon, D.D., Louisville, Ky.
- Creed and Litany. "I am thine; save me."—Ps. cxix: 94. T. D. Witherspoon, D.D., Louisville, Ky.
- God's Search-warrant. "Search me, O God."—Ps. cxxxix: 23. "O Lord, thou hast searched me."—verse 1. Rev. J. P. Otis, Elkton, Md.
- The Wounded by the Wayside. "A certain man fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."—Luke x: 30. J. L. Withrow, D.D., Boston.
- Clamor Prevailing over Reason and Justice. "And the voice of them and of the chief priests prevailed."—Luke xxiii: 23. Rev. James Oakey, West Point, Neb.
- A Personal Interview with Jesus. "He findeth Philip."—John i: 43. J. L. Withrow, D.D., Boston, Mass.
- Lessons from the Life of a Nameless Woman. "There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink," etc.—John iv: 7-30. Rev. J. Thomas Patre, Florence, S. C.
- Last Will and Testament of Jesus Christ. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me."—John xvii: 24. Rev. Geo. Elliott, Baltimore, Md.
- Paul's Inspiring Cry. "I can do all things through Christ which strengtheneth me."—Phil. iv: 15. Rev. J. H. Garnett, Dixon, Cal.
- The Royal Priesthood of the Christian Brotherhood. "But ye are . . . a royal priesthood."—1 Pet. ii: 9. Horace G. Hinsdale, D.D., Princeton, N. J.

#### SUGGESTIVE THEMES.

- God's Personal Inquiry. ("The Lord God called unto Adam . . . Where art thou?"—Gen. iii: 9.)
- The Need of an Intercessor. ("Who is able to stand before this holy Lord God?"—1 Sam. iv: 20.)
- Our Past Record a Witness for or against Us. ("Samuel said [to all Israel], I am old and grayheaded. . . I have walked before you from my childhood unto this day. . . Witness against me before the Lord."—1 Sam. xii: 2, 3.)
- Idleness Tempting the Devil. ("David arose from off his bed and walked upon the roof of the king's house," etc.—2 Sam. xi: 2.)
- Like Worshipers, like Gods. ("They that make them are like unto them; so is every one that trusteth in them."—Ps. cxv: 8.)
- The Progressive Forces of Evil. ("If thou hast run with the footmen and they have wearied you, how will ye contend with the horses?" etc.—Jer. xii: 5.)
- The Desperation of Evil. ("And when they were come out [the devils] they went into the herd of swine; and behold the whole herd . . . ran violently down a steep place into the sea and perished in the waters."—Matt viii: 32.)

8. The Voice of the People not the Voice of God. ("The whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts."—Matt. viii: 34.)
9. The Solitude of Virtue. ("And when he had sent the multitude away, he went up into a mountain apart to pray. And when the evening was come he was there alone."—Matt. xiv: 23.)
10. The Authorities Conspiring with Evil-Doers. ("Judas Iscariot went unto the chief priests and said, What wilt thou give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."—Matt. xxvi: 14, 15.)
11. Mistaken Enthusiasm Defeating its Object. ("He straightly charged him . . . See thou say nothing to any man. . . . But he went out and began to publish it much, and to blaze about the matter, inasmuch that Jesus could no more openly enter into the city, but was without in desert places."—Mark i: 43-45.)
12. Christianity not a Lexicon, but a Life. ("Go your way and tell John what things ye have seen and heard," etc.—Luke vii: 22.)
13. Sin Self-Revealing. ("Some men's sins are open beforehand, going before to judgment; and some men they follow after."—1 Tim. v: 24.)
14. Death in an Idea. ("When lust hath conceived, it bringeth forth sin, and sin when it is finished bringeth forth death."—Jas. i: 15.)

### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

Feb. 3.—PRAYER FOR A REVIVAL.—Ps. lxxxv: 6.

To pray for a thing is to confess its *desirability*. Men may and do differ as to the theory of revivals, and the best methods of promoting them; but there can be but one sentiment as to the effects of a genuine revival of grace in the hearts and lives of men. All who have witnessed or experienced the power and fruit of such a Divine visitation cannot refrain from joining with the Psalmist in the earnest prayer, "Wilt thou not revive us *again*, that thy people may rejoice in thee?"

I. *What is a Revival*, such as the Psalmist prayed for? Simply the special presence and operation of the Holy Spirit with and through the Church of God, quickening His people, answering prayer, and giving saving effect to the truth. There are *spurious* revivals, as there are counterfeits of everything good, and they have cursed the Church and hardened sinners in their sins, times without number. We cannot be too careful and jealous lest man's wisdom and devising be our reliance. It is not noisy demonstration, but the "still small voice," that we need; not human help, but God's arm; not machinery or "measures" or sensational methods, but the Holy Ghost sent down from heaven in answer to united, believing prayer. "Wilt thou not," etc., is the source and secret of all genuine revival work.

II. *Revivals are in accordance with the laws of God's spiritual economy*. To us

it seems preferable that God's kingdom in the earth should advance *evenly* and *continuously* by a uniform pressure and growth. But the opposite is the law of Providence. So it was in the Jewish Church throughout its history. So also it has been in the Christian, ever since the day of Pentecost. God has "set times to favor Zion." It pleases Him, from time to time, to "make bare his arm for salvation"; to gird His sword on His thigh and ride forth conquering and to conquer. The progress of Christianity has been a series of declensions and seeming defeats, followed by splendid victories and glorious reformations. To pray for a revival is therefore to pray in the line of God's past providential dispensations. And this fact ought to stimulate prayer, and prompt the Church to thrust in the sickle and reap the harvest. God's time for an advance is whenever His people are ready to go forward. "Bring ye all the tithes," etc.—Mal. iii: 10.

III. *The remembrance of former revivals is a powerful incitive to renewed prayer and effort for a return of the blessing*. Is there an individual Christian, is there a church, that cannot look back upon revival times and revival experiences? O how precious they were! How the soul grew in grace and rejoiced in the Lord! How sinners flocked to Zion! How songs of praise filled the air, and the very gates of heaven seemed open! Would you not come under such a baptism *again* before you die?

IV. "Watchman, what of the night? The

watchman said, *The morning cometh, and also the night.*" A long and awful "night" broods over the world, and many are the ominous "signs of the times." But lo! there is a glimmer of light on the eastern sky. See the rays, here and there, shooting across the fields of darkness. We verily believe the "morning cometh," and such a morning as the Church has not seen since the Reformation, or since the "great awakening" under Wesley, Whitfield, and Jonathan Edwards. The NEED of it is upon us. The world is travailing for deliverance; "the pious remnant" have been crying in secret places, "How long, O Lord, how long?" There is a "sound in the tops of the mulberry-trees," an unwonted stir here and there among the churches; the God of promise is coming to vindicate His name and lift up His cause and shake the nations and fill the earth with His glory. Arise and hail His coming!

Feb. 10.—THE FEAR OF MAN.—PROVERBS xxix: 25.

Fear, in the sense in which the word is here used, has a broad meaning: "The fear of man bringeth a snare." It means a great deal more than the fear of violence or injury or robbery or overreaching. There is no "snare" in such a kind of fear. It rather puts a man on his guard and forearms him to defend himself. But it means a kind of fear that acts in subtler forms, disarms suspicion, undermines principle, and seduces the spirit to evil.

I. Let us note *some of the many forms through which "the fear of man" deters from virtue and tempts to sin.*" 1. *Custom.* No matter how evil or foolish, it snares its millions. Men have not courage to resist it. Custom in *society*, custom in *business*, custom in the realm of *opinion*, absolutely rules the majority of men and women in every age of the world, and leads them into all kinds of temptation and evil association and wrong-doing. 2. *Fashion* is akin to this, and dominates the social circle. It is an absolute tyranny, and yet men and women willingly wear its yoke. They

would as soon die as be out of fashion. And so they are snared into extravagance, into the love of dress and show, etc. Seriousness, the adornment of a meek and quiet spirit, find no place in their lives. 3. *Ridicule.* O what power there is in a sneer! How many souls has it sent to hell! The fear of ridicule from ungodly companions has deterred millions from religion; the laugh of the scorner has driven away conviction from untold numbers. 4. *Worldly maxims.* How they entice the conscience and smooth the pathway to death! 5. And so with *example.* There is nothing so powerful as EXAMPLE—the example of friends, neighbors, the community in which we live. See its awful effect on Lot in Sodom! Every day it is a "snare," and it entices men and women into all kinds of evil, and keeps their hearts from God and religion, and drags them down into perdition.

Well may we pray to be delivered from "the fear of man." There are no snares more deceitful, more hurtful, more sure to ruin the soul, if we escape not from them.

Feb. 17.—GOOD TO BE AFFLICTED.—1 Peter iv: 12, 13.

The discipline of affliction is often very hard to bear; there is in it an element of mystery, and often of seeming harshness, if not injustice. We fret and chafe "as if some strange thing had happened unto us"; we murmur and repine as if our lot were a hard one and our Heavenly Father without mercy. But in the light of these wondrous words of Peter, how luminous and blessed seems this same discipline, however grievous for the time being it be to flesh and blood. I must quote the full text: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed ye may be glad also with exceeding joy." Comment on such a passage seems out of place. No words of man can rise to the supreme



height of this Divine teaching. Let us be content with simply noting the *emphatic* points, where every word is burdened with meaning.

• *Think it not strange concerning the fiery trial,*” as if it were unnatural, or unreasonable, or out of the ordinary course of events. Is it strange or unnatural that a loving father chastens, even severely, a wayward child? God never promises to exempt His people from trials, crosses, losses, bereavements, tribulation. So long as we are in the flesh, and possess a sinful nature, and belong to the church militant, we *must* suffer affliction; it is the portion of all; there is no life without the cross, no victory without conflict.

“*But rejoice, inasmuch as ye are partakers of Christ’s sufferings.*” What a thought! What an honor! Partakers of Christ’s sufferings! What an exalted privilege! What a holy fellowship! God associates every true believer, who bears the cross and strives against sin, with His own Divine Son, who suffered in the flesh and died upon the cross for the cause of human redemption. We suffer not alone; Christ suffers with us; we suffer affliction not simply for our own sake, but for God’s eternal glory, and Christ’s final exaltation and rejoicing in the everlasting kingdom, when the fruits of His mighty travail and love unto death shall all be garnered.

“*When his glory shall be revealed, ye may be glad also with exceeding joy.*” Now, His glory is obscured. Now, His people are afflicted. Now, the glorious gospel is scoffed at, and men are ashamed of Christ, and ashamed to bear the cross, and ashamed to suffer for Christ’s honor and kingdom. But wait a little season. There is to come a revelation of glory that shall flood the universe and pale sun and stars. Christ, the once despised, rejected, crucified Jesus, shall come in the clouds of heaven attended by legions of angels, and with the glory He had with the father from everlasting, to exalt and reward His people, and punish His adversaries. Then all that in any measure shared His humiliation, fellowshiped His suf-

ferings, will be gloriously exalted and made partakers of His glory and eternal rejoicing. Then it will be seen that the cross consecrated all suffering and transmuted affliction into joy, death into life, shame into a crown of glory.

Feb. 24. — THE HOLY SPIRIT NOT STRAITENED — Micah ii: 7.

“Not straitened” or “shortened,” as in the margin. The meaning is, not limited, bound, restrained, but free to work and bless at all times and in unlimited measure. This is a glorious truth, the reality and significance of which the Church is slow to accept. Somehow we pray and act as if God were subject to metes and bounds—confined to times and seasons—unable or unwilling to do for His cause and people on a scale commensurate with His own infinite grace and power and purpose.

I. God the Spirit is not straitened in *Himself*. This were impossible, as His nature and all His attributes are infinite, His love, mercy, grace, power, are unbounded.

II. He has not tied His own hands, by His decrees, or in any other way, so that He cannot work to save even to the uttermost all that will come to Him. He “so loved the world as to give His only begotten Son,” etc. So far as God is concerned “all things are ready”; He waits to be gracious; His arm is *never* shortened that he cannot save; the sinner that perishes under the Gospel perishes solely through his own voluntary unbelief and impenitence; if the Church is in a feeble state the fault lies at her own door.

III. God is not straitened by reason of any *lack of provision in the Gospel economy*, or *efficiency in the atoning sacrifice*, or *fullness of the Spirit’s power*. Infinite wisdom and love planned it all, and there can by possibility be no lack here. So “the blood of Christ cleanseth from all sin”—it never fails—it saves the “chief of sinners.” And since the day of Pentecost the Spirit’s all-sufficiency cannot be doubted. If souls perish, and the Church goes *unblest*, the fault is not the Lord’s.



IV. Neither is the Spirit of God straitened by reason of the *unbelief and obstinacy of sinners, or the abounding infidelity and wickedness of the times.* The Power that could change Saul of Tarsus into Paul the Apostle; that could slay the enmity of 3,000 murderous hearts in one day; that could plant and maintain flourishing Christian churches in such corrupt heathen cities as Corinth, Ephesus, and Rome; that could resurrect the Church of the Reformation from the grave of the dark ages and the corruptions of Rome; that is achieving such glorious conquests to-day, not simply in Christian lands, but in the very centres of heathendom and in the isles of the sea;—a power that can do such things is equal to *any* emergency, *any* work, that prayer and Christian endeavor can compass. If the Church of

God were *this very year* to put her hands to the work in dead earnest, and “open her mouth wide in prayer,” and take God at His word, there would be such displays of Almighty Grace as earth never saw before, and the morn, at least, of the Millennium would break in supernal splendor all over the world! It is time for God to work, and work mightily, for the sake of His glory, and for the sake of His Church, which is the apple of His eye. And God *will* work—and work like Himself—work wonders of grace and hasten the coming of His Kingdom—if *His people will let Him.* If God is *ever* straitened *it is in His people!* Their unbelief, supineness, inaction, serve to restrain the Spirit’s power and block the wheels of salvation! What a tremendous responsibility! Who is willing to share it?

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#### HOMILETICS.

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

*Which is the better system for making preachers: the Jesuit, or the Protestant?*

Having already shown some of the strong points of the Jesuit plan, let us now turn to the other side of the question.

The New Testament—I would say it with no scornful feeling toward a society which numbers so many saints, missionaries, and martyrs—seems like blessed daily sunshine compared to the cavernous gloom of the system of Loyola. Its method of self-introspection accompanied by the austerities of a monastic age, cannot be the way of preparation to preach the humane and loving Christ. We do not find light or strength by exploring the springs of selfishness and impurity in our own hearts, but must, by an exercise of faith, look away from ourselves to Him who “is light, and in him is no darkness at all.” Perfection lies only that way. Besides, Christ said that His disciples were not to be taken out of the world, but kept from its evil; that, in using the powers, affections and desires of our being—regulating and purifying, and not repressing or killing them—we are to serve Him best who made us in His image. Celibacy of the

clergy was the offshoot of Manichean philosophy, and did not belong to the early Church; the Greek Church never wholly gave in to it; and the Roman itself only by degrees, cutting off its priesthood from human sympathies. A man, even an apostle, has duties to his parents, his brethren, it may be his wife and children, the State and the world, which he cannot repudiate without wrong. Christ did not do so. How did He train His disciples to preach? He did not send them into the caves of Engaddi or tombs of Gadara to spend ten years in ascetic exercises and spiritual contemplations, but, after keeping them with Himself in order to be made one with Him in spirit and to learn what His gospel is, as He went about doing good, He commanded them to go into all the world and preach that gospel of glad tidings to men, and He would be with them and inspire their love and energy. The life of a Protestant minister, holding forth the Word of God week after week in the pulpit, going constantly among his people, now and then drawn into a moral or political discussion, distinguished by no badge or dress from his fellow-citi-

zens, living much as other men do and calling no man master but Christ; making no profession of sanctity, but showing a Christly spirit of love to all, and moved by a life "hid with Christ in God"—this seems more like Christ's example. It is natural, while drawing from higher spiritual sources. Every human feeling and affection finds an expression; every power is developed; and here the Protestant seminary, set in the heart of human interests, is more in consonance with the expansive freedom of the gospel than the Jesuit method. It is not a cloistered society, but a little world of thought and activity, penetrated by the healthy currents of common life. Its range of studies may be made more practical, humanistic and comprehensive. Protestant learning, which has broken away from the bonds of a rigid system of dogmatic teaching based upon the authority of infallible tradition, gives scope to independent investigation, and opens the door to something like real progress in theological science.

Yet, to conclude, notwithstanding the superior excellence, as a general rule, of Protestant seminaries, both in theory and practice; notwithstanding the marked ability with which they are often guided, they may learn some lessons from the Jesuit system: 1. To cultivate in young men an energetic and virile character. The aim of seminaries should be to make strong men, to weld in them an iron will to do anything and go anywhere, and endure hardness, despising worldly gain and ease. They are especially the soldiers (*milites*), the trained militia of Christ's army. Students in seminaries should gather up their energy and will-power for mighty effort. They are certainly to be aided in all real difficulties, spiritual and intellectual—perhaps, to some extent, secular. They may be helped over hard places, but never where they can surmount these themselves; otherwise, their moral forces are enfeebled, their muscles are relaxed, the incentive for personal effort is removed, the tone of high, manly, vigorous character is in-

sensibly lowered, if not prostrated. The time, it may be, has come, when the beneficiary system of our theological schools is to be judiciously reconsidered, and when young men are to be thrown more entirely upon their own resources, or at least placed upon the same footing with students of other professional schools. There should be no bid for ministers from any pecuniary motive whatever. This idea should be put out of the question. He who has it in his heart to preach Christ will find the way. He is not an indigent student, and should never suffer himself to be so called, who possesses and studies the riches of God's truth. The strong voice that cried in the wilderness to prepare the way of the Lord, came from one whose seminary was the Holy Spirit, who lived on God's hand and spake the message God gave him, without fear or favor of man before his eyes. They must be strong who are to be leaders of men, and they must have the courage of their convictions. The preacher, to be strong, should be capable of self-control and self-abnegation. Resolve comes before action. He who would save the world must first save himself from the power of selfishness, and bring his will in union with the will of God, and thus enter into the divine spirit of love for a world which he

"Will heal, if healing may be found

By uttermost renouncing and strong strife."

However lamentably and profoundly far we, as individual ministers, may feel ourselves to be from the mark, we know that, unless there be this spirit of complete self-consecration to the Master, renouncing all joyfully for Him, with no doubt about it, the cause of the advance of Christianity in our country, north and south, east and west, will undergo disaster, as if the leaders of the host should suffer blindness. From the coarse materialism of Ingersoll, or the refined materialism of religious form in the churches, or the still subtler materialism of a proud intellectual philosophy, or, above all, the deadly corruption of money and idolatry of riches, or from these and other more hidden causes

combined, Christ himself may be expelled from the land, as was the case in the Roman Empire when the high martyr-faith of the early Apostolic Church, springing warm and pure from the love of a personal, living Christ, was exchanged for a religion of dead externalism and abstract creed. 2. To aim after quality rather than numbers in theological students; to select the able and skillful instruments, if they be fewer; there may be too many ministers if they are not the best. 3. To impart not only learning, but wisdom and tact—the power of dealing with and catching men. Our seminaries have a tendency to become scholastic institutions, so much so that some think the old system of family theological schools, under the care of individual ministers of repute, were better; but I am not of this way of thinking, so that the evil spoken of be corrected. The age has gone by for private schools of learning; and the well-equipped seminary, if it do not close its doors to, and lose its hold upon popular sympathies, is a more favorable place for thorough study, for broad, quickening, and generous culture of mind and heart. 4. To train young men carefully in oratory, in the art of forcible, persuasive speech, and especially of *extempore* speaking, which is the only method of wielding a personal, powerful, and instantaneous influence over great masses. 5. To require a higher standard and more strictness in examinations both for entrance and degree. 6. To mingle the meditative or devotional and the practical elements, and to exercise the greatest care in the moral culture of students—in all the finer laws of honorable Christian conduct. 7. To cultivate the spirit of devotion to missionary work. The "Missioner" of the Episcopal Church (now claiming to be the most living Church in the world), who is doing such a good and forward work of attack upon the unchristianized minds in American cities and society, what is he but the Jesuit missionary in Protestant form and of purer faith? He has the same spirit of devotion to aggressive mission-

ary work, be it in Europe or America, Thibet or China. 8. To avoid the Jesuit spirit of intrigue and management, from which even Protestant ministerial minds may not be exempt, since a profession that deals chiefly with arguments and motives is apt to cultivate the casuistical habit. 9. To shun ambition, the seeking of power, the clerical caste, or class-spirit of power, against which Christ so solemnly warned His disciples, and of which the Jesuit Society is an example, not only from its triumphs, but its signal failures. The world moves; but how much since Arnold of Brescia was put to death for maintaining the truth that the kingdom of Christ is not of this world!

*How would you treat, homiletically, the parable of the unjust steward? (Luke xvi: 1-14.)*

I offer but a suggestion or two, rather than making an elaborate plan. This parable certainly has inherent difficulties. The nut is hard, but the fruit rich. A sermon upon a parable depends on the theory you adopt, whether, 1st, it is the teaching of a single spiritual truth, to which the rest of the narrative is added in order to make the story complete; or, 2d, that every part and each word of the parable are full of spiritual and moral lessons.

This parable of the unjust steward, I think, is not designed minutely to teach many lessons of moral conduct, but one great lesson. This is the lesson of beneficence as a prudential measure. The explanation of the parable shows this, and it is best treated exegetically, or by way of exposition. When thus all carefully gathered up, the end of the parable will be seen irresistibly to be its prudential significance.

It was an act of sheer injustice on the part of the "steward," and he belonged to "the children of this world," as well as did his "lord," who, nevertheless, by contrast (morally), as in other parables—for example, the unjust judge and the thief at midnight—represents God, perhaps Christ. The "steward," by the same fiction, represents Christian disciples.

The morals of the parable are to be contrasted, for greater effect, with the character of those for whose benefit it was intended. The prudence of the parable is the only thing in it we are to imitate. The "unrighteous mammon" is not necessarily property acquired by fraud, or used as the instrument of wickedness; but it is that which has always been the object of gain by worldly men; and "to provide friends out of the unrighteous mammon" does not therefore mean to make friendship with wicked men or their ways; but, by the use of the unrighteous mammon, true friends are secured; so that "when it (mammon) fails, they (these friends) may receive you into everlasting habitations." The Christian is told to employ his worldly possessions in acts of benevolence among the worthy poor,

who will receive him to eternal habitations.

The parable would seem to teach men (above all, Christian disciples) the right use of money in a covetous world, and the profound relations that material things bear to spiritual character and happiness. Base things become heavenly in their uses.

A light is cast upon the true joys of blessed spirits—viz., the awakening of sympathy in the hearts of the good, and the bliss of being loved by those capable of loving purely. It touches the electric chain of sympathy that runs through the universe. It makes the rich man feel that it is for his everlasting good to help other men; then he makes the best bargain. He secures habitations that need not be left, because love is the only thing that is eternal and divine.

### PASTORAL THEOLOGY.

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

#### YOUR OBJECTIVE POINT.

We considered last month the pastor's "Ideal." We go on now to consider, what may fairly be distinguished from that, the pastor's "Objective Point."

In pastorship, as in preaching, it is of the first importance that one have an objective point distinctly in view. Aimless pastoral work is no pastoral work at all. Mere "going about" does not constitute proper pastoral visiting. Mere "going about to do good," does not define pastoral visiting with sufficient distinctness. *The good to be done should be clearly conceived.*

But is not the good to be done in pastoral work multiform? will naturally be asked. Yes, multiform, no doubt; that is, various in form; precisely so various in form as, in form, are the needs of men. But beneath all multiformity lies absolute unity—in the needs of men, and so in the good that you as pastor are to seek to do. There is no human need that is not ultimately reducible to one thing, namely, conformity to the will of God. What we mean is, that if men, everywhere and always, would but conform themselves, character and conduct, to God's will, that conformity

alone would infallibly in the end secure to men, everywhere and always, every needed good. Embrace this principle heartily, contemplate it freshly again and again, let it become as it were new to you every morning, make it a practical, regulative force in your conduct—and the result of salutary influence in your whole work as pastor will be fruitful beyond conjecture.

For you will then immediately say to yourself, "If this indeed be so, if men need only to be one with God in wish and will, then my labor in pastorship is perfectly simple—in object. I am merely and purely to bring about, as far as in me lies, among the people of my charge, conformity to the will of God. Everything that I do, everything that I attempt, must tend to that as its goal. To be actively beneficent myself, in every way possible to me, is of course a part of that universal human conformity to God's will which it is the whole blessed purpose of my life to help bring about. How delightful to be beneficent—with this high and holy thought, this rapture into sympathy with God, to be my inseparable companionship and inspiration!"

In addition to the daily delightfulness thus infused for you into your pastoral labor, you will experience the indescribably tonic and ennobling effect of definite and exalted aim. There will be no act of lowly ministration on your part to others that shall not be transfigured to you by the vivid consciousness constantly renewed in your heart; this also is a necessary thing to the completeness of that which is sure to be so glorious when complete, the accomplished perfect will of God!

But beyond the conformity to God's will, which you yourself achieve in being beneficent as pastor, that beneficence, too, of yours should be directed as means conducive to an end—the end ever the same, conformity to God's will to be produced, outside of yourself, in the hearts and lives of your fellows. Never let this true objective point of your pastorate escape your vigilant and eager heed. Keep it ever in mind that the good you do to your fellows has a purpose beyond itself, a purpose higher than itself. Herein resemble your Master, your Exemplar, Christ.

Nothing is more remarkable in Christ's career of earthly beneficence than what one might almost call his absent-mindedness, his abstractedness of mind, his look bent on another world, in achieving that career. If he healed the sick, if He unstopped deaf ears, if He opened blind eyes, if He fed the hungering, all this was like something done by Him incidentally by the way, it seemed far less for the sake of these acts themselves, of beneficence, than for the sake of what immeasurably transcended these, the doing of the will of Him that sent Him.

So you, as following in His steps, are to abound indeed in good works of every kind toward men, but in such a way, in such a spirit, to abound, that men shall glorify, not you, but your Father which is in heaven. If your aim is really that—as Christ's aim was really that—then men will see it to be such, and be powerfully drawn, not simply toward you, but, much more, toward God, through Jesus.

Of course, no reader can misunderstand what has now been said, to mean that the pastor is to limit himself, in pastoral activity, to efforts of strictly spiritual beneficence toward his fellow-creatures. Far from it. On the contrary, there is hardly any form of help in earthly need that the Christian pastor may not properly render to his fellow-men. I speak here only of the aim, the spirit, the objective purpose, with which the pastor should do all. Let there ever be a conscious, transcendent, ulterior motive at work; and let that motive be to bring about in human hearts more and more conformity to the will of God.

Again. Nothing is here intended to be implied as to method in doing what is now recommended. Method is an entirely different matter. Often there may be no distinct disclosure—never should there be any obvious obtrusion—of the ulterior spiritual aim in view. But that aim should nevertheless, however unobservedly to others, always be consciously in view to the pastor.

But now it is possible to give to this large, this somewhat formless, object of all pastoral activity, which has thus far been called conformity to the will of God, a clearer, a more directly regulative, and even a more engaging, aspect. Let us bring Christ himself, His person and His name, into our conception of what should constitute the objective point of the pastor's pastoral work. Let us say, The right objective point of pastoral activity is to persuade men to obey Christ—in trusting to Christ for salvation, and in living according to Christ's revealed wish and will. What pastor that is lover of the Lord, desires any other objective point of his ministry than that?

In closing this paper, it occurs to us that the objective point which we thus propose may be conceived by some as not instinct enough with the sentiment of human sympathy. This defect, did such a defect indeed exist, would be serious. We hope in future numbers of the *HOMILETIC REVIEW* effectually to do away with any impression of coldness and severity belonging to this con-

ception of the pastor's aim in pastorship. God's heart is a Father's heart, and God's heart melts in tenderness toward the creatures of His hand. You cannot conform to God's will without exercise of loving sympathy toward your fellow-men. Paul, the apostle, tempered his pastoral fidelity with tears. Nay, verily, no cold speculative abstraction be your objective point. Burn with a passion of personal love for Jesus, and let it be the ravishing motive of your life to fulfill, and to get fulfilled, the purpose for which He lived and died. Lo, I come, so He declared, to do thy will, O God! Let this mind be in you which was also in Christ Jesus!

#### HINTS TOWARD MAXIMS FOR THE PASTOR.

Hundreds of pastors are at any given moment considering the very serious question whether they are now situated where they ought to be, in order to rendering their most effective and fruitful service in the kingdom and patience of Jesus Christ. We venture to suggest a few points in counsel for the mature consideration of such pastors. We are sure our hints will be timely; we leave it for others to judge whether they also are wise:

#### MAXIMS RELATING TO THE QUEST OF THE WORK.

1. Double-guard yourself against the temptation, doubly apt, at this crisis in your fortune, to assail you, to indulge feelings of suspicion, envy, jealousy, bred of selfish ambition; in one word—**BE HUMBLE.**

2. Place yourself in spirit at the absolute disposal of the Lord Jesus Christ, to be stationed, under His sole and sovereign pleasure, at any post of service whatsoever in His kingdom; in one word—**BE OBEIENT.**

3. Repose in immovable confidence that, according as you cherish this obedient spirit, you will infallibly be guided right, whether, at the moment of being guided, you are clearly conscious of it or not; in one word—**BE TRUSTFUL.**

4. Consider yourself already employed by Christ, while you are obediently and trustfully awaiting the rev-

elation of His will concerning your future place of employment.

5. Remember that the post of your service is already marked with your name, the date of your going to it, and the length of your stay in it, duly and exactly affixed, on the unchangeable map of your Heavenly Father's eternal decrees.

6. Inform your understanding diligently, and exercise your judgment conscientiously, always in the spirit of obedience, to decide, in general, where, and in what kind of service, you may, upon the whole, hope to be the most profitable servant to Christ; but refuse to indulge your own mere tastes and preferences (though you may consult these as qualifications—with much self-scrutiny), in arriving at your conclusions; in short, use your discretion, but submit your will, in making your choice for Christ.

7. Hold the general conclusion, thus arrived at, in some wise doubt, ready to be dismissed in a moment, upon any trustworthy providential indication of a different choice for you on the part of your Lord.

8. As long as you remain without particular engagement anywhere, consider an unsought invitation from a church to visit them, with a view to pastoral relationship, *prima facie* evidence that it is your duty to go; and this equally, whether the church be apparently above or apparently below, the standard of your ability.

#### QUESTIONS AND ANSWERS.

1. We are wisely asked the question:

Do not pastors need stimulation and direction in the reading of what will specifically tend to nourish their own spiritual life, quite as much as they do in the reading of current periodical literature?

We answer, Yes, undoubtedly. Pastors are liable to a subtle spiritual danger peculiar to themselves, arising out of the vocation in which they labor—the danger, that is, of using religious truth as an instrument of impression on others, while unawares they elude the due impression of it on their own consciences. This danger is to be sedulously guarded against. Every pastor should read something daily in a devo-



tional spirit—devotional, in distinction from homiletical. You, pastor, are a sheep not having a shepherd—unless you have Christ for your shepherd. Remember this, and treat yourself accordingly. Do not let your own soul starve while you feed, or even feast, it may be, the souls of your flock.

2. We must not answer questions here that belong to the domain rather of dogmatic than of pastoral theology. Still, the pastor, in his own devotional reading of Scripture, may profitably consider which of the two following forms of syllogism he is willing to accept as his own. We lately heard it suggestively said that the two would fairly represent respectively, the attitude toward the

Bible, of the "Old," and the "New," theology, so-called:

*First Form.* God would not ask us to believe what is unreasonable:

God asks us to believe this;

Therefore this is not unreasonable.

*Second Form.* God would not ask us to believe what is unreasonable:

This is unreasonable;

Therefore God does not ask us to believe this.

Which form of syllogism represents the true spirit of obedience? Or perhaps the true spirit of obedience *inquires* God's will, first in the one way, and then in the other. It is the true spirit of obedience at any rate that will know at last. Meantime, it will wait and inquire.

#### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

IMMORTALITY: HINTS FROM PHYSICAL NATURE.

*Dr. J. W. Draper* ("Human Physiology," p. 283), says: "It is to be regretted that those who should have known better have conceded the argument that from no considerations, based upon anatomical or structural arrangement, could proof be obtained of the existence of an immaterial principle." He imagines that from the study of the cerebral mechanism may be obtained "proof of just as cogent a nature in support of the existence of the soul as that which we have of the existence of the external world, and of precisely the same character." After speaking of the sensory ganglia and the cerebral hemispheres as links of connection between the intellectual principle and the external world, this writer argues: "Starting with the well-known properties of light, we advance to the explanation of the uses of each of the various parts of the eye: so an intellect of sufficient power could, from the structure of the eye, determine the properties of light." Thus also, "given the structure of the cerebrum, one might, had he sufficient intelligence, determine the nature of the agent that sets it in motion." He concludes that physiological phenomena, instead of proving materialism, all

point to an inner spirit existing independently of the body, except as it temporarily holds the function of using the body; that "the spirit may have pre-existed, and death does not imply its annihilation."

*Prof. G. G. Stokes*, F.R.S., speaks with less confident conviction, but on the same line. "The relation between the mind and the body may not be so intimate as at first sight might appear. Thus, when a man faints he ceases to think, but when he comes to again, the thread of thought is taken up just where it was left off: and unless the surrounding circumstances were such as to satisfy the man's reason that time had elapsed, he might be quite unconscious that he had fainted at all. Yet, meanwhile, the bodily functions have been going on, feebly it is true, but still going on; so that the body is not in the state in which it was at the commencement of the faint. . . . This raises the suspicion that, after all, it may not be the being himself, the *ego*, that is so closely related to the condition of the brain, but only the functions of the being; that the being may exist even though the material structure go to decay, and may be capable of resuscitation in connection, perhaps, with some other sort of organization."



On this same line we take the liberty of giving an illustration of the apparent independence of the mind from the body which came under our personal observation. The attendant physicians had announced, in the case of a dying person, that physical life was at its lowest ebb. The senses were closed, the limbs cold and motionless, the palms of the hands only showing sensitiveness to outward touch. Yet in this extremity of animal vitality the lips moved, and in a few whispered half sentences the dying person announced the invention of a method by which, notwithstanding he was both blind and deaf, he might still communicate with his friends, through the sensitive parts of his hands. Conversation was thus kept up until the breath ceased to articulate and the palms gave no response to pressure. The masterful soul used the body as a telegraph operator uses his battery and wires, the independence and strength of his mind in no wise impaired by any imperfection in his instrument. When the instrument finally broke down, did that imply the annihilation of the operator? We very much doubt if the ancient materialist, Lucretius, ever witnessed such a scene. It would have turned his stately measures into interrogation-points as he wrote: "When mighty time destroys the body, when the members fail with exhausted powers, then fails the mind also."

Under this heading of the body's testimony to the independent existence of the soul, we may put the following argument which has been advanced by some: If the mind were in any way a physical result, then thought could never be free. One's opinions would be determined by arrangement of brain matter. To change one's mind would necessitate a physical operation. We should then debate politics and religion with lancets, or at least with drugs having powers of producing excitement in various portions, or in the diverse matter of the brain. "Knock-down" arguments would have the license of sound logic, if not of the civil law.

Boston ("Fourfold State") argued for

even the restoration of the body, from the assumption that the germ force of all our physical vitality is lodged in every particle of the body. This writer claimed that even a particle of insensible perspiration which has escaped from our bodies might have in it the germ potency of our entire manhood. We give the theory as one of the curiosities of the literature of this subject.

A common materialistic objection to the separate existence of the soul is the following: The physical part of us from which mental force is produced consists of certain particles of phosphorus, carbon, oxygen, hydrogen, nitrogen, etc. When these are in a certain mutual relation, or are acting upon one another in a peculiar state of motion, the result is consciousness. When this mutual interplay is stopped, as it is temporarily in sleep and permanently in death, consciousness ceases, as the electric spark goes out when the conditions which made it are no longer maintained.

Now to our minds this very objection suggests a positive argument for the independence of the human consciousness. For we observe that when chemical or electrical conditions have been disturbed and their operation resumed, they produce *not the same, but only a similar phenomenon*. The interruption of the battery destroys that electrical light which flashed; the renewed operation produces not the same but a like flash. Two experiments in chemistry do not give us real identity of result; the same gas, the same heat, or force, but only gas, heat or force of the same kind. The product of the first experiment could have been carried away and destroyed without interfering with the success of the second experiment. Not so, however, with the interrupted and restored consciousness which is assumed to result from chemical action within the brain. It maintains actual sameness notwithstanding it has been dulled by a thousand sleeps. Indeed consciousness is essentially the soul's knowledge of its own identity. The chemistry of the brain may have changed, doubtless has, as respects the

exact balance of its elements, yet the man is the same. I do not link the past to me by mere memory, as I look back from higher hills to lower ones, but my life has been an unbroken unity; my successive periods are the waves, but my life is the one persistent force, the momentum, that throbs through them and makes them one tide.

*Balfour Stewart and P. G. Tail* ("The Unseen Universe") represent those who are led by the study of the visible world, through strictly scientific methods, to believe also in an invisible world surrounding and interpenetrating the visible. The space between the heavenly bodies is evidently filled with a viewless ether, which is acted upon by these bodies, yet is beyond the power of our senses to discern. Out of this invisible world the visible originally emerged (stars from nebula, nebula from—what?), and back into this invisible world the heavenly bodies are constantly discharging their energy, as of light and heat. This energy cannot be lost—for the principle of conservation of energy is generally acknowledged—but is stored under what forms we, of course, cannot know. Now as the sun, for instance, has this double relation, to a visible and an invisible world, so has a human life. Our mental action in thought "may affect the matter of another universe simultaneously with this. . . . Each thought that we think is accompanied by certain molecular motions and displacements in the brain, and part of these, let us allow, are in some way stored up in that organ, so as to produce what may be termed our material or physical memory. Other parts of these motions are, however, communicated to the spiritual or invisible body, and are there stored up, forming a memory which may be made use of when that body is free to exercise its functions."

*Dr. Thomas Young*, in his lectures on Natural Philosophy, says: "Nor is there anything in the unprejudiced study of physical philosophy that can induce us to doubt the existence of im-

material substances; on the contrary, we see analogies that lead us almost directly to such an opinion." He instances the forces back of the phenomena of electricity, caloric, gravitation. "Of the different orders of beings the more refined and immaterial appear to pervade freely the grosser. It seems therefore natural to believe that the analogy may be continued still further, until it rises into existences absolutely immaterial and spiritual. We know not but that thousands of spiritual worlds may exist unseen forever by human eyes; nor have we any reason to suppose that even the presence of matter, in a given spot, necessarily excludes these existences from it. Independent worlds may exist in different parts of space; others pervading each other, unseen and unknown, in the same space, and others again to which space may not be a necessary mode of existence."

*Isaac Taylor* ("Physical Theory of Another Life") argues that mind is itself an independent power acting upon the body, not in the sense of acquiring power through the bodily machinery, but giving power to the body. Mind originates even motion. "The mere volition is followed by muscular action, and the process is absolutely simple and instantaneous; nor does any thought of the physical apparatus—the muscular contractions, the tendinous attachments, or the bony fulcra—enter into the mental operation. In fact, the power of the mind over matter involves no process at all. There is no circuit of acts or preparations: motion follows will, just as perception follows the impact of vibrations—without an interval; will and motion are immediately conjoined, and the organic and mechanical structure by which it is effected are modes only through which the power of the mind is defined, and is directed in a particular line of movement." "Animal life may consist in the power of mind over such of the properties of matter as may be made available for the purposes of animal organization. Mind allied to matter . . . combines or dissolves, takes up or rejects the elements

with which it comes in contact, and thus lives, if we may so speak, by its own discretive act." Indeed, this writer regards the body as so far from being a means of sensation, that it is a means of the abatement of the mind's sensation, "to prevent its being unduly stimulated by the otherwise continuous influx of various and powerful excitements." Otherwise "the mind might scarcely be able to assert its rational supremacy . . . if it were exposed to as much sensation as it is inherently capable of receiving. But in its next stage of life, having become mature," etc.

As a criticism upon this theory of Taylor, we may quote the language of *Dr. A. A. Hodge*, written in another connection (*On Armour's Atonement and Law*, Pres. Rev., Jan., 1886): "All the forces which are employed in the growth of an animal, or which move his limbs in obedience to his will, are, without any exception, the same physical forces which operate in the inorganic world. What is called life (Taylor makes Mind-Life) is simply a directive, architectonic influence which guides the physical forces in their action. It is never the direct cause of motion, and becomes its indirect occasion only by guiding the physical forces it influences into conditions of unstable equilibrium."

#### EDERSHEIM'S LIFE OF JESUS.

It argues well for a work upon the Life of Jesus that, notwithstanding the many similar treatises, and that it fills 1,500 pages, it should run through four editions in a little over a year. Yet Dr. Edersheim's book has received that decided commendation from the scholarly public. This has been due not solely to the general erudition and rhetorical ability of the author, but largely to the standpoint from which he views the life of our Lord. A native Israelite, with mind saturated with Hebrew literature and sentiment, possessed of strong historical imagination, the author has presented the Messiah against the background of the Jewish life of His day.

This is, undoubtedly, the only true view; for, as Dr. Edersheim says, "Jesus spoke first and directly to the Jews, and His words must have been intelligible to them, His teaching have reached upward from their intellectual and religious standpoint, even though it infinitely extended the horizon so as, in its full application, to make it wide as the bounds of earth and time." "We shall perceive that the form of Christ's words is wholly of the times, their cast Jewish; while by the side of this similarity of form there is not only essential difference, but absolute contrariety of substance and spirit." To set forth this difference and show the super-Judaistic character of Christ's words, the author has made the largest use of the Rabbinical books, so that his work is also exceedingly valuable as a compendium of Talmudic literature. Here is a picture of home life, such as must have been true of the home in Nazareth:

"The Sabbath meal, the kindling of the Sabbath lamp, and the setting apart a portion of the dough from the bread of the household—these are but instances with which every 'Taph,' as he clung to his mother's skirts, must have been familiar. Even before he could follow her in such religious household duties, his eyes must have been attracted by the Mezuzah attached to the doorpost, as the name of the Most High on the outside of the little folded parchment was reverently touched by each who came or went, and then the fingers kissed that had come in contact with the Holy Name. . . . The Mezuzah was the visible emblem of this joyous hymn: 'The Lord shall preserve thy going out and coming in, from this time forth, and even for evermore.' There could not be a national history, nor even romance, to compare with that by which a Jewish mother might hold her child entranced. And it was his own history—that of his tribe, clan, perhaps family: of the past, indeed, but yet of the present, and still more of the glorious future. Long before he could go to school, or even synagogue, the private and united prayers and the domestic rites—whether of the weekly Sabbath or of festive seasons—would indelibly impress themselves upon his mind. In midwinter there was the festive illumination in each home. In most houses, the first night only one candle was lit, the next two, and so on to the eighth day; and the child would learn that this was symbolic, and commemorative of the *Dedication of the Temple*, its purification, and the restoration of its services by the lion-hearted Judas the Maccabee. Next came, in earliest spring, the merry time of Purim, the Feast of Esther and of Is-

rael's deliverance through her, with its good cheer and boisterous enjoyments. Although the Passover might call the rest of the family to Jerusalem, the rigid exclusion of all leaven during the whole week could not pass without its impressions. Then, after the Feast of Weeks, came bright summer. But its golden harvest and its rich fruits would remind of the early dedication of the first and best to the Lord, and of those solemn processions in which it was carried up to Jerusalem. As autumn seared the leaves the Feast of the New Year spoke of the casting up of man's accounts in the great Book of Judgment, and the fixing of destiny for good or for evil. Then followed the Fast of the Day of Atonement, with its tremendous solemnities, the memory of which could never fade from mind or imagination; and, last of all, in the week of the Feast of Tabernacles, there were strange leafy booths in which they lived and joyed, keeping their harvest thanksgiving, and praying and longing for the better harvest of a renewed world. . . . Very early the child must have been taught what might be called his birthday text—some verse of Scripture beginning or ending with, or at least containing the same letters as his Hebrew name. This guardian-promise the child would insert in its daily prayers. . . . With the fifth or sixth year every child was sent to school. . . . It was deemed unlawful to live in a place where there was no school. . . . The children either stood, teacher and pupils alike, or else sat on the ground in a semi-circle, facing the teacher, as it were, literally to carry into practice the prophetic saying: 'Thine eyes shall see thy teachers.' . . . Thus the teacher was encircled as by a crown of glory—to use the language of Maimonides."

#### ASSYRIOLOGY.

*Prof. Francis Brown*, in his excellent little book on "Assyriology: its Use and Abuse in Old Testament Study," incidentally corrects some of the mistakes of recent writers. It would be well that students who have the works referred to would note the points—*e. g.*:

Smith's "Chaldean Account of Genesis" (Ed. 1876) contains a Babylonian story of the Fall of Man. Dr. Geikie, in "Hours with the Bible" (1881), repeats from Smith. But that translation of the cuneiform tablet which preserved the record is now known to have been incorrect. Rawlinson and Delitzsch were equally hasty in adopting the notion that the "Babylonians had a legend of Eden and located it somewhere in their own territory."

Many writers refer to the Babylonian

Sabbath, to confirm theories regarding our own observance of the day. But the result of inquiry "has been to make it appear that, with our present knowledge, little intrinsic resemblance, and no historical relationship, can be safely asserted as beyond question."

Rawlinson's opinion (1881) that Babylonian civilization did not date beyond B. C. 2300 or 2500, gives way, under more recent investigations, to the earlier opinion of Bunsen (1859), that Shemitic kings reigned there B. C. 3800.

MATT. XVI: 18. "*Upon this rock I will build my church: and the gates of Hades shall not prevail against it.*"

Dean Stanley ("Sinai and Palestine"), speaking of Cæsarea Philippi as the place of Peter's confession and our Lord's prophetic response, says: "The rock on which the Temple of Augustus stood, and from which the streams of the Jordan issue, may possibly have suggested the words which now run round the dome of St. Peter's."

Referring to our own notes of travel in the Holy Land, we find this hint amplified in the following words: The cave, from the mouth of which pours full-flooded the sacred river of Palestine, was once, as the inscriptions still visible declare, sacred to the all-nourishing god, Pan. On this rock, where the priests of the ancient Paganism ministered, once stood the true Deity, the all-nourishing Second Person of the Godhead. From his lips issued the river of the water of life which was to flow down through the ages when the worship of Pan should be forgotten. His kingdom of truth was to stand when the Roman Empire, symbolized by yonder Temple of Augustus, should be buried beneath the accumulation of centuries. Peter's confession, 'Thou art the Christ, the son of the living God,' suggested the abiding beneficence of the new faith in contrast with that which was now become obsolete.

Plutarch records a tradition that at the death of Christ, a voice swept over the seas, crying, "Great Pan is dead!"—and the oracles ceased.

ACTS XVII: 28: "As certain of your own poets have said, For we are also his offspring."

The entire passage from which St. Paul quoted these words occurs in Aratus' *Phænomena*, ll. 1-15, which is thus rendered in Rawlinson's "Religions of the Ancient World":

"With Zeus begin we—let no mortal voice  
Leave Zeus unpraised. Zeus fills the haunts of  
men,

The streets, the marts—Zeus fills the sea, the  
shores,

The harbors—*everywhere we live in Zeus.*

*We are his offspring*, too: friendly to man,

He gives prognostics: sets men to their toil

By need of daily bread: tells when the land

Must be upturned by plowshare or by spade—

What time to plant the olive or the vine—

What time to fling on earth the golden grain.

For He it was who scattered o'er the sky

The shining stars, and fixed them where they

are—

*Provided constellations* through the year,

To mark the seasons in their changeless course.

Wherefore men worship Him—the *First—the*

*Last—*

*Their Father—Wonderful—their Help and Shield.'*

Rawlinson well observes: "A pantheistic tinge pervades this description; but still in parts it approaches to some of the most beautiful and sublime expressions of Holy Writ. Compare 'everywhere we live in Zeus' with 'in him we live, and move, and have our being' (Acts xvii: 28); the provision of constellations with Gen. i: 14; the term 'Wonderful' with Isa. ix: 6; 'the First, the Last' with Rev. i: 8-11; 'their Help and Shield' with Ps. xviii: 2 and Ps. xli: 1," etc.

LUKE XXIII: 31: "For if they do these things in the green tree, what shall be done in the dry?" Donald Fraser ("Metaphors of the Gospels") makes the contrast here not that between a living tree and a dead tree, as the respective symbols of piety and ungodliness; but between green wood, unfit to burn, and dry wood, ready for the fire, suggesting wickedness immature and wickedness mature.

1 KINGS XVIII: 21: "Why halt ye between two opinions?" Prof. A. B. Davidson explains the popular mind of Israel at the time as that of indifference whether the Jehovah worship or the Baal wor-

ship were established. Rawlinson say the people wished to compromise, "to unite the worship of Jehovah with that of Baal; to avoid breaking with the past and completely rejecting the old national worship, yet at the same time to have the enjoyment of the new rites." Dr. T. W. Chambers says, "The true sense is that the whole nation was *fickle*—now altogether for one, and again altogether for the other; and what they were summoned to do was, no longer to vacillate, but, having taken a side, to adhere to it with decision and firmness."

#### CREATION: THE RECORD IN GENESIS.

Dr. Leopold von Ranke, the patriarch of living historians, has embodied the results of his life-long studies in six volumes of Universal History. Its comprehensive accuracy as a statement of facts is matched by the deep philosophic wisdom with which Ranke traces the connection of cause and effect among events; the inter-influence of various races, and especially the origin and development of human thought as expressed in religion and civilization. The acknowledged sweep and candor of the historian will give great significance to his comparison of the record of Genesis with the legends of the dawn of life possessed by the heathen. He says (vol. i., 21, Harper's):

"The history of the Creation in Genesis is not merely a cosmogonic account of primitive date, but above all else it is an express counter-statement opposed to the conceptions of Egypt and of Babylon. The latter were formed in regions either naturally fertile or early animated by commercial intercourse; the Mosaic idea emerges upon the lonely heights of Sinai, which no terrestrial vicissitudes have ever touched, and where nothing interposes between God and the world. With the Egyptians and Babylonians everything is developed from the innate powers of the sun, the stars, and the earth itself. Jehovah, on the other hand, appears as the Creator of heaven and earth, as both the originator and the orderer of the world. . . . With the Egyptians man is not distinguished in kind from the sun, from which he issues, rather as a product than as a creature, and the same is true of the Babylonian Cosmogony, where the divine element in man is only revealed through the blood of a God chancing to fall down to earth. All creatures are generically the same with man. In the Mosaic Cosmogony, on the other hand, the elements, plants, and animals are called into

being by a supreme, intelligent Will, which creates in the last place man after His own image. The divergence is immeasurable . . . In a passage which criticism asserts to belong to the oldest form of the original account, to man is assigned lordship over the fishes of the sea, the fowls of the air, and all beasts which

move upon the earth. This is a conception distinct from that prevalent in Egypt, where the bull is worshiped with divine honors as symboling the creative powers of nature. The idea of Jehovah, far from having arisen from nature-worship, is set up in opposition to it."

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

By ARTHUR T. PIERSON, D.D., PHILADELPHIA.

#### PART I.—MISCELLANEOUS.

##### The Monthly Concert.

How shall it be conducted? Personally, I have found no one plan permanently successful: that which at first was most effective became at last very unwieldy and was abandoned. I try one plan till it loses novelty and charm, and then adopt another. Some general principles, however, survive all changes of plan.

I have got home-made maps of various mission fields, prepared by members of the congregation. Young men and women prepared very excellent outline maps of Turkey, Syria, Persia, India, etc., of a given size that could be mounted and put on rollers for permanent use. Not least among good results was this, that the map-makers always felt interested in the country whose map they had made.

Then it is well to get as many individuals as possible to take particular fields, keep watch of them and report the facts from time to time. A collection of missionary curiosities is helpful, and can be used at times with much effect. Stirring addresses from returned missionaries, and letters from the various fields are often inspiring.

But the leader must, under God, depend mainly on himself. He will find that he can seldom rely on any one else to be always on hand and ready. Let him keep a good-sized blank book, first for careful notes of the *permanent* features and factors of mission fields, such as population, outlines of history, physical features, religions, etc.; and secondly, for the *transient* or changing features, such as the number of mission

stations and laborers and converts, and the growth of the work. Then, for each particular occasion, let him prepare carefully. Practically he will seldom find such preparation made unnecessary by the abundant preparation of others.

A missionary "Round Table," with questions and answers carefully prepared, like Mrs. S. R. House's questions on Siam, etc., will be, once in a while, very interesting and helpful: it may be made even fascinating.

The best thing I ever did to stimulate missionary interest was to organize the *men* into a missionary society. Generally our organizations are limited to women and children. While in Detroit I formed a men's society, which is so far the first and only one supporting a missionary. They took Rev. George Wm. Knox, now of Japan, as their missionary. Personal contact with him, on the way, and correspondence with him since, caused the men to keep interested and informed, first as to Japan and then as to the world field. The ladies supported a missionary teacher in Persia; the Sunday School, certain children in schools in Siam and India; and so at least these fields were kept before the people.

The main dependence is *prayer*. We cannot rest on mere machinery. Get the very best appliances; but go to the meeting yourself, suffused with a spirit of missions, which is the only adequate preparation. Facts are *fuel*, but not *fire*; they must be kindled by the spirit; then we have a zeal according to knowledge.

**The field is the world.** Matt. xiii: 38.  
1. It is of world-wide extent. 2. To be sown with two sorts of seed: the *Word*,



and the children of the kingdom. Compare verses 19 and 38. We are to sow the word of the Gospel, and side by side with it, holy lives of disciples. 3. The field is to be the scene of marvelous transformations (Isa. lv: 13), noxious and offensive growths displaced by useful and beautiful products of divine husbandry. 4. The harvest is to develop with amazing rapidity and abundance. Psalm lxxii: 16; Amos ix: 13. 5. The result depends mainly on the prayer to the Lord of the harvest. Matt. ix: 38.

**Brahminism and its assumptions.** Rev. Narayan Sheshadrai, at the communion service in Dr. Adams' church, during the World's Evangelical Alliance in New York City, in 1873: "I was taught to believe that I was a god on earth—a compound of the proudest assumptions and meanest humiliations. The Brahmin's prayers control the gods, and so the Brahmins control the world."

**Benares, Holy City of Hindoos,** has 1,550 temples, visited by thousands of pilgrims. To this sacred shrine the aged rich come to die, believing that the holiness of the place will save their souls. Rev. Mr. Johnson, called to India by the massacre at Futteghur, found about 300,000 trying to wash away sin in a muddy stream, staying from a week to a month, to secure freedom from guilt.

**The Beast, False Prophet, and Dragon** are a finely chosen triad, to cover the whole opposition to Gospel advance. The Beast represents ignorance, sensuality, brutality; the Prophet, intelligence, sagacity, subtlety; the Dragon, violence, destructiveness, cruelty. How well illustrated in Papal, Mohammedan, and Pagan powers!

**The Methodist E. Church** undertook to raise \$1,000,000 for Missions, Home and Foreign, during 1885. We have not heard the result, but presume the effort has succeeded, for on Nov. 1 the amount exceeded \$800,000. The amount is to be appropriated: to Foreign Missions, \$514,000; Domestic, \$308,000; Miscellaneous, \$88,000; Debt, \$90,000; Total, \$1,000,000.

**We must take care of little gifts.** We need to teach the rich that "the sil-

ver and gold is God's." Many enterprises need to be taken up by the rich that cannot be easily reached by gifts of the poor. But the gifts of the poor must not be forgotten. The lavish precious ointment and the mites of the widow must both be bestowed.

**More than 1,000 Congregational Churches** in the Mississippi Valley contributed nothing to A. B. C. F. M. in 1881. One cent a day from their *male* membership alone would give \$450,000 as the aggregate!

**Pomare, Queen of Tahiti and Moorea,** died at age of 70 years. At her birth missionaries had just come to South Sea Islands—not one convert had been made. At her death, after years of faithful Christian life, more than 300 islands wholly evangelized, and on nearly all the rest the Gospel is now preached.

John ix: 4. I must work the works, etc. 1. A *Mission*, "sent me." 2. A *Work*, "his work." 3. A *Time*, "while it is day." Our day is short, our task great, our reward glorious, our Master urgent; but how sluggish our disposition!

NOTE: Errata in January Number. — There must be an Author's "Devil" as well as a Printer's. In the last number, page 79, ¶ 5, "90 cents" should read "80 dollars," and "seven hundred" should read "seven." Not only did this absurd blunder unaccountably creep into the MS., but was overlooked in proof-reading! (We have ordered new glasses!) Please observe also that the estimate of Christian communities includes not only Protestants, but adherents as well as converts.

## PART II.

### MONTHLY BULLETIN.

**CHINA.**—The *Missionary Herald* presents a table compiled chiefly from the last annual reports of the several societies, and from other fairly reliable sources, which gives the following results: American societies—missionaries, 235; native helpers, 707; communicants, 10,541. British societies—missionaries, 280; native helpers, 647; communicants, 14,044. Continental missions—missionaries, 29; native helpers, 96; communicants, 1,700. Grand total—missionaries, 544; native helpers, 1,450; communicants, 26,285.



The total number of societies represented is thirty-three. In twenty-five years the number of Protestant missionaries in China has grown from 150 to 500, and of churches from 50 to 400. A quarter of a century ago there were no theological schools or students, and only four of the eighteen provinces were occupied with missionary posts. Now 260 students are found in twenty schools, and missionary labors are carried on in all the provinces but one. No fewer than thirteen ladies from the Mildmay training home will shortly leave for the distant mission field.

ISLANDS OF THE SEA.—The Rev. Thomas Adams, for many years a most valued Missionary in the Friendly Islands, has passed to his rest in November last. His death was sudden, but he has left the testimony of a consistent and useful life. A Malagasy-English dictionary has been bound and printed by native hands entirely. The whole work, printing and binding, is said to be so creditable as would do honor to an English publication house. Sixteen cases of Bibles in Fijian, have been sent by British and Foreign Bible Society to Fiji, and bought by the people, who treat the book with great honor, giving it the best place in the house and carrying it with them in travel. The demand is greater than can be supplied.

INDIA.—The fiftieth anniversary of the Telugu Mission will be celebrated in Nellore from the 5th to the 10th of February. Rev. Dr. Phillips, of the Free Will Baptist Mission in Orissa, writes that the church in Midnapore, which a year ago attained its majority, has now become self-supporting; that there never was such a demand in Bengal for good reading in English as now. During the year the Bible school has graduated the first class of seven men, four of whom completed the full course.

HONDURAS.—The Rev. Wm. Tyson, formerly a missionary in the West Indies, and recently in South Africa, has left for Honduras, to take charge of the mission work on the mainland, and arrange for considerable extension,

especially among the Spanish-speaking population.

JAPAN.—The American Board opened a mission in Okayama, a city of 32,000 people, in Central Japan, in 1879. The result of six years' work is four churches with 369 members, two pastors, five evangelists, and four student evangelists. No fewer than 159 persons were received on profession the past year. The missionaries say: "This city begins at last to show the impetus of Christian work upon it. New comers are not the rarity of the past few years, and they come to stay. The merchant class is being reached. The city begins to think well and speak well of Christianity, and shrinks only from personal submission.

TURKEY.—The *Eastern Express*, publishes, at Constantinople, this among the travelers' announcements:

OTTOMAN RAILWAY, SMYRNA. TO TOURISTS AND PUBLIC.

The Daily Trains leave Smyrna at 6.40, 8, and 10:00 A. M. The ruins of Ephesus, Magnesia, and Meandrum, and Trales, are within half an hour's walk of the Railway. Saddle horses and guides always obtainable. Special trains at moderate prices for parties within two hours' notice.

A railway from Jerusalem along and across the Jordan Valley is already "in the air" if not on the ground. "The railway already travels through Egypt and touches the border land along which the Israelites journeyed in their wanderings; it may yet push its way directly along the very route taken by the Master and His disciples as they traveled with feet sometimes weary from Capernaum to Jerusalem; and the voice of the brakeman or guard may yet be heard calling "Jacob's Well next station—passengers for Jerusalem and Bethlehem change cars"—all strangely suggestive of anything but what is biblical and sacred."

SYRIA.—At Amar eighteen have joined the Church, and as many as seventy-five inquirers sought conversation in one evening. Elder Ibrahim Sarkis, of the native church, Beirut, died during the last year universally mourned. At Hums is a church of fifty-nine members,

a boys' Christian association of forty, with their own prayer-meetings and benevolent work. The revival in the Beirut College during 1885 has no parallel in the history of the mission. At one time forty young men rose to signify their acceptance of Christ.

ESKIMOS. Moravian missionaries testify that intoxicating drinks are unknown in Alaska. So is quarreling and ill treatment of women by men; nor has any dishonesty been detected among the natives, nor any evidence of treacherous designs against the missionaries.

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#### THE HEALTH OF CLERGYMEN.

BY WILLIAM A. HAMMOND, M.D., SURGEON-GENERAL U. S. ARMY (RETIRED LIST).

It cannot be said with truth that the clergymen of this country are, as a class, in the enjoyment of ordinary good health. I do not mean by this statement to imply that they suffer to any extreme degree from mortal, or even severe diseases, but I do intend to be understood as saying that their general mode of life is such that they are affected with many of those minor ills which, if they do not directly shorten life, certainly do their full share towards making it a burden to its possessor.

There are three chief reasons for this unfortunate morbid pre-eminence :

1. Clergymen are overworked mentally.
2. They are under-fed.
3. They do not take sufficient mental and bodily recreation.

In an article like the present it is of course impossible for me to consider any one of these heads with even moderate fulness of detail; I can only glance at them very superficially, and must refer those in search of more ample information to a work on the "Diseases of Sedentary Persons" that I hope soon to have ready for publication.

1. If a clergyman's duties were limited to the usual Sunday services, it could scarcely be said with truth that he is overworked; but, as is well known, these constitute, in the great majority

of instances, but a fraction of the mental labor he is called upon to perform. There are few congregations that do not have more than one week-day service—often very injuriously in the night—and often they take place every day. Then there are charitable associations of various kinds to organize and keep going, and frequently a species of labor that more than any other exhausts the nervous energies—the collecting of money for church purposes from persons who have to be argued with and persuaded to give of the means with which Providence has blessed them. I have known several clergymen to break down utterly under the strain caused by the ill-success, the worry, the anxiety, the mortification, and other kinds of emotional disturbance incident to money-begging, and to suffer for years with head-symptoms and nervous dyspepsia.

Then comes the parochial visiting, often performed because it *must* be done, and therefore doubly disagreeable and influential in disturbing the mental equilibrium. This visiting is not by any means recreative, as it generally is with the lay members of society, but is the occasion for mental work of a peculiarly harassing description—the consideration of plans for church and charitable labors, the answering of thousands of silly questions, the hearing of numberless complaints, and items of gossip, and the giving of attention to all the little miseries of life to which the parishioners, especially the poorer ones, are subject.

All this is very wearing to a conscientious minister, and is quite certain in the long run to make itself felt, both mentally and physically. At the same time it appears that parochial visiting is one of those duties that ought really to be inseparably connected with the office of the ministry. There might, however, be some way of lessening its injuriousness, while, at the same time, making it more what it ought to be—a source of relaxation both for the clergyman and his congregation.

2. Extensive knowledge of the daily life of clergymen has convinced me that

the great majority of them are underfed. They probably eat enough, such as it is, but they are peculiarly prone to indulge in all kinds of sloppy articles of diet, "brain-food" meals of various species, and the several varieties of patent food recommended by their inventors as being especially beneficial to "brain-workers." Besides this, they appear to prefer a vegetable to an animal diet, and thus fill their stomachs with watery mixtures, possessing comparatively small nutritive power. All this is often in consequence of their having, somehow or other, acquired the notion that animal food is heating and indigestible. Sometimes, I am afraid, it is the result of their not possessing the pecuniary means of purchasing the beef, the mutton, the chicken, or turkey, that are so immeasurably superior for all workers, whether with their brains or their muscles, to the turnips, the tomatoes, the cabbage, and such like, that fill their stomachs, without providing sufficient *panulum* to supply the waste that life entails upon us all.

3. Relative to the third point—the mere mention of it will doubtless be sufficient to secure for it recognition as one of the chief factors in breaking down the health of clergymen. As a rule, they sin against the laws of their being, both as regards the mind and body. The first is not only kept too much at work, but it is restricted to work that often lies within very narrow bounds; and hence it is doubly tasked in an injurious way. In large cities there is more rest, and there is more variety of mental action; but in the country, or in towns of small size, the mental life of a clergyman is restricted in its scope, though drawn out long enough within the confined limits within which it acts. As to recreation, he rarely, if ever, gets an hour, during which his mind is engaged with something of an amusing, even if light and

trifling, character, potent to divert him from the serious affairs of life, and hence the strongest brain-*tonic* that could be given. His parishioners are on the look-out for the traveling theatre, circus, or band of negro minstrels, and they get a part, a least, of the diversion and recreation they require; but the clergyman, actuated by what I believe is a mistaken view of his duty to himself, as well as to others, remains at home—not by any means as cheerful a one as it ought to be—or has a prayer-meeting or some other religious service that serves to keep him in the rut. All this is wrong. I am sure that the all-powerful and all-knowing Being who placed us here is more honored by our taking care of our minds than by our offering Him prayers and unmusical hymns.

The like principles are applicable to the care of the muscular part of the body, though in a somewhat different way. The body of the clergyman is seldom directly overworked; on the contrary, it does not get work enough. It would be a good thing if the Church and Sunday-school were at least three miles from the clergyman's residence. As a rule, it seems to be the object to get his house as near as possible to the place in which he is to hold forth, and hence to cause him to walk as little as possible. There is no form of physical exercise that is as good as walking; no amount of muscular contortions with dumb-bells or Indian-clubs or rubber-cords can take the place of it. The mere fact that the one is done in the open air, while the others are generally inside in close rooms, is sufficient to give it pre-eminence.

One word more. The healthiest clergymen in this country are the Roman Catholic, and the reason is that, although they work hard, they live well, generously, in fact, and know how to recreate the mind and body.

#### PREACHERS EXCHANGING VIEWS.

##### **Extravagant Statements in the Pulpit.**

WHEN the brain is overactive, as it is apt to be in the excitement of public

speaking, it sometimes gives to thought a farther fling than it would in cool deliberation. They who revise the reports

of their extempore discourses for print find that they have to prune away more than the rhetoric; often the inferences from argument and the statements involving facts must be clipped. A prominent and most scholarly preacher recently declared that the places in the Holy Land, made sacred by the birth, boyhood, ministry, death, and resurrection of our Lord, were as unknown as if the face of Palestine had been torn away by a thousand earthquakes. He meant only to say that the spots could not be identified within so many feet and inches. The khan at Bethlehem, the heights of Nazareth, the shores of Gennesaret, the slopes of Olivet, the temple site, even the great altar-stone of Moriah, rivet the historic imagination reverently to them. Another equally distinguished scholar portrayed the introduction of Christianity to Britain by the Romish monk, Augustin, giving the impression that our ancestors were absolute pagans until the arrival of that emissary. But every reader of early English history knows that Christianity had been taught there long before. The British church and the Irish had sent their missionaries to the Continent, and done more than Rome for the evangelization of Germany, a century before Augustin's mission. The Romish monk was instrumental in founding the first of the now existing English Sees, that of Canterbury, and is therefore regarded as the father of the *Established Church*; not as the planter of Christianity in the British Isles.

Neither of these clergymen would indorse privately their public statements. But, unfortunately, they have either led their people into errors, or excited in the minds of the better educated a suspicion of the learning of their preachers.

L.

#### Preach to the Boys.

A gentleman has a boy in a boarding-school among the New England hills. He spent a recent Sabbath with him, and attended service at the village church. The preacher deliberately overlooked the older element in his congrega-

tion and talked to the boys. The father of the lad afterward said to the writer: "I am greatly relieved of anxiety regarding Charley. If the village minister takes an interest in the boys, and keeps them in mind when he preaches, he will be a source of influence over them which will go far to make up for what they lose in home associations." Let the minister feel that he is a father to his church family, rather than an orator hired to declaim about sacred themes. Brother — is right. He said that he felt more complimented when a boy saluted him one Monday with, "Mr. — you went for us yesterday pretty hard; but Jim and I liked it," than he did with Senator —'s remark of another sermon, "A very fine effort, Sir, a very fine effort." In the latter sermon he had whirled about some gorgeous leaves of thought; but in the former he had lodged seed in a couple of fertile nooks.

#### Favoritism.

That some pastors are justly chargeable with making pets of some of their flock, there can be no doubt. Their manifestations of favoritism are so plainly discerned as to attract the observation of any one who is at all cognizant of their conduct. And some pastors justify themselves in this matter on the ground that they cannot help liking some of their church members better than they do others. There are certain qualities and characteristics, in certain ones, to which the pastor is particularly attracted, and by which he is, it may be unconsciously, strongly drawn to them. There is a peculiar kind of magnetic influence which touches a responsive chord in the pastor's heart, and he easily yields to the impulse to heartily meet the personal persuasiveness of those whom he specially admires by frequently associating with them.

Now, while it is true that pastors, like other men, see certain traits of character in some of their people which are nobler and more winsome than those which are discovered in others, yet he is, in duty, bound to resist the tempta-

tion to unduly express partiality toward the more ardently admired. He cannot, of course, help feeling that some of his church are more amiable, in their outward deportment at least, than some other members are. He naturally enjoys the society of some better than he does that of others. Yet he should never let his personal preferences so master him that he will neglect those who are less attractive than are others. In making pastoral calls, he should visit the poor as frequently as he does the rich and well-to-do. Nay, if he neglect any, let it be the rich rather than the poor. Not unfrequently the complaint is heard, that such and such pastors confine their calls to the rich and fashionable; and there is good reason to believe that this is too true. Such a course hurts a pastor's influence. People of the world are led to think that such pastors do not fairly illustrate the principles of the Gospel they preach, nor exhibit, in proper measure, the spirit of the Master whom they profess to serve. Christ gave special attention to the poor and the despised. His Gospel strikes hard blows against selfish favoritism. If a pastor would succeed most efficiently, let him be as uniform as possible in his expressions of interest to his people.

C. H. WETHERBE.

#### Groundless Criticism.

I have re-read the paragraph of my article (in Sept. REVIEW), which is criticised in the Dec. number, and I do not see how the criticism can apply. I do not put John Wesley's subjects over against sermons on the Evil of Debt, etc., but over against the taking of the subject of Miracles from the incident of

the axe lost in the Jordan. Nor does it seem fair to charge me with condemning the choice of such Bible themes as sin and salvation. My illustration, referred to above, limits the application of my remarks. At all events, I have to say, that the idea put into my head by my critic never got there until I read his interpretation of me.

DAVID H. WHEELER.

#### Professor Christlieb Makes a Correction.

"I have received the October number of the HOMILETIC REVIEW with the translation of a sermon of mine. It is well done, on the whole, but there is one serious mistake (p. 326). There the head of the first part is totally mistaken, so that my American friends must really suspect me to be a very *illogical* preacher, when the contents of the first part should be bound together under such a head. I cannot let that pass without rectification. So be pleased to put in an 'Erratum of the translator.'

"The shepherd-faithfulness of the Son of man in seeking individuals who are lost'—quite right.

"Then the German goes on:

"1. 'Wie er sie im Gleichniss vom verirrtten Schaf so tröstlich uns vor Augen stellt.—"

"Now it (that faithfulness) is brought forward in the parable of the lost sheep in such a comforting way.'

"That is the real summary of the contents of the first part. Instead of that, the translator puts it quite illogically: 'Let us notice the consolation in His comparing them with sheep who have gone astray'!!

"THEODOR CHRISTLIEB.

"Bonn, Prussia, December, 1885."

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

"How shall we prove all things unless we not only tolerate them, but patiently hear and seriously consider them?"—MILTON.

#### Revival Service.

DESIRES ANSWERED.

*Delight thyself also in the Lord: and he shall give thee the desires of thine heart.—Ps.*

xxxvii: 4.

COMPARE this text with one from the

Buddhist scriptures, which some writers are endeavoring to exalt to an equal rank with the Bible: "He who fosters no desires for this world or for the next, has no inclination; him I call a Brahmin" (the perfect man). The Budd-

hist heaven is Nirvana, a condition in which the soul has lost all interest and all sensitiveness, a dead life, a spiritual petrification, in which, as the stone is not hurt by the avalanche that crushes it, the soul can endure the crash of the universe. How different this to the Bible declaration, "We shall be satisfied with the fatness of thy house!"

Or, make the contrast between our text and the best practical philosophy of the ancients—that of the Stoics: Care for nobody, and you will not be bereaved; want nothing, and you cannot be robbed; have no hopes, and you will have no regrets. The Bible puts a light in the dead eye, and a fire in the cold heart. Descartes taught that wisdom was in limiting one's desires to the actual conditions of life. The Bible promises to expand the good to meet the utmost longings of the mind. Man's best expedient is to collapse the great voids in the heart as soon as possible; Christ's proposal is to enlarge and then fill them. Take this as an evidence that He who gave us the Bible is He who gave us being.

#### THE LOVE-TEST.

*Lovest thou me?*—John xxi: 17.

Our Lord did not ask from Peter clearness of faith, high spiritual experience, inward assurance, conscious strength of devotion, good record of past life, etc., but simply love; and even that in its commonest form. He does not insist upon "more than these" (v. 15), nor upon *ἀγαπᾶς με* (agapas me, v. 16), but takes the word which Peter's honesty suggests, *φιλεῖς με* (phileis me, v. 17). The heart is the point of connection between man and God.

#### TESTS OF LOVE.

1. Love will *delight in Christ's character*. Common affection sees the virtues, and is dull to defects in its object. What if the object is in Himself "the altogether lovely"?

2. Love will *delight in Christ's sayings*. A mother is pleased with prattle of her child; friends with commonplace conversation, because of the sense of communion. What if the words are infin-

itely wise and tender, and freighted with heavenly helpfulness?

3. Love will *delight in the gift of Christ*. The bride treasures more the plain ring of betrothal than the diamond ring of purchase. What must be the value of the least gift from the Infinite love? What the infinite gift of Himself?

4. Love will *keep the commandments of Christ*. Somebody says "love is an interchange of wills." Especially will the loving heart rejoice to keep the *peculiarly loving commands* of Christ. A man delights to serve his family, even by going away from home on business; but much more by coming home to their embrace. So the Christian delights, especially, in that obedience which draws him near to Christ—*e. g.*, prayer, the Holy Communion.

#### Christian Culture.

GLADNESS IS NOT GRATITUDE.

*So Jonah was exceeding glad of the gourd.*

—Jonah iv: 6.

The sequel shows clearly that the prophet had not one spark of gratitude to God for his merciful interposition in his extremity. He was "*glad* of the gourd," which, springing up in a night, sheltered him from the burning rays of a fierce sun, but not *thankful* to God whose goodness had provided it; the feeling was purely selfish and sensual, destitute utterly of piety. Glad of the gift, but not a thought of the Giver; for, as soon as the gourd "withered away," he was "angry," and "wished for death," and bitterly complained to God, and justified his folly and petulance. In all this, Jonah is a type of multitudes of nominal Christians—"glad" because of God's great mercies, but never grateful; the temporal gift, but not the Divine Giver, is thought of.

THE HAPPY CHRISTIAN THE SAFE CHRISTIAN.

*For the joy of the Lord is your strength.*—Neh. viii: 10.

Sanballat endeavored to discourage the Jews. Unable to conquer them in open fight, he sought to undermine their courage. He mocked them, saying (iv: 2), "What do these feeble Jews?" He



accused them of rebelling against the King of Babylon (ii: 19): Nehemiah and Ezra build up the confidence of the people as they build up the walls of the city, "for the joy of the Lord is your strength."

A morose man is generally morally weak. "A merry heart doeth good like a medicine," and medicates itself. Men weary with sombre thoughts, and are disposed to get rid of them; hence the danger of lapsing from "blue" and harsh theology into infidelity. Christ came with "glad tidings," glad in the form of it (Angel's song, Well of water bubbling up into everlasting life—"My joy in you"), as well as in the substance of it.

Strengthening influence of Christian joy shown in the elements of it.

1. The joy of *faith* is strengthening. Faith is enlargement of mind, seeing man in relation to the Creator, a System of Providence, Redemptive love, Immortality, etc. It is intellectual patience; the "truss-beam" of the soul.

2. The joy of a *free conscience* is strengthening. No man has courage for high duty who does not know of a forgiven past. The Cross has done more for building up character than did the law.

3. The joy of *Divine companionship and help* is strengthening. Dependence upon God does not destroy the courage of self-reliance; just the reverse. Bismarck says that without his faith in God's purpose with him, he would not have courage to keep the German portfolio a single day. Read Froude's Calvinism for the influence of divine faith upon the enterprise of nations. Gibbon explains the fulfillment of prophecies by assuming that the belief in God's presence and plan for them gave men the ability to accomplish the predictions. Ezra scorned to take help from the King of Babylon (Ezra viii: 22). "For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him."

4. The joy of *love to Christ* is strengthening. We always serve willingly, patiently, unswervingly, according as we put our hearts into the duty. Love even wards off the temptation to unfaithfulness. Therefore Christ's yoke is easy, and His burden light, because we are made strong to bear them. "This is the love of Christ, that we keep His commandments, and His commandments are not grievous."

The Christian's highest joy is the "joy of the Lord"; not that merely which comes through His promises, but that which comes directly from the Infinite Heart—an impartation, a portion, of His own blessedness, "shed abroad in our hearts by the Holy Spirit (God Himself) given unto us." It is, therefore, a divine strengthening, a "power to become the sons of God."

#### THE CHURCH AND THE FAMILY.

PROMISES.—Gen. xii: 3: *In thee shall all families of the earth be blessed.* Acts ii: 39: *For the promise is unto you and to your children.* Acts xvi: 31: *Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.*

ILLUSTRATIONS of family unity within the Church. Exod. xii: 22. The blood on the doorway of the house; v. 21: The Passover lamb for each family. Numbers ii: 2: *Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house; over against the tabernacle shall they pitch.* Nehemiah iii. Each man built on the walls of Jerusalem "over against his house."

THE CHURCH HAS ALWAYS BEEN THE STRENGTH OF THE HOME. The Jews, among ancients, and the Christians since, have been the home-makers; their civilization the outgrowth of the domestic relation.

Under Pagan Rome the family was so broken up that special laws were passed offering favors to those who reared families. In the time of Trajan, Government sought to counteract the nomadic tendency that was developing, by ordaining that one-third of one's property should be invested in Italian lands, that



the people might be induced to settle upon homesteads.

The Socialistic Congress at Geneva, in 1869, passed the following enactment: "The Alliance declares itself Atheist; it demands the abolition of all worship; . . . the abolition of marriage, so far as it is a political, religious, judicial, or civil institution." The ultimate proposition of Atheism is that all children shall be cared for by the State.

On the other hand, religion nurses all the domestic affections. Belief in the Fatherhood of God strengthens and

sanctifies the filial regard. The love of God, the higher *agapa*, deepens the affection of husband and wife, of brother and sister. The eternal hope tightens the grasp with which we hold one another in the deathless embrace, for such "love can never lose its own." A mother said of a converted child, "She is a thousand times more mine now than she was before."

THE FAMILY IS THE FEEDER OF THE CHURCH. Most converts are from Christian homes. The parent the best pastor, as originally the father was the household priest.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Papal Encyclical.

THE various secular newspapers which reported the recent Encyclical prefaced the document with these words: "Instead of condemning in any way modern civilization or States as they exist at present, Leo XIII. highly approves of all real progress and true freedom." This same sentence appearing in all our prominent journals gives evidence that it came from one hand—that of the Romish official, whose duty it was to promulge the Encyclical in this country. A careful reading of the document fails to discover in it any advance toward Papal liberality, except in vague generalities of expression. That it is more moderate in tone than that code of despotism, the Syllabus of Pius IX. in 1864, is significant of the vast change which has passed over Europe during the last twenty years. It is hard to realize that within a double decade the Papacy has been shorn of its temporal power; that the son of Victor Emanuel, whom Pius IX. excommunicated, has brought his court to Rome as the capital of united Italy, and that France, "the elder son of the Church," supporting the Papal throne with the bayonets of Napoleon III., has become a non-Catholic republic. Leo XIII. is too wise to challenge the dominant sentiment of the world in 1885 with the unguarded language of Pius IX. in 1864 and 1870. That the tiger has not shed his claws, but only

keeps them within the velvet, will be evident from citations.

The present Encyclical admits the binding obligation of the older documents in these words:

"In the formation of opinion, whatsoever things the Roman Pontiffs have handed down, or shall hereafter hand down, each and every one is it necessary to hold in firm judgment well understood, and as often as occasion demands openly to declare."

Its failing grasp upon European governments stirs the Papal determination to secure, if possible, the political control of such republics as those of France and the United States, and such liberal countries as England. For this end, the Encyclical enjoins the compact organization of Romish political parties. Having spoken of the need of Catholic control of education, it adds:

"Besides, in general, it is useful and honorable to stretch the attention of Catholic men beyond this narrower field, and to embrace every branch of public administration . . . holding this purpose in their minds, to infuse into all the veins of the commonwealth the wisdom and virtue of the Catholic religion. . . . The means to seek these ends can scarcely be laid down upon one uniform plan, since they must suit places and times very different to each other. Nevertheless, in the first place, let *concord of wills* be preserved, and a *likeness of things to be done* sought for, and each will be attained the best, if all shall consider the admonition of the Apostolic See as a law of conduct, and shall obey the *Bishops*."

French priests are already superintending this political machine with effect. Votes are to be accounted for at

the confessional. In a document scattered among the voters of Lozère is the following Catechism: "Is an elector bound to confess his having voted wrong? Certainly, since it is a grave fault. He is bound to confess, to repent, to correct himself, and to repair, as far as he can, the sad consequences of his offence."

Among the planks of this Papal-party platform are the following:

1. Union of Church and State. (Encyclical.)

"It is clear that a State is altogether bound to satisfy by the *public profession of religion* the very many and great duties which bring it into relation with God, nature, and reason . . . States cannot, without a crime, out of several kinds of religion, adopt indifferently which they please, but they are absolutely bound in the worship of Deity to adopt that use and manner in which God Himself has shown that He wills to be adored."

The Syllabus anathematizes those who say, "The Church ought to be separated from the State, and the State from the Church." (55.)

2. Church authority over States not to be limited to strictly religious matters. (Encyclical.)

"Whatsoever, therefore, in human affairs is in any manner sacred; whatsoever pertains to the salvation of souls or the worship of God, whether it be so in its own nature, or, on the other hand, is held to be so for the sake of the end to which it is referred—all this is in the power and subject to the free disposition of the Church."

As to the sort of interference in these matters which Rome claims, the Syllabus defines by denouncing those who say, "The Church has not the power of availing herself of force, or any direct or indirect temporal power." (24.) In case of dispute between the secular and religious authorities, the Syllabus fulminates its woes at those who say, "In the case of conflicting laws between the two powers, the civil law ought to prevail" (42), or that "civil laws may depart from ecclesiastical authority." (57.)

3. The Papal religion only to be taught in public schools. (Encyclical.) "Take pains and pass effective measures, so that public provision be made for the

instruction of youth in religion." The Syllabus denounces all who say,

"The entire direction of public schools may appertain to the civil power . . . and that no other authority shall interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of teachers."

4. Civil marriage shall no longer be binding among Christians. Encyclical complains that

"States assume to bring under their own jurisdiction the marriages of Christians, deciding even concerning the marriage-bond concerning the unity and stability of marriage."

The Syllabus denounces those who say,

"A merely civil contract may, among Christians, constitute a true marriage" (78), or that "the sacrament of marriage is separable from it." (66.)

5. Other religions than the Papal to be only tolerated when expedient. (Encyclical.)

"In truth, the Church judges it *not lawful that the various kinds of divine worship should have the same right as the true religion*, still it does not therefore condemn those governors of States who, for the sake of acquiring some great good, or preventing some great ill, *patiently bear with* manners and customs, so that each kind of religion has its place in the State."

The Syllabus condemns those who say,

"It is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship" (77); or, "It has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship." (78.)

6. A religious censorship should be established over the public press and assemblages. (Encyclical.)

"The uncontrolled right of thinking and publicly proclaiming one's thoughts is not inherent in the rights of citizens, nor in any sense to be placed among those things which are worthy of favor or patronage."

7. Democratic institutions are unwarranted and to be opposed. (Encyclical.)

"Popular rule, which, without any regard to God [elsewhere interpreted to mean God speaking through His vicegerent, the Pope], is said to be naturally in the multitude, though it may excellently avail to supply the fires of many blandishments and excitements of many forms of covetousness, yet rests on no probable reason, nor can have sufficient strength to insure

public security and the quiet permanence of order. Verily, things under the auspices of these doctrines have come to such a pass that many sanction this as a law in civil jurisprudence—to wit, that sedition may rightly be raised; for the idea prevails that Princes are really nothing but delegates to express the popular will.”

8. Protestantism is to be opposed as the source of all social disorders. (Encyclical.)

“That dreadful and deplorable zeal for revolution which was aroused in the sixteenth century, after the Christian religion had been thrown into confusion, by a certain natural course, proceeded to false philosophy, and from false philosophy pervaded all ranks of the community. As it were from this spring those more recent propositions of unbridled liberty obviously were first thought out, and then openly proclaimed in the terrible disturbances of the present century; and thence came the principles and foundations of the new law which was unknown before, and is out of harmony not only with Christian, but also, in more than one respect, with natural law. Of those principles the chief is that one which proclaims all men, as by birth and nature they are alike, so in

every deed throughout their lives are they equal, and each is so master of himself that in no way does he come under the authority of another: that it is for him freely to think on whatsoever subject he likes, and to act as he pleases. In a society founded upon these principles government is only the will of the people, which, as it is under the power of itself alone, so is alone its own proper sovereign. Moreover, it chooses to whom it may intrust itself, but in such a way that it transfers, not so much the right as the function of the government which is to be exercised in its name.”

It is, of course, unnecessary for us to characterize the above utterances. Coming as they do from the highest authority of the Roman Church, which backs its mandates with a spiritual terrorism over millions of citizens, they constitute not only a living issue, but a life and death issue, among all modern peoples. They are the more significant that they are found in a document which its own promulgators declare to be the most moderate expression that ever came from the Papal throne. “*Verbum sap.*”

#### EDITORIAL NOTES.

##### Polygamy Should Now Die.

The new bill against Polygamy, prepared by Senator Edmunds, has passed the U. S. Senate, and will soon be taken up by the House. There is no good reason why it should not speedily become a law. Polygamy ought to be destroyed, and destroyed *now*. The longer the delay, the more difficult its destruction. Each year it strikes its roots deeper in Utah, and spreads more and most rapidly into the adjoining territories. The Mormon Church is piling up wealth, and thereby fortifying itself most dangerously. It is a standing menace to the Nation, for politicians cannot be trusted in political emergencies which may arise any year through the close contests between the national parties. With too many of them mere political control would outweigh the disgrace of the admission into the Union of a polygamous State; and the Mormons are only too ready to pledge party fealty and millions of money to secure the protection which a State Government would afford. The only

safety is the speedy and utter destruction of the whole Mormon system. This new bill of Senator Edmunds lays the axe to the roots of the tree. It provides for the compulsory testimony of polygamous wives; it destroys the legal standing of the Mormon Church organization, and arranges for the management of the property by trustees appointed by the President; makes illegal the immigration companies, and declares that children born of plural wives are illegitimate. Make this bill a law, and strictly enforce it; then the danger from Mormonism will soon be a thing of the past.

At this stage of the proceedings against this monster crime, the clergy of the country may wield a most decisive influence in helping to create such a public sentiment in favor of the bill, that Congress will not dare to neglect or refuse to make the bill a law. Let every clergyman preach upon the subject, and see that petitions in favor of the law are signed largely in every town and county, and are forwarded to

their Congressional representatives. A blow now will be a blow struck in time, and may effect more than a hundred blows by and by. Let us, once for all, make a full end of this miserable Mormon business.

#### The Meaning of Certain Letters in Meyer's Commentary.

In Meyer's Commentary on Philipians, I find the capital letters used frequently, as *e. g.* (p. 7) chap. 1, v. 1, line 2: "this is to be preferred on account of the strong attestation of B. D.," etc.

D. M. M.

The letters A, B, C, D, etc., in the textual notes of Meyer's Commentary designate the uncial or earlier manuscripts of the New Testament books. Of these,  $\aleph$  and B date as far back as the fourth century, A and C in the fifth, D in the sixth. Our correspondent will find the subject of the N. T. manuscripts presented in a way which will meet his wants in Dr. Philip Schaff's "Companion to the Greek Testament and English Version," "Roberts' Companion to the New Testament," or in "The Story of the Manuscripts," by George E. Merrill, Boston, 1881.

#### Homiletic Rules.

Will some one give us a few simple rules to govern in the choice of a text, and how to treat it effectively?

B. A.

ANSWER.

1. Always choose a text which has something definite in it; not a mere motto for speculations you have made as a spider weaves its web—out of its own bowels. The preacher should rather imitate the bee, and gather honey out of the flowers of God's Word.

2. For illustrations of the meaning of a text, rely mainly on the Scriptures, "comparing spiritual things with spiritual." The novelties, which make the ignorant laugh and wonder, only "make the judicious grieve."

3. Let the object of a sermon always be to instruct the people in the truth or to move them to duty, rather than to show how the preacher can do it. The discourses of which we think the least are often the most affecting and useful to the hearers.

4. When a man is cornered by Divine Providence, and prevented from making due preparation, it is safe and right to go ahead, relying upon divine help; nevertheless, patient labor, in the long run, is that which secures God's richest blessing and produces the best results on ourselves and others.

5. Plagiarism is a mean vice. But it is right to make free use of other men's thoughts, provided we work them over and make them our own, and do not use such helps as a pander to our vanity, or as an excuse for our indolence. "Herein is that saying true, one soweth and another reapeth; other men have laboured, and ye are entered into their labours." All the treasures of Christian literature are the minister's heritage. Ignorance is a poor preparation for "preaching by the Spirit."

#### A Card.

It may not seem amiss for me, by way of introduction to our readers, to say a word of one whose name is now associated with my own on the title page of this REVIEW. Dr. Sherwood, for more than thirty years past, has been actively engaged in editorial work in connection with several of our Theological Quarterlies and other leading periodicals, having had the sole editorship of *The National Preacher*, *The Biblical Repository*, *The Eclectic Magazine*, *The Hours at Home* (the forerunner of *Scribner's Monthly*), which he founded and successfully conducted for years, until failing health compelled him to resign in favor of Dr. Holland, *The American Presbyterian Review* (associated with the late Prof. Henry B. Smith), and finally *The Princeton Review* and *Presbyterian Quarterly*, as the successor of Prof. Smith, down to 1878. For two and a half years past, his busy pen and active brain have been at work in the publishing house of Funk & Wagnalls. He is the author of that able theological work, "The History of the Cross," and of a new and greatly improved edition of "The Memoirs of David Brainerd," both of which have been recently published. For many years Dr. Sherwood

was pastor of a large and important church, and hence is familiar with the needs and demands of pastoral life. He is thus well fitted at every point to render important service to the clergy through his editorial connection with THE REVIEW. I. K. FUNK.

#### A Request Repeated.

Our readers will aid Prof. Hoppin and

Prof. Wilkinson in the important work they have undertaken in their respective departments, if they will send to us any topics they would like to have discussed, bearing on the matter they have specially in charge. These writers will thus be brought into personal contact with our numerous clerical readers, and be likely to serve them better in the way of suggestion and advice.

### CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.

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

#### GERMANY.

##### THEOLOGICAL LITERATURE.

OF recent works, Dr. J. A. Dörner's "Christian Ethics" (*System der Christlichen Sittenlehre*) is the most important. Dörner hoped to publish the work himself, but in his last illness requested his son, Dr. A. Dörner, professor in Wittenberg, to undertake the task, if he himself did not live to complete it. At the death of the author, a large part of the work was ready for the press. What was still wanting the editor supplied by using the manuscripts of students, who wrote down the lectures delivered by Dörner in 1879. In this way it was possible to give a complete ethical system of the eminent scholar. His lectures on this subject were regarded by himself with special favor. In depth and richness of thought, the work properly takes its place beside his "Dogmatics," to which it is really a complement. He regards faith as the source of both dogmatics and ethics; but he does not for this reason think with Schleiermacher that the former represents the Christian more as quiescent, and the latter more as active; nor does he hold with Nitzsch, that both are to be treated as one discipline. In dogmatics faith contemplates God and his deeds, while in ethics, faith as realized in the life of the creature is the subject. This, of course, implies that the latter is relatively dependent on dogmatics; nevertheless, it is not to be treated as a mere appendage to this, but also has a certain independence. Besides the doctrine of God and his deeds (dogmatics), the will and the aim of the life of the creature must be taken into account in ethics. "Christian Ethics" is not like the philosophical product of reason alone; nor is it a historical discipline, which merely gives a systematic account of what is recorded in Scripture or has been taught by the Church. Its aim is to represent and prove what is Christian. Therefore, the doctrine of Scripture and of the Church must be spiritually appropriated by faith, and then must be reproduced in a systematic form. Christianity demands that the spirit shall attain, by means of faith, a knowledge of the fact that it is truth (John viii: 32); this is done by a union of reason and Christianity, a union which is first of all moral and religious, but which can

be developed into scientific certainty. The Christian doctrine of the Holy Spirit is particularly important in ethics; this Spirit gives personal knowledge and promotes the understanding of Scripture, which, without this aid, as history proves, has so often been interpreted literally instead of spiritually. In the Church, so far as guided by the Holy Spirit, a development of the original ethical principles is seen; but there are many errors in the church, consequently it cannot be the immediate source either for dogmatics or ethics. But the enlightened faith which is guided by Scripture, views the ethics of the Church from a critical standpoint, and is able to determine what the true character of Christian ethics is. Yet the ethical development in the Church is by no means to be ignored. "The explanation of what is Christian is to be found in Christianity; the Church possesses wisdom and works of wisdom, the contemplation of which is an essential means of culture. The writer of Christian ethics must grow up in the Church; and yet his spirit, being illuminated by the doctrines of Scripture, is not to be dependent on the ethical views and practices of the Church. God, as apprehended by the Christian spirit, is the basis or the starting-point of Christian ethics; it is therefore necessary, first of all, to give the relation of God to ethics, or to give the dogmatic elements on which Christian morality rests." The rest of the book is divided into two parts. The first represents the ethical as a command to be obeyed. In this part the moral ideal is given and also the method of its realization, particularly after sin entered the world. "Since the ethical is to be realized, it must be shown through what process the ethical must pass in order to be realized." In the first part, therefore, the author treats the ethical as a requirement, but as a requirement which leads to efforts to realize the ideal. In the second part, however, it is shown how the requirement is realized in Christ, so far as He is perfect, real, virtuous personality and the principle of the Kingdom of God, and then the Christian personality and the moral communities are described. No mere skeleton can give an adequate idea of the treasures of Christian thought in the book; I

shall therefore attempt to give an idea of its spirit by means of quotations or paraphrase. Conscience is the voice of God, but also the voice of our innate being. It precedes the deed and is an impulse; it accompanies the deed and is a witness; it follows the deed and is a judge. The whole work of conversion is at the same time divine and human. In conversion a man yields to Christ as the Redeemer, the author of a new personal life in the individual. Man must be active in conversion; the good cannot be forced on him, but he must personally will it. "So little is passivity or weakness of will the way to Christ, that the strongest effort of will possible with reference to Christ is required in order to enter His kingdom. This human activity is not, however, productivity; first of all, its manifestation is negative, consisting in self-denial, the breaking of one's own will and pride, and the bearing of the cross of Christ. First the abnormal development of the past must be overcome, and there must be a willingness to return to the beginning of the evil course; in becoming a child again, the possibility of a new, pure development is given." In the evangelical sense, faith is not merely an acquaintance with the truth, nor merely an assent to it, without entering into personal relation with it, but it is besides both also *fiducia*. This latter element is the one on which the stress was laid in the Reformation, and consists in personal confidence in the Redeemer, and in trusting ourselves to Him. Faith in this sense involves emotion, intellect, and will, but especially the latter. Faith is a yielding of the entire person to Christ, in order to receive from Him salvation and life. When trusting faith has been gained, the Holy Spirit can bear witness with our spirits that we are children of God, and the heart is freed from its burdens in the assurance that its guilt has been pardoned. Justification thus becomes a matter of experience. This is called in Scripture, *sealed through the Holy Spirit*. If this assurance of salvation, on which the reformers laid so much stress, has not yet been attained by the believer, it must be because there are hindrances in the way which ought to be removed. Saving faith cannot otherwise than produce love. This love is directed both to God and to man as its objects. But in order that love may be productive of good, its impulses must be guided by wisdom. Christian wisdom is the knowledge of God's love and of what He has in store for His children. Thus wisdom becomes hope; and as such it implies that the highest good has not yet been attained, but it shall be, and thus it becomes an impulse to work for the coming of God's kingdom. "God's kingdom is here, but it is also yet to come. No striving into the future and no hope should be severed from the past. For the great ethical work of God in humanity is all a firm web which, in the world of faith, must attach us firmly to the past deeds of God in the history of revelation and of the Church. Let there be no faith without a hope

which looks and strives forward. Finally, let love ever be the animating soul of the present. United with faith and hope, let it be the impulse in our work, including those new great duties which now devolve on humanity, on the German Fatherland, and on the Evangelical Church." With these words the book closes. Arrangements have already been made to have it translated into English. The thoughtful student who is able to master its contents will find it a rich mine of ethical thought.

"*Der Glaube im Neuen Testament*," by A. Schlatter, teacher in the University of Berne, is a very valuable contribution to the theology of the New Testament. The work received the prize of the "Society of the Hague for the Defense of the Christian Religion." The author regards personal faith as essential for understanding the doctrine of faith in the N. T., and declares that his own view of that doctrine is most intimately connected with that faith which he has received through the grace of God and of Christ. As preliminary, he discusses first the faith which prevailed in the synagogues of Palestine, and that which existed among the Greeks and in the Greek synagogues. Having thus by a learned investigation found the soil on which the new faith was to be planted, he proceeds to discuss the relation of John the Baptist to faith. In discussing the doctrine of Jesus on the subject, he treats the relevant passages in the synoptical Gospels first, then those in John, and in a separate chapter he gives the result of the examination of all Christ's utterances respecting faith. From the teachings of Jesus he passes to the doctrine of the apostles and faith in the Apostolic Church. After a general review of faith in the infant church, he discusses the Pauline view; then under the head of the Palestine apostles he investigates the doctrine of James, Peter, and John. Faith in Hebrews is treated separately. In the closing chapters Faith and Gnosis are discussed, and the result of the investigation of the doctrine of faith in the preaching of the apostles is given. The work is the result of scholarly research, and is at the same time rich in suggestions.

Professor Hase, of Jena, began his lectures on Church History in 1831, and in 1834 the first edition of his well-known compend appeared. He closed his lectures in 1883. Shortly before this, his publisher had requested permission to send a stenographer to his lectures, to take them down for publication. This the professor declined, being aware that some of his students practiced the "black art," as he calls it, and carefully wrote everything he said. He has availed himself of the notes thus taken, and has published the first of three volumes of his "*Church History, based on Academic Lectures*." In this new work the subject is, of course, treated far more fully than in his compend. It is more popular in style, and is intended for intelligent laymen as well as theologians. It has the same clearness and vividness which characterize the



other work, and also succeeds like that in bringing out into bold relief the most important characters and events. It is a significant fact that both of Germany's most eminent living historians have passed beyond four score years, Ranke being 90 and Hase 85.

Pünjer's "*Theologischer Jahresbericht*," giving an account of the theological literature of 1884, has just appeared. The authors of the various sections occupy the liberal standpoint. While this does not affect the summaries given of the various books, it is apparent in the criticisms. For a general knowledge of the current theological literature of Germany the book is indispensable. The works discussed are placed under the following heads: The Old Testament (Siegfried); New Testament (Holtzmann); Church History (Lüdemann, Böhringer, Beurath, Werner); History of Religion, Philosophy of Religion, Apologetics, Polemics, Encyclopædia, Congregational Life, Ethics (Pünjer); Dogmatics (Lipsius); Practical Theology (Bassermann, Seyerlen); Homiletics (Dreyer). A Necrology is added by Lisco. In the list of the deceased brief sketches are given, among many others, of E. Abbot, Ahlfeld (eminent preacher in Leipzig), Dörner, J. P. Lange, Martensen, and Oncken (founder of the Baptist Church in Germany). Last of all, a sketch is given of Prof. Dr. Pünjer, the founder and editor of the work, who died last June, before the completion of this (the fourth) volume.

#### THE CONCRETE SERMON.

The prevalent religious indifference, the godless, materialistic tendencies of the masses, the aggressiveness of Catholicism, and the growth of the sects have convinced believers that Christianity must be made more practical if it is to accomplish its mission. It is this conviction which determines a very large proportion of the current religious literature of the Continent. The relation of science to religion is still discussed; efforts are made to overthrow the philosophical pessimism of Schopenhauer and Hartmann, and to harmonize philosophy and religion, particularly on the principles of Herbart and Lotze; so there are learned works on dogmatics, ethics, exegesis, and history; but it is evident that the burning questions are practical, and that a living Christianity is the need of the day. In sermonic literature it is not the scholarly or didactic elements which are emphasized; but the chief problem is, how can the sermon be made direct, popular, and effective?

In "*Theologische Zeitschrift aus der Schweiz*," the editor, F. Meili, discusses the *Concrete Form of the Sermon (Die Konkrete Gestalt der Predigt)*. Whenever at the summit of its power, the sermon has always been specially vivid in thought and language. Christ's preaching had the freshness of life, being rich in figures and parables. In the Greek-Oriental Church the sermon, until Chrysostom, in whom it culminated, could not dispense with the use of figurative language. Berthold of Ratisbon uses many comparisons

and rhetorical figures; Luther adopts the popular method of thought and language; Saurin gives his materials a dramatic form; and in the present generation Spurgeon and Beecher frequently resort to illustrations. In modern times the average sermon, while aiming at greater logical strictness and completeness, seems to have lost in natural freshness; yet our day demands sermons whose presentation of the truth is vivid. They must be made more practical, more "American," more concrete. Religion is not a mere theory, but a personal relation to God and practical activity respecting the world. Instead of aiming at abstractions it wants concrete results. Even the most abstract truth must be so presented as to meet the heart—a task peculiarly difficult for those coming fresh from their studies and but little familiar with life. While the sermon uses dogmatics and ethics, its essence should be life itself. It too often happens in the preparation of sermons, that the doctrines are before the mind but not their realization in practice. Although in sermonizing the intellectual element must first of all be elaborated, nevertheless, it is only the skeleton into which a living spirit must be breathed. In order to make the sermon more living and concrete, history should be used more freely. It is rich in details for the illustration of the truth, giving examples that serve for inspiration as well as for warning. Biblical history is the chief source; then the history of the Church, in which there are echoes of all kinds of sufferings and triumphs. In his own experience and in observing that of others, the preacher can find valuable material. "Life itself is too little described in our sermons." The sermon can also become more concrete by making the theme more special and limited, and by using for illustration objects near us and evident, also by taking into account the peculiar condition and life of the hearers. The evangelical view, which concentrates salvation in the person of Christ and his influence, is likewise calculated to promote concreteness. Besides the substance, the form also should be more concrete. This can be best accomplished by making everything tend to a central thought. The most effective sermons in history were those which discussed living themes, as during the Crusades, the Reformation, and the beginning of Methodism. Such themes cannot be invented; but the preacher can choose subjects which agitate the times or fill his own heart. A sermon is not a treatise, and the dialectic part should not, as a rule, be a formal logical discussion, though there may be times when to some extent this becomes necessary; but the logic should be made as living as possible, as in conversation. Frequently the logic of facts can be used to great advantage. The preacher should not leave to his hearers the task of translating the abstract into the concrete; he must do it for them. The spiritual should be illustrated by the visible; the unknown by the known. For this the daily life furnishes an



abundance of matter. Long trains of thought are to be relieved by apt figures and, if possible, should culminate in them, so as the better to impress and fix the thought. The models are to be sought chiefly in the Bible, above all in the Gospel. These illustrations are more essential for edification than for dialectic purposes. The states of the soul must be described with all possible vividness. "The sermon must learn from poetry how to depict the emotions." Whilst all the power of language should be used to affect the emotions, the delivery must be in harmony with the feeling, and the tone and manner must receive from the heart an inspiration which no theory can describe. The practical application of the truth aims to touch the heart and move the will. Here, in particular, length and tediousness are to be avoided. All must culminate in the peroration, in which the turns of thought should be quick and illustrations abound. Two rules close the article: 1. The preacher ought to be a more careful student of life in order to get material for rhetorical purposes. 2. He should adapt his language more to that of ordinary life. "Like Luther, the preacher should learn from people at market how to address them."

Important as the demanded change in preaching is, it will be evident from the following that still deeper and broader changes are required.

#### CHRISTIAN SOCIAL REFORM.

Look where we will, the social condition of the various European nations is anything but hopeful. They may not all be in so agitated a state as Ireland and Russia, yet there is not one of them in which the masses are not discontented and anxious for some change to better their condition. While communism claims to seek the welfare of the laboring classes, it directs attention too exclusively to their material condition. The efforts of these classes to rise would excite more sympathy if other interests were also emphasized, particularly the moral and spiritual ones. The rapid growth of the godless, communistic spirit, which has no hope beyond this life and adopts the motto, "A man is what he eats," has led to a careful study of social questions and to various efforts to avert the threatened danger. Bismarck holds that the government should not merely study the needs of the masses, but must also legislate for their relief. While in the halls of legislation the representatives of socialism are not modest in presenting their grievances and demanding redress from the political powers, leaders in Christian thought are earnestly considering the question of the moral development and the evangelization of the people. That the spiritual work required cannot be accomplished by the Church as now constituted is evident. A state church, of which all become members by baptism and confirmation; in which lay activity is not developed; in which the members are mere aggregates, not an organism, so that union in congregational effort is scarcely known; which

lacks the inspiration and energy that spring from a free Christian organization—such a church, with its enormous parishes and few preachers, with its distractions, its indifference and even skepticism, cannot hope to win the masses back to the Gospel. Voluntary associations not directly the outgrowth of the state church are, however, very efficient; but they enlist only very few of the many who claim to be Christians. It is a hopeful sign that believers are beginning to realize that radical changes are necessary if the church is to accomplish its mission of leavening the masses with Christian truth.

Of the numerous works written in this spirit, I have selected for special notice a book by Dr. E. Barth (*Die Reform der Gesellschaft*, 1886). He claims that one need but look at society to learn that Christianity is not the social power it was designed to be. With all our progress in other respects, in social influence the Church now seems hardly equal to the first ages of Christianity. Indeed, there is manifestly a lack of confidence in the power of religion to reform society; and this is partly due to the fact that all hope of accomplishing this is concentrated on the millennium. The author considers the condition of the family, the school, the church, and the various parties and societies, and shows why there is no hope of finding in their present condition the means of reform. He denounces the union of Church and State as "verily a curse which has rested on the Christian Church since Constantine the Great." "The Lutheran Church lets the State think and act for it. Instead of standing free and independent, a rock of truth in the midst of falsehood and ignorance, it slavishly subjects itself to the whims of the temporal sovereign and to the changes of political parties." He quotes Laboulaye as saying truthfully, that "a state church is a heathen institution." As now constituted, the Church has no influence with social democrats, who not only reject all proffered help from it, but treat this church with contempt.

But, instead of dwelling on the evils, let us look at the remedy proposed by the author. This he finds in a thorough reorganization of the Church. We must return to the apostolic congregations, of course taking into account the modern industrial and political status. No congregation should number over 5,000 souls. It must be like one family, permeated with the spirit of Christian love. Not merely in spiritual, but also in temporal matters, the members ought to manifest an interest in one another. That in such an organization, in which the Spirit of Christ prevails, some cannot be lords, while others are slaves, is self-evident. The vast difference between the educated and illiterate will also be diminished. The poor, being better situated, will have more time for culture; and the educated, recognizing themselves as living members of the body of Christ, will be ready to aid their less favored brother. The congre-

gation thus organized will exert a powerful religious influence on the family, the school, and the State, and will be a great social power—it will be what the author calls "a social church." He knows that such views are pronounced idealistic and dreamy, nor does he expect to see them realized at once; but he wants those who think with him to strive to realize their ideals by co-operating to inaugurate the needed reform. "We are satisfied if the reader sees the need of beginning the reform of society with the reorganization of our churches, and if he resolves to take part in this most needful work." On reforms inaugurated by the Government, or resolutions in Parliament, he bases no hopes whatever. They must have their origin in the Church, and there they must begin by making the congregation a family, whose animating spirit is the mind of Christ. However Utopian the author's views may be on some points, he is undoubtedly right in claiming that judgment must begin at the house of God, if the Church is to become a powerful social factor. Even the warmest friend of the German Evangelical Church feels that in its present state it cannot perform the work given it by the Master. But the so-much-needed reorganization meets with difficulties all but insuperable.

Johannes Sherr, in a book on *Nihilism*, declares that there is but one power which can stem the destructive tide of communism—namely, the German army. "We are hastening toward communism. It matters not that all communistic efforts have thus far failed. From this failure no lesson has been learned. It is well known that people do not want to be taught and converted, but cajoled and deceived. The more clumsy the swindle, the larger the number of believers. The applause is loud in proportion to the vulgarity of the farce. The farce of communism will be acted so as to terminate in the most fearful tragedy the world has ever witnessed." It is but too evident that the socialistic spirit adopts as its basis a cross materialism which destroys all ideal tendencies. In Luthardt's *Zeitschrift*, a writer on *Socialism and Modern Philosophy* declares that this spirit wants "no more spiritual powers; no more religious and moral influences and motives; no remnants of the better elements of human nature! Everywhere only the animal, and that robbed of all longing for a better condition; everywhere blind hatred, and a passion for destruction transcending that of the brute. They no longer want to destroy and kill to satisfy hunger, or to be victors in the struggle for existence, but because destruction alone affords gratification. . . . The signs of the times are unquestionably of the most threatening character, and it is but natural that those who have lost faith in God and His government await coming events with fear and trembling."

## MISCELLANEOUS.

Professor Beyschlag has published the first volume of his *Life of Jesus*, the substance of

which he has been delivering to the divinity students of Halle for the last twenty-five years. The standpoint is that of the Middle Party, of which the author is a leader, the aim being to appropriate the legitimate results of criticism while in the main conserving the evangelical basis. In many respects his views harmonize with those of Professor Weiss, of Berlin, though differing in numerous details from that author's work on the same subject.

Dr. H. H. Wendt, Professor in Heidelberg, and editor of the new edition of Meyer's Commentary on Acts, has finished the first part of his work on the Doctrine of Jesus (*Die Lehre Jesu*). This volume is a critical examination of the sources of this doctrine; the second part is to contain the doctrine itself. He holds that the second Gospel is the original one, and the basis of Matthew and Luke. Mark did not get his facts directly from Christ, but from the discourses of Peter—a view which W. holds is confirmed by the fragment of Papias given in Eusebius, by other ancient traditions, and by the character of the Gospel itself. The fourth Gospel, he thinks, has its basis in a work by the Apostle John, but this work (Quelle) was probably elaborated and edited by one of his pupils, or by a member of one of his churches.

Professor Lipsius, Jena, has just published a volume on *Philosophy and Religion*, in which he discusses the general principles of the theory of knowledge, the limits of metaphysical knowledge, metaphysics and religion, and the origin and essence of religion.

The persecution of the Evangelical Church in the Baltic Provinces of Russia continues. Sixteen Lutheran pastors have been sued, under the pretext of abusing the Greek Confession, when in reality they simply admonished their members to be true to their faith. They are in danger of being deposed from the ministry, and may be subjected to worse punishment. The Czar has been appealed to for the restoration of the freedom once solemnly pledged to these provinces, but the influence he is under leaves little hope that the appeal will be heeded.

In Vienna there are 51 evangelical students of theology, the largest number for many years. In Bavaria 37 were ordained last year—more than at any time within half a century. In Berlin there are 726 students of theology this winter, the largest number since the establishment of the university. The total number of students—5,343—is also larger than ever before. In Sweden, on the other hand, there are only about half as many theological students as in 1876.

At the recent meeting of the Waldensian Synod, Italy, 74 ministers were present, of whom three are theological professors at Florence. The communicants number 13,153. Within the last thirty years, 120 students have been prepared for the ministry. At present there are 13 theological students. The question of the union with the Free Italian Church was postponed till the next convention.