

THE HOMILETIC REVIEW.

VOL. XXII.—DECEMBER, 1891.—No. 6.

REVIEW SECTION.

I.—EUGÈNE BERSIER.

BY PROFESSOR WILLIAM C. WILKINSON, D.D., TARRYTOWN, N. Y.

(Concluded from page 396.)

BERSIER'S text for the present sermon is that familiar classic place of the eighth psalm, "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" A fit and noble text, exactly introducing the theme of the sermon, without strain of ingenuity on the preacher's part to effect an adjustment.

The sermon commences with the remark that one of the most recurrent objections to Christianity, an objection common to ancient and modern thought, is the insignificance of man in the universe and the consequent improbability of man's being the subject of a divine providential care and of a divine redemptive grace such as the Bible pretends to exhibit in exercise on his behalf.

He quotes a lively appropriate passage from the ancient heathen Celsus, which states the obvious objection strikingly. A remark closely following, illuminated by an instance from astronomy, composing a fine rhetorical climax, to the effect that late science, by its discoveries and its guesses, has given keener apparent point to the objection, with, then, an illustration or two appealing to universal human experience such as will bring the objection home to every hearer's heart,—and the subject of discussion is effectively introduced.

The climax just now mentioned closes with the statement of a prodigious conclusion, reached by the English astronomer Herschel, as to the distance from the earth of one of the stars in the Milky Way :

"Before these formidable figures" [exclaims the preacher] "we recoil dismayed; we say, with Pascal, 'The solitude of those infinite spaces terrifies me; our infantile confidence gives way, God escapes us, and the saying of the psalm spontaneously springs to our lips, 'What is man, that thou art mindful of him? What is the Son of Man, that thou visitest him?'"

That citation from Pascal is characteristic of Bersier. He has a natural kindred with elevated spirits like Pascal. His second illustration— that drawn from universal human experience—similarly involves an allusion to Bossuet :

“ When one feels as if lost in the crowd, when (is not this the experience of many among those now listening to me ?) one walks there solitary, unknown, seeking in vain for sympathy, and finding nothing but the empty exchange of superficial sentiments, when one suffers without hope, when one has prayed without winning reply, when one has come on purpose to kneel in the church and goes out more sceptical and more forlorn than he entered, when one muses, as Bossuet has expressed it, that he has appeared here below only to make up number, and that the piece would not the less have been played if he had remained behind the scenes, one repeats, with a sombre bitterness, the saying of the text, ‘ What is mortal man, that thou art mindful of him, and the Son of Man, that thou visitest him ? ’ ”

Thus, as has already been hinted, the introduction ends. The link of transition from introduction to discourse is simply this :

“ It is to this cry of your troubled hearts that I would respond, and my response, need I say it ? I wish to seek here in the Book of Life, in the eternal Word of the true and living God.”

It is one of the recognized traditions of French pulpit oratory, followed also, for example, by the English Liddon, that the discourse be divided into parts such that the typographical device of numbering them with Roman numerals across the page will be appropriate. Here commences Bersier’s

“ I.”

This first part consists of the statement, confirmed and illustrated by citation of texts, that although the Bible itself contains the most impressive affirmations conceivable of man’s nothingness in the presence of the vastness of the universe, the same Bible reveals a God greater than the universe, who yet has the concern of a Father in men as His children.

Bersier’s second part consists of an antithetic complemental exhibition from Scripture of the greatness of man in paradoxical combination with his littleness. In the course of this he makes a fine, effective return upon those men of science who, in one breath, belittle human nature to make it seem absurd that human nature should be the object of a Divine revelation, and, in the next breath, represent human nature as sufficient to itself without a Divine revelation, nay, even without a God by whom such a revelation might be given. It is the glory, he says, of Christianity to meet at once both the one and the other of these two contradictory attacks. He recalls the word of Pascal : “ If man exalts himself, I abase him. If he abases himself, I exalt him.” After a splendid passage of ascription to the powers of the human mind, Bersier exclaims finely :

“ What matters it then to me that man is but an insignificant atom in the material universe ? Does the genius of Napoleon or of Galileo require the body of a

giant? Nay, does not the very suggestion bring a smile to your lips? If our planet is a world in which the plans of God are understood, will you complain that its mass is but the hundredth or the thousandth part of some of those stars with which the firmament is sown? Will you have it that those physical limits prevent its being the marvellous observatory whence the universe may be faithfully studied? Let us dismiss, then, that strange argument which consists in measuring the value of man by the place that he occupies in space and in time. For myself, that value seems to me by so much the greater, it takes hold of me by so much the more, as it displays itself on a narrower stage, and never without a thrill of enthusiasm do I exclaim afresh with Pascal: 'Man is only a reed, the weakest in nature; but it is a reed that thinks! There is no need that the whole universe arm itself in order to crush him. A breath of vapor, a drop of water suffices to kill him. But though the universe should crush him, man would still be more noble than that which kills him, because he knows that he is dying; and of the advantage which the universe has over him, the universe knows nothing. All our dignity consists, then, in thought. It is from this that we should draw our exaltation, not from space and from duration which we should not be able to fill.' Admirable words, which, under a form of expression precise and severe, resemble the fragments of an orphic hymn chanting the true greatness of humanity."

Bersier's Third Part proceeds to admit that the foregoing demonstration of the true greatness of man is adapted to produce its effect only upon the elect few, while the common many need something more simple, more easily understood. This something he finds in those moral attributes which, distinguished herein from the purely intellectual, all men possess in common. With admirable oratoric instinct for oratoric effect, he describes a poor degraded human being, the pariah of the streets, and says:

"Behold him lost in the human ant-hill; you will be tempted to smile at the idea of his possessing an immortal soul, and of his occupying any place whatever in the plans of God. But suddenly the scene changes! You are in the court of justice; here before you is a judgment-bar, and that despicable creature of a moment ago is brought to the criminal bench under charge of being a murderer. Whence comes it that all is then transformed in your impressions? Why does society come to a halt in its march in order to attend the trial of this wretch? Why these magistrates, this assemblage of public officials, these long legal arguments, these learned researches? Why the intense emotion of this auditory, hanging on the speech of an advocate who seeks to defend this life? Why this silence as of death, at the moment when the sentence is about to be pronounced? Ah! I assure you at that moment you are no longer tempted to smile, and levity now would excite only indignation and disgust. The explanation is that man is great, that his liberty is not an empty sophism, that there is in his destiny something that marks it august. This is the more manifest in proportion as society advances, as it is educated and civilized. The savages of Dahomey may, in a day of reckless revelry, make a pond with human blood and build a pyramid of human skulls, but under the light of Christian civilization the lowest of malefactors may not be touched save by the sacred arm of law. There, my brethren, is something which the Gospel has made so clear that no one will attempt even to dispute it. Man is accountable, man is not a brute whose nerves or whose blood push him on by fate to murder, man has it in his power to say No to God Himself, man has it in his power to secure his own destruction or his own salvation."

Part Fourth advances to affirm that the moral greatness of human nature has been still more strikingly displayed in the character of the Ideal Man, Christ Jesus. Even if, Bersier says, man had himself invented that illustrious figure, the figure so invented would still remain the supreme triumph of human nature. But there is something here, he declares, better than an invention :

“The colossal attempt to which Strauss brought a skill of science as ingenious as it was profound, that attempt of his to resolve the Gospel into a myth, into a sublime dream of the human consciousness, is to-day definitively abandoned. There is not a single man of science who does not admit that Christ lived. . . . Now, when you study that life, does it ever occur to you to think for one moment of the littleness of the theatre upon which it was lived? Do you not feel that the greatness of Jesus Christ is of a different order, compelling us to elevate ourselves to far different thoughts? . . . What matters it to you that all this occurred in an obscure corner of Galilee and upon a little planet lost in the vastness of the universe? . . . Enlarge the theatre of these scenes, give to them gigantic proportions, you will have added to them absolutely nothing.”

Having pointed out that the dignity of the person of Jesus Christ imparted itself to all that was associated with Him, Bersier, with fine, because just and lofty, pathos, exclaims :

“No doubt unbelief may be able to obliterate for a few days those sublime teachings, and our common people, blinded by sophists, may forget that prodigious revolution which transformed the ideas up to that day dominant in the world; but the mistake soon disappears, and the consciousness of the little ones of the earth understands that the Book which has set forth, as furnishing example to mankind, a few fishermen thenceforth more popular than your Cæsars and your Alexanders, is the best charter of the rights of humanity.”

Bersier's Fifth Part discovers in the doctrine of redemption the crowning demonstration of the worth of human nature. He says :

“The tragic solemnity of our destiny, the gloomy power of evil, and the infinite greatness of the Divine love invest themselves, in the light of the cross, with a splendor of revelation which it is no longer possible to extinguish. . . . They tell us it is absurd to pretend that redemption was achieved by the Son of God on a planet so insignificant as our globe. Would it then be easier to accept it, if it had had for theatre some mighty star—say one of those prodigious suns about which gravitate thousands of worlds? For myself I here recall the exclamation of the prophet saluting the obscure hamlet which was to become the cradle of the Redeemer: ‘O Bethlehem, though thou be the least among the thousands of Judah, it is from thee that shall come forth He who is to rule over Israel!’ and, looking at our earth, that other cradle of Christ, I, in my turn, exclaim: ‘O earth, planet lost in the vastness of the universe, thou art nothing in space but an atom of dust, but it is thou that hast seen love beam out in its highest splendor, and a gaze which should explore the infinite depths of the worlds would not be able therein to discover anything greater, anything more magnificent, than the sacrifice of the cross. . . .’

“There is something which every Christian can understand, even the most ignorant, the most insignificant, the most obscure. . . . God has remembered him, God has redeemed him, God wills to make him sharer of an eternal glory ;

that is enough to make him forever triumph over the besetment of the scepticism which assumes to crush him by telling him that he is nothing."

Bersier's Sixth Part I give entire :

" My closing word shall be addressed to those who ridicule our simple faith in what they call our proud pretensions. What is man, with a smile they say, that God should remember him? Well, I shall frankly avow it, I discredit this simulated humility. It is an humility too great not to be open to suspicion. Look at them, those very men who are irritated at what, on our part, seems to them a childish illusion or else an insufferable presumption. No expression appears to them too strong when the object is to overwhelm us. But, mark, how well they will understand the art of taking their revenge, and what a surprise they have in reserve for us! You shall see them applaud without hesitation theories that banish God from the world, and make man the sole sovereign of nature. A moment ago, in their view, man was nothing, now he becomes well-nigh all. It is to God that they would apply the words of my text. It is of Him that they would say, 'What is God, that man should be mindful of Him?' God, in their view, is only a name, traditional and obsolete, expressing force or first cause. He is merely a zero; and man, whom they were blaming us for exalting, becomes the sole master of his own destiny, the sole judge of his own deserts, the sole being whose action is to be taken account of in history. He does not deserve to have God concern Himself with him; and it is an insufferable presumption on his part to believe that He does; but he is able to dethrone God and to affirm with confidence that no superior will has rights over him. Thus they will have nothing of Christianity, which unhesitatingly affirms our greatness, and they make of man a miserable God, whom they exalt by making him drunk with pride. If our faith had need of being avenged, it is in such contradictions that its revenge might be tasted. But other sentiments animate our hearts. We think, with a bitter sadness, of that perpetual effort with which man seeks, in every age, to escape God; opposing to His light all possible sophisms and to His love all possible evasions; to-day making himself too little to deserve attention from Him, and to-morrow finding himself too great to have need of His grace; by turns abasing himself to the point of contempt, and-raising himself to the point of idolatry; arming himself with his own nothingness, or with his own pride, and finding any ground good for forgetting the Almighty upon whom he depends, the most holy Judge whom he has offended, the Father from whom he has wilfully separated himself, the Being, in fine, whose love annoys him, because He claims in return his adoration and his unstinted consecration. Ah! let us bless God that He has revealed to us our true destiny! It will be with the accent of repentance—while we recall not only our littleness but our wretchedness, not only our nothingness but our unworthiness—that we shall repeat the words of the Psalmist, 'What is man, that thou art mindful of him?' and our hearts will salute with ardent gratitude that compassionate love which, in our abasement and our wretchedness without limit, causes its splendor without limit to shine forth."

I have been thus full in presenting one select sermon of Bersier's as a whole, because it seemed to me that I could best in this way reveal the secret of his method and his merit. The sermon chosen for example was not chosen as either superior or inferior to the average production of this noble preacher's genius exhibiting itself in print.

I may remark that the discourse here passed under review is not, if I remember right, included in any volume of English translation from Ber-

sier's works. I could have offered sermons of his whose matter would have been more interesting ; but I could have offered none more truly representative of his habitual quality. Fundamentally such as he has thus been shown, Bersier will be found to be in every sermon that he has printed. Nowhere, it may safely be said, will he appear *less* fresh in matter of thought, *less* striking in form of expression. I have dared present him exemplified in a style of sermon that would, in the case of any preacher, fatally reveal his essentially and unredeemably commonplace quality, if the preacher were in truth an essentially commonplace man. If Bersier has stood the test, then he has stood the crucial test ; and I think it will be agreed that he has not been found wanting. I put on record here the testimony of my own experience in reading his sermons. Every additional sermon read confirms and even heightens my impression of his value. To many a wise minister not at present familiar with French, it would be worth while to master the language, if only for the sake of reading Bersier's sermons in their original text. Without this arduous condition, however, some fairly effective knowledge is accessible, to such a man, of Bersier's work ; for several volumes exist of sermons of his translated into English. Of these, one volume is published in New York by A. D. F. Randolph. The translator in this instance has done his work well. Besides the New York volume, there are three volumes published in London, prepared with equal knowledge on the translator's part of the French language, but with perhaps less felicity in the command of English expression. What is needed, and what I should like to see demanded by the English-reading public, is a competent English translation of *all* Bersier's sermons.

For the information of such readers as may be inclined to gratify themselves experimentally so far and no farther, I may mention that a very handsomely printed single volume of select sermons from Bersier has lately been issued in Paris, to serve in the way of appropriate memorial of the author, which is sold at the nominal price of one franc (twenty cents). This is the result of a generous subscription for the purpose made by Bersier's friends and admirers. The edition is limited ; but, until it is exhausted, the volume may be ordered through any American bookseller, or directly from G. Fischbacher, 33 Rue de Seine, Paris, who publishes all Bersier's works.

I cannot, after all, dismiss the subject of this paper and feel that I have done him justice with the reader, without adding a brief appendix of citations to exemplify the saliciencies and brilliancies of thought and of expression which at intervals attract and stimulate the reader everywhere throughout the course of Bersier's sermons.

In a sermon on "Cæsar and God," with what delightful, good-natured reduction to palpable absurdity is treated, in the following sentence, a mistake of some Christians :

"It were strange, if, because we expect one day the perfect bursting into flower of truth and of justice, we should content ourselves to remain indifferent to their triumph here and now."

At the conclusion of the same sermon, how absolutely fit and felicitous this turn :

“ Christ said to the Jews, ‘ Show me a denary, and I will point out to you thereon the image of Cæsar.’ We may equally say, ‘ Show me a human heart, we will point out to you thereon the image of God.’ . . . Render to God that which is God’s.”

What pitilessly penetrative insight into the truth of self and of human nature, is here :

“ Listen to a conversation in society where wit gives itself free play, and where the wish to shine prevails over those hypocritic complaisances sometimes mistaken for esteem of others ; mark, if you have the skill to do it, all the little treacheries, all the petty perfidies, all the steel-cold criticisms which there abound, and then come and tell us that La Rochefoucauld calumniated human nature !”

Here is a fine and just appreciation of a trait in the bearing of Jesus toward His disciples that often escapes its merited attention :

“ Consider, from this point of view, the manner in which Jesus Christ trains and prepares His disciples. I have just been recalling to what moral height He summons them ; I have now to remark with what admirable patience He conducts them thither. It is impossible to think of it without a stir of profound emotion ; never was human nature treated with such respect. . . . You find delicacies the most exquisite, words that warn without wounding, that enlighten without dazzling, that humble, then revive, without even once despising. Such a patience is sublime.”

The French preachers generally—and Bersier is one with his compatriots here—deal very sparingly in elaborate illustration. Their similes and comparisons are few ; and the few are brief and simple. The Attic character of their eloquence is herein conspicuous. They content themselves with thought, clear enough, in clear enough expression, to make illustration seem a thing superfluous, if not even almost impertinent. The following passage from Bersier is an example of what he does on those rare occasions when he frankly illustrates :

“ Never, perhaps, has the cause of the Gospel been less popular with those little ones and feeble ones of the world, to whom the Gospel opened room so wide, and out from among whom it chose a certain few to make of them the spiritual masters of mankind. This revolting injustice does not dishearten us. We shall not cease to repeat that the individual has a sacred value, that every system is sophistic which sacrifices the individual ; we shall not cease to point out that, when the love of God burst in splendor on the world, it commenced by bestowing itself on plebeians, till then utterly forgotten and despised, on beings each one of whom was called, chosen, guarded, by Christ. It is by this token that men recognized the fact that God was visiting humanity. When the sun ascending enkindles the horizon and thrills the slumbering planet with his beams, the proud summits of the Alps salute him by blazing again under his rays of fire ; but at their feet the tiniest floweret opens her petals to receive, she also, his warmth and his light. It is thus that God, the sun of souls, while illumining the world, hum-

bles Himself toward each one of His creatures, and on each sheds His light and His love."

I ought to remark that the example, given in full abstract, of Bersier's sermons is not to be taken as indicating an invariable method on his part of plan and analysis. There will be found a considerable number of other instances in which the divisions are sextuple or septuple, as they are in that. But more often, perhaps, the divisions will be found fewer, being not infrequently triple or even double only. In fact, Bersier's method, in plan, is flexible and various. He tends, however, always to be topical rather than textual; his sermons accordingly possessing little of that strictly exegetical value which is so remarkable a characteristic in Dr. Maclaren.

That I seem not, to some reader of mine, excessive or perhaps even quite solitary, in my high estimate of a preacher thus far too little known among us Americans, I may say that Canon Liddon quotes Bersier, or refers to him as source or confirmation of view, in his celebrated Bampton Lectures; that the late Archbishop of Canterbury, so I heard in Paris on excellent authority, made it a point, in visits to that capital, to hear Bersier preach; that M. S. de Sacy, in the *Journal des Débats*, put his reputation in stake by using with respect to Bersier the following language: "As moralist, M. Bersier is equal, I do not fear to say it, to the most illustrious names of our ancient Catholic pulpit."

One more topic, with one illustrative citation further, seems necessary in order to round out this presentation of Bersier's oratoric talent to anything like even an approximate completeness. I have as yet given no idea of the passionate fervor in popular appeal of which, upon occasion, the eloquence of the great preacher was capable. During the menace of the communistic afterpiece to the great tragedy for France of the Franco-Prussian war, Bersier's voice was potent for a policy of moderation and wisdom. To audiences of the common people, he addressed himself in patriotic exhortation and remonstrance, of which the following passage may be taken as example. The allusion in it to our own country will make the quotation interesting. (With subsequent years, and with the author's transition to his later ecclesiastical views, Bersier's admiration and love of things American became less lively.) The speaker begins, in our quotation, with a reference to the terrific watchwords of the French Revolution, of the enormities of which he justly feared that a repetition was preparing:

"Let us have done with traditional lies; let us cease speaking of 'salutary rigors' and of the 'public safety'; let us beware how we thus furnish weapons to the apologists of Philip II. and of the Inquisition. It is not in suspicion, in violence, and in blood, that liberty and justice can be founded. To all these deceitful legends, let me, gentlemen, oppose history. Eight years ago the greatest republic of modern times seemed on the point of foundering in a frightful tempest. A formidable insurrection had almost annihilated her. Ah! if ever man, if

ever chief of State, had been justified in invoking reasons of 'public safety' in order to suspend the law, in order to make appeal to terror, it surely was Abraham Lincoln; for, on coming into power, he confronted treason everywhere. The President whom he succeeded had surrendered to the slave-holders of the South the arsenals of the republic, the skeletons of the army, its fleets, and almost all its resources. The majority of the agents of the executive power were obnoxious to suspicion. Anarchy, discord reigned everywhere. Each morning hundreds of daily journals launched at the new administration outrage and insult; they threw ridicule on its plans, taxed it with feebleness and imbecility, and spread everywhere a feeling of distrust by exalting the talents and resources of the insurrection.

"What, meantime, were foreign nations doing? Imperial France, renouncing the glorious memories of the eighteenth century, was holding out secretly her hand to the slaveholders of the South, and, by creating the Mexican Empire, was conspiring with them to overthrow that American Republic whose pure splendor was eclipsing her. England remained an impassive and cynical spectator of what she believed to be the subversion of the American Union, as she remains to-day an impassive and cynical spectator of what she believes to be—but of what is not to be—the death of France [cheers and applause]. Never was country more menaced than America then, never was government the object of such attacks. And meantime Lincoln permitted the tempest to let itself loose against him. To objurgations, to provocations, to menaces, to insults, he responded by calm and by serenity, showing thus that true force does not consist in violence, which is always easy, but in self-possession, which is the highest victory; and when triumph came to crown his admirable perseverance, he could bear witness that he had never suspended a single right, had never committed an act of usurpation or of vengeance, had never veiled, one day, one hour, the figure of Liberty. Do you know what is the result? It is that to-day the great American republic is there before us, on the other side of the ocean, like a pharos, a beacon-light, whose resplendent beams illumine the night of gloom through which we are passing. Do you not hear? She cries to France, 'Rise thou, young republic of France! Rise thou from thy cradle full of blood and of tears! Rise thou, to become great, no longer by terror, but by justice and reverence for humanity! And then, standing erect, like two immortal sisters, thou in the Old World, I in the New, we shall see pass before us and engulf themselves in the contempt of history all despotisms of a day, all dominations that have no other basis than the force of bayonets and the divine right of kings.' [Prolonged applause.]

I indicate the punctuations of responsive applause that enlivened this address. These seemed a necessary part not only of the occasion, but of the oratory. One can imagine how a large amount of practice in such popular harangue, with its opportunity of audible reaction from hearers, might quite have transformed the stately eloquence of Bersier. As is the case with our own American Dr. Storrs, Bersier never fully showed all that he was capable of doing, in the way of distinctively popular oratory.

I linger, with a somewhat pathetic sense of purpose inadequately fulfilled, in concluding this paper. I can make no reader of mine understand, with me, how the gracious presence of the subject himself, as I last saw him, now almost exactly three years ago, stands yet vivid benignantly before me, refusing to hear farewell!

II.—THE BIBLICAL TESTS APPLIED TO RECENT CLAIMS.

BY C. B. HULBERT, D.D., ZANESVILLE, O.

PART II.

THE religious consciousness, in an advanced form, is certain to come in the spiritual growth of the Church. But as false Christs may arise, so there may be false claims to this consciousness; and hence we are required to apply the biblical test. We are sure that when the genuine Christian consciousness dawns upon the world in the leaders of Christian opinion, it will, like our Lord, invite inspection, and, like Him, furnish cheerfully the most convincing evidence of its authority to interpret the Word. It may seem a presumption in us to offer a hint as to how the Spirit, in this consciousness, will advance the interpreter to his work; but we may venture so far as to say that he will quite likely have very much less to do with the letter of the Word than with its spirit. Instead of manipulating violently the outer leaves of this Divine flower, as a honey-bee at work, he will partake of its sweetness. Beginning at this centre and working in this way, his primary dependence will not be upon grammar and lexicon—albeit these will be taken and worked for all they are worth—but upon the Spirit Himself, who, as its Author, is the infallible interpreter of the Word. That Spirit will require the student to certify himself of the correctness of the letter; and, by a comparison of MSS., require possibly a modification of the form in which the record has stood. This consciousness will not object to, but apply criticism, the most rigid and exacting; the higher the better if the more reasonable. However, we suspect that dwelling in the Scriptures, and having “the liberty of the house,” it will have vastly more to do in the re-discovery of old truths and in exalting them in Christian experience to their places of authority, than in sounding a bugle for an expedition into unexplored regions. It must be accepted on all hands, that what the Lord’s people, now living, most need is a more cordial, and therefore more vitalizing acceptance of truths that have been unquestioned from the first. The new consciousness will be this acceptance; and, therefore, that preparation of heart required for those stores of advanced knowledge that await its coming. Let us be instructed by an incident in our Lord’s ministry. So soon as He had disclosed Himself to the woman of Samaria, she sought to engage His good offices in settling a question long in dispute. But He had something better than what she sought. Instead of advancing her in the line she proposed for new truth, He took her back into unexplored remainders of old truths, and so taught her the nature of true worship as to make her a worshipper. So we suspect that when the new spiritual consciousness shall come, there will be not a few who will first want to use it to get some vexed question settled, some favorite theory sustained, or its opposite rebuked; but we are confident that they will be led by it, as our

Lord led the woman, not to satisfy speculation, but to deepen and enrich the experience ; and so back into the unexplored depths of the old truths, and kept there through many a Pentecost, until they have acquired strength for new departures heavenward. If it works at all upon the forms of biblical truth, it will work from within the Bible outwardly, and this it will do naturally as by growth, and not violently, as by mechanical reconstruction. It will end not in a superinduction, but in a process of natural development. But it is instructive and ominous to notice that in certain quarters where this consciousness, claimed, has been asserting its authority, it has not adopted this order of procedure. It did not begin at the beginning. It did not at the start disclose the divineness of its mission, by taking the old and universally accepted truths of the Christian system that had been so long "considered as so true as to have lost all the power of truth, and that lay bed-ridden in the dormitory of the soul," and present them transfigured and new to the half-famished and fainting Christian heart. In just this direction, there was the need of a new departure—a departure not longitudinal, but perpendicular ; reaching up and down, and especially down and back into the old truths which were born before modern thought ever had a conception. In the presence of these old truths made new and high and broad and deep and advanced, there was the need of a shout in Israel's camp as of souls that had found great spoil. Their revivification was the epiphany needed to drive away the darkness that had settled into the Christian mind, and to restore the chilled heart. It is not to be forgotten that the first exposition of biblical truth we have in the new dispensation originated in the baptism of fire ; and this suggests that where exposition began there it should continue. There are those who dare to doubt if more had been added to the three thousand born into the kingdom on the day of Pentecost, had St. Peter been versed in the modern science of biblical criticism. With no desire to disparage that science, we may yet say that there is something prior to it and better, and that St. Peter, in doing his work, had at command the best resources.

We account it, therefore, as ominously significant that the religious consciousness, of which we are speaking, did not originate in a revival interest as deep and pure as its claims to authority have been extraordinary. We seek in vain for evidence that it came in the sun burst of old truths in a baptism of the Holy Ghost. It would have harmonized well with its claims had it received its birth and education in such an experience. It would have been an excellent sign. But how is it ?

The first intimation we have of its appearance was in connection with a speculation in a region far remote from such a pentecostal experience ; in a department of theology which, aside from plain and unambiguous biblical statements, must be and remain the most obscure. It was heralded as a product of the speculative reason, in an hypothesis ; probationary privilege may, for some of the race, extend into the future life—who

knows? Not a few whose minds had been perplexed on the problem of the destiny of the pagan dead found a relief in this hypothesis. Held in this mild way, it was nothing new, but a comforting hope as old as the Christian heart. Still this hope was never allowed to go unguarded, since as a beautiful plant it was known to grow very near to, and thus possibly to derive unseen but organically its vitality from "the root and fatness of the wild olive"—the natural instincts of the human heart. Despite this peril, since the Bible did not interdict, as many thought, this hypothesis by any positive and absolutely clear deliverance, no special alarm was felt in seeing certain minds deriving a degree of satisfaction from it. But ere long what was accounted to begin with an amiable Christian sentiment began to disclose a kinship with that humanitarian sensibility which we are compelled to recognize as a sole product of "flesh and blood." As questions began to arise as to the latitudinarian tendencies of the larger hope, its friends rallied to its support, and in such earnestness of purpose as to show that what had begun as an hypothesis was fast settling down into the compactness of a doctrinal belief.

The combat deepens as Andover comes to the front in the discussion, and champions the new dogma. We cannot say that the wind, raised by this discussion, has made an epoch in the religious history of New England. The highest dignity to be accorded to the movement is that for the time it has ruffled the face of the waters as any shifting "wind of doctrine" has the power to do. It is suggestive of one of those "eddies" of which Professor Shedd speaks, in which a narrow circle of minds "go round and round, and know little of the sweep of the vast stream of the ages which holds on its way forever and forevermore."

It is natural to suppose that such adventurers in the discomfiture of a firm resistance would move forward without delay in a work of self-defence. This they did. But they soon discovered that an "hypothesis" did not have substance enough to become the organic centre of a religious movement. Luther, Calvin, Knox, Wesley, Edwards are men who represent great religious reconstructions and advances; but at the centre of each of these epochs there was an Idea, vital and huge enough to be its justifying cause. With a mere "peradventure" as their working idea, they could have accomplished nothing. Our friends of the New Departure movement saw this to be true in their case. How could they "depart" without something to carry with them having substance and continuity enough to lift it to the dignity of an organic and vital centre? The "hypothesis" must be reconstructed into a stalwart entity; or in default of this, it must be inoculated with a dogma equal to the occasion. The surgical operation was chosen. It was performed not in the tropical warmth of a pentecostal fire, but in a frigid zone of boreal speculation. Under these cold skies no mention is made of the pearls of the religious consciousness. So far from being brought to the front, this consciousness was not hinted at as a possible reserve.

Observe the line of argument. The Scriptures are first summoned to do service ; not passages whose meaning was clearly defined and beyond dispute, but such as had been, under the light of the highest learning and most devout piety, unexplained as yet to the satisfaction of all. Under cross-examination these passages gave in their testimony in forms so ambiguous as to be of no service, except for those who had taught them what to say before they came upon the stand. Thus a question that had arisen in the high court of theological speculation was remanded to the lower and prior court of exegesis, and there it remains. The next endeavor was to secure support from patristic and mediæval theology and speculation. The Apostles' Creed was assumed to embody the biblical learning of those early times, but as they resort to it for help they are thrust into a painful embarrassment. It is found when that venerable document is subjected to a revision, like that which the Bible has undergone, the very and only article in it which could serve their purpose in construing in their favor 1 Peter iii. 19 must be expunged, or, at least, placed under such a burden of doubt as to make it wholly inconclusive when used in proof. Obviously enough, a doubtful clause in an uninspired symbol can never be exalted to the authority of defining a biblical passage which inspiration has been pleased to leave in obscurity.

The scholarly effort recently in progress to recover the discredited article and reinstate it in the Creed may have attained to such a measure of success as to impart to some minds a hope that it was not an interpolation ; others, whose minds are more exacting, may construe the very intensity of this effort to recover the article as the expression of a forlorn hope. We account it very much in sympathy with the frantic struggle recently put forth to recover what the author is pleased to call "The Lost Article in the Christian Creed." We have not learned of his success. We submit ; ought we to be surprised to see piled upon the rear of the Gospel Chariot by human hands, among other budgets of paganized doctrine, a bundle containing this "hypothesis" ? and in an age, too, capable of producing the apocryphal gospels and other legends of equal puerility ? The surprise, however, is augmented when we see men in desperation running far to the rear of that Chariot and clean out of sight, in search of a definite "lost" package that may have tumbled off—who knows ?—a spectacle positively ludicrous, were it not painful as disparaging the treasures which that Chariot is acknowledged by all still to convey in its triumphal march through the ages !

The third resort was *ad captandum*. Popular favor was sought by the claim that the movement was inaugurated in the spirit of the age, in the interest of progress in religious thought ; and this with vituperative hints that the older theology was moribund. A banner emblazoned with this inscription was flung to the breeze. It attracted the public eye. As opposing certain phases of evangelical doctrine, it was hailed by the popular voice. A portion of the secular press, being at leisure, and

abundantly equipped, because unembarrassed by any qualifications to discuss the subject, championed the cause.

Erelong these valiant pioneers of the new movement found themselves balked at certain strategic points, when, for popular effect, they posed as martyrs. The cry of persecution did not last long, for it was soon merged and lost in the noise of a great shout in the camp of their sympathizers. Aid and comfort came from parties that had never been known as friendly to the evangelical faith. Good men are sometimes betrayed inadvertently into bad company; and many hoped this was the limit of the reckless adventure. One thing was obvious: this movement took ground so extreme that many did not know whether to call it liberal or latitudinarian. Charity struggled hard and long to give it the tolerance of Christian magnanimity, while the disciples of the larger hope discovered in the inch given the elongation of the logical ell. Some feared that the logic of events might sustain this apprehension. The fear was intensified by witnessing the familiarity of some in laying hands upon that line which God has drawn as the limit of probation. They knew too much about that line. They assayed the task to tell the course it takes among men in the earth. Others dared to venture beyond the bounds of time, and announce its generous curves among the souls of the departed clean up to the Day of Judgment. In a notable instance, editorial hands, with tragic energy, seized upon that line, and, while running it in time and in eternity, to his surprise, it vanished out of the editor's hands, and he hastened back to announce to mankind that the line was imaginary, that probation has no limits but those prescribed by the probationer!

Recall the arguments thus far, for a second probation. Appeal was first made to the Scriptures, but the passages cited were so obscure as to give only a doubtful support. Resort was then made to patristic and mediæval history, but this did not lift the clouds. Popular favor was next sought in the claim that the movement was in the interest of free thought and the broadest catholicity, but this argument had force only for those who do not attach a supreme authority to biblical statement. The measure of distrust placed upon these proofs by the friends of the new theology appears in the emphasis which they have been laying openly or covertly all along upon their favorite argument, the Christian consciousness.

We are not strangers to this august power in Christian experience. We have marked its characteristics when genuine, and exalted it when such and full of the Holy Ghost upon its throne of dominion. Never having any more authority than the heart has piety; always vitiated with the remains of depravity; intermixed with natural human sentiment, and often nothing else; it is forever of doubtful service when it exalts itself as a guide in Christian doctrine. It can have authority in proportion, and only in proportion as it is the exact equivalent of a sanctified heart. Far be it from us to deny to our brethren of any school this

spiritual power. But except for themselves, we object to it as an argument for their peculiar views. In the form it has presented itself in recent discussions, it is so wanting in some particulars, it is so encumbered with suspicious bearings, it is so hospitable to alien beliefs, that we instantly deny to it the authority it has claimed, to give to mankind a New Theology. We call for the accrediting signs.

Consider a few things that disturb our confidence in the validity of its claims. (1) As an argument it disparages itself by being brought in so late. It is the notable fact in this defence of a future probation that its projectors never laid the emphasis on this argument until they had failed to get the support they needed in the Bible and elsewhere. We say this, that the religious consciousness when genuine and equal to such a service cannot, by virtue of its own nature, be thus deferred. It is the fire kindled on the altar of the heart which never goes out; and whatever this inner oracle says, it says from the first and all along. It is identical with the pentecostal fire and glows with its light and warmth. But how is it? In the order of the argument it came in as an afterthought, remote enough from this fire, far away in the chill region of speculation, and made to do its work retrospectively. As a sort of magnet it was made to pass through the Bible and through patristic history, and gather upon itself whatever it could find homogeneous with it; and then, with all its accumulations, it was erected into a pillar of fire "enlightening the world." As the Scriptures had suffered some violence of interpretation, and been left in a disturbed condition by its treatment of them, it is well that they should recover their coherence and rhymic unity; but woe to the Christian consciousness that should undertake to do this work of repair. If the Bible cannot be interpreted in the light of this consciousness without violence, any consciousness that comes in afterward and assumes the sufficiency to do it, will by its glaring presumption instantly imperil its claims to genuineness. Without any help from Christian logic it will perish under the broad laugh of common sense. So we say to the brethren of the New Theology, Too late; if you want the benefits of the religious consciousness as an argument, you must think of it sooner and bring it in earlier, giving it no support from the speculative reason, save as both it and the reason are manifestly subordinate to the Holy Ghost, who exalts for all who have Him the written Word as man's only rule of faith and practice. Therefore (2) brought in too late, this argument is made too much of. So far as it is made to stand as an independent argument it is put in competition with the Bible. It is exposed to the charge of making itself the Supreme Centre where all biblical truth must converge and crystallize. But we submit; is the religious consciousness in this world, even at its best estate, pure enough, and is there enough of it to justify its claims to such authority? (3) This argument has imperilled its claims by a failure to discriminate the consciousness in question from those tender and humane sentiments and sympathies that inhere in the

instincts of the natural heart, and which Universalism has erected for salvation into walls and bulwarks. For its Bible, Universalism turns the pages of the natural heart and accepts their record as the end of all controversy. Confine Universalists within the Bible, and they are "bulls of Bashan" in a brush fence. It is Theodore Parker who had the courage to avow their real belief, when fenced in with biblical texts: "Jesus Christ taught the doctrine of eternal torment, but I do not accept it on His authority." We would be understood; we do not charge our brethren of the New Theology with resting upon a Christian consciousness at this low level of mere natural sentiment, but we do say that in their use of the term in this whole controversy, they ought to have so guarded it as to have given less comfort than they have to the immemorial enemy of our faith. If they are, as they claim, the advance picket-guards of the orthodox army, they have got into such close proximity with the guards on the other side, and raised such shouts of exultation across the line, that their loyalty has been exposed to suspicion.

(4) This argument from consciousness has discredited itself by the violence of its methods. Had it come to bless the world as the expression of that Love which is supreme among, and, while comprehending, is an advance upon all the graces, no one would have questioned its genuineness. But should any one claim to find in it, as it has manifested itself in all this controversy, St. Paul's characteristics of the supreme grace, he would be charged instantly with perpetrating a grim sarcasm. When we recall the way in which the action of the visitors, in declining to confirm the choice of the Andover Trustees, was resented; the spirit in which the *Andover Review* had its origin; the scheme to get possession of Andover Seminary and its funds, and the long litigation, prosecuted with all the arts and subterfuges known to the legal profession, and whose end is not yet; when we remember the embarrassment that has come to the American Board, because it could not sanction by toleration the New Theology by accepting men who had espoused it, and meanwhile, precipitating upon all our churches a painful disturbance, diverting gifts when not diminishing them, and impairing the confidence of the churches in the Board—we say, when we recall all these acts—and they lie right on the surface of events—and observe that they have the coherence of a system of violence, we are simply shocked at hearing the mere mention of the religious consciousness as having any part or lot, much less as being a leading factor in such a procedure. Our brethren have no right to harness in this good angel and make him work in such a team. We see him looking out from under his burden of shame as did our Lord from under the cross. His good name is put in jeopardy by this cruel imposition.

When the religious consciousness is mentioned in such a connection, and as a justification of what has been in progress, we are shocked with a sense of incongruity, such as drives the shudders through us, when, having been told to behold "the wings of a dove covered with silver and her

feathers with yellow gold," we see *scales* in lieu of "wings." (5) Coming in too late; made too much of; indiscriminate in confounding this consciousness with natural sentiment, and violent in its methods, so this argument invalidates itself by proving too much. If this Divine energy in the human soul is a spirit of prophecy, so extraordinary that it can give such an improved interpretation of the Scriptures as to develop therefrom a New Theology, crowding back to the rear the old creeds of the Church; if it is such an expression of the mind of the Spirit, and enjoys such intimacy with the Risen Lord as to justify its endeavors to recommend, and when not received, to enforce such a New Theology upon the Christian world, then we must conclude that it is so spiritual in its nature, comprehensive in its mission, sweet in its temper, gentle in its methods, and mighty in its power, as to brook no limitations. It will be one with the kingdom of God among men and sweep and fill an equal area. Instead of narrowing its work down to the propagation of a theory of doubtful validity, it will get the loan of Gabriel's trumpet and blow such a blast of imperial authority as to rally the sacramental host of God's elect all along the line of battle in one overwhelming charge. We have men sitting in Moses' seat, in editorial chairs; we have men in high official stations in the kingdom and patience of our Lord, in pulpits and in pews, who exult in the joys of this Divine indwelling assurance, who claim special union with Christ in love, who have found for themselves a new Gospel, richer, sweeter, and more entrancing, and therefore broader and more catholic than the old; and what have we, who assert no special claims, to say to these brethren? Nothing, except to extend to them instantly our congratulations, and then to covet earnestly for ourselves the best gifts. But when they come out with a New Theology and "let slip the dogs of war," we say: "Hold, brethren; if you have a spiritual experience so much in advance of ours as to give us a New Theology, show it by giving us along with it a New Order of Pulpit Power. Since we do not live in the age of biblical inspiration, we have the right to suppose that if the Holy Ghost has given you special light to interpret the Word, He has given you special power to preach it. These two things went together on the Day of Pentecost and in apostolic times. If the Holy Ghost is the author of this consciousness, it will give to the distinctive truths of the Gospel a prominence as much above that given to a future probation as these are more clearly revealed and made more important." It will be studious of the proportions of faith. We must all agree that Jonathan Edwards made "Improvements in Theology." He might have referred his advanced theological views to his religious consciousness in biblical study and Christian work. Had any questioned his claims to advanced thought, he might have replied by an appeal to fact: "That ye may know that I have power on earth to make these improvements I point you, in all humility, to the measure of grace given me in my pulpit ministrations." When preachers in modern times, who claim the spiritual

authority to give us new truth, can point to impenitent men seizing hold upon their seats in the sanctuary in the consternation of conscious guilt and coming in multitudes to the Lamb of God, and the churches to whom they minister built up above all others, not in numbers merely, but spiritual power, we will acknowledge that so far forth they are asserting their claims, "with signs following." On the other hand, when we see them working on with no success above others, with no special signs of the Spirit's presence in them or in their work, are we not justified in suspending our judgment as to the asserted claims? Before they give us a New Theology and demand our acceptance of it, and advance to reconstruct our theological schools and boards of mission, may we not ask them to attest their authority by disclosing in their own work in the pulpit and among men more of the spiritual power of that Christian Prometheus at Northampton, who, while "improving" theology, brought down fire from heaven upon the churches? We call for the accrediting signs.

III.—WILLIAM CAXTON, THE OLD ENGLISH PRINTER.

By PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

"O Albion! still thy gratitude confess
To Caxton, founder of the British press;
Since first thy mountains rose or rivers flowed
Who on thy isles so rich a boon bestowed!"

THE history of printing is full of the romantic element. Whether we have reference to its invention and earliest applications in Continental Europe or to its subsequent transfer, as an art, to England, and its special relation to the rapid expansion of English civilization and literature, there is enough of the semi-historical and the legendary mingled with well accredited fact to give to the narrative the interest of fancy and fable.

Invented as early as 1440 A.D., its origin takes us back to the cities of Mentz, Haarlem, and Strassburg, and to the indefatigable labors of Gutenberg and Costar, Fust and Schöffer. Even at this late date, historical and scientific criticism finds it a matter "ill to solve," to state just how much merit properly belongs to these respective cities and workers in originating, establishing, and diffusing this art of arts. Who of us can even approximately estimate the measure of that expanding movement in Church and State, in literature and life, when the wooden block gave place to metal, and fixed type, to movable type! What, we may add, could have been more providential and more fitting than that this noble and practical art should have been christened, as it was, by its application, at the first, to Christian and scriptural ends! "The high-minded inventors of this great art," says Hallam, "tried, at the very outset, so bold a flight as the printing an entire Bible, and executed it with astonishing success." The

reference here is to the celebrated Mazarin Bible, 1455, so called from a copy found in the library of Cardinal Mazarin, at Paris.

Thus it was that "this noble mystery and craft of printing" was applied, at once, to embodying the Word of God in permanent form. It is, however, with its introduction into England (1474-77) that we have especially to do, and with Caxton, the faithful Christian translator and printer, as he applied the art, more and more fully, to specifically English uses. The first printing in English, as is well known, was not in England. Still, the very fact that the foreign tongues were rendered into the vernacular, and so printed, marked an epoch in the art itself and in all its far-reaching influences. Though it was in the city of Cologne, in 1471, that the first printed book in English appeared, a translation from the French of the "Histories of Troy," what might be called the vernacular movement was thus originated, and soon expressed itself on native shores. Caxton and his ingenious co-workers were soon in England with their new art, of whose inestimable value they, as yet, knew but little, and at once devoted themselves with untiring zeal to the prosecution of their craft. English historians, civil and literary, in their gloomy portraiture of this particular period, have often failed to give sufficient emphasis to the fact that it was in the reigns of Edward VI. and Henry IV., in the barren era between the death of Chaucer and the rule of Henry VII., that Caxton lived and wrought and naturalized the art of printing. The evils attendant upon the bitter feuds of the Houses of York and Lancaster were as nothing in comparison with those priceless benefits that were already accruing to England from the labors of these humble men who had followed Caxton over the sea.

Born in the Weald of Kent, in 1422; serving an apprenticeship to a London merchant; living for thirty years and more in Brabant, Flanders, and Holland; in 1464 a government official under Edward IV., and, later, a copyist in the service of Mary of Burgundy, it is chiefly as a printer that Caxton is referred to by Morley and others—"as one of the worthiest names in English literature." Learning the art, as he says, "at great charge and expense," his life from 1470 on to his death, in 1492, was conscientiously devoted to one governing end. Busy as he was on the continent, he was even busier when at home, and it occurs to us to say that it would be a scene worthy of an artist's brush or chisel to set before us in vivid form this lowly minded English printer, in the Almonry of the Abbey, absorbingly engaged in his educational and Christian work. Though his critical judgment cannot be said to have been high and his strictly original work was limited, his place and work as "the first practiser of printing" are quite sufficient to secure to him historical renown. "I, William Caxton, a simple person," he wrote, in his preface to Higden. It is to these "simple persons," all along the line of English history, and, especially, in its earlier periods, that our speech and people owe a debt too great to meet.

As author, translator, and printer he did an amount of work in the fifteenth century which, at this late date, can scarcely be appreciated. He both learned and applied the art under the greatest difficulties, and yet was discouraged by no obstacle. He has fitly been called "an indefatigable translator." From the French, Dutch, and Latin he rendered what he thought to be valuable authors and topics, and in so far as he erred, did so on the side of judgment and not of conscience. Just exception may be taken to the excessive attention that he gives to the lighter literature of England and foreign lands. The first book which he is said to have printed, "The Game and Play of Chess," is too indicative of the sportive and romantic nature of much of his translation. We have too much of Jason and Hercules, of hawking and hunting, of legend and fiction; in all of which, however, he aimed, in every proper way, to please the taste of the times in which he was living, while what may now be styled religious romance received its due attention. As Sir John Mandeville before him, he had too keen a taste for the fanciful, and yet insisted on giving, as Mandeville did, an ethical cast to the most unhistorical data.

He did not, however, confine his labors to the province of the mythological, but had to do as well with such classical authors as Virgil, Cicero, and Boëthius, and such English authors as Gower and Layamon, Lydgate and Higden, and the far-famed Chaucer, "that worshipful man who ought to be eternally remembered."

"Though not a genius to soar beyond his age," writes Disraeli, "he had the industry to keep pace with it." Eliciting the helpful interest of such patrons as the Earl of Arundel, Earl Rivers, Earl of Worcester, Richard of Gloucester, Edward IV., Richard III., and Henry VII., he was enabled to prosecute his work with some degree of practical result, and thus, in part, to supply the deficiencies arising from his humble parentage and life. Printing was now established in Europe. Hollandish, German, and French artisans were at work, and Caxton was at work, and more significance, after all, is seen in the fact that printers were engaged on English soil than in the special character of the volumes they were printing, as light or weighty, fanciful or historical. The first applications of the art, as was natural, being illustrated in the lines of romance and descriptive miscellany, it was not long before the mythical gave place to the historical, and the legends of Arthur and of Reynard the Fox, to the Bible versions of Tyndale and Coverdale. There are two or three special claims which Caxton has to our gratitude and remembrance. (a) One is found in the fact that he did what he could, under the circumstances, for his native speech. Green, the historian, and others have justly called our attention to the peculiar and trying conditions under which Caxton did his work, and to the consequent difficulty of avoiding the equally dangerous extremes of pedantry and purism. "He stood," as Green expresses it, "between two schools of translation, that of French affectation and English pedantry." It is thus that the old printer himself speaks of the straits to which he

was reduced relative to the matter of diction and structure and general style. "Some honest and great clerks (scholars) have been with me and desired me to write the most curious terms that I could find; some blamed me, on the other hand, saying that I had over many curious terms which could not be understood of common people, and desired me to use old and homely terms," and he adds, "Fain would I please every man." Just here lay the difficulty—to please alike the courtiers and scholars and the common folk; to write an order of English which should not mark a violent transition from the days of Chaucer and Orm, and, yet, should be sufficiently in sympathy with the modern movement as to look oftener down the centuries toward Latimer and Spenser than backward to Bede and Alfred. Bred, as he was, in the "broad and rude English" of the Weald of Kent, and yet absent from home for more than a generation in Holland and Flanders, it was no easy matter for him to do what he wished to do and practically did, to use "the common terms that he daily used," rather than the quaint and curious terms of court and school. Hence it is that all the more honor is due him for what he did, so that, instead of condemning too broadly the foreign element in his diction, we should seek to discover and worthily praise whatever we find that is genuinely home-born.

As a translator and printer and simple-minded Englishman he wrought enthusiastically on behalf of his vernacular idiom; made the best use of his opportunities; conciliated, as far as possible, conflicting tendencies, and, with all his faults of word and phrase, has left the deep impression that, as English as he was, he would have been glad to have been more thoroughly so. His style as a writer is crude and imperfect; he gives no special evidence of what one would now call, literary culture, and yet back of all that he says and pens there is clearly evident an honest and a robust Englishman, wholly bent, by God's help, upon furthering the best interests of English speech and life. (b) It is here that we note a further claim that Caxton has upon us, in that he sought to lift the life of his time to higher ethical levels; to counteract, as best he could, those debasing influences connected with the bitter struggles of the day, and thus to do his part in opening the way for better things in England. Caxton was more than a printer. He was a Christian man and a Christian printer, utilizing his influence for the worthiest ends. Not infrequently he seems to us to have anticipated that widespread revival of life and letters and biblical spirit which may be said to have begun before his death, in the early years of the reign of Henry VII. Tyndale and Latimer were boys in their teens as Caxton came to the year of his death, and yet it was not difficult for this old English Westminster printer to see that new forces were at work, and that Providence was gradually ordering events and adjusting conditions so as to usher in a new and nobler economy.

Caxton was, in no inferior sense, a careful student of his age and

environment, seeking to ascertain, as fully as possible, his place and function as divinely assigned him, and wondering, after all, what it meant for England and for the cause of truth that printing had been invented and applied, and that he was the heaven-appointed primate of the English press.

Let us imagine for a moment that Caxton should have been any other than he was; that the weight of his influence should have been cast on the side of Romanism and against the preparative agencies working toward the English Reformation; that his sympathies as a translator should have been intensely foreign, and his unwearied labors exerted against freedom of conscience and freedom of the press. In such a case, what evils in Church and state, in education and literature, in life and speech, might not have followed, and might not the Protestant awakening of Elizabethan days have been deferred for half a century? It was not simply the invention of printing, as is so often said, that made this awakening possible, but also the fact that such men as Caxton and, his devoted colleagues guided aright the earliest applications of the art, and with all their failures of judgment and result, sought, above all, the honor of God and of God's truth on English shores. It is thus that Elliot fittingly sings:

" Lord! taught by Thee, when Caxton bade
His silent words forever speak;
A grave for tyrants then was made,
Then cracked the chain which yet shall break."

That chain has already broken, the English world over, and truth is free and we are free because such men as honest William Caxton have lived and wrought.

IV.—BIBLICAL HOMILETICS.

III.—TO WHAT EXTENT CAN THE SCRIPTURES BE USED?

BY CHARLES E. KNOX, D.D., BLOOMFIELD, N. J.

II. WE find now, secondly, in the Scriptures, diffused through these very elements, a preparation for all varieties of preaching for all peoples in all future ages.

The Bible does not shut us up to Jewish methods nor even to the noblest Hebrew models. It provides within itself an adjustment to systems and forms of speech which spring up outside the Hebrew people.

There were nations lower than the Hebrews in knowledge. There were nations who esteemed themselves far higher than the Hebrews in mental and social culture. Whatever was the truth in the comparison, these communities must be met, if not on the level of their own self-esteem, at least with consideration of their national taste and conceit.

The wide comprehension of the New Testament compassed within its scheme crude nations, plain communities, cultivated society, massive

power, polished minds and manners. It gives us not only intimations, but the very mode of address for rural Lystrans, for barbarous Miletans, for imperious Romans, for commercial Corinthians, for refined Athenians. However dissimilar the people to the nations of the biblical histories, the scope of the biblical movement in sacred speech takes in all their forms and modes of address. There is no contempt for *any* systematic form, for any new framework or covering or embellishment of thought; but there is a holy contempt for that undue nicety of form which suppresses or destroys the vigor of spiritual utterance and spiritual life.

Two principles are the source of and the reason for the future unfolding of every grade and type of expression.

1. One is the principle of Development.

From the beginning to the end of the Scriptures there is a constant growth in the conception of preaching. There is enlargement in kinds of sermons, in types of thought, in varieties of style, in change of circumstances and change of the preacher's attitude, in the specific ends and in the varied means to the particular ends.

In the Old Testament this development began in the direct and plain speech of Enoch against "the way of Cain" (Jude 1, 15), and of Noah against the violence and the wicked imagination of the world. It expanded through all those older historic periods, developing in the historical sermons of Moses, in Levitical instruction, in priestly interpretation of the Sacrifices and of the Law, in the chant, in the proverbial and the epigrammatic, in prophetic exhortations and predictions, and in a constantly increasing detail of type and style. This constant expansion teaches the Hebrew people and the succession of the Hebrew prophets to expect expansion in the future.

The wider homiletic expansion comes at once as we enter the New Testament. John the Baptist and our Lord break directly over the limits to expansion which the literal teachers had set. It is as when the landscape of the widening mountain ravine at last breaks from the ravine ridges and bursts out into the broad plain. Beyond our Lord's wider area the apostles go. The diverging lines which our Lord had set they follow. The angle opening to the west sweeps out to the pillars of Hercules, and includes the great Mediterranean, the Roman provinces and capitals.

So that within the homiletic range of the Old Testament and the New Testament canon there is a constant development ever widening—a development which, in its vast expansion at the end of the sacred history, teaches the homiletic mind of the early Christian Church a further development in all secular history. The last word of the New Testament is: Develop to the utmost these principles to all nations of men. Go preach as holy men of old have preached—comprehend the various periods and places. Go preach as your Lord has preached—follow His principles of instruction; comprehend the nations and the races. Go preach as the apostles have preached—see new visions on the new shores of new seas;

occupy new divisions of the earth ; embrace in your hallowed purpose new civilizations and new developments ; carry the ready and penetrating mind of the Lawgiver, the kingly leader, the royal singer, the great prophets, the disciples, the apostles, of the Lord Himself into your preaching methods to the last discoveries, to the last race, the last tribe of man ; through apocalyptic visions behold the kindreds and nations and tribes and tongues gathering in multitudes, as the old heavens and the old earth pass away.

2. The other principle is the principle of Adaptation.

Such a development contains within itself the law of adaptation. No more does the preacher adapt his subject and his address to the moral character of the individual hearer than he adapts it to the wide varieties of life. Habits, manners, modes of thought, geographical scenery, national and tribal relations, historical associations, modes of worship, moral and religious observances and institutions, are recognized. With ready instinct they are all considered in framing and phrasing the speech and pointing the mode through which the effect shall be produced. False habits, national customs, mythologies, hostile laws, antagonistic histories, persecutions, afflictions, necessitate the adaptation. Age, station, domestic relations, degrees of mental strength, types of thought, conditions of labor, conditions of society are no less recognized than departures from morality or growth in the graces.

Such an adaptation to some extent is the first necessity of the preacher, as it is of any speaker. But the principle is asserted in no narrow limitations. The geographical limits of the Old Testament are narrow, but the range of adaptation from Moses at Moab, to Jeremiah and Ezra at the exile period is very great. Within these same geographical limits a more exquisite adaptation to personal environment and mental condition starts into life in the Great Preacher. The whole land opens anew with more affluent resource of apposite address. The missionary journeys pass beyond this narrow land to illustrate the same homiletic habit in new and large varieties. Whether St. Paul speaks in Greek to the captain on the temple stairway or addresses the Roman procurators at Caesarea ; whether the persons addressed be the Lycaonian pagans or the Galatian Judaizers, the ship-captain and the ship-crew in the shipwreck or the mixed philosophers and people on Mars Hill, Timothy and Philemon as persons or churches or assemblies, excited crowds or calm officers of the guard over him, there is the same ready adjustment of the subject to the person. The last word of ripe apostolic experience is the permanent homiletic maxim of all ages : " To the Jew, a Jew ; to the Greek, a Greek ; to the weak, in weaker form and style ; to the strong, in more powerful address ; to those without revelation by the law of nature and of conscience ; to those under revelation by inspired authority—in all forms for all men, to save some." Logic for the logical, rhetoric for the rhetorical, culture for the cultivated, music for the musical, the pictorial for the picture-loving, the

philosophic for the philosophical, all arts for all minds, if only the arts be genuine and do not betray or suppress the truth. All modes for all possible schools, social, literary, philosophical, scholastic, may be truthfully and lovingly adjusted to the scholars of the schools, that all types and varieties may be won.

Not only *may* these principles of Development and Adaptation be used, but they *must* be used. There is a holy compulsion. It is the *will* of man which must be sought. Permanent habit must be formed by shaping or reversing the habit that *is*. The avenue which reaches the will is the avenue of language, but that language is not merely verbal. Whether it be the language of grammatical idiom and of national vocabulary, of action, of custom and manner, of historic modes, or of poetical, historical, or purely logical thought, that language the Christ-like preacher will learn. The heavenly mind is under loving compulsion to master any and every mode of communication which leads into the seat of life.

These two principles, therefore, carry the preacher into the representative address of each nation to which he goes. But is there any reason why he should not keep the great outline method of the Scriptures dominant when he enters into the representative discourse of Greece and Rome, of cloister and crusade, of Scandinavian and German and French and Scottish and English and American thought? Have not all the great preachers been great in proportion as they suited the Scripture methods to their time and their people? Chrysostom electrifies in exposition, starts not at the interruptive inquiry, and knows little of the set proposition and division. Augustine holds clergy and people under his spell without a text at the beginning of his sermon. Luther comes forth to dispute with dialectic acumen theses drawn from Aristotle, as well as to expound the Scripture in course. Texts and divisions have to fight their way into use in England against such men as Roger Bacon. The Puritans enter into the Baconian method and elaborate a thorough order. Wesley preaches in the spirit of an administrative genius who would marshal a straggling spiritual life into order. Whitefield seizes so fully the spirit of later rhetoric and elocution, that the power of his sermons dies with his wonderful voice. Each one found the best type of biblical thought for himself, and fashioned it to his local purpose.

America, with her broad political freedom, appropriates the logic and rhetoric of all ancient and modern leaders. The liberty of printing and the education of the people give a great variety to her ministry, and demand the widest development and the best adaptation of public address. We cannot afford, however, to be indifferent to the homiletic value of the Bible. If we set aside the Scriptures as having no guide for us, we are in danger of absorption in secular rhetoric.

So far as possible let the Scriptures be our first source and power. Let the biblical principles and illustrations, the biblical types and methods

first take possession of the young preacher. Then let the full power of this vital homiletical habit flow through modern rhetoric and logic. In this way swept the broad flood out of the New Testament into the Roman provinces and the world abroad, instinct with inspired matter and with the methods of minds most in communion with God. We cannot indeed equal our Lord in speech, but we can refuse to place His preaching at a distance from our own. We cannot assume His personal power, but we can so far catch the elements of His mode and style that the common people will hear us gladly.

V.—TRAINING MEN TO PREACH.

BY EX-PRESIDENT E. G. ROBINSON, D.D., NEW YORK CITY.

PREACHING in the modern acceptance of the term is the oral proclamation and enforcement of Christian truth. It consists of thought, of thought embodied in words, and of words uttered in the hearing of others. It comprises both substance and form; a substance not alone of bare truth, but of truth informed with life from the heart of the preacher, and a form, whether of language or delivery, bearing the stamp of the preacher's personality. No correct account of preaching can be given which fails to take cognizance alike of its thought and the expression of it; and no kind nor amount of training can be effectual which fails of due attention to both its substance and its form. And inasmuch as the aim of all preaching is the moral and religious quickening of the hearers, one indispensable part of the preacher's preparation is, that the truth he is to preach shall have first quickened himself. His power to convince and move others will always be gauged by the degree to which he is himself convinced and moved.

Theological seminaries were established in this country for the express purpose of preparing men for the Christian ministry. The courses of study arranged in them were professedly for the very purpose of instructing in both the substance and form of preaching. Unfortunately, however, the seminaries have been much more successful in teaching how to accumulate thought than how, when accumulated, to use it skilfully in preaching. The proportion of respectable exegetes, of fairly good historians, of even reputable theologians turned out by the seminaries is largely in excess of excellent or even acceptable preachers. Men come from them well stored with knowledge, but often with little or no power to use it. They know enough if they only had the secret of so using their knowledge as with it to sway the minds of other people. Their guns are well loaded, but they have never learned how to shoot with them. The seminaries have turned out an abundance of second-rate scholars, but few first-rate preachers.

Why so many carefully educated and scholarly graduates of the theo-

logical seminaries should fail of success in the pulpit is a question that has been variously answered. Thus, undue attention given in the seminaries to the accumulation of materials in comparison with that given to practice with the materials in preaching explains it, says one ; it is the kind of practice they get in the seminaries, says another ; it is the spirit and atmosphere of study, rather than of practical life, which prevails in the seminaries, and a consequent inappreciation of the value of a power to attract and hold an assembly in public address, says a third ; and possibly, after all, says a fourth, the chief cause of failure may be found in a lack of intelligent, patient, and persistent self-discipline on the part of theological students themselves while in course of training for their work. In each of these answers lies perhaps more or less of truth. Let us see.

The work prescribed for regular students in the seminaries during the three years allotted to it is enough, even when only tolerably well done, to tax their full strength and occupy their whole time. Of this work less than one seventh, in some instances not more than one tenth, consists of direct attention to preaching ; the remaining six sevenths are given to the study of both Testaments of our Scriptures in the original languages, to ecclesiastical history, to apologetics, and to theology, biblical, systematic, and polemic. The attention of each professor is naturally absorbed by the studies of his own department, to the comparative exclusion of all thought of the homiletic use his pupils might make of what he is imparting to them. The student's desire to acquire knowledge also naturally gets a start of his desire to become an expert in the use of it in preaching, and keeps ahead of it, with an ever-widening distance between them. The end of the seminary course is reached with the predominant disposition to play the rôle of a scholar rather than of a preacher.

Various incidental causes may contribute to this result. Let one or two students of high scholarship, of fine literary taste, and superior personal character be known to be indifferent to every means of preparation for success in the pulpit, and a whole class, if not the whole seminary, may be infected with indifference. Let two or three flashy men, with no standing as scholars, and with no depth of nature, be known as specially popular preachers, and indifference will pass from being an unconscious feeling into an avowed state of mind. Let the faculty of instruction, especially the professor of homiletics, be selected, as is too often done, not for success in the pulpit, but partly for want of it, and chiefly for eminence in learning, and the theological school may produce men of learning and piety, it will not be prolific of good preachers. And it will not be impossible to find men coming from it who, with a half-concealed sneer at success in the pulpit, will complacently tell you that they do not affect to be popular preachers.

Nor can the ordinary homiletic appliances of the theological seminary prevent these results. The mere abstract study of preaching as an art never yet made a preacher. Nor can the writing and rehearsal of sermons

to a select audience of critics—that is, playing the preacher, ever make one. The moot-court may be of great service to the law student, but a moot-church service is out of the question. And yet something like what the moot-court does for the law student who would become a successful pleader at the bar, an analogous contrivance endeavors to do for the theological student who would become efficient in the pulpit. In either case, what is resorted to is only an expedient or device to fit for efficiency in real life by practising in scenes that are made as nearly as possible to resemble the real, but are in fact only imaginary. In the device of the moot-court, in which the law student seeks to prepare for the bar, there is as nearly as possible an exact forecast of what he will have to do in real life. The only thing about it strictly imaginary is the case to be tried; but in trying it, there is a real judge and a real jury to be addressed, and his brief may be in every particular precisely like that which in after life he may be required to make. Not so the student of theology, preparing to plead in the pulpit. With him all is in a sense fictitious and imaginary. The auditors for whom he writes his sermon—his fellow-students and the professor of homiletics—have little or no resemblance to the real men and women to whom sermons are ordinarily addressed. He writes it throughout with these auditors directly in mind; every sentence is coned with the vivid consciousness that it is to run the gauntlet of their criticism. The mixed assemblage of men and women to be addressed in real life lie in the dim background, so far behind the professor and fellow-students as to be spectral and unreal. To them his sermon would drop dead-born in the delivery. It either treats of a theme that has no attraction for them, or treats of it in the abstract, and so is either a disquisition or a mongrel essay, but no sermon. The more of such preaching the theological student becomes accustomed to, in his long novitiate, the less will he be likely, without further training, to win attention from the common people of every-day life.

And yet nothing has been devised or is ever likely to be devised which can do for the young preacher what an experienced professor of homiletics and fellow students can do for him. They do for him what, above all else, he most needs to have done. They trim off his exerecences; their criticisms digest for him his crudities. The professor, hatchelling the tow from his thoughts, teaches him to think clearly and connectedly; fellow-students, laughing at his foibles and conceits, rouse him to an apprehension of something better and to endeavors to attain to it. Such instruction, intelligently given and intelligently received and acted on, gives a better start toward becoming a good preacher than is otherwise or elsewhere attainable.

But this training of the seminary, unless supplemented by what the student can alone do for himself, may prove in vain or worse. Pruning only cuts off the useless. Excision without subsequent reactionary growth from within only mutilates nature without improving it. A made man,

bearing at every angle the marks of the knife, is not a pleasant spectacle ; and the one place above all others where a made man is least likely to win favor, even if he be tolerated, is in the pulpit—the place where, if anywhere on earth there should be a spontaneous energy and a symmetrical manhood. These are qualities which no mere teaching at the hands of others can ever bestow ; which can alone spring from within, engendered by reflection and self-training. The only effectual training for the pulpit is that which, after due enlightenment under intelligent instruction, the preacher gives himself.

Self-training, however, to be productive of good must be both intelligent and persistent. Unintelligent training, whether at the hands of one's self or of others, is quite as likely to be productive of evil as of good. But to be intelligent, there must be distinct understanding of what is to be done. One must see himself as he really is ; must know his weak points and his strong ones, if he has any ; must see exactly where there should be pruning and where there should be cultivation. All is in vain without a just estimate of the self that is to be improved. Self-conceit and vanity are fatal, but when self is well understood, the self-handling must be relentless and incessant. Fitful, casual efforts accomplish no permanent good. A radical defect yields only to a hand that will not relax its hold. A prime excellence of any kind comes to full flower and fruitage only under incessant watchcare and culture.

But the self-trainer must be careful about his ideal. Some kind of an ideal he will necessarily have, and every blow he strikes will be toward a realization of it. Possibly his ideal will be a mere reflection of some one living person whom he greatly admires, and striving to become like him, the result will be a mere caricature. By a never-failing law in imitation, the defects of one's model are sure to be reproduced and exaggerated ; and the imitator is laughed at for his pains. The pupils of Basil the Great won nothing but ridicule for striving to imitate the native lisp which their master strove in vain to cure. Ludicrous and pitiful were the struggles of young Scotch preachers to express their twopenny thoughts in the high-sounding flow of tumultuous words in which Chalmers was accustomed to pour forth his large conceptions. And yet every one in constructing his ideal gathers its component parts from the real. No artist can construct his model out of the wholly unseen. The painter must have sitters ; but alas for the painter who cannot out of them construct an ideal superior to each and all of them. The young preacher must have originals out of which he constructs his ideal, but the ideal to be worthy his efforts to realize it, must be superior to each and all of his originals—must be his own creation—himself raised to the highest he can reasonably conceive himself capable of. His ideal may rise immeasurably above anything he can ever attain to, but it will be ever drawing him upward.

A fatal mistake, however, is here possible—a mistake illustrated by

many a pitiable example. Self may, by a diseased imagination and weak ambition, be transfigured into an artificial and deceptive ideal—an ideal so far transcending the impassable barriers of natural endowment as to preclude any perceptible approach toward a realization of it. Fascinated by stories of pulpit eloquence or by notable examples of pulpit oratory, one may become inflamed with a passion to be known as an eloquent divine or a pulpit orator. It is a blinding passion, befooling its victim, and in due time bringing him, unless released from its grasp, into contempt with all discerning people. The mistake is fatal for two reasons.

Prepared purpose, however backed by zeal and toil, never yet brought true eloquence. It must be inborn and spontaneous, if it come at all. If a native quality, purpose and toil may greatly improve it; they never can create it. Attempts to create it produce only a counterfeit, and counterfeits are sure to be detected; and detected, to be detested. And what is true of the would-be eloquent man is equally true of the would-be orator. Among all the diversified specimens of humanity now found among the accredited heralds of the Gospel, the aspirant for the honors of pulpit oratory may not be the most contemptible, but he certainly is very far from being the most commendable. His mannerisms and affectations and exaggerations—the cheap tricks of speech that take with the vulgar—may attract the floaters of a religious community and win the applause of the groundlings; they never build up symmetrical characters nor organize promiscuous assemblies into enduring churches. The growing demand for preachers who can “fill the house” has led to a rapid increase in the number of this sort of men, or rather in the number of young men who affect this kind of preaching; but multiplication of clerical mountebanks is not one of the needs of our time. Men naturally gifted with the graces that win for them a public hearing will always be in demand, and will have abundant inducement to cultivate their gifts with diligence and patience. And yet men endowed with none of the rarer gifts, but with good sense and genuine piety, may with due self-cultivation exceed in usefulness the most gifted, if only they will be content with the spheres which God created them to fill. The ostrich is more useful in his allotted sphere than the eagle in his, but when the ostrich, as in the fable, would emulate the eagle, he simply deserves the ridicule he incurs.

Again, an ideal begotten of ambition is fatally delusive, because it beguiles into self-glorification. Attempting to realize it, one becomes so constantly and manifestly occupied with thoughts of himself as to thwart his own purpose. A self-conscious preacher, consummately trained in his art, may draw as large a crowd as a clown in the circus, and for the same reason; and he may foolishly mistake his reputation with the crowd for the repute for eloquence or oratory he so much covets; and he may also be weak enough to think himself a real preacher of the Gospel, when he is simply and plainly a vain-glorious proclaimer of himself.

The way to learn to preach, it has been often said, is to preach; and

the saying, like many another apothegm, duly qualified expresses a universal truth. Practice makes perfect, but there must be preliminary training of the powers to be used in the practice, and in the use of the language to be practised with, or faults will speedily be acquired which the longest lifetime will be too short to remedy. To take a young man of eighteen or twenty years of age from the farm, the workshop, or the grocery store, with only a common school education, and set him at once to preaching the Gospel, is to stamp him with habits of bad grammar and worse rhetoric, to say nothing of self-assurance, which no subsequent tuition can entirely correct. Nor does it help the matter to wait until well under way in his academical studies, and when loaded with all he can easily carry of these, to set him at sermon-making and preaching. The number of men annually graduated from our colleges who, by continuous preaching during their undergraduate courses of study, have been crippled in scholarship, perverted in rhetorical taste, habituated to loose and illogical methods of thought, as well as to belittled and belittling conceptions of the dignity and awful responsibility of the preacher's function, is painfully large and alarmingly on the increase. Following these men to the theological seminaries—when they can be induced to resort to them, and to pursue the courses of study prescribed in them—they are by no means found on becoming pastors to be any better preachers than those who, while undergraduates, persistently and patiently held themselves to their appointed tasks and kept out of the pulpit. The way to learn to preach, therefore, is not to begin preaching before there has been acquired some fair degree of preparation for it—before the student, with mind disciplined to think and to express thought, has already entered on a systematic study of the great truths he is to preach. And yet, on the other hand, it can hardly be said to be altogether wise to shut up a youth for seven or eight years to the study of Latin, Greek, and the sciences, with an occasional thin sandwich of rhetoric, and then for three years more confine him to theological studies, with only a sprinkling of homiletics, and when his ten or more years of recluse life and study are completed, or are about to end, to send him forth with sermons for a congregation of men, women, and children the current of whose thoughts and the atmosphere of whose lives are so alien from his own as to make what he has to say to them of little or no interest, and barely intelligible. This certainly does not seem the most sensible method of training preachers for an age so intensely realistic and practical as our own. So much by way of criticism on existing methods of training men to preach. What might be done in amendment of these methods can be given, if at all, only in another paper.

SERMONIC SECTION.

ELIJAH'S TRANSLATION AND ELISHA'S DEATH-BED.

BY ALEXANDER MACLAREN, D.D.
[BAPTIST], MANCHESTER, ENG.

And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof.—2 Kings ii. 12.

And Joash, the King of Israel, came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel and the horsemen thereof.—2 Kings xiii. 14.

THE scenes and the speakers are strangely different in these two incidents. The one scene is that mysterious translation on the further bank of the Jordan, when a mortal was swept up to heaven in a fiery whirlwind, and the other is an ordinary sick chamber, where an old man was lying, with the life slowly ebbing out of him. The one speaker is the successor of the great prophet, on whom his spirit in a large measure fell; the other, an idolatrous king, young, headstrong, who had despised the latter prophet's teaching while he lived, but was now for the moment awed into something like seriousness and reverence by his death.

Now the remarkable thing is that this unworthy monarch should have come to the dying prophet, and should have strengthened and cheered him by the quotation of his own words, spoken so long ago, as if he would say to him, "All that thou didst mean when thou didst stand there in rapturous adoration, watching the ascending Elijah, is as true about thee, lying dying here, of a common and lingering sickness. My father, my father, the chariot of Israel and the horsemen thereof." Seen or unseen these were present. The reality was the same, though the appearances were so different.

I. We have in the first case the chariot and horsemen seen.

To feel the force of the exclamation on the lips of Joash, we must try to

make clear to ourselves what its original meaning was. What did Elisha intend when he stood beyond Jordan, and in wonder and awe exclaimed, "The chariot of Israel and the horsemen thereof"?

It does not seem to me that the interpretation of the words now in favor is at all satisfactory. They tell us that the expression is to be taken as in apposition with the exclamation "My father, my father;" and that both the one phrase and the other mean—Elijah! Yet what a preposterous and strange metaphor it would be to call a man a chariot and pair, or a chariot and cavalry! It seems to me that the very statement of this explanation, in plain English, condemns it as untenable. It is surely less probable that Elisha was describing Elijah than that he was speaking about that wondrous chariot of fire and horses of fire that had come between him and his master, and that this exclamation was one of surprised adoration as he gazed with wide-opened eyes on the burning angel-hosts, and saw his master mysteriously able to bear that fire, ringed round by these flaming squadrons, possibly standing unscathed on the floor of the chariot, and swept with it and all the celestial pomp, by the whirlwind, into Heaven.

But why should he say "the chariot of Israel"? I think we take for granted too readily that "Israel" here means the nation. You will remember that that name was not originally that of the nation, but of its progenitor and founder, given to Jacob as the consequence and record of that mysterious wrestling by the brook. And I think we get a nobler signification for the words before us if, instead of applying the name to the nation, we apply it here to the individual. When Elijah and Elisha crossed Jordan they were not far from the spot where that name was given to Jacob, "the supplanter," whom discipline and communion with God had elevated into Israel. And they were near another of

the sites consecrated by his history, the place where, just before the change of his name, the angels of God met him and "he called the name of the place *Mahanaim*." That means *the two camps*, the one, Jacob's defenceless company of women and children, the other, their celestial guards.

It seems reasonable to suppose that, in all probability, a reminiscence of that old story of the manifestation of the armed angels of God as the defenders and servants of His children breaks from Elisha's lips here. As he looks upon that strange appearance of the chariot and horses of fire that parted him and his friend, he sees once more "the chariot of Israel and the horsemen thereof," the reappearance of the shining armies whose presence had of old declared that "the angel of the Lord encampeth round about them that fear Him, and delivereth them." And now the same hosts in their immortal youth, unweakened by the ages which have brought earthly warriors to dust and their swords to rust, are flaming and flashing there in the mid-day sun. What was their errand, and why did they appear? They came, as God's messengers, to bear His servant to His presence. They attested the commission and devotion of the prophet. Their agency was needful to lift a mortal to skies not native to him. Strange that a body of flesh should be able to endure that fiery splendor! Somewhere in the cause of that upward movement must this man, who was caught up to meet the Lord in the air, have been "changed." His guards of honor were not only for tokens of his prophetic work, but for witnesses of the unseen world and in some sort pledges, suited to that stage of revelation, of life and immortality.

How striking is the contrast between the translation of Elijah and the ascension of Christ! He who ascended up where He was before needed no whirlwind, nor chariot of fire, nor extraneous power to elevate Him to His home. Calmly, slowly, as borne upward by in-

dwelling affinity with heaven, He floated thither with out-stretched hands of blessing. The servant angels did not need to surround Him, but, clad no longer in fiery armor, but "in white apparel," the emblem of purity and peace, they stood by the disciples and comforted them with hope. Elijah was carried to heaven. Christ went. The angels disappeared with the prophet and left Elisha to grieve alone. They lingered here after Christ had gone, and turned tears into rainbows flashing with the hues of hope.

II. We have in our second text the chariot and horsemen present though unseen.

We are now in a position to appreciate the meaning of Joash's repetition to Elisha of his own words, spoken under such different circumstances.

Elisha was by no means so great a prophet as Elijah. His work had not been so conspicuous, his character was not so strong, though perhaps more gentle. No such lofty and large influence had been granted to him as had been given to the fiery Tishbite to wield, nor did he leave his mark so deep upon the history of the times or upon the memory of succeeding generations. But such as it had been given him to be he had been. He was a continuer, nor an originator. There had been a long period during which he appears to have lived in absolute retirement, exercising no prophetic functions. We never hear of him during the interval between the anointing of Jehu to the Israelitish monarchy and the time of his own death, and that interval must have extended over nearly fifty years. After all these years of eclipse and seclusion he was lying dying somewhere in a corner, and the king, young but impressible, although, on the whole, not reliable nor good, came down to the prophet's home, and there, standing by the pallet of the dying man, repeated the words, so strangely reminiscent of such a different event—"My father, my father, the chariot of Israel and the horsemen thereof."

And what does that mean? Two things plainly. One is this, that the angels of the Divine presence are with us as truly, in life, when unseen as if seen. So far as we know, it was only to Elisha that the vision had been granted of that chariot of fire and horses of fire. We read that at Elijah's translation on the other side of Jordan, and consequently at no great distance off, there stood a company of the sons of the prophets from Jericho to see what would happen, but we do not read that they did see. On the contrary, they were inclined to believe that Elijah had been caught up and flung away somewhere on the mountains, and that it was worth while organizing search parties to go after him. It was only Elisha that saw, and Elijah did not know whether he would see or not, for he said to him, "If thou shalt see me when I am taken from thee," then thy desire shall be granted.

The angels of God are visible to the eyes that are fit to see them; and those eyes can always see them. It does not matter whether in a miracle or in a common event—it does not matter whether on the sands by the Jordan side or in a close, sick chamber, they are there for those who, by pure hearts and holy desires, have had their vision purged from the intrusive vulgarities and dazzling brightnesses of this poor, petty present, and can therefore see beneath all the apparent the real that blazes behind it.

The scenes at Jordan and in the death chamber are not the only times in Elisha's life when we read about chariots and horses of fire. There was another incident in his career in which the same phrase occurs. Once his servant was terrified at the sight of a host compassing the little city where Elisha and he were, with horses and chariots, and came to his master with alarm and despair, crying, "Alas! my master, how shall we do?" The prophet answered with superb calmness, "Fear not: for they that be with us are more than they that be with them. . . . Lord I

pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha." They had always been there, though no one saw them. They were there when no one but Elisha saw them. They were no more there when the young man saw them than they had been before. They did not cease to be there when the film came over his eyes again, and the common round took him back to the trivialities of daily life.

And so from the mouth of this not very devout king the prophet was reminded of his own ancient experiences, and invited to feel that, unseen or seen, the solemn forms stood, bright harnessed and strong, in order serviceable, ranged about him for his defence and blessing.

And are they not round about us? If a man can but look into the realities of things, will he see only the work of men and of the forces of nature? Will there not be—far more visible as they are far more real than any of these—the forces of the Eternal Presence and ever operative Will of our Father in Heaven. We need not discuss the personality of angels. An angel is the embodiment of the will and energy of God, and we have that will and energy working for us whether there are any real angels about us or not. Scripture declares that there are, and that they serve us. We can be sure that if only we will honestly try to purge our eyes from the illusions and temptations of things seen and temporal, the mountain or the sick-bed will be to us plainly full of the angel forms of our defenders and companions.

Do we see them for ourselves; and, not less important, do we, like Elisha, lying there on his death-bed, help else blind men to see them, and make everybody that comes beside us, even if he be as little impressible and as little devout as this King Joash was, recognize that in our chambers there sit, and round our lives there flutter and sing,

I
s
v
y
a

ti
w
th
m
co
de
he
fa
sic
sh
a c
tle
ho
of
the
imp
mo
gon
O
God
" he
Of
buri
two
shou
died
true
they
selve
look
beds
ness,
swift
the s
tral
Death
His co
voice
hears

By M

Except
righ
secs,
king
It m

sweet and strong angel wings and voices? Will anybody, looking at you, be constrained to feel that with and around you are the angels of God?

Still further, another cognate application of these great words is that one which is more directly suggested by their quotation by Joash. It does not matter in what way the end of life comes. The reality is the same to all devout men; though one be swept to heaven in a whirlwind, and another fade slowly away in old age, or "fall sick of the sickness wherewith he should die." Each is taken to God in a chariot of fire. The means are of little moment, the fact remains the same, however diverse may be the methods of its accomplishment. The road is the same, the companions the same, the impelling—I was going to say the locomotive—power, is the same, and the goal is the same.

Of Enoch we read, "he was not, for God took him." Of Elijah we read, "he went up in a whirlwind to heaven." Of Elisha we read, "he died and they buried him." And of all three—the two who were translated that they should not see death, and the one who died like the rest of us—it is equally true that "God took" them, and that they were taken to Him. So for ourselves and for our dear ones we may look forward or backward, to deathbeds of weariness, of lingering sickness, of long pain and suffering, or of swift dissolution, and looking beneath the surface may learn the blessed central reality and thankfully feel that Death, too, is God's angel, who does His commandments, hearkening to the voice of God's word when in his dark hearse he carries us hence.

RIGHTEOUSNESS OF LIFE.

By MORGAN DIX, D.D. [PROTESTANT EPISCOPAL], NEW YORK.

Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.—Matt. v. 20.

It must have been a good thing to

hear our Lord as He discoursed of righteousness. Well might one wish that he had been there to listen. Righteousness has been and is the desire of all desires. In this world of shame and sin we long for it in our hearts. There is a sadness in the very word, as if it stood for something far beyond our nature. Righteousness is the gift of the Holy Ghost. They are blessed who hunger and thirst after it. "Righteousness exalteth the people;" and "when righteousness and peace meet together, there is rest from trouble, and the nations rejoice and are glad." This was foretold, also, as the name whereby the Redeemer should be called—"the Lord our Righteousness;" and so, when He came among men, a preacher of righteousness, there must have been that perfect harmony between the Speaker and His words, which inspires belief and compels assent throughout the audience. Men, no doubt, drank in pure draughts of refreshment by the mere opening, as it were, the mouth and drawing in the breath, and had we been present we should have said with them, "Oh, it is good for us to be here!"

He, then, was righteousness itself, and spoke to us of our need of righteousness unto salvation. He spoke to us, observe, not of *His* righteousness, fictitiously ascribed to man, but of righteousness correctly called our own. The Lord is called, in Holy Scripture, our Righteousness, not to the end that we might shirk our duty and make pretence that His acts were ours, formally and by imputation, and that we are safe because He did no sin, but because by His death, resurrection, and exaltation He obtained a gift freely to be bestowed on men, and designed to make them saints. It is nowhere intimated in the Bible that by a kind of kaleidoscopic movement men are to be put in Christ's place and supposed to have done all that Christ did. Nowhere is it said that the works according to which we shall be judged hereafter are the works done by Christ. On the contrary, direct, personal responsibility is

Outward & inward righteousness

incurred by every man on whom has been conferred the grace of God. "The soul that sinneth, it shall die." "The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be on him." Our righteousness, though it be the gift of God, is our own; as our breath is ours, though God gives the power to breathe; as our blood is ours, though God decides how long it shall course through the veins; as our lives are our own, though they began when God willed, and when He wills, shall end.

Therefore, let us consider, this morning, what righteousness is, and of what elements it is made up; so shall we better take the meaning of the words of our Lord in the text.

Righteousness is no simple thing, to be fully described in a word or two. It is the result of diverse agencies, the product of at least three causes. It is the increase of faith, hope, and charity, three Divine virtues, themselves the offspring of the Holy Ghost. Faith, hope, and charity, these three, living and active, combine to produce that righteousness which the Lord called ours and announced to be a condition to entrance into His heavenly kingdom.

And next observe, brethren, that God Almighty has given us a double nature, that He has set all things two and two, over against each other. We are made of a visible body and an invisible soul and spirit, and this dual principle runs through the whole state of man; and therefore faith, hope, and charity have an outward form as well as an inner life, and the form is detachable from the spirit; and the same thing holds true of that righteousness which is their outcome. Man is a complete being, in body and soul. Death divides the two asunder. So, wherever the dual principle exists, some appropriate death process may be feared. Faith, hope, and charity have their outward manifestation and their inward spirit, and these two complete each other; but for these also there is a kind of death in which they may be left

of each a barren simulacrum, an empty shell. Faith may degenerate into a mere empty profession which a man does not really believe, though he recites, automaton-wise, the symbol. Hope may be no better than a pretence, a wish only, and not a strong persuasion. Charity may be outward in deed and act, fair enough to the eye, but without a root in true love of God or man. And so, as faith, hope, and charity may be but a name and an outward shadow, so the righteousness which springs from them may be no better than an external righteousness, a hollow shell from which the life has fled. This is a dead righteousness—dead, though for a while fair to the eye. Some persons have looked better and handsomer a few hours after death than ever they did in life, while yet the work of decay was in rapid progress, and travelling toward the surface. And so there may be a righteousness which shows so far, so worthy admiration, so excellent, that one might say that nothing could be more commendable; while yet within is naught but ruin, corruption, and death.

Now, to proceed, what was that righteousness of the Scribes and Pharisees to which the Lord referred when He said, Except ours shall exceed it, we shall in nowise enter into the kingdom of heaven? What did He mean? What could He have meant but this—that their righteousness was but an incipient body of spiritual disease, and yet nothing could have been more precise, more formal, perfect. The Scribe and the Pharisee did everything that men could do. They fasted, they prayed, they went daily to the temple, they paid tithes, they gave alms. Did Christ reprove them for these acts? Nay; these were done by God's command. What was wrong? What want lay in all that ever those men did? Death had come in—death, which divides body and soul. The form was there, perfect to the view, but the spirit, the inner life was gone. The Pharisee kept the letter of the law. As

for the spirit, he gave himself little trouble. He cleansed the outside of the cup and the platter, but he left the inside unwashed and filthy. He had faith, hope, and charity; yes, but these stood in outward profession, in boastful exclusiveness, in acts to be paraded before the public eye. He had a strong historic faith in the God of Abraham, Isaac, and Jacob, and yet he feared not to tempt that God by habitual impurity and offence. His hopes were high. He and his race were the children of Abraham, and not as the despised and outcast Gentiles; and he dreamed of the day when the power and the kingdom and the dominion would return to David's seed. In that hope was no humility. It was a proud assertion of a claim on God, who could not, so they thought, cast off His ancient people consistently with His promises and His oaths. And as for the charity of those proud, cold hearted men, how much it was, where it could be seen, how liberal the alms after the trumpet had been sounded, how plentiful the gifts to the treasury as soon as a large crowd of spectators had assembled. "God, I thank Thee, that I am not as other men, or even as this publican. I fast twice in the week. I give tithes of all that I possess." What boast, what ostentation, and underneath, what black hearts, what envy, hatred and malice, what thirst for blood, even while they washed their hands! They kept the law to the letter, and there they stopped. That poured over the outer text, and they knew nothing at all of the inner meaning. They read, they studied, they piously lauded and eloquently expounded the written Word of God; and when He came who was that Word incarnate, that Word in living and breathing beauty and perfection, they rejected Him, cast Him out, and gnashed upon Him with their teeth.

You see this horrible, this frightful disagreement between the outward and the inner parts. You see in their righteousness a body of death and nothing else. You see in them an exterior

body, an unreal figure of a thing absent. You see that the enemy had contrived to divide what were made for each other. Had the Pharisee been inwardly what, judging from the exterior, he ought to have been, he should have been saved. There was nothing the matter with his righteousness in its outward form. The trouble was this, that it was an outward form and nothing else—a form where the spirit beat no longer. Without that spirit, that inner grace and truth, it was just a lie. There is no help for such a trouble, no physician for such a disease; and so it came to pass that those men stand as a warning to all generations while the world shall last.

Now, to come to ourselves, what did the Lord mean when He said that our righteousness must exceed theirs? Here those people who raised curious and useless questions have stepped in to puzzle and confuse us with their speculative ideas. They have tried first to make out a generic difference between righteousness in the old times and in the new, as though the Lord had said, "Except ye have an entirely different kind of righteousness from that of those Scribes and Pharisees, ye shall not enter into the kingdom." But it seems as if there were no ground for that, because righteousness among us Christians means just what it meant among the old people of God. The righteousness mentioned in the Old Testament is the same as that enjoined and required in the New. The One Hundred and Nineteenth Psalm, that wondrous composition, is the daily companion of earnest souls, and every verse comes home to them, though it was written centuries before the Incarnation. And, again, the speculative folk have tried to make it out that it is Christ's righteousness, not ours, that God demands; in which case He ought, one would suppose, to have said, "Except *my* righteousness should exceed the righteousness of the Scribes"—a sense more pious, from a particular point of view, than intelligible. No play upon

the words of the Master can ever hide their meaning. It stands before us, distinctive and portentous. It is echoed by St. Paul, in his emphatic statement, "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh. But He is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." We have to render an accurate and punctual obedience, and that shall be our righteousness; but it may be and it must be either alive in the grace of the Holy Ghost, or, like that of the Pharisees, an outward and unprofitable show.

We are not thinking so much of a long catalogue of acts or an extended inventory of works as of what those acts and those works mean, of what they are a sign, of the steady and inward progress of him who does them. Fasting, prayer, and alms-giving—yes, of course, all these—real self-denial; prayers which go burning up to God, carrying with them the thoughts, the hopes, the fears, the sorrow, the joy, the full unveiling of the soul; alms-giving which costs, which cuts into one's income, which deters from desired indulgence in lawful things—these are what the Church requires and what God expects, our duty to Christ and the Church, to our own souls. But now I ask you what life is in such acts as these, unless they spring from a pure intention and a living principle within the soul. Christian obedience has that sacramental cast which runs through our religion and stamps it as Divine. It is an outward sign of a heart centred in the Lord. If the sign and the spirit do not correspond, believe me, brethren, we are worse off than the Scribes and the Pharisees. We have aids which they had not. We have grace which they had not, and we have the example of their utter badness, that we may steer clear of the rock upon which they split. Our righteousness must exceed theirs. Does it? Do we fast? Do we give tithes of what we possess? Do

we pour gifts into the treasury with such good will and such ample hand that the clergy have no need to make appeals and send around collectors and ask for the means to carry on God's work? Are we daily in the temple? Are we read and known of all men as the avowed and devoted servants of our God? In fact, is it not to be feared that, as to its external features, our righteousness, instead of exceeding that of old times, falls short of it, far short of it—that our charity is so strained and so meagre in proportion to what we might do if we would, that the men of old time would have laughed at our feeble show? What, then, if even this poor measure of obedience and diligence still further falls short through the absence of any of the real earnest love of God to prompt our acts? What if we be found doing grudgingly, reluctantly, and of necessity the little that we do? What if we complain bitterly of being asked for help, for alms for the poor, for gifts to missions, for offerings for the extension of the Church? Oh, righteousness of the saints! Is there, then, no attraction for us in that which Christ approves and the Father loves? Is it nothing to us, that terrible sound, "Ye shall in no case enter into the kingdom of heaven?" Do we or do we not believe the Master, and must there come a day when that word, quick, powerful, and sharper than any two-edged sword, shall divide asunder and pierce through the joints and marrow, and discern the thoughts and intents of our heart? Hypocrisy, at any time and anywhere, is bad; but it is at its worst when the form is there of a catholic Christian, and underneath is a cold, reluctant, unwilling, selfish heart.

Christ came into this world not to destroy, but to fulfil the law. He came not as a revolutionist, but as a conservative; not to take away old things, because they were old; not to introduce novelties as such, but to strengthen what was ready to die. Man's righteousness was dead—dead in the Scribes and Pharisees, dead among

the Gentiles; dead just because the soul had gone out of the body; and being dead, it was ready to bury and cast away. But it fell, as it were, into the sepulchre of Christ; and lo! another miracle, like that of old, when men, surprised by enemies, cast a dead body into the tomb of Elisha the prophet, and when the man was laid down and touched the bones of Elisha, he revived and stood up on his feet; so, when the righteousness of man was touched by the living Christ it lived. Apart from Him and His grace our righteousnesses are indeed but filthy rags. Brushed by the hem of His garment, they become honorable and glorious, and they profit us to eternal life. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled."

In you, perchance, the spirit may have been slowly dying. Fear not, but pray to Christ as you never prayed before. Ask Him to call aloud at the grave and gate of your dead heart, and bring life and righteousness for you to light. Make that One Hundred and Nineteenth Psalm, dear brethren, your daily study. Begin with the last phrase, "I have gone astray like a sheep that is lost: seek Thy servant: for I do not forget Thy commandments." So you may then bless God with the joyful meditation at the beginning—"I will praise Thee with a thankful and unfeigned heart: I have learned the judgments of Thy righteousness."

THE SUM OF RELIGION.

BY REV. NEWTON WRAY [METHODIST
EPISCOPAL], KENSICO, N. Y.

Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.—Matt. vi. 21.

LOVE has been called "the greatest thing in the world," and faith "the first thing in the world." I do not object to these definitions, but would inquire if *obedience* is not the best statement of religion.

Obedience includes all other facts of the Christian life, and prevents distorted and one-sided views. Where this is not the accepted rule, faith may become the convenient refuge of antinomianists and love the pet delusion of weak sentimentalists. Superstition, on the one hand, and fanaticism, on the other, are due to swinging away from the central point, where God's Word shines with even splendor and holds the soul in equipoise. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." A man's convictions or impressions are worthless, if not indeed dangerous, unless they accord with that infallible test, the written Word; for the devil is capable of making impressions on the mind.

Unquestioning loyalty to the Scriptures alone will keep us steady amid the fluctuating influences of the popular theories of our day. And this is the very thing in which much of present religious profession is most wanting. Men are going through the Bible with their pen-knives of criticism and cutting it to pieces; and no attempt to dignify the process with the phrase, "Higher Criticism," can make it less offensive and wicked. Moreover, there is a tendency on the part of many professed followers of Christ to ignore the preceptual aspects of His religion. Do they not thus prove their profession to be a sham?

What is religion but obeying God? The moment a sinner acts on the light God's Word affords, he is on the threshold of the kingdom. "I thought on my ways and turned my feet unto Thy testimonies; I made haste and delayed not to keep Thy commandments" (Ps. cxix. 59, 60). There is conversion, and after the assurance of justification, the entire Christian life is simply doing God's will. It is "whosoever heareth these sayings of Mine and doeth them," that Jesus likens "unto the wise man who built his house upon a rock." We talk of papal indulgences, but what is

this plea, sometimes heard, of moral inability, in the face of infinite help in Christ, but an attempt to compound for sin? What is reliance upon outward forms and acts by those who have no pleasure in righteousness but another way to purchase indulgence in sin? Will the Lord condone disobedience at this rate? Will He pay any attention to performances that only emphasize a disregard for His precepts? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

Under the proclamation of the precepts of Scripture, the carnal mind betrays itself. "The people will not stand it." It amounts to this: Suppress the truth, to gain the friendship of the world, which James declares to be "enmity against God." Let the loveliness of Christianity be portrayed, say those who care less for God's will than for their own entertainment. But the more one is imbued with the Spirit of God, the more he aspires to be Christ-like, and the less he cares for the mere ecstasies of religion. Pleasant feelings, fine sermons, and the like no longer satisfy him. Nothing but conformity to Christ's mind will do. Others may sigh for mental and moral confectionery; he will seek the Divine precepts. His motto is: "Every word of God is pure."

God's character is known by His requirements, which are the sum of His will. There is no religion except in doing that. Some persons think almost anything is allowable under the reign of grace, but they have never known the Lord. "Grace and truth came through Jesus Christ," not that we might no longer be obliged to keep the law, but that we might be delivered from the curse of its violation, and receive strength to keep it (Gal. iii. 13, Rom. viii. 3, 4). So that now it becomes the evangelical law of obedience instead of the Adamic law of innocence. "Being not without law to God, but under the law to Christ."

We have the means for deciding this question in the life of Jesus, the guid-

ing principle of which was thus prophetically announced: "Lo, I come to do Thy will, O God." In that will He found His supreme delight. "My merit is to do the will of Him that sent Me, and to finish His work." This perfect obedience, "even unto the death of the cross," established the righteousness of God, and procured salvation for all who meet the conditions, the first of which is repentance or submission. Hence it is written that He "became the author of eternal salvation unto all them that obey Him." What, then, one may ask, is the relation of obedience to faith, love, and other elements of religion?

Obedience may be called faith in action, though it is something more. It is the condition of faith as well as its manifestation. Upon first view, it would seem that doubt preceded disobedience in the fall of man, but had the spirit of obedience reigned doubt would have found no admittance. That spirit believes, whether the reason of a command is apparent or not. As a little girl said, in answer to the question, What is faith? "It is doing God's will and asking no questions." Had our first parents been resolved to *obey*, no suggestion of Satan would have dethroned faith and left them to follow a vain imagination. Milton, therefore, rightly sings:

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden."

As disobedience is the first step away from God, so obedience is the first step in return to Him. True, Jesus said the Holy Spirit should convict the world of sin "because they believe not on Me;" but this implies a wilful continuance in sin as the ground of unbelief. The Holy Spirit convicts by showing God's holy law "embodied in Christ and set at naught by the sinner," causing the sinner to realize his exposure to the wrath of God, and the necessity of embracing Christ in order to be saved. This at once reveals the impossibility of

saving faith without *repentance*. Sin must be renounced before the soul can confidently claim the benefit of His atoning work. When Jesus reproved the Pharisees for their unbelief, He reminded them of the faith of publicans and harlots, and said, "Ye, when ye had seen it, *repented not afterward that ye might believe.*" Many passages could be adduced in proof of the fact that faith, both before and after conversion, is prevented by disobedience, which is only another name for sin, in whatever form it exists. "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" (John v. 44.) An utter, unselfish surrender to the Lord, and a resolute adherence to His Word, will set faith free and strengthen its grasp on the unseen.

Obedience is the test of love. This test involves more than a formal fulfilment, as is evident from such passages as these: "Ye have obeyed from the heart that form of sound doctrine which was delivered you;" "Doing the will of God from the heart." If we complain that duties are laid upon us, our service is that of slaves, who have no choice in the matter, but obey by compulsion. To call that obedience is to make a virtue of necessity. A child was told to bring her father's slippers, but she didn't want to leave her play. At length she went for them very unwillingly, and returned without a smile, saying: "I's bwinged 'em, papa, but I guess you needn't say 'Thank you,' 'cause I only did it with my hands; my heart kept saying, 'I wont.'" That is about the only way some people obey God.

To slight His commandments and talk of love is nonsense, if not hypocrisy. "He that hath My commandments and keepeth them, he it is that loveth Me (John xiv. 21). *The trouble with the religion of many is that it sets out with unsound notions of sin and God's law.* Conversions are spurious or feeble because the groundwork of a true experience is not laid in the sinner's

consciousness of sin and ill-desert. Unawakened by the law, he will think of the Gospel as a convenient thing, and be flattered with the prospect of a non-descript heaven, as opposite to the habitation of the just as the vain dreams of lust are to the insufferable glories of Divine righteousness. The doctrine of self-denial loses its meaning under such impressions, and the Gospel is resolved into a pleasant invitation to accept what leaves a man essentially the same after, as before, the acceptance.

The patient never sends for a physician until convinced of his need. Christ is the great Physician, but men have no use for Him apart from the law. Those who administer religious opiates, instead of revealing the sinner's condition and putting him in quest of soul health, should remember God's charge against them: "They have healed the hurt of the daughter of My people slightly, saying, Peace, peace, when there is no peace." Soothing poultices are out of order until the lancet has done its work. "Is there no balm in Gilead? Is there no physician there? Why, then, is not the health of the daughter of My people recovered?" Because the case is in the hands of quacks, whose deceptive potions never touch the seat of trouble. When "the hurt" is exposed, the Gospel, like a true physician, effects a cure. Things must come in their order. The farmer never runs his drill over unploughed ground. The heart must be broken up, or the seed of the Gospel will not take root. "I was brought low, and He helped me." A conviction that does not put a man there will not be followed by the testimony of experienced power. To be brought low on account of sin is the prelude to Divine help; and the knowledge of sin is by the law. "Alas," exclaimed the saintly Rutherford; "alas, that men should think they ever met with Christ who had never a sick night through the terrors of God in their soul, or a sore heart for sin!"

Without its underground of fear,

love is an effeminate quality, void of strength and incapable of maintaining its hold upon intelligent beings. Unarmored by the sanctions of justice, it degenerates into a powerless sentiment, or, to borrow a phrase from an old Ohio statesman, "a barren idealism," whose fictitious benefits are to be had at men's leisure, and with no sacrifice on their part. What sort of character will develop from a root like that? Tenderness apart from righteousness strengthens the motives to sin. Love unguarded by law becomes lust. The teaching that puts out of sight the retributive features of God's Word, and regards with timid protest if not silent acquiescence the sentimental tendencies of the age, not only lends aid to *Second Probation* and other unscriptural dogmas, but prepares the way for a crop of converts that will never bear the fruit of vigorous faith and sturdy self-denial. The church becomes a dispensary, where squills, soothing syrups, and candied medicaments are doled out to sickly adherents of the Gospel, who can digest neither "the sincere milk" nor "the strong meat" of the Word; who "are ever learning but never able to come to a knowledge of the truth."

Only when men get such a view of the Cross as makes them hate sin and love righteousness do they know anything of the grace there revealed. "With Thee is forgiveness of sin, that Thou mayest be feared," said the Psalmist, who never struck a wrong chord when singing of the Divine attributes and of the wondrous plan of salvation in which they harmonize. A principled love is grounded in law and fosters the fear of the Lord. None know so little of this love as those who grow restless at the declaration of the whole counsel of God, and insist on hearing mild statements from the pulpit.

If the love we hear so much about were more than a conceit, there would be no place among Christians for the money-raising, entertainment heresy that, like Pharaoh's lean kine, devours the good in their churches. The ro-

bust, self-sacrificing love inspired by the Spirit of Christ turns with indignation and grief from such a counterfeit. It cherishes the Word of the Lord, and will have no fellowship with aught that disputes its supremacy.

Again, *obedience is the condition of power and success*. Said an eminent servant of God: "The way to have miracles wrought in us is to yield obedience to the Divine Word." Some sing, "Standing on the promises," when they haven't a single promise to stand upon. Promises are for the obedient. The soul must be on believing ground in order to appropriate them. "Why call ye Me Lord, Lord, and do not the things I say?" Dr. McCosh has beautifully said: "Love is the refreshing water; the law is the channel for it to flow in; and its source is the bosom of God." You now see why you have so little comfort in Christ, so little of the refreshing water of His love. The channel is not open. Get in harmony with His will; cease to fight holiness; separate yourselves from the world, and submit yourselves unto God, and *He will stream through you*.

Emmanuel's land is no wild waste, where souls wander about crying, "My leanness! my leanness!" It "flows with milk and honey;" "bread" is abundant; and "waters are unfailing." The "willing and obedient ear of the good of the land," and "flourish like the palm-tree." Let those who complain of being unsatisfied, and of having no liberty in God's service, examine whether they be in that service, and whether they have met the conditions of satisfaction. Trying to serve God and Mammon; seeking to know Christ without coming out from among the worldly and being separate; choosing those tasks which seem agreeable and easy of execution, and turning from others that require self-denial;—this renders impossible anything but a feeble apprehension of Christ's power to save.

I was much impressed lately in read-

ing Josh. xⁱ. 15, 16: "He left nothing undone of all that the Lord commanded." Result: "So Joshua took all that land." A glorious verification of the promise, conditioned upon the diligent keeping of *all* the commandments of the Lord, "Every place whereon the soles of your feet shall tread shall be yours; there shall no man be able to stand before you" (Deut. xi. 22-25). This power for service follows obedience now as certainly as in the days of Joshua. God demands *entire* obedience. To leave anything undone which He requires is to forfeit the secret of victory. Turn to Acts v. 32, and read the condition of the power which will enable you to "possess every place whereon the soles of your feet shall tread." A man once said to Dr. John Hall: "I hear people pray for the baptism of the Holy Spirit, but I never see that any one gets it." "They get all they really want," replied the doctor. "They reach a point where they see what it means, and they do not want it and the responsibility involved." This is the reason for their miserable piety. The light flashing into the heart reveals some fat idol skulking there, which they are unwilling to put away; or it illumines the way of self crucifixion and trial, which they prefer not to take.

The Divine order is thus stated: "Turn ye at My reproof; behold, I will pour out My spirit unto you, I will make known my words unto you" (Prov. i. 23). Mark! the *reproof* comes first. If that is unheeded, do not expect God to answer prayer. "Whatever we ask, we receive of Him, *because we keep His commandments, and do those things that are pleasing in His sight*" (1 John iii. 22). Faith has no trouble under such circumstances. Conscious of having obeyed, the believer moves forward without a single misgiving that God will magnify His own Word. In grateful retrospect of spiritual victories, he can say with Deborah: "O my soul, thou hast trodden down strength." Hallelujah! His weakness overthrows the world's might. Difficulties are

trodden down and the stout-hearted are taken for a spoil. That is the baptism of the Holy Spirit "whom God hath given to them that obey Him" (Acts v. 32).

JOSEPH, THE HUSBAND OF MARY.

By REV. C. M. RUPE [BAPTIST],
FRANKLIN, O.

Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.—
Matt. i. 16.

JOSEPH, THE HUSBAND OF MARY.—He does not seem, at first glance, to possess much in his own name and right. His great distinction, and the reason of his being found in the record, is, that he is the "husband of Mary." He would not have been here at all—his very name would have been lost to the world, like those of tens of thousands of other Jews of his time, had it not been that he was to take some little part in the events connected with the birth and early life of Jesus. His life has no significance for the world, except what it draws from its relation to Jesus the Christ. Because he has a remote connection with Him, his name and character are preserved through the centuries. The lustre of the humble offices he performed for the infant Jesus shines upon his head in undying light and makes him known throughout all ages.

The truth here suggested is, *the significance and value which individual lives derive from their connection with Christ.* None of our lives differs in this respect from that of Joseph. Their chief value is determined by the closeness of their relation to the person and work of Jesus Christ. The memories of none shall be worth preserving throughout the eternal years of God, except those into whose hearts His glory has shined, and who have linked themselves by service and love with the name and fame of Jesus. The world was created for the sake of manifesting His glory. "All things were created by Him and for Him" (Col. i. 16). The evolution of

the kingdom of God, through Christ, is the deepest meaning, and will be the final result of human history. The abiding worth of all living will be measured by the part it has in His work and glory. How life becomes exalted by its relation to Him! How wide and deep its meaning! As the dull peak and leaden cloud are touched into resplendence by the beams of the setting sun, so even a simple life, wrought in with His spirit and purpose, is made to glow with something of His beauty and immortality of glory. Strikingly is this illustrated throughout the Gospel history. Who would have known anything of Joseph, and Simeon, and Anna, and Matthew, the Jewish tax-collector, of Peter and John, fishermen of Galilee, of the narrow and incredulous Thomas, of Saul, the Pharisee and tent-cloth maker of Tarsus, except for the relation they all hold to the life and work of Jesus Christ? Yea, His glory preserves in infamy the names of those who set themselves against Him. Everything He touches has imparted to it immortality of fame or of infamy. The very names of the Herods, of Pilate, of Caiaphas, who were only common men, never would have passed the narrow boundaries of their provinces and generation, had they not come into active relation with the life of Christ. The memory of their opposition to Him and evil characters are perpetuated in an infamy which deepens as the ages magnify the glory of Jesus. This question, then, should be most seriously pressed home upon our hearts for answer: "What connection have my life and work with Christ and His purpose?" This is the touchstone of value. That it is linked with Him is the only guarantee that our lifework will be worthy and abiding.

There are at least *two* reasons why Joseph should have been chosen for the part he bore with respect to the infancy and childhood of Jesus. *First*, he was "of the house and lineage of David," and therefore satisfied the prophecy which had declared that the Messiah

should be born in the line of David; but this was only a secondary reason. There were thousands who, by this qualification, were as well fitted for the service as he. What we are in ourselves is always of more importance than what ancestors we have had, what money we have inherited, or what outward advantages we possess. The *character* of Joseph was the *second* and important reason for his being chosen. The subsequent history shows that the guardianship of the infant Jesus and His mother required a man of great piety and charity, and of simple, responsible faith. We are told that Joseph was "a righteous man." In his piety were rooted all the qualities which made him just the man needed for a most important and indispensable service. These fitted him for the peculiarly difficult and delicate relations he sustained to Mary. A prouder nature with less piety would have revolted against the imputations of dishonor, which the circumstances of the case were certain to bring upon himself and upon his household. But when, after the discovery which seemed the blighting of all his hopes, God made known to him the facts in the case, incomprehensible as it all was to him, he acquiesced in the revelation with a simple and satisfied faith. There was cheerful submission to the strange circumstances, which must, in the minds of many, cast over him suspicions which could never, perhaps, be wholly removed. A sincere, trustful, tender-hearted man, he was well fitted to be the head of the home in which the Holy One was to be reared, and to be the guardian of His early years. The subsequent journeys and escapes, so important for the life of the wonderful babe, showed that Joseph's strong and responsive faith was the quality of greatest importance for the guardian of the infant Redeemer to possess.

Joseph illustrates the *supreme value of character for service*; especially of character that is bound by living faith into close union with God. God's

choice of him is the Divine seal set upon the value of these simple elements of character. They are, after all, the supreme qualities. Learning is worth much, but there is something that is worth more. There were learned and able teachers in Israel, who were passed by for the humble Joseph. There is something more valuable than riches, position, and power. There were strong and honorable senators, priests, and kings in Israel, but Joseph, the carpenter, with his sincerity, righteousness, and faith, was chosen for services which doctors, priests, and kings might well have coveted.

Such qualities as Joseph's are the chief conditions of effective service, for it is they which inspire loyalty to truth, which impel to obedience, which lead us in the line of God's purposes and providence, which keep our souls in communion with Him and open to the impulses and guidance of His spirit.

A faith which looks to God, trusts and obeys, is for all of us, as for Joseph, the secret of guidance power. "The meek,"—that is, the teachable, the submissive, the trustful—"will He guide in judgment, the meek will He teach His way" (Ps. xxv. 9). To be guided by the Infinite One is to reach the highest attainment and the largest success possible to a rational being. God's Providence is the only strong thing, and will ultimately be the only successful thing. To be in accord with it is to be in unison with the mightiest of realities. The faith which opens the soul to communion with God and renders it susceptible to the light and energy which come from Him is of more value for service than high talents. Without it great abilities are sure to be misdirected and largely abortive in their use. It is that which renders both the talented and the humbly endowed fit for services which are sure to honor God in deeds of abiding worth and glory. There was in England a poor Baptist minister who had a small congregation and a small salary. Not many people cared to hear him preach,

and, being poor, he cobbled shoes during the week to eke out a meagre living; but he had a heart open to God, fond of communing with Him, and of reflecting on His truth. The windows of his soul were all open toward the skies. His was a soul coveting instruction and loving to obey. Light from God's Word and Providence streamed in. The Holy Spirit begot in his heart an overpowering conviction of the Church's duty to preach the Gospel to the heathen—this before the days of modern missions. One day in a ministers' meeting, when the question of a subject for discussion at the next meeting was up, the young man arose and proposed that it be the obligation resting on churches of the present day to send the Gospel to the heathen. Immediately an old minister of dignity and influence rose and exclaimed: "Sit down, young man, sit down; when God is ready to convert the heathen world, He will do so without your help or mine." The question now was, Shall William Carey maintain a character for "level-headedness" by deferring to the judgment of the great ones of his time and the spirit of his age, or shall he, in loyalty to what he believes to be the moving of God's Spirit in his soul, go forward to inaugurate the movement of modern missions and open one of the grandest chapters of Christian history? It was the simple element of faith and obedience in the soul of William Carey that carried the day, and these proved themselves wiser than the wisdom of men and mightier than their strength. The cultured Sidney Smith, in the garb of a clergyman, sat upon the literary throne of his great Review and sneered at the fanatical enthusiasm of the "consecrated cobbler," but the results, the service the "consecrated cobbler" rendered to God and humanity, have given us an impressive illustration of the truth that simple faith is more than culture and genius, or the wisdom of an age. The great missionary movement of our own country began in the operation of God's Spirit in

the hearts of a few young men. God has never used any individual to accomplish a great work who did not have in high degree these simple qualities of faith in and loyalty to His revealed will. In the history of God's kingdom almost every movement has been begun and every important work done by persons—often of obscure character—in whom these graces were distinguishing characteristics.

We often, as individuals, long for opportunity to do something more worthy of our Christian calling than anything we have yet done. We sigh for wealth, or talents, or time; but we need to be assured that these are not our greatest want. Much more than these, we need hearts in loving and constant communion with God—hearts open to the teaching of His truth and Spirit—hearts ready to walk in trustful and hearty confidence in the way His Spirit and Providence direct us. Are you ready, brother, to "seek first the kingdom of God and His righteousness," to be guided by Him rather than by the spirit of your time, to follow His will lovingly and loyally as it is revealed to you, even though it require you to go into Egypt? If so, you shall walk in the light, and though you may have been a weak and stumbling disciple, you shall become a workman whose work shall remain after the testing fire, which "shall try every man's work of what sort it is." The angel of God's guidance finds his way to the couch of the willing disciple, and whispers in his soul the wisdom which shall deliver him out of many a trial and lead him to services and to the accomplishment of purposes he knows not how grand.

Let us see in the life of Joseph how *the very humble life is linked into the accomplishment of the greatest purposes.* Joseph's was a humble sphere and a humble service. It was mainly for several years taking care of "the baby." It took him out of native land into Egypt; it consumed much time and greatly interrupted business, but what

a service it proved to be! He had no comprehension of its connection with the inexpressibly wide and grand purpose of God. He was only a willing and obedient servant, doing the work of each day faithfully. He preserved from destruction and nourished for God the Infant Saviour. Take out of human history the link of his simple piety and earnest faithfulness, and it seems impossible that Jesus should have escaped the murderous vengeance of Herod, who came down upon the village of Bethlehem with the suddenness of a thunderbolt, destroying at one blow all the children under two years of age. Grand, simple man! I should like to take him by the hand, worn hard and rough by the saw and plane, and say, "I thank thee, brother, friend, for thy simple faith and for thy loving service."

A chain is said to be no stronger than its weakest link. A humble life has many a time been a link in a chain of forces that have blessed a generation or huge masses. So far as human instrumentality is concerned, it was the earnest prayerfulness of a Scottish mother which gave the work of John Newton to the world. There has been no more powerful individual force operative in Christian history than that of Augustine, but we could not conceive of it as possible apart from the prayerful, anxious faithfulness of his mother Monica. It is said that Diaz, the Cuban evangelist, who is gathering thousands of his countrymen under the spell of his remarkable Christian eloquence and bringing multitudes of them to Christ, was himself converted through the loving faithfulness of a Christian young lady of Brooklyn. Learning that the foreigner was lying in one of the hospitals at the point of death, and ignorant of Christ, she felt that it was too bad that he should die in the "city of churches," with no one to tell him of the Saviour, and herself procured a Spanish Testament—not a word of which she understood—and going to his bedside, read to him the "wonderful

words of life." The truth took hold of him, and he went back to his country the glowing and successful evangelist that he is. When the awards of Christian toil are made at the last day, the honors of many a magnificent worker will be divided and a considerable measure of them placed upon the brows of hitherto unrecognized servants, without whose faithfulness in a humble sphere the grander work would never have been done. Then these who have been "faithful over a few things" will find that their "few things" have been far more vast and beneficent in their results than they have dreamed, and with joyful amazement they will go up to be "rulers over many things."

The lesson of this survey of the character and work of Joseph is the high place of the humble life in the scheme of Providence and in the philosophy of history. It is the lesson of individual responsibility. It reveals the large outcome of faithfulness in an obscure sphere and of duties that are commonplace, when the life is wrought out in unison with God's Providence. After all, the voice of the humble witness reaches to the ends of the earth, and his sphere is bounded only by eternity. The worker whose work is felt to be commonplace and obscure takes a fearful responsibility if he is unfaithful or squanders his opportunity. Consecration to the Divine will, loyal submission to His Providence and truth, and a heart open to His Holy Spirit are our only wisdom, since these bring us into effectual connection with the power and Providence of God, which are the pledge that the results of our work shall be grandly larger than our hope, and worthy of the power of God.

LOST OPPORTUNITIES.

BY REV. CANON O'MEARA, ST. JOHN'S COLLEGE, WINNIPEG, MANITOBA.

And as thy servant was busy here and there, he was gone.—1 Kings xx. 40.

FOR the environment of this verse we must go back three thousand years. It

is the close of a long day of battle and of blood. The victorious king is riding homeward, when he sees a man by the wayside, dust-begrimed, wounded, weary, depressed in spirit. The man calls to him and tells him of his direful plight. During the battle he had been given a prisoner to keep, for whose safe custody he was to answer with his life, and he had let him go; and now disgrace and death were looking him closely in the face. The un pitying king refuses to rescue him from the consequences of his own carelessness; but in thus condemning the suppliant soldier to death, the king, like David, utters his own condemnation; for the disguise is at once thrown off, and the wounded soldier becomes the stern prophet of God, pronouncing on Ahab the sentence of doom for his neglect of the trust committed to him, in having let Benhadad, King of Syria, go instead of obeying the Divine command regarding him.

I have thought, my friends, that the acted parable referred to in my text might, perhaps, have for us a meaning and a message as well as for King Ahab of Israel. We have in the text, you will observe, a trust, the failure of the trust, and the excuse for failure. We will think of these three in their order, and first of the trust.

A very important trust was given to the soldier. And does not God deal so with us? Which of us that realizes the responsibilities of life at all does not know that we are entrusted with many talents, privileges, and possessions for which we must give account to Him that made us? I cannot tell you of all these solemn trusts with which our life is full, but I shall speak of just a few.

There is the trust of our time. Each new day that dawns upon us, each hour that rests with us in its rapid flight, each of the moments which together make up the sum total of our existence, each of these is a trust, not to be used at our mere caprice, not to be cherished or lost just as the passing

fancy takes us. Each day, each hour is golden with possibilities of good ; of good for ourselves, of self-discipline, of self-culture, of deepening spirituality, of a nearer vision of God ; of good for others, of gentle words and kindly deeds, of some task begun for the blessing of our fellows, of some seed sown which shall ripen at last to a harvest of beneficent achievement. Oh ! the solemn trust that lies for us in a single day—a single day—that messenger from God, flying to us from out the darkness before, and passing away from us into the darkness behind—that messenger whose hands are laden for us with the gifts and possibilities of infinite results. And if we once lose this trust there is no getting it again ; if we let the golden grains of time slip through our fingers, they drop away from us forever into the great ocean of the irrevocable past.

Is not time, then, a trust to be kept sacredly and used wisely ? “ We should count time by heart-throbs ; he most lives who thinks most, feels the noblest, acts the best.”

And if the parts of our life are thus a trust, what shall we say of life itself in its entirety ? What tremendous possibilities of weal or woe are bound up in the small compass of a single life ! There have been lives which have moulded the destiny of nations, lives that have changed the currents of history, single lives that have made existence a better and sweeter and nobler thing for millions of the race. And what infinite possibilities of power there are even in unnoticed and ordinary lives. The mother may so live her life, so keep her trust, that her children and her children's children shall scatter in an ever-widening circle the light and love they learned from her ; the faithful wife may so realize the trust of her life, that from her sympathy and counsel the husband shall catch an inspiration which shall make his life, in turn, one great harmony of true and noble service for his fellows and his God. The teacher may so realize the trust of his life, that the principles of truth and

right which fill his heart shall become infinitely fruitful for good in the lives of those who, from year to year, come beneath his influence. There is no life that is lived that is not in itself a great and tremendous trust, to be used and guarded for our God and King.

But if this be true, as it is, of the life that is bound within the two shores of birth and death, what shall we say of the trust of the soul itself—the soul whose unending life reaches far on into the unknown eternity beyond the grave—the soul, that spark flashed forth from the fire of Eternal Being, ray of light let down to earth from the Central Sun of Universal Existence ? Oh, what a trust is this ! Not, as with the wounded soldier, a trust of death, but a trust of imperishable, inextinguishable life. The soul, with its wondrous talents, with its fine fancies, with its heavenward-soaring powers—“ the soul, in action how like an angel, in apprehension how like a god”—the soul stamped with the very image and likeness of the Omnipotent Himself ! We talk of the sacred trust of human life ; we speak of the tremendous responsibility of the engineer of the railway train, of the captain of the ship, of the leader of an army, because to them is entrusted the holy charge of human lives ; but each one of us has a responsibility far more tremendous than any of these ; for to each of us is entrusted, for eternal weal or for unending woe, a human soul—a soul to be brought to Christ for pardon, to be washed in His blood, to be sunlit with His presence, to be strengthened with His power, to be consecrated to His service, and, at last, to be set, as a gleaming jewel, in the coronal of His everlasting glory ; or, a soul to be stained deeper and yet deeper with increasing guilt, to be overmastered more and more by the strong tyranny of sin, to wander farther and yet farther from its God, as the years go on to trample out utterly the lingering image of its Maker, and, at last, to be shut out forever in the dark despair of an unending woe. That is the trust that you

and I have to keep, my friends. Such, then, are the various trusts that the great Captain bids us keep for Him through the stress and strain of the long battle of life.

Pass we now to speak, in the second place, of the failure of the trust. "As Thy servant was busy here and there, and He was gone." "He was gone," what a sad story these words suggest; a charge neglected, a duty unfulfilled, a bitter loss sustained, a dire doom incurred. This they meant to Ahab; this they mean to all to whom they may apply. "It is gone," what a suggestion of inconsolable regret there is in these words. Some trusts once gone may be recovered; lost health may be restored, friends alienated may be won back again; but in life there are some utterly irreparable failures. The boy at school, who has wasted his youth in idleness, who has given to pleasure and to trifling the hours that should have been given to study, through all life goes handicapped by the irreparable loss of those infinitely fruitful hours of youth. A young man grieves the fond heart of a loving mother by carelessness or sin; he wanders away, perhaps, into other lands, and by silence and neglect breaks the tender heart he has so deeply shadowed; and then, perhaps, he comes to himself, and he says, "I'll go home and make up for my hard neglect by special tenderness and care;" and when he gets home he finds that she is gone; that there is now no chance for his late atonement; that no word of love can now reach and heal the mother's sore heart; no deed of repenting tenderness can brighten the closed life that was saddened by his sin; and down the darkened halls of his remaining life there echoes ever the wailing cry, "Too late! too late!"

And, then, there is the sacred, solemn trust of life itself; how unutterably sad for those who, as they draw near its bound, have to say to an enquiring conscience and a questioning God, "Thy servant was busy here and there, and it is gone." Let us try to realize

what this means. Let us suppose the case of a man of whose life this sad account has to be given. Look forward; his life has come to its end, the long day of battle is over, and the shadows are closing fast around him; wounded with the strife, dusty with the manifold defilements of the conflict, weary with the struggle, he seats himself on the farther edge of life's great battle-field. The inevitable hour draws near; he knows that he is going to die; and then he bethinks himself of his trust, of the life he should have lived so well, and which he has wasted so utterly; of all the possibilities for good which were in his hand, and which, one by one, have gone from him unguarded and unused; and then he too, like the wounded soldier, makes his moan, the moan that is dreariest of all, the moan whose bitter wail of unavailing regret, if heard in heaven, might mar the angels' rejoicing song; the moan that has gone up again and again from many and many a gloomy death-bed, the moan for a lost and wasted life. Such the trust, such some of its most signal failures.

Pass we now, in the third place, to speak of the excuse for failure: "Thy servant was busy here and there, and it was gone." Now, mark you, the excuse was not, "Thy servant was busy." That would have been in one sense a justifiable plea, and not a lame excuse. For life, for the best and the noblest, is always a busy thing. We are in a busy world. Around us we hear on every side the breaking of the unresting waves of human industry and human toil. Stand on the corner of one of the streets of some of our great cities, and mark the rushing river of humanity that sweeps by you in a single hour, and you will see that men everywhere are busy; nay, to be busy seems to be increasingly the necessity of existence in our modern life. Whether it be for himself, for his family, for his country, or for his God, the man in these days who would accomplish anything that shall be worth the doing must needs

be a busy man. Why; we are in the midst of an environment of ceaseless industry. Nature is busy, the wheels of her great workshop are never idle. The sun, the tides, the winds, the ceaseless death and life, the continual renewal and decay of the changing seasons, the perpetual movements of the pauseless planets, all tell us that Nature is busy always. And if we lift our eyes and thoughts, above the skies, above the stars, to the heavenly city itself, there, too, we find the truest and noblest industry; for, of the angels we are told that "they rest not day nor night;" now filling heaven with the seraphic harmonies of their immortal song; now winging through the immensities of space to bring comfort or protection to the sons and daughters of men.

So, you see, it is plain that the having been busy is not the excuse that we have to consider. Now notice what the excuse really was, "Thy servant was busy here and there." I think that this being busy here and there may fairly be taken to mean that desultory and utterly unsatisfactory kind of being busy in which so many waste their days and miss their chances of good; the busy idleness of the restless child, not the busy industry of the thoughtful and high-purposed man. Now is it not just this serious trifling, this spending of our energies on lesser and lower objects, and so withdrawing them from higher and truer and more lasting occupations—is it not just this that will account for half the failures of life? The two great wants in this habit of life are the want of a continuous purpose and of a true and worthy object—a purpose that shall bind all our multiplied actions into one, and so give to our energies and our life that true unity in which alone lies strength; an object great enough and good enough to lend inspiration to flagging energies and attractiveness to the most trivial tasks needed for its achievement.

The boy at school who has no strong purpose of self-culture, no high object

of true self-advancement will fritter away his time in a useless and troublesome trifling far worse for him than absolute inactivity itself. The man who, in life, is busy here and there; the man who seeks to sail his ship across the sea of existence without the unflinching trade wind of a strong and consistent purpose, without the guiding compass of a high and worthy object, will be tossed hither and thither on the unquiet waves of every chance pleasure or fancy or caprice that meets him; will never reach a haven of achieved success, and, at last, will add his life to the dreary wrecks of wasted lives with which the shores of time are strewn.

This, then, is the meaning of the excuse of "being busy here and there;" it means the spending our energies and wasting our time on unworthy objects.

And this, my friends, in the saddest sense of all, is the excuse that will make thousands at the last miss utterly their chances of eternal life. Of those who make what Dante calls "the great refusal;" of those who fail to accept the offers of salvation held out to them in the Gospel of Christ, there are not many, I fancy, who do so deliberately and of set purpose. The invitation is so pressing; the Divine Saviour is so loving in His pleading; the way is so open and so plain; the offers of mercy are so full and free, that there are not many who deliberately and consciously put these things from them, and choose the sentence of eternal loss; they do not put them away, they simply put them off; they are busy here and there; their life is filled with what, compared to the great issues of eternity, are but solemn trifles. The pleasures of a passing world, ambitions that fail in their very achievement, hopes that fade and die away in presence of the realities of death, or even perhaps, occupations and duties nobler than these and yet unblest of God, because not touched and glorified by any thought of His will—it is this, the being so busied with the affairs of time and sense as to neglect the far graver issues

of eternity—it is this form of “being busy here and there” that accounts for a great deal of the sinful rejection of Christ.

Friends, is it thus with any of you? A Divine and Holy Guest, the Spirit of God, came to you in childhood, and has been pleading with you and striving with you since then. Are you keeping Him, listening to His voice, looking to His guidance, leaning on his strength, longing for His gracious gifts? or are you grieving Him by a continual rejection of your Saviour’s proffered mercy; are you hardening your heart against His pleadings? Oh, take care, lest at last the grieved Spirit fold His wings for final flight, and you be left to appear before the judgment bar of your God with the soldier’s miserable plea, “Thy servant was busy here and there, and He was gone”! Oh friends, when you and I draw near the bourne of life, when we have to pass the bound of being, I know that we shall have lost many things; if we have gathered wealth, it may have gone again; our health may have fled; our dearest friends may have passed away; the road of life may be marked for us with graves—sad milestones to tell us of the vanished years; but whatever we do lose, let us keep and cherish evermore this Divine Guest; by His power we shall set our backs upon a darkened and sin-stained past, and our faces to the sunrise of a new hope and a new life; by His power we shall pass the waves of death; by His power we shall stand at last, clad in the garments of a Saviour’s spotless righteousness; by His power the battle cries of this life shall merge in the triumph song of the next; by His power the sword of earthly conflict shall be exchanged for the crown of victory and fadeless rest.

God may at times move slowly; He never moves backward. His crescent is ever filling.

“I AM the first and the last,” says Christ, and His love partakes of that eternity.

BEGINNING.

BY GEORGE D. ARMSTRONG, D.D.,
LL.D. [PRESBYTERIAN], NORFOLK,
VA.

This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven.—Deut. ii. 25.

EVERY work must have a beginning. Even in the case of Jehovah, though a work may have been long determined upon, and its execution rendered certain by explicit promise—as the giving of Canaan to the Israelites for a quiet possession, referred to in the text—nothing is actually accomplished until a point is reached at which Jehovah says, “This day will I begin.”

In the case of man and his works many a fair project fails and many a good purpose is never accomplished simply because the point is never reached at which the projector says: “This day will I begin.” Especially is this true of that greatest of all works which man has to do in this world, the saving of his soul.

My unconverted hearer, you who have a soul yet to be saved or lost forever, you know full well that this, life’s great work, is all before you as yet untouched. You do not doubt the Gospel statements that “Christ Jesus has come into the world to save sinners” (1 Tim. i. 15), that “He is able to save them to the uttermost that come unto God by Him” (Heb. vii. 25), that on God’s part “all things are now ready” (Luke xiv. 17); and that, in view of these facts, God calls upon you in the words, “Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. vi. 2). “To-day if ye will hear His voice, harden not your hearts” (Heb. iii. 7); that with reference to this work of saving your soul the Holy Ghost says, ever, to-day, never, to-morrow. Why not, then, here and now say, with honest purpose, and looking to God for help, “*This day will I begin!*”

I. To this appeal some will object—

honestly, as they understand the matter—"I have no feeling on the subject of religion, and in this condition how can I begin?" To this I reply :

(1) The Scriptures nowhere teach, by example or precept, that a sinner must have feeling, in the sense of emotional excitement, in order to begin this great work—as a preparation for coming to Jesus. The Apostle Matthew was found by Jesus "sitting at the receipt of custom," engaged in the every-day business of life, "and He saith unto him, Follow Me. And he arose and followed Him" (Matt. ix. 9). The Ethiopian eunuch was sitting in his chariot, quietly reading the Scriptures as he journeyed homeward, when, under the teaching of Philip, he was enabled to say, "I believe that Jesus Christ is the Son of God;" and, having been baptized, "went on his way rejoicing" (Acts viii. 37, 38). There is no one of our modern hymns more thoroughly scriptural in the lesson it teaches, and for this reason more generally accepted by evangelical Christians than the one beginning

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come."

(2) The deep emotional excitement which sometimes precedes a sinner's coming to Jesus has nothing gracious in it—is no part of that repentance which the Scriptures and an enlightened conscience demand of the sinner. "Some one may be ready to say, All admit that none ever came to Christ until he experienced conviction of sin; but I have no conviction, or none worth mentioning. Oh! if I could experience some tender relenting; if I could get this adamant heart broken into contrition; if I could even feel pungent pain or alarm on account of my sins, my case would not appear so hopeless; but how can I come to Christ with this blind and stupid heart? Now, my friend, I beg you to consider that this blindness and unyielding hardness is the very core of your iniquity; and to

be convinced that you are thus blind and stupid is true conviction of sin. If you had those feelings that you so much covet, they would not answer the end of conviction, which is to show you how sinful and helpless your condition is. But if you felt as you wish to feel, you would not think your heart as wicked as you now see it to be. And the truth is, that you are now in a better situation to come to Christ than you would be if you had less conviction of the stubbornness of your heart."—*Dr. Archibald Alexander.*

II. How shall I begin this great work of my life? "What must I do to be saved?" To this question but one answer can be given. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31), and believe with "a faith made perfect by works;" for the Scriptures testify that "Him hath God exalted, with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v. 31) and further, "There is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12). As you well know, repentance and the forgiveness of sins lie at the very beginning of the Christian life. For them, "Come to Jesus."

Do you ask what is meant by the words "Come to Jesus"? I answer, they are plain, simple words, and mean to-day just what they meant 1800 years ago. You find no difficulty in understanding the record, "And there came a leper to Him, beseeching Him, and kneeling down to Him, and saying to Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean" (Mark i. 40, 41). It was to Jesus, as God, this leper came; for the belief was a settled one among the Jews that God alone could heal the leprosy. Now, as God, Jesus is as present here on earth to-day as He was 1800 years ago; and we can come to Him, and speak to Him, and He can

hear and answer us as really and readily now as then ; and we have the assurance of His Word that " He is the same to-day, yesterday, and forever" (Heb. xii. 8).

This prayer of the leper, and that of the publican, " God be merciful to me a sinner" (Luke xviii. 13), and that of the father, who, when our Lord made the healing of his demoniac child dependent upon his faith, " cried out, and said with tears, Lord, I believe ; help Thou mine unbelief" (Mark ix. 24), are all three, prayers which when first offered, as recorded in Scripture, were at once heard and answered, and as such they have been recorded for our instruction ; they are all three, prayers which have been offered many thousands of times since by sinners beginning " to work out their salvation," and who, " God working in them," have accomplished that work. Consider them carefully, and see if you cannot honestly make them your own.

(1) *If Thou wilt, Thou canst make me clean.* You know that sin is working death to your soul, just as the leprosy was working death to the body of the poor man who first came to Jesus with this prayer. You are satisfied that God can—and He alone can—save you from the deadly power and guilt of sin. You believe that He has saved others, and that, moved with compassion, He may save you. You could say all this honestly to me. Why not, then, say it to Jesus ?

(2) *" God be merciful to me a sinner."* Grace is favor to the undeserving ; mercy is favor to the ill-deserving. Mercy is what you, a sinner, need ; and it is God's mercy ; for who can forgive sin but God only. When God would make known His name to Moses, even amid the terrors of Sinai, He did it in the words, " The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth" (Ex. xxxiv. 6). Why not take Him at His word, and cast yourself upon His mercy ?

(3) *" Lord, I believe ; help Thou mine*

unbelief." The Gospel makes your salvation dependent upon your faith. You ought to believe Jesus when He says, " God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). And in a certain way you do believe Him ; and yet you are conscious of a strange, unreasonable, wicked unbelief which mingles with your faith ; and because of this you shrink from coming into the presence of a heart-searching God. Many have felt just as you do, and like the father who first offered the prayer, have come to God with their trouble, and He has answered their prayer. All three of these prayers are prayers you can honestly offer, and they furnish you a definite starting-point. Why not now say, with honest purpose, and looking to God for help, " *This day will I begin.*"

UNDERSTANDING THE WORD.

BY MICHAEL BURNHAM, D.D. [CONGREGATIONALIST], SPRINGFIELD, MASS.

Understandest thou what thou readest ?—
Acts viii. 30.

THIS is a query of Philip addressed to the eunuch, a proselyte of the Jewish faith on his way from Jerusalem to Gaza. Philip is sent of God to meet him. The question implies that the Scriptures might not be understood. The eunuch admits his ignorance and desires instruction. We know the result. We now have only to do with the question. The Word of God is not a sealed book, but we need to use all the light we can gain, and we all need instruction. There are helpful methods. Scholarship has its place. Light from above and light all about us may be ours.

First. Notice the preliminary fact that the Scriptures challenge investigation. " Let us reason together," says Isaiah. The Bible is a definite and positive force. You can no more eliminate it from the world's life than you

can take oxygen from its atmosphere, or Columbus and Constantine from its history. The life and words of Jesus invite, demand intelligent study.

Second. These Scriptures are a growth. The Word of God is not "dropped ready-made from heaven." Currents of Hebrew life run through the Old Testament and those of Greek life through the New Testament. There is progress of doctrine, as Bernard has shown. A child can understand its history before he comprehends its revealed doctrines. Here is shown the conflict between right and wrong in all ages, the sure victory of one and the overthrow of the other. God is seen an ally whether in the den of lions with Daniel, or on the isle of Patmos with John.

Third. Our understanding of the Word is a growth. We must get more and more the true perspective. We must learn to read each book in the light of its social environment, and see the stamp of the people and the times; more than that, too, we must see the stamp of the Divine author. God is the God of Greek and Hebrew alike. He used these media. He put the seed of truth into the authors, and in sundry times and diverse manners revealed His thought and purpose to men. As the truth of immortality, for example, grew from its twilight stage in the earlier books to the fulness of day in the later, so men's understanding of the Bible enlarges as they come to know more of God.

The stamp of the natural and of the supernatural, as well, is seen. What God permitted in one age He frowns on in another. Man marches into new and larger obligation as the ages go on. The work of Christ stopped not at Calvary, or at Olivet, but He is still at work setting up a kingdom which shall never be overthrown. Now we come to certain vital points.

I. What rules of interpretation are we to adopt?

II. What perils do we encounter?

1. At the outset we assume the fact

that the Word is not a sealed volume, but a plain book, in the study of which reason, common-sense is needed. Rationalism enthrones reason above the Bible, we need not go to the other extreme and ignore it. Truths here are just as truly settled as in science. We find in geological epochs certain physical conditions related to the existence of life. We find necessary facts in the Scriptures. Things, indeed, there are which are hard to be understood, but we need not magnify difficulties into doubts. To recognize difficulties is not sinful, but doubt, at least, is not holy. We are to remember that God is not limited to our comprehension of Him. We cannot rule out all difficulties. Faith has its place as well as reason. God's way is in the sea, but He comes to the surface. The cable is hidden in the depths between continents, but it speaks to us at the hither end. God speaks to us out of darkness. He appeals to our reason. The laws of our mind are as sacred as those of Sinai. Even in the miracle there is a fitness. It is a mountain that quakes and a bush that burns. A monster fish swallowed Jonah. Such monsters are found in our day, but the miracle was in the prophet's preservation. This is not all. We go further.

2. The Scriptures, in the next place, appeal to our moral nature, the conscience, affections, to hope and fear. Christ says, "I will tell you whom ye shall fear." The fear of God is the beginning of wisdom. Love, too, lifts the veil from many a mystery. This is true in even human friendship, but in a grander sense love is an interpreter of God. We quarrel with the facts of His character and government until we learn to love Him. Then all grows plain.

The Word of God meets the soul's yearning for pardon. Penance and the confessional show how strong this desire is. Christ says, "Come unto Me." The cry of man in all lands and in all ages has been, "Show us the Father." In the Scottish Highlands a

man once met a shepherd and put the one query, "Do you know the Father?" and left him. Years afterward they met, and the shepherd's glad exclamation was, "Now I know the Father."

The conscience of Felix was appealed to, and he trembled. Christians need to make their consciences more discriminating and sensitive. We can cultivate the moral sense as we train any other faculty. We can seriously apply the sanction of God's Word to our actions and our thoughts. The avaricious man, the lawless transgressor, the hardened offender, by looking into this mirror will see himself in some degree as God sees him. A keener conscience is an imperative need in the Church today and in the world at large.

3. Again, we are to interpret the Word of God in its unity and rest upon it as God's truth, not content with fragmentary facts. Faith and reason are alike active. Faith is always reasonable, though it be above reason. The human and the Divine sides are seen in revelation as in the nature of our Lord. The supernatural is in the natural, and the natural in the supernatural. We never have seen one who has risen from the dead, but faith, "the substance of things hoped for," gives foundation for a hope full of immortality. The soul asserts itself above the sense. The action of faith is natural and it is conclusive. Our spiritual universe is more than one story high. We cannot leave out belief in a future existence. Deep and reverent scholarship shown in the study of Divine truth has always been honored of God. We ought to be content only in a large outlook.

II. Perils in methods of interpretation.

1. Some come to the Scriptures for a purpose and bend it to a theory. This is true not only in theological controversy, but in the perversions of truth in common experiences of life. But "no Scripture is of private interpretation." It is on a higher than human plane, and to be humbly, candidly studied.

2. Others come to the Scriptures with a captious spirit to pick out faults and errors. They use their wit and satire on Moses, or complain of the imprecations of David. They point out supposed blemishes in Christianity, and are silent as to its purity and power. They point to the thumb-screw and stake, but say nothing of the martyrs who were faithful unto death.

3. Some cultivate a merely intellectual, speculative knowledge, and know nothing of the Gospel as the power of God unto salvation.

4. Others are literalists. They make a great deal about the horses in Revelation and their color. They say that "everlasting" applied to hills does not mean eternal, and therefore it cannot mean eternal when applied to the future state. They point to the Lord's Supper as a standard of action and say, "No woman was present at its institution; shall we admit any now?" They do not recognize that baptism sometimes means suffering and at other times the application of water.

5. Others, still, go to the opposite extreme and spiritualize everything. I heard a man in my own church compare David when, little more than a freebooter, he gathered discontented men to the cave of Adullam, to Christ. I was shocked, yet did not doubt the honesty of the man. It is a puerile and a perilous course to thus misuse the Word of God in any of these methods. We are to come seriously to this volume to find God in all its parts, to wonder and adore. We are to seek to know what it commands us to do with full purpose of obedience. Free from all indocility, we are to yield our thought and life to its teachings. God will guide the meek in judgment. They shall understand His ways.

Finally. The Bible advances as a positive revelation, definite and fixed, while science every year abandons one theory after another. The Gospel is carrying on steadily its work of renovation in the individual and State. Dropped on Pitcairn's Island, the Bible

worked a marvellous change in the hearts and lives of the people, and this has been repeated the world over, for it is agreeable to reason, it satisfies the moral nature. There is nothing grander than the sublime expression with which the Bible begins, "In the beginning God!" "It fills all my horizon," said an aged saint to me, referring to the plenary satisfaction of the Word of God. It stirs our moral life by teaching the truths, "I ought to love and reverence my Maker; I ought to love and serve my fellow-man." The Bible opens a glorious life beyond and assures us that if we know and love and obey the truth, we shall hereafter be kings and priests unto God and reign forever. Take, then, this Word, study its pages, and make it a lamp to your feet and a light to your path. In the keeping of its precepts there is great reward.

A CHRISTMAS MEDITATION.

BY REV. E. A. BRADLEY, D.D. [EPISCOPAL], BROOKLYN, N. Y.

That your joy may be full.—John xvi. 24.

LET this be the Master's word to you this morning, rejoicing as we are in the anniversary of the day accepted as that of His birth. The earliest Christians could hardly let the season pass unnoticed. Chrysostom in the fourth century speaks of the great joy which believers from remotest times had ever expressed in the event. The Church has preserved sermons that were preached at Christmas as far back as the end of the second century. Services began at midnight with the Holy Communion. Two other services followed. The prayers, also, which are preserved reveal the temper of the occasion. The advent is blended with the second coming of the Lord in glory everlasting.

It is meet for us in these latter days to celebrate the festival, both in the sanctuary and in the home. Angels sung the song "Glory to God, peace,

good-will toward men," for peace comes through the reunion of forgiven souls with God, through our Lord Jesus Christ. All nations join in this festival. It is humanity's hour. The marts of trade are closed. Would that we could stay for one brief day the hurrying machinery which drives our maddening life, close up every haunt of sin to the lowest den, hush every sigh, and dry up every tear, bidding every soul enter into the blessed peace of God.

This day is monumental. Every page of Scripture points to it, for it is the central point of history. What is it to us that kings have reigned, empires risen and fallen? What to us that migrations and conquests have followed each other, and one chapter after another of history has been opened to our view? Often a finger cut is a more vivid fact to our thought than the story of Napoleon. But here is an event that has a personal significance and relation to us, beyond all the chances and changes recorded in history. Before the manger of Christ all bow. Men below and angels above join in lowly and loyal worship. Christ is, or should be, everything to us. From out that humble cattle-shed stream influences as wide as eternity. In the Lord Jesus we see the centre of history. Here mercy and truth have met together, righteousness and peace have kissed each other. In this event all days find their significance. Without the Incarnation life would be a mystery and a failure; but with the knowledge of Christ and of His redemption, we may lift our Gloria in Excelsis, joining our jubilant melody with the sinless ones on high.

Human love is made godlike by the hallowing love of Jesus in the heart. Who to-day can keep back his heart from his fellow-man? Beautiful indeed is it to see the people hastening along our avenues or in the vehicles of travel with their gifts to others, particularly to the poor and to God's little ones. How the crust of selfishness

should melt in the recognition of this festival and in its worthy observance! In little acts of kindness and in little deeds of love we nourish the Christ life in our own souls. Who does not say to his fellow to-day, "Merry Christmas." I would repeat it to you with all my heart, or rather say, "A blessed Christmas," blessed with the consciousness of Christ's love in your soul and the hope of heaven before you. This is impossible to realize without the reception of Jesus into the soul. How bleak and black is life without Him!

Enter, then, into the true spirit of the day. Show your love by your life—your love first and supremely to your Heavenly Father and then to your fellow-man. Oh, who can keep his heart from Him, or from all human life, redeemed and enriched by Love Divine? May God bless you with every good gift, but above all with Himself, that your joy, indeed, may be FULL! Then when you have sung your last Christmas song on earth, you may rise to take your place in that heavenly fellowship and rejoicing, the rapture of which even the angels themselves will be unable to comprehend.

THE FULNESS OF GOD.

By J. M. LUDLOW, D.D. [PRESBYTERIAN], EAST ORANGE, N. J.

For in Him dwelleth all the fulness of the Godhead bodily.—Col. ii. 9.

COMMON OBJECTION TO THE DOCTRINE.—A man is too insignificant a creature to contain the Creator; the finite cannot hold the infinite.

This incredulity comes

1. From a misapprehension of what is meant by "contain." It does not mean to limit. Thus, all the components of light are contained in, *i. e.*, possessed by the slightest glimmer of light from a needle's point, as well as in the world-filling blaze of the sun in which I hold that needle. So a man may be the "brightness of the Father's

glory and the express image of His person," in the sense of fully revealing Him to us, without assuming to limit the Divinity to human form.

2. From confounding the idea of *humbling* with that of degrading things, so different as to be often contradictory. David Livingstone humbled himself, but did not lower himself when he left the environment of his English home and partook of life among the almost dehumanized Africans. Which is grander, an angel seated on a star, enrobed in all the cold splendors of mere position, or an angel following with loving eye and helping hand the tiniest bit of humanity?

3. From misapprehending man's relative position in the scale of being. Assuming that God would reveal Himself in any form, what higher form of creation do we know of than man? Physically he is the finest piece of mechanism in the world. Man's body is the archetype is all the animal world, and the animal of the highest grade of created things we have seen. Then how much man outranks physical creations, by reason of his endowment of thought, affection, will, hope, and the spiritual powers! If God would tabernacle anywhere, why not in man, the most glorious tabernacle He has built? If the Divine light would reveal itself by illumining anything, why not that brightest thing in all the world, a human soul?

4. From regarding *Jesus as merely a common man*. His intellect was the finest ever known. Untaught by the schools, rising from the carpenter's bench, while still in youth, He stood and taught the ages. His moral character was perfect and has charmed all generations. Besides, His human nature was especially prepared for Him, that it might be the vehicle of Divine revelation. "A body hast Thou prepared for Me," etc.

Don't be afraid to expect from God. . . . His infinitude will exceed your expectation.—*McDonald*.

FOR THE PRIZE.

The Magnetism of Sin.

And pitched his tent toward Sodom.—
Gen. xiii. 12.

INTRODUCTION.—“And pitched”—who pitched? “Toward Sodom”—where and what was Sodom?

The magnetism of sin is shown by Lot's conduct as expressed in the text.

I. That conduct finds its explanation in the man himself, in the susceptibilities of his nature.

(a) No external compulsion forced a move in that direction.

1. Abram did not force him. The patriarch's magnanimity is easily read between the lines. He gives him his choice, right or left.

2. Neither did the Canaanite and Perizzite.

3. No providence compelled him. Abram found sustenance away from the breath of Sodom.

(b) No outward constraint can or does absolutely compel a man to do the wrong thing. Luther, “Here I stand; I can no other; God help me.” The explanation is in the properties of the man's own mind and heart—responding to the magnetic power of sin.

II. His conduct shows a gradual progress Sodomward.

(a) His action the resultant of certain opposite considerations.

1. On the one hand conscience, the silent influence of Abram, perhaps the remonstrances of some in his own company.

2. On the other hand, the fat plains, with Sodom for a splendid market; the natural descent to them, the growing familiarity with vice. With no restraints he would have made better time on the march, but, thus retarded, progress was slow at first, though soon accelerated.

(b) So the chain of sinful habit is forged link by link.

Confirmation in sin the result of gradual development. Seen in the fascinating power of the drink habit. With-

out the first step the second will never be taken, but the first taken, the next is easier, and finally comes the loss of self-control. Illustration: Bird within fatal sweep of serpent's fascination.

III. Results of his conduct.

(a) Results (1) to his family in the corruption of their morals; (2) to himself in loss of peace of mind (“vexed his righteous soul”); in loss of character (his cattle grew fat; his soul grew lean. What real estate in the miserable city ever could atone for that?); in loss of property—the very thing he went to Sodom for. (Fire of God's anger licks up his ill-gotten gains. Now it is rich Abram; poor Lot.)

(b) Whatsoever any man soweth, that shall he also reap. Sin brings its harvest (1) in result to others within reach of its influence; (2) in effects upon the soul itself (this the direst result of sin); (3) in defeating its own purpose in the end. Sin and suffering linked by the law of heaven? This not a stage of rewards and punishments, but in measure the rebound comes here, and generally comes, as here, in the line of the man's own choice—*e.g.*, Jacob's cheating, Daniel's enemies, the Jews' “His blood be upon us and on our children.”

CONCLUSION.—Every one pitching tent in some direction—making Abram's or Lot's choice. Where are you pitching the tent? What is the trend of your life-march? PLUS ULTRA.

Self-Examination.

Let a man examine himself.—1 Cor.
ii. 28.

THE Lord's Supper a sacrament. Roman oath of soldier. At communion soldiers are at headquarters to report, be inspected, and receive fresh orders. Each should ask:

I. Have I a right to be here? Am I enlisted?

II. Have I the qualities of a soldier?
1. Am I obedient?

2. Is my obedience (a) unselfish, (b) unquestioning, (c) prompt, (d) entire, (e) cheerful?

3. Am I reliable? Wesley said that with three hundred reliable Christians he could shake the gates of hell and set God up in the world. Havelock's "saints" were known to be always ready.

4. Am I watchful? Our enemy able, crafty, without honor.

5. Have I proper discipline?

6. Am I diligent in knowing and doing duty?

III. As a soldier, what have I done?

1. Have I conquered myself?

2. Do I show signs of conflict and victory—the fruits of the Spirit?

3. Have I any captives for my Captain?

IV. What do I want at the table?

1. To eat and drink simply to get spiritually fat? Soldiers need sinew and muscle, not adipose tissue.

2. To appear well before men? They judge our lives, not our professions.

3. To get inspiration for better service?

4. To get strength, so as to continue faithful to the end?

V. We must be our own examiners.

1. The world or our brethren cannot see our hearts.

2. God does not judge us here. He gives means and tests.

3. God will not even examine us at last. Our own open hearts will be our judges.

CELO.

The One Essential.

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved.—Acts xvi. 30, 31.

I. INTRODUCTION.—Two of God's faithful servants thrown into the dungeon because in love to suffering humanity and obedience to God they had cast out an evil spirit. Note how the ungodly seem to favor religion so long only as it advances their material interests.

But the light of God's truth can

penetrate prison walls. Though from a human point of view Paul and Silas can have little hope of escape, yet their hearts are full of praise.

(Describe the miracle.)

II. *The Question.*—"Sirs, what must I do to be saved?"

1. A question of momentous importance. Eternal life.

2. A personal question. What must "I" do?

3. A question of intense anxiety. Not what "am" I to do, but what "must" I do. It reveals the fact that it was not mere physical fear because of possible escape of the prisoners, but a deeper spiritual fear that had overcome the jailor. While his first thought may have been of the Roman tribunal, his thought now is of the Divine tribunal where he is condemned. Necessity of repentance.

III. *The Answer.*—"Believe on the Lord Jesus Christ, and thou shalt be saved."

1. Evangelical. He was not directed to any particular church, or to believe any particular doctrine, but to trust the personal Saviour.

2. Faith. Not mere assent to truth. May profess to believe Bible or confessions, but such a belief will never bring forgiveness. No other name.

"A. P."

The Eternal Building.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.—2 Cor. v. 1.

GRIEF is often a wonderful interpreter of truth. Tears, while they may distort the rays of physical vision, clarify the sight of our souls. In our hours of ease the words of Scripture often come over our minds like drowsy chimes, but in the day of anguish they seem to grow to their real size and meaning, and "come to writhing mortals like pitying seraphim, divinity on their faces and healing in their wings."

The profound depths of comfort in our text can only be seen by those whom sharp grief has cut off from earthly help, and who stricken look to God for consolation. To such the passage speaks in healing and sympathetic tones. The text implies that

I. *We all face an inevitable contingency.* The dissolving tabernacle is a certainty. Death is the gate at the end of every path. None ever lived who was so strong, so full of vigor, with such claims on health and such knowledge of laws and principles of life that he could evade death. Upon our entrance into this world our face is set toward the grave, and every step we take brings us that much nearer to the end. The crumbling of this earthly tabernacle is the inevitable and common lot of us all. But this prospect is no more positive than

II. *That we shall invest a heavenly home.* Man's immortality secures him existence beyond the grave. He is no sooner "unclothed" than he is "clothed upon." He leaves one life but to be translated into another. Let the body broken by the wearisome toils of life lie down in death, and it but sets the hampered soul free, and it rises to God. Immortality through Christ insures a happy destination. Our investment of heavenly mansions is just as certain as the dissolution of the earthly. So the sting of death is gone, for "mortality is thus swallowed up of life."

III. *By our certain knowledge of its comforting features we are cheered in our bereavements.* We know our heavenly home is not made with hands. Not a single human element in its construction. No reminders of the hard toils of life, no signs of the touch of corruptible hands. It will be "eternal in the heavens." Our souls are continually harassed by the falling and crumbling and changing of earthly things. We never see an end of the shifting and turning of scenes here but our heavenly home will stand complete and unchangeable.

With this prospect before us of such

a happy translation from a home thronged upon with disappointments and perplexing changes to a home eternal in the heavens, the inevitable contingency of death should not cast a single shadow across life's path.

CHALMERS

STRIKING THOUGHTS FROM RECENT SERMONS.

WHAT is this Socialism of which we hear so much at the present day? I am not very sure if I can give you what may be called a clear-cut and logical definition of this particular term, but I should describe it as something like this: A great modern movement in all civilized nations—in England, in Scotland, in Ireland, in the nations of the Continent, in the United States, and in the far-off provinces of the Empire—a movement, I say, that has for its object the destruction of poverty, the removing of all disabilities on the part of those that are kept in a lower grade of society than others, an equalization of social life, and such reappropriation of capital and property that the nation rather than the individuals or companies shall own the land, the great public buildings, the houses, the machinery, the steamboats, the telegraph—everything, indeed, that is a condition of labor, and with out which work or labor is impossible—that on each individual there shall be laid the necessity of working for his living, which, by the way, is a very good provision, whether we have Socialism or not; that every one, I say, shall do something as a contribution to the well being of the commonwealth, and that that, and that alone, shall be the condition on which he receives the necessities of existence, giving effect to the old scriptural injunction or admonition, "If a man will not work, neither shall he live"—that work and living shall be so identified and related that there shall be no divorce or separation.—*Principal Goeman.*

THE unity of the Spirit is a certain positive passionate belief in Christ and in His kingdom; it is a moral earnestness that welds as by fire its subjects into one common whole. It can never be understood by the men who play at life and find religion an amusement, a recreation, a plaything. It is the solemn, serious embracing of a holy, a transcendently holy cause. The unity of the Spirit is for the men who have found the whole aim and direction of their lives to be Godward and manward, their whole effort and endeavor to learn to understand the Fatherhood of God and to realize the brotherhood of man.—*Horne.*

PEOPLE are disliked who disturb our sleep who introduce disagreeable subjects, who thrust unpleasant duties upon us. This is the sort of man that the reformer is. Why cannot he let things alone? Why? What becomes of things that are let alone—your garden, your roof, your drain-pipes? But the reformer, without whom we should all be heathen savages to-day, is well scolded while doing his work, and well praised when his work is done. As Jesus said, one generation stones the prophets and another generation decorates their tombs. Fifty years ago William Lloyd Garrison was dragged through Boston streets with a rope around his neck, but now he forms an imposing statue in Boston's noblest avenue.—*Whitton.*

THE Babylonian type of life is everywhere. It is that type which seeks after the external—wealth and luxury and ease—regardless of spirit-

nal character. It has no light in it by which to interpret itself. It needs a Daniel to interpret it, but never sends for him till it has tried all other sources of information, and only then at the suggestion of some one who knows Daniel, and pleads to have him sent for. And when he is sent for, all he can say is: "Thou art weighed in the balances and found wanting." You have lived a life of trifling and levity—a life of useless and purposeless frivolity, and this is the result: you have no strength for action, no will-power left in you, and are conquered by every attack from without. Oh, how many lives there are which have in them this want, which the Scotch people call "wecht!" They are light—light; no weight in them.—*Thomas.*

SCIENCE KNOWS NOTHING, and can know nothing, because Nature knows nothing of the forgiveness of sins. In the physical world there is no forgiveness of sins. It required Christ to become man for us to save the life of the sinner. What man is there of all of us that smeth not? It required Christ to tell us the second half of the parable of the Prodigal, to tell us of that Father who still opens His forgiving arms to His hapless and self-ruined prodigals. Science says, "Disobey me and thou shalt perish." Christ says, "Thou hast destroyed thyself, but in Me is thy hope." It is only when we have grappled these principles of His teaching that the cycle of blessed knowledge is complete. It is not until we have learned of Christ that we are able to say with a perfect understanding of what we mean when we say, "Though He slay me, yet will I put my trust in Him." But when we have learned to know Christ we can say, knowing the Father of Lights, "With Him is no variableness, nor shadows cast by turning."

All Nature is but art unknown to thee,
All chance, direction which thou can'st not see,
All discord, harmony not understood,
All partial evil, universal good.
In spite of pride, in erring reason's spite,
One truth is clear: whatever is is right.
—*Farrar.*

The world wants not a low-type Christianity, but a high one. It does not want a God who is "altogether such an one as itself," nor a Saviour whom His advocates represent as not simply "meek and mild," but rather "milk and watery." In the long run, men will only respect the respectable, venerate the venerable, look up to what is lofty, and follow that which justifies its claim to sovereign sway. Brethren, the true policy, and the only effectual policy, is to raise your standard if you would raise the public to it; or, in other words, let men see Christianity in its own native dignity and moral splendor, unencumbered and unadorned by any tinsel recommendations and histrionic enticements; and it will do its own attracting work, and lead men in its train to holiness and God.—*Ingram.*

THEMES AND TEXTS OF RECENT SERMONS.

1. The Working-man, his Enemies and his Friends. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful."—Prov. xxvii. 6. Rev. F. C. Baker, Warehouse Point, Conn.
2. Sowing and Reaping in the Ministry. "One soweth and another reapeth."—John iv. 37. Rev. E. J. Babcock, Omaha, Neb.
3. Human Evolution. "Speak unto the children of Israel, that they go forward."—Ex. xiv. 15. Rev. Myron Reed, Denver, Col.

4. Belief in God and Another World Universal. "Our Father which art in Heaven."—Matt. vi. 9. Rev. Robert McIntyre, Denver, Col.
5. Woman; her Privileges and Rights. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church."—1 Cor. xiv. 34, 35. Rev. David Swing, Chicago, Ill.
6. The Spirit a Guide to Truth. "When He, the Spirit of truth, is come, He will guide you into all truth."—John xvi. 13. E. P. Sprague, D.D., Ithaca, N. Y.
7. The Pulpit a Place for Men of Conviction Only. "We also believe and therefore speak."—2 Cor. iv. 13. J. W. Rosebro, D.D., Petersburg, Va.
8. What were you made for? "To this end was I born."—John xviii. 37. T. De Witt Talmage, D.D., Brooklyn, N. Y.
9. Unconscious Backsliding. "Gray hairs are upon him here and there; yet he knoweth it not."—Hosea vii. 9. G. R. Brackett, D.D., Charleston, S. C.
10. The Whole Man. "Fear God and keep His commandments, for this is the whole man."—Ecc. xii. 13. Prof. W. W. Moore, D. D., Northfield, Mass.
11. The Church Debt. "But if ye will not drive out the inhabitants of the land before you, then shall those which ye let remain of them be as pricks in your eyes and as thorns in your sides, and they shall vex you in the land wherein ye dwell."—Rev. William Gardner, St. Peter, Minn.
12. Men Get what they Seek. "They have their reward."—Matt. vi. 2. J. W. Rosebro, D.D., Petersburg, Va.
13. Greater Things to Follow. "Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man."—John i. 50, 51. Thomas Armitage, D.D., Warwick, N. Y.
14. The Monument of Christ. "This do in remembrance of me."—Luke xxii. 19. Prof. W. W. Moore, D.D., Staunton, Va.
15. The Supreme Motive. "Because ye belong to Christ."—Mark iv. 41. G. R. Brackett, D.D., Charleston, S. C.

Suggestive Thoughts for Pulpit Treatment.

1. Conditions of Rain-giving and Fruitfulness. ("If ye walk in my statutes, and keep my commandments, and do them; then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit."—Lev. xxvi. 3, 4.)
2. Breaks in the Chain of Evolution. ("Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and

- thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I knew them."—Isaiah xlvi. 6, 7.)
3. Divine Coercion of Human Speech. ("For we cannot but speak the things which we have seen and heard."—Acts iv. 20.)
 4. The Unwritten Bible. ("And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written."—John xxi. 25.)
 5. Apostolic Hospitality. ("And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."—Acts xxviii. 30, 31.)
 6. Superabundant Grace. ("Where sin abounded grace did much more abound."—Rom. v. 20.)
 7. An Empty Cross. ("For Christ sent me not to baptize but to preach the Gospel; not with wisdom of words, lest the cross of Christ should be made of none effect," *ut.*, emptied.—1 Cor. i. 18.)
 8. Unparing Reproof of Sin a Proof of an In-dwelling Christ. ("I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare; since ye seek a proof of Christ speaking in Me, which to you-ward is not weak, but is mighty in you."—2 Cor. xiii. 2, 3.)
 9. Spent Years. ("We spend our years as a tale that is told."—Psalm xc. 9.)
 10. Years that have no End. ("Thou art the same, and thy years have no end."—Psalm cii. 27.)

CHRISTMAS THEMES.

11. The Humble Origin of a New Creation. ("His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth."—Eph. i. 9, 10. "When the fulness of the time was come God sent forth His Son, made of a woman, made under the law."—Gal. iv. 4.)
12. A Babe the Sign of a Saviour. ("And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."—Luke ii. 12.)
13. Obedience to Civil Law and the Fulfillment of Prophecy. ("And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, . . . to enrol himself with Mary, who was betrothed to him."—Luke ii. 4, 5.)
14. The Divine Servant. ("Have this mind in you which was also in Christ Jesus; who, being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men."—Phil. ii. 5-7.)

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

"Be Filled with the Spirit."

—Eph. v. 18.

He that is able to receive it, let him receive it.—Matt. xix. 11, 12.

THERE is a class of truths that even all disciples are not ready to receive. Yet they belong to the necessary conditions of both the highest sanctity and service. This is one of them. The filling of the Spirit. The reference is evidently to Pentecost, when the Spirit descended upon and filled each of the disciples; and when an effect was produced similar to that of wine—a certain holy excitement and exhilaration. So that observers said, "These men are full of new wine." Peter explained, "These are not drunken," etc. So Paul says, "Be not drunk with wine wherein is excess, but be filled with the

Spirit." Here no excess is possible. Avoid spirituous intoxication, but seek spiritual inspiration and exhilaration—a personal pentecost. A command, BE FILLED.

In order to understand this, we must understand that the Holy Spirit represents God, indwelling, inworking, and outworking. In the unbeliever, He works as from without, while the spirit of evil works within. In the believer He works from within, while the evil spirit works from without. Now it is the believer's privilege to have the Holy Spirit completely fill him, so that he is occupied and possessed and so used by God. This is the great truth here taught. Hence the believer is called a vessel; and if the Spirit fills the vessel all else is displaced and it overflows with God.

Manifestly a vessel must be *emptied* before it can be *filled*, and this suggests the natural divisions of the theme :

I. The emptying process.

II. The filling process.

How is the believer emptied and so prepared to be filled ? Let us seek answers in the Holy Word.

1. *Conscious need of the Spirit.* Appetite, hunger, thirst is the preparation and condition of being filled. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." The curse of Laodiceanism is, "Thou knowest not that thou art"—in want of all things (Rev. iii. 17, 18). Our Lord's counsel is, "Anoint thine eyes with eye-salve, that thou mayest see." Before we can be filled with the Spirit He must open our eyes to see our need. Hence the greatest hope is found in the deepest sense of destitution, if that leads us to cry unto God for the supply of our need.

2. *A voluntary abandonment of all known sin.* "If I regard iniquity in my heart, the Lord will not hear me" (Ps. lxvi. 18). Nothing shuts out God more effectually than sin indulged and cherished. God does not demand a *sinless* heart, but He does demand a heart that *wills* to be pure. Sin loved is God hated.

3. *Renunciation of idols.* There are many things not in themselves sinful which absorb our thought and practically occupy our hearts. The first commandment both of Law and grace is, "Thou shalt have no other gods before me," in My presence. Appetite, avarice, and ambition are the three prevalent forms of idolatry. Pleasure, greed of gain, lust of place and power and human glory have to be renounced if we are to be filled with God. Paul in Heb. xii. 1, 2 bids us "lay aside every weight," as well as sin. Now these are not the same. A weight is a hindrance to progress. The athlete in his training wore weights for muscular training, but he laid them aside when he ran in the race.

4. We must be emptied of *self*. The

essence of sin is selfishness. Self interest, self-glory, self-dependence fill the horizon and shut out God, even from the sinner's thoughts. Hence our Saviour teaches us that the foremost need of every man who aspires to be His disciple is self-renunciation. We must take up our cross daily. We must no longer seek to save our lives or ourselves, but lose both in God. Henceforth we do not lean on self-righteousness, seek self-gratification or glory in self-advancement (comp. 1 Cor. x. 33, "not seeking mine own *profit*;" Phil. ii. 5-8, "Let this mind be in you," etc.). Life comes out of death. The seed is buried in order to the harvest (John xii. 24, 25).

II. The *filling* process. The emptied vessel must be filled; there is a receptive as well as renunciative side to this matter.

1. Submission to God. In one sense we cannot empty ourselves any more than we can fill ourselves; but when we have *willed* to be filled, and honestly submit to God's discipline, He will complete even our emptying. We may humiliate ourselves, but He only can humble us. We must yield ourselves to Him "to be drained of our self-esteem and self-reliance" (comp. 1 Peter iv. 14), submitting to reproach for the name of Christ, that the Spirit of glory and of God may rest upon us (2 Cor. xii. 9). Paul besought God thrice to be delivered from the thorn in the flesh, but God left it to humble him, and that in weakness His power might be perfected; and so Paul gloried in infirmities.

2. Reception of God's Word. The power of the Spirit naturally flows through His chosen channels. There must be an admission to the heart of whatsoever God saith. Those who stumble at Christ's sayings cannot have this power (John vi. 67-69). And there must be appropriation of God's Word by faith (Gal. iii. 5, 14). We need both the hearing of faith and the receiving of the promise by faith. Over against every promise let us write, "For me, Father."

3. Acceptance of God's will and plan (James iv. 13-17). We must not form schemes, leaving out God. Whatever plan our life pursues must be according to His pattern (Heb. viii. 5). We must not go ahead of God, but wait for His will to be made clear, and avoid such preoccupation of mind as makes impossible to follow when He reveals His purpose.

4. All must be for His glory (John vii. 39, Acts v. 32). Human praise is a snare. Any man may make people think well of him who first makes them think well of themselves (comp. 2 Tim. ii. 15, Gal. i. 10). He who pleases men is not the servant of Christ. We are to study to show ourselves approved of God.

The Lord's Prayer.

PRAYER is the desire and yearning Godward rather than any form of words; and the highest conception of the Lord's Prayer is that of a model or *pattern for the inner life* of a child of God. As such it will be found to consist of seven parts, each of which gives one of the normal features of a truly holy character.

The opening words are obviously to be separated from the seven petitions which follow, as they are merely an address to God as the Heavenly Father. They serve, however, to introduce the prayer, and indirectly to define prayer as the approach of the child to the Father. All prayer is based on the recognition of this relation, and all holy living is the realization of this relation. The sin of man is a practical denial of the Fatherhood of God—the child turns his back on his Father, disowns His authority, and despises His rule. And when the sinner comes to himself he says, "I will arise and go to my Father," etc.

Holy living begins in the recognition of this new relation to God. The penitent, believing sinner turns to God and cries, "Abba, Father."

Seven petitions follow, each serving

to portray an essential feature of a godly character and a regenerate life.

I. Hallowed be Thy name. The name of God stands for Him and represents His whole personality. This petition asks that God Himself may be held in holy reverence, regarded and treated as worthy of being held in supreme regard.

The first feature of a renewed character is, therefore, a *holy obedience*, an obedience of love; an obedience born not of fear, but of childlike affection.

II. Thy kingdom come. Our Heavenly Father is the enthroned king. His human subjects are in revolt. Every soul that yields to His sway receives into the heart His Kingship, and henceforth represents His kingdom. Hence this petition shows us a second feature of a holy life, a *holy jealousy* for God's glory. It seeks first the kingdom of God, its universal extension and ultimate triumph.

III. Thy will be done, as in heaven, so in earth. Perfect rule is essentially absolute. Where perfect wisdom and love combine, the perfection of government is an unlimited monarchy, which is unsafe among men only because man is neither infallible in judgment nor unselfish in spirit. To have God's will the absolute and uniform law would be to bring down to earth the bliss of heaven itself. A third feature of holy living is therefore a *supreme reference to the will of God*.

IV. Give us, day by day, our daily bread. This petition is a representative one. It uses the staff of life as representing all our need, and prays for a Divine supply, not in advance, but *as the need arises*. It serves to draw another double feature of holy living: dependence on God and confidence in His Fatherly care, with contentment as to our present state. We may express it as *supreme reliance on God*.

V. And forgive us our sins, etc. This is an indirect confession of guilt, a prayer for pardon, and a revelation of a new disposition. The sense of sin overwhelms; we feel that our only

hope is in God's mercy; and the experience of grace leads to the exercise of a gracious temper toward offenders. A fifth feature of a holy life is a *gracious Spirit*, that recognizes our debt to grace, and deals with others as God deals with us.

VI. And lead us not into temptation. The word temptation means trial or testing. This prayer is directed against exposure to severe tests of our love and loyalty. As the child of God depends on God for daily bread, he dares not go forward without strength from above. He fears to choose his own way lest he wander from God and fall into snares, and so he prays to be led, so that he shall not have his faith and love and strength subjected to a strain that he cannot bear. A sixth feature of a renewed man is *surrender to Divine leading*. God goes before, and he follows, and follows safely.

VII. But deliver us from evil, or "the evil one." Satan is the eternal, irreconcilable foe of God, the mightiest of all the adversaries of holy living. We cannot overcome him apart from God. The only hope is that we shall be environed with God, and that He shall surround us with His power and presence; and so the seventh feature of a holy life is *security in God* (comp. 1 John v. 18, Revised Version, and Ps. xci.)

Summing up, we have here the portrait of a child of God restored to his filial position in the Father's household; and we find him characterized by a loving obedience, a jealousy for God's glory, a supreme reference to God's will, habitual reliance on God's care, a godlike disposition, a surrender to Divine leadership, and a security in God.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

DECEMBER 1-5.—THE KEPT HEART.
—Prov. iv. 23.

She was the sister of Dr. Arnold, of Rugby. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture. Yet of her Dr. Arnold exquisitely writes: "I never saw a more perfect instance of the spirit of power and of love and of a sound mind; intense love, almost to the annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself, save only as regarded her ripening in all goodness, wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's with the keenest relish; inheriting the earth to the very fulness of the promise; and

preserved through the very valley of the shadow of death from all fear or impatience or from any cloud of impaired reason which might mar the beauty of Christ's Spirit's glorious work; may God grant that I might come but within one hundred degrees of her place in glory."

Plainly such a life did not happen. The life was well because the *heart* was well. Such kept heart only could find issue in such beautiful life. "As a man thinketh in his heart, so is he." It is the within which makes the without. *With all thy keeping, then, keep thine heart*, as the injunction literally is.

How? By presenting it an object of pure and overmastering affection. If a man loves up he will live up; if he loves down he will live down. That is a mighty principle Dr. Chalmers has enunciated in his great sermon on the "Expulsive Power of a New Affection." Such object of high and pure

affection, which shall surely keep one's heart, and so give ability for the noble life, is the Lord and Saviour Jesus Christ.

Again, but love depends on knowledge. In order to love Christ, we must know Christ. We come to the knowledge of Christ in two ways: (a) By the thorough and persistent study of Him as He is revealed in the gospels; (b) by instant and persistent obedience to Him. Prayerful study of the Bible, then, and daily obedience to the Lord Jesus will increase our knowledge of Him, and so our love to Him, and so will be kept our heart.

In the light of this see

(a) The danger of secret sins; they obscure and lessen love.

(b) The true method of reform. You have won a man when you have won him to love for Christ. Love will hold him when the strongest resolution simply would surely fail.

DECEMBER 7-12.—HOW ESCAPE IF WE NEGLECT?—Heb. ii. 3.

Consider a snatch of the argument of this epistle. It is an argument against apostasy. These Hebrew Christians were in danger of going back to an effete Judaism; but "the Old Testament dispensation, with its prophets and priests and temple and sacrifices, was only a type of Christ, and was to disappear when Christ Himself had come." The revelation of God in His Son is the culminating revelation. That having been made, that which has led to it and introduced it is no longer necessary, and to cling to it is to cling to superfluity. The man who trusts in Jesus is safe whether the temple fall or stand, whether he worship within its precincts or be thrust out of them.

Then the epistle goes on to substantiate this truth by various argumentation. Angels, the messengers of God, had to do with the introduction of the old economy; but Christ, the founder of the new economy, is superior to angels. His *title* is superior. He is called

the Son of God. No angel was ever called the son of God in such terms as would involve sameness of nature with God; but Christ is. Therefore He is superior; but angels are required to *worship Christ*. Therefore, again, He is superior.

Then, again, the angels are called winds and lightning—names implying servitude; but Christ is He at whose behests the angels go forth as winds and as lightnings; and so, as King over them, Christ is their superior. And, therefore, since Christ is thus the superior of angels, the dispensation which He Himself personally introduced must be higher in authority and more enduring in existence. This, then, is the first argument in substantiation of the theme of the epistle.

But the Bible is the most practical of books. Let a truth but be established, and at once it springs to press that truth in application. So before another argument is introduced to substantiate further the mighty theme of the epistle, the discussion tarries for pressing the truth it has carried home. If, though this preparatory dispensation was less in authority and grandeur, yet, if even this lower and lesser word spoken by angels and delivered to men by Moses was nevertheless a word most firm; if disobedience even to that lower and lesser word was always followed with its threatened penalty, then, how shall we escape if we neglect this *so great* salvation; this word, the highest and most precious possible, which the Son of God Himself has come to tell us? Such is the setting of the inspired argument. A most pertinent question, How shall we escape if we neglect?

(a) There can be no farther and other Divine *revelation* as to salvation from sin. In Christ dwelleth all *the fulness* of the Godhead bodily (Eph. ii. 9). God cannot speak more plainly than He has spoken by His Son.

(b) There can be no other and further Divine *sacrifice* for sin. God has nothing more to give than He has already

given. Even infinity does not possess a preciousness beyond that of the Only Begotten Son.

(c) Our own good works cannot possibly match or go beyond the efficacy residing in the *finished* work of Christ. To trust in them, rather than in what He has done, is not only folly; it is sacrilege.

(d) No sacramental rite administered by man can possibly equal the completed atonement wrought by Christ and ministered by the Holy Spirit to the believing soul.

(e) In every sense this salvation is a salvation *utmost*. In no way can we touch or pass beyond that limit. How, then, escape if we neglect?

(f) And to neglect it is to refuse it.

DECEMBER 14-19.—THE PLAGUE OF FROGS.—Ex. viii. 1-15.

It was the old demand of God, through Moses, upon Pharaoh. It was followed by the old refusal. The judgment threatened was the plague of frogs. The fulfilment was exactly coincident with the threatening. The land became creeping and crawling with the frogs. The baking oven of the Egyptians was often a round hole, three feet deep, and plastered with mud. This was heated by burning brushwood in it. The dough was then spread with the hand upon the sides and speedily baked. A pot of earthenware of nearly the same shape was also sometimes employed, the fire being placed within and the dough applied without. Into such places the frogs penetrated, defiling them. Everywhere else they were found as well. They became disgusting family companions. They had no respect for royalty. The sentinels at the gates of Pharaoh's palace could not keep them out. They were as much with him as with his humblest subject. The sanctuaries were defiled also. When we remember the scrupulous cleanliness of the ancient Egyptians—there were no people so fastidiously cleanly—we can appreciate a little the

disgust at such universal reptilian presence.

It was no unusual thing that there be frogs in Egypt. They were plentifully produced at each overflowing of the Nile. The miracle consisted in their appalling numbers and in their everywhere infestation.

First, the presence of this plague brought to the mind of Pharaoh the great fact of the *identity of humanity*. Before the plague of frogs there had been the plague of blood, but Pharaoh was not much troubled by that in a personal way. We read that though the Nile was blood, the Egyptians obtained water by digging for it along the river-banks; and it is probable that Pharaoh, with all the resources of royalty at command, was not much inconvenienced by that plague. His subjects felt it, but he in his royalty was lifted above it. There is no record that, smitten with personal trouble, he sought release. Of Pharaoh's action at the plague of blood we read, "And Pharaoh turned and went into his house; neither did he set his heart to this also." It was of comparatively little moment, since the splash of the red waves did not reach him. Let his subjects suffer. He himself is secure.

But under the plague of the frogs the case is altogether different. He suffers in his palace as the meanest subject does in his hovel. The identity of suffering compels him to the recognition of the identity of humanity. The distance between the hovel and the palace is not so mighty, after all. Now he is touched, and the kingly isolation and self-complacency is broken. He feels at once the binding of the deep and indestructible human tie. The plague has thrust him into an unusual sympathy. He calls for Moses and Aaron, and implores, "Entreat the Lord that He may take away the frogs *from me* and from my people; and I will let the people go," etc.

See the point and lesson—the presence of this plague forces the recognition of the great fact that *humanity* is

one ; that no difference of office or social position, even though the difference be so great as that between Pharaoh in his palace and the hungry beggar at his palace-gate, can divide and separate the one and indestructible humanity.

But Pharaoh was not or is not the only man who thus, because of class or position, forgets this primal truth of the essential oneness of himself with all the rest. This evil forgetfulness continually repeats itself. It is so easy for the heart to grow small and hard, standing in its own place and occupied about its own concerns. Every position has its peculiar tendencies toward memory of itself and forgetfulness of others. Rich people often become Pharaohs toward poor people. So people in certain social sets are apt to become Pharaohs toward other sets ; so employers sometimes become Pharaohs toward their employés ; so, too, employés, by strikes, etc., become Pharaohs toward their employers. He is the truest man whose heart is largest and justest ; who approaches nearest to that Divine sympathy which amid human affliction was itself afflicted.

Learn, second, *the amplitude of the Divine resources in the way of judgment.* In the Divine hand it was the pitiable frog which become Pharaoh's punishment. A frog was nothing. It was the commonest sight in Egypt. It was one of the meanest and most harmless of creatures. There was an almost infinite distance between it and Pharaoh on his throne. A revolution might unseat him, a mighty war might cause him trouble, the cares of state might give him anxiety, but a frog—what had Pharaoh to fear from frogs ? But in the Divine hand it was the pitiable frog that became his punishment. The truth is that when a man is at one with God, all things are at one with the man ; but when a man is at enmity with God, as Pharaoh was, all things are against him. What is most harmless may become most harmful, what is least God can make mighty for his overthrow.

DECEMBER 21-26.—THE SAVIOUR BORN.—Luke ii. 11.

The world was weary. It had tried to help itself and failed. "Unless it please God to send us some one from Him to instruct us," said Socrates, to his pupil Alcibiades, "do not hope ever to succeed in reforming the morals of men ; the best course we can take is to wait patiently ; yes, we must wait till some one comes." What had been the sorrowful longing of Socrates had become the sorrowful longing of the world. The moral condition of the world, just before the Advent, was the saddest possible. There was universal disbelief ; there was universal longing to believe something ; there was universal inability to find anything worthy of belief. Pilate's question, "What is truth ?" was an inquiry to which no answer seemed to come but its own tantalizing echo. "All religions are true," the people said ; "one is as good as another." "All religions are false," the philosophers answered ; "one is as good as another ; solace yourselves with any or with all, poor fools, it makes no difference." The oracles were silent. Plato forbade intemperance, except at the Feast of Bacchus. Aristotle forbade lewd images, except the lewd images of the gods. The usual worship was one of horrible uncleanness. "It is difficult," exclaims Pliny, "to say whether it might not be better for men to have no religion than to have such an one as ours."

And the hope so long deferred made the true heart sick in Palestine as well. The voice of prophecy had ceased for four hundred years. "All the circumstances of the national life of the Jews tended to fix their thoughts on One who was to come." By types and by prophecies their eyes were continually turned toward a Messiah. Their history was a continued prophecy. All the great stages of their national existence were accompanied by effusions of prophetic light. Abraham was called from his father's house, and it was revealed that in him all the families of the earth

should be blessed. Moses formed Abraham's descendants into a nation, but while doing so he spoke beforehand of Him who was hereafter to be raised up a prophet like unto himself. David reigned, and during that glorious time the Psalms all had a forward-looking note, they spoke of the Future King. The pious Hebrew was thus ever in an attitude of expectation. The temple sacrifices pointed with their bloody fingers toward a Greater Sacrifice. The golden age of the Greeks and Romans was in the past; that of the Jews was in the future; but the golden future seemed long in coming, and even pious hearts were weary and the time was very sad.

Then at last the Fulness of the times gathered to the consummation. The great clock of God, ticking slowly through the centuries, struck at the right moment. Man's extremity is God's opportunity. When men confessed that they could not help themselves, then God came to their help. As to Abraham there was a ram caught in the thicket fit for sacrifice, so to men, helpless and hopeless, God came, giving them exactly what they needed—sight of Him; brotherhood with Him; the one sacrifice for sin; the way, the truth, the life; the opened path to heaven.

From this great advent, learn first, *the particularity of God's fulfilment of His promises*. "Unto you is born, etc., in the city of David." The mother of our Lord was dwelling in Nazareth. But seven hundred years before there had been uttered a dim prophecy. It was made by one of the minor prophets. According to this prophecy, *Bethlehem in Judæa* was to be the birthplace of the Messiah (Micah v. 2). A little longer stay at Nazareth and the prophecy of the Lord's birth at Bethlehem would have failed; but the Emperor Augustus Cæsar is brought under tribute to bring Mary to Bethlehem (Luke ii. 1, 7), and in *that place* the great birth occurs. Get the preciousness of the Divine exactness toward the promises;

generalize from God's particularity in keeping this promise to His particularity in keeping all. It is right to do it. God will keep to the last letter every one of His promises. They are worth trusting.

Second. Learn the truth of a *controlling Providence*. There is nothing more delightful than to study out how even the great Roman emperor was a thrall of God toward the Birth nowhere but in Bethlehem. The highest earthly thrones are in God's grasp.

Learn third, *the interest of heaven in earth*. Celestial beings made the announcement of the Great Birth.

Learn fourth, the needlessness of the eternal loss. A *Saviour* has been born.

Learn fifth, *how we have no need of any human priests*. Christ, *i. e.*, Messiah, *i. e.*, the anointed, High Priestly One, has come. Nothing is more arrogant than for men to attempt to be mediating priests now that the Supreme Priest, the Messiah, has appeared.

Learn sixth, *that Christ is Lord*. If we accept Him at all, we must accept Him not only as the One who forgives us through His High Priestly atonement, but as the One who henceforth is to rule us, and to whose gracious rule we are joyously to submit.

DECEMBER 28-31. — THE PASSING YEARS AND THE FAILING LIFE.—Ps. xc. 17.

Isaac Taylor calls this Psalm "perhaps the most sublime of human composition, the deepest in feeling, the loftiest in theological conception, the most magnificent in imagery; true is it in its report of human life as troubled, transitory, sinful; true is it in its conception of the Eternal, the Sovereign and the Judge, and yet the Refuge and the Hope of men."

The Psalm springs out of a striking and pathetic time. It is a Psalm by Moses. It must have uttered its grand and solemn tones near the end of that long wandering in the wilderness, and so close to the thither limit of Moses

life. During that time of weary leadership Moses had seen a generation of his countrymen write the record of their faithlessness in the straggling procession of their graves. He had seen the quick flash of the Divine anger smite down the daring and rebellious Korah and Dathan and Abiram. He had seen victory as faith flamed up, and then disaster and defeat as faith went flickering down; he had toiled at the immense duty of changing a herd of slaves into a nation; he had trained a better generation for entrance into the land which God had promised. He had wrought and prayed and suffered, and now, though from the top of Pisgah he could see the goodly country, the view of his own life must sink into the sand this side the border of it. He was waiting amid the thickening shadows of his own end.

Three main thoughts strike through the solemn Psalm—that of the passing life; of the eternal God; of our human work.

(a) The passing life. Thou turnest man to destruction, O God, the Psalm wails out; literally, Thou grindest man to powder, Thou pulverizest man. Thou carriest them away as with a flood; the untamed waters sweep on, and man seized by them is helpless as any straw amid their plunging fury. Men are as a sleep; how quickly sleep seems to pass when in heavy slumber it presses down upon the eyelids and drowns the consciousness; it is but as a small moment between the sleeping and the waking, though a long night may have intervened; as swift and short as seems that time of sleep is the career of man.

Men are as the grass, in the morning it is green and flourishing, but the sun smites it, and in the evening it is cut down and burned. And then, besides, all life is disappointment; the frosts of its mutability bite to their vitals man's fairest hopes; no budding plan of his can get full-bloomed; no life is long enough to lift the lagging actual into perfect marriage with the ideal. The

days of our years are three score years and ten, etc., yet is their strength labor and sorrow, etc. Birth, growth, decay—the longest life too short, the shortest sad; hopes blooming but to blight; desires vaster than fruition; toil dragging itself along, then sinking into failure; want of fixedness in everything, death sure for everything.

(b) But this is not the entire thought of this great Psalm. It were a Psalm sad, indeed, if this were the entire thought. Yet it is to this side and thought of this ninetieth Psalm much of the modern thinking would compel you, *only* to this side and thought. What is the new Gospel which much of the modern thinking has to preach but just such a Gospel of disappointment and decay and death? Man lives and dies—that is the whole of it. What is there for him beyond death? Nothing that anybody knows of. What is there for him during the present and passing life? Nothing that anybody knows of; nothing, at best, but the cold grip of soulless law. It is a great thing to sing the *whole* ninetieth Psalm. It is a terrible thing to be compelled to sing but such poor fragment of it. But Moses sung the *whole* of it. While there is this sad and certain fact of the failing, disappointing, passing, dying human life, there is *this other equally certain fact of a God over all, of a God for refuge*. Sing the whole Psalm if you are at all to sing it, O dying men; O men from whose grasp the years are slipping so speedily, stendily. Lord, Thou hast been our dwelling-place in all generations, etc.; from everlasting to everlasting Thou art God. Men do die; the generations pass; the years speed by; but Thou, O God, art in it all and over it all; our human changing damages not Thy steadfastness, for a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night. So man is not the vain and helpless thing he seems, since he has God to trust in and to go to. Our life is not the worthless thing it sometimes seems, since there is over it

a God who can establish its work and make it worthful.

(c) So, most appropriately, does the Psalm pass into prayer about the work even transitory man may do, under God's blessing; and let the beauty of the Lord our God be upon us; and establish Thou the work of our hands

upon us—yea, the work of our hands establish Thou it. The work of Moses stands, though Moses goes.

What better thoughts for the closing year than these—the falling life and the passing years, but God; and meanwhile our work, that the falling life may make good investment of itself.

Prayer-Meeting Topics for 1892.*

As the churches do not hold their weekly Prayer Meeting Services on the same evening, we adopt this *weekly* arrangement, so that the topics treated will be equally appropriate whether the meeting falls on Wednesday, Thursday, Friday, or any other day of the week. —Eos.

JANUARY.

- Jan. 3-9. Veto power for the New Year.—Neh. v. 15.
 " 10-16. The Story of a Bad Stopping.—2 Kings xiii. 18.
 " 17-23. The Unspcakable Gift.—2 Cor. ix. 15.
 " 24-30. The Meaning of the Christian Life.—1 Thess. ix. 10.
 " 31. Feb. 1-6. The Inner Joy.—1 Thess. i. 6.

FEBRUARY.

- Feb. 7-13. Concerning Habit.—Daniel vi. 10.
 " 14-20. The Story of a Right Choice.—1 Kings iii. 9.
 " 21-27. Lessons from the Inner Struggle of our Lord.—John xii. 27, 28.
 " 28-29. March 1-5. Divine Compensation.—Is. li. 11, 12.

MARCH.

- March 6-12. The One from Above, Above All.—John iii. 31.
 " 13-19. Pray without Ceasing.—1 Thess. v. 17.
 " 20-26. Divine Bulwarks.—Ps. xlviii. 13.
 " 27-31. April 1-2. The Parting of the Curtains.—Matt. xvii. 2.

APRIL.

- April 3-9. The Yoke of Christ.—Matt. xi. 29, 30.
 " 10-16. A Promise for "Mr. Fearful."—John iii. 16.
 " 17-23. Questions Answered by our Lord's Resurrection.—2 Tim. i. 10.
 " 24-30. Devotion to Duty.—1 Chron. ix. 27.

MAY.

- May 1-7. The Failure of Religions merely Human.—1 Kings xiv. 2.
 " 8-14. Faith in Christ.—Col. ii. 9.
 " 15-21. The story of When to Say No.—Daniel iii. 16.
 " 22-28. Unknowing Yet to Know.—John xiii. 7.
 " 29-31. June 1-4. God's Help.—2 Kings vi. 16.

JUNE.

- June 5-11. The Valley of Decision and the Danger of Staying in It.—Mark vi. 30.
 " 12-18. Enabling.—Romans i. 16.
 " 19-25. The Lord's Love.—Mark xvi. 17.
 " 26-30. July 1-3. Noble Discontent.—Joshua xv. 19.

JULY.

- July 3-9. The Soul and Its Sin.—Luke xv. 11-13.
 " 10-16. The Soul and Its Suffering.—Luke xv. 14-16.
 " 17-23. The Soul and Its Repentance.—Luke xv. 17-20.
 " 24-30. The Soul and Its Reception.—Luke xv. 30-34.
 " 31. Aug. 1-6. The Triumphant Life.—Daniel i. 5.

AUGUST.

- Aug. 7-13. The Scriptural Teaching of Life and Death.—Romans vi. 23.
 " 14-20. Pasture Fields.—John x. 9.
 " 21-27. Some Practical Questions Answered.—John iv. 50.
 " 28-31. Sept. 1-1. The Thoughtlessness of It.—Matt. xxii. 5.

SEPTEMBER.

- Sept. 4-10. Care—Care.—1 Peter v. 7.
 " 11-17. The Saved Soul's Possession.—2 Cor. v. 1.
 " 18-24. The Glory of the Son.—Heb. i. 2.
 " 25-30. Loving to the End.—John xiii. 1.

OCTOBER.

- Oct. 2-8. Ways of Doing Good.—John iv. 7.
 " 9-15. Blessedness.—Ps. xxxii. 1, 2.
 " 16-22. A Warning.—Matt. xiv. 9.
 " 23-29. How to Win Delight.—Ps. xl. 8.
 " 30-31. Nov. 1-5. Three Sights of a Saviour.—Mark vi. 1-6.

NOVEMBER.

- Nov. 6-12. The Witnesses.—Acts ii. 32.
 " 13-19. God's demand.—Mark xii. 30.
 " 20-26. Dec. 1-3. Some Reasons for Faith.—John vi. 28.
 " 27-30. Dec. 1-3. Comfort for Us.—Deut. ii. 7.

DECEMBER.

- Dec. 4-10. The Principle of Harvest.—2 Cor. ix. 6.
 " 11-17. The Escending Greatness of His Power.—Eph. i. 19.
 " 18-24. A Christmas Study—Contrasts, Unity.—Luke ii. 11, 12.
 " 25-31. Thoughts for the Old Year and the New.—Acts vii. 17.

*Pastors and others may obtain these Topics at the rate of 30 cents per hundred. Address

EXEGETICAL AND EXPOSITORY SECTION.

Studies in the Psalter.

By TALBOT W. CHAMBERS, D.D.

NO. XXXVI.—THE 22D PSALM.

The Great Sufferer and His Relief.

THIS Psalm sets forth the last extremity of human suffering, yet without any confession of sin, and closes with the sure hope of deliverance. The title, "Set to Aiyeleth Hash-Shahar," by some considered an enigmatic reference to the sentiment of the Psalm, rather indicates the melody to which it was to be sung. There is no reason for doubting the correctness of its ascription to David. We indeed know of no circumstances in his life to which its various details can be referred, and the New Testament represents it as fulfilled in Christ. Its first words were uttered by Him on the cross; the scorn of the passers-by in ver. 7 and the reproach in ver. 8 are reproduced in Matt. xxvii. 39, 43; the intense thirst of ver. 15 is seen in John xix. 28; the parting of the garments in ver. 18 in John xix. 23; the piercing of the hands and feet in ver. 16 in the crucifixion; and the triumphant praise of ver. 22 is applied in Heb. ii. 11 to our Lord. We are then to consider it an idealized description of the Great Sufferer. David is so wrought upon by the spirit of prophecy, that he passes beyond his own sharpest experience of anguish to that of a future successor on the throne, whose deliverance would be a source of joy to all the world. Three divisions are usually made: The Complaint (vv. 1-10). 2. The Prayer (vv. 11-21). 3. The Expression of Thanks and Hope.

I. *The Complaint* (vv. 1-10).

My God, O my God, why hast Thou forsaken me?

Why so far from my help are my outcries of pain?

O my God, I cry in the daytime, but Thou answerest not,

And by night and keep not silence:

Yet Thou art Holy,

Enthroned on the praises of Israel.

In Thee our fathers trusted;

They trusted, and Thou didst deliver them:
Unto Thee they cried and were rescued,

In Thee they trusted and were not put to shame.

But I—am a worm and not a man,

A reproach of men and despised of the people:

All that see me laugh me to scorn,

They shoot out the lip, they wag the head
(saying)

"Cast thyself on Jehovah. Let Him deliver him:

Let Him rescue him, seeing He delighteth in him."

Yea, Thou art He that took me from the womb,

That kept me secure upon my mother's breast,
Upon Thee was I cast from my birth,

From the bowels of my mother Thou art my God.

The cry with which the Psalm opens is not an utterance of impatience or despair, but of grief and entreaty. It is the question of faith as well as of anguish, for the sufferer says, "My God, O My God." The rendering of the second line (taken from Dr. De Witt) suggests the great chasm between his outcry and the help he implores. The thought is expanded in the next verse, which states that his entreaty continued day and night, and still is unavailing. God stands afar off, *i.e.*, withholds His help. What makes this the more remarkable is the nature of God, as Holy, *i.e.*, separated from all imperfection, a God of infinite excellence, sitting as king upon the praises of Israel,* *i.e.*, the thankful recognitions of his former tokens of favor. Upon these acts of deliverance and redemption the sufferer dwells with emphasis. In the olden time the fathers trusted and were not put to shame; why, why is the present case made an exception? It is such, for alas! he is mean, and weak, and helpless as a worm—reproached and despised not merely by a single person or a few, but by the community at large. All the spectators

* A fine expression, taken from the common description of Jehovah as seated above the cherubim.

join in derision, gesticulating with the lip and the head to express their malicious joy at his sufferings. Nay, they taunt him with his presumed piety, asking him to call on Jehovah for relief, and using solemn and comforting words with hideous mockery, but the ridicule fails of its object. Faith turns the mockery of foes into an argument for deliverance. The derision only casts him back more trustfully upon the One who does delight in him, for He had sustained him from his very birth. The remembrance of past mercies and deliverances is a great stimulus to patience and hope.

II. *The Prayer against Violence* (vv. 11-21).

Be not far from me, for distress is near,
For there is none to help.
Many bulls have come about me ;
 Bashan's strong ones have beset me round,
They open their mouth wide against me,—
 The rending and roaring lions.
I am poured out like water,
And all my bones are disjointed ;
My heart has become like wax,
 It is melted in the midst of my body.
My strength is dried up like a potsherd,
 And my tongue cleaveth to my jaws ;
 And thou layest me in the dust of
 death.
For dogs have come about me,
 A band of evil-doers have enclosed me,
 Piercing my hands and my feet.
I can tell all my bones ;
 They stand gazing and staring at me.
They part my garments among them,
 And upon my vesture they cast lots.
But Thou, O Jehovah, be not far off,
 O my Strength, come quick to my aid.
Deliver my soul from the sword,
 My only one from the power of the dog.
Save me from the lion's mouth,
 Yea, from the horns of wild oxen Thou
 answerest me.

In the first strophe the great subject of complaint was the scorn and derision of his enemies ; here it is their violence. Having shown that he was justified in expecting Divine aid, he now shows that the necessity for it exists. It was no time for God to be far off, when distress was so near, and there was no other helper. The figures that follow are from pastoral life. The bulls fed in the rich and solitary pastures of

Bashan, where the absence of men would increase their wildness, well express the strength and fierceness of his persecutors. This is enhanced by the thought of lions rending and roaring with open mouth. The consequence is weakness and utter exhaustion. His bones are out of joint, his strength is gone, his heart has melted away. He is as destitute of vigor as a broken piece of pottery is of moisture. His tongue is parched with thirst. Death must be the end, and the sufferer recognizes God as the author of this event and men as only His instruments (cf. Acts ii. 23). His enemies are still compared to savage animals, "dogs" in the East being much wilder than with us, and being also considered as especially unclean. These represent an organized body engaged in the persecution, and they pierce the sufferer's hands and feet.* And now he is so emaciated that he can count all his bones, while his enemies look with malicious satisfaction upon his sufferings. Upon this follows the last act of indignity which completes the picture. His clothes are stripped from him and divided as plunder among his foes. Again recurs the same prayer as in vv. 1 and 11, "Be not far," but with greater emphasis, "But, Thou, Jehovah, be not far." The sword is a general expression for life-destroying agents. "My only one" is shown by the parallelism to mean life, the only one he had to lose, and therefore precious. In the next verse, in the very act of praying for deliverance from the lion or the wild ox, there occurs an assurance of success, and he announces it. There are many examples in the Psalter of a song beginning in deep anguish and ending in a shout of triumph, but none is so conspicuous as this. The transition is immediate and immense.

III. *The Expression of Thanks and Hope* (vv. 22-31).

* The Masoretic interpunction reads, "Like a lion," but the impossibility of making sense of this justifies one in following the oldest version (LXX), which gives the sense inserted above.

I will tell Thy name to my brethren,
 In the midst of the assembly will I praise
 Thee.
 Ye that fear Jehovah, praise Him ;
 All ye the seed of Jacob, glorify Him ;
 And stand in awe of Him, all ye the seed of
 Israel.
 For He despised not nor abhorred the suffering
 of the sufferer,
 Neither did He hide His face from him ;
 But when he cried unto Him, He heard.
 From Thee cometh my praise in the great as-
 sembly,
 My vows will I pay before them that fear
 Him.
 The lowly shall eat and be satisfied,
 They shall praise Jehovah that seek Him ;
 May your heart live forever !
 All the ends of the earth shall remember and
 turn to Jehovah,
 And all the families of the nations shall wor-
 ship before Thee.
 For Jehovah's is the kingdom,
 And He is ruler over the nations.
 All the rich of the earth shall eat and worship ;
 All that go down to the dust shall bend before
 Him,
 Even he that cannot preserve his own life.
 A seed shall serve Him,
 It shall be told of the Lord to the next gener-
 ation,
 They shall come and shall declare His righteous-
 ness
 To a people yet to be born, that He hath done
 it.

The sufferer's certainty of deliverance is shown by his intention to give thanks for it. This will be done not in private, but before the whole nation. And he proceeds, as if in the midst of the assembly, to summon all the race to join in the ascription. The reason is God's faithfulness to His promise in hearing and rescuing one so hardly bested. Then the singer turns to God, and says that his praise has Him for its source, since He furnished the occasion for it. With this are connected the thank-offerings which he vowed when in mortal danger. When these are performed it is not a solitary service, but the lowly are to join in the banquet, even all who fear God and who seek Him, to whom there is expressed the wish that this may prove a refreshment that shall endure forever. The next verse tells of a still wider diffusion of the thanksgiving. Not only one race, but every race is to participate. The ends of the

earth and all that lies between them, the entire human family, are to join in the service, and acknowledge God as the sole and rightful ruler of the world and the author of this great salvation. Here the singer recurs to the figure of the banquet, and represents all classes as joining in ; the rich and mighty and also the very opposite condition, such as are just ready to return to dust and unable to recover themselves, shall together occupy seats at the table, and bend in thankful acknowledgment of the privilege. Nor is this to be only for a time. Posterity shall continue the service, and generations yet unborn shall hear and celebrate the righteousness of Jehovah in what He has done in the whole treatment of His faithful servant, alike in the previous suffering and in the subsequent exaltation.

It is very manifest that the experience here recorded, alike of sorrow and of joy, far transcends anything which we have reason to think that David passed through. So far as we can learn he had no such depth of anguish or so near an approach to a violent and painful death, nor did he cherish for himself or for his posterity such a wide-spread and unending fame as the chosen of God, as we see recounted here. His person was never pierced, so far as we know, nor did his captors gamble for his garments ; nor were his individual fortunes made the theme of public praise in the assemblies of Israel ; nor did men in his day or that of his lineal descendants come from far-off regions, and offer thanks and worship to the God of Israel for the manifestations He made of Himself to the covenant people.

No ; David was a poet and a prophet. He was lifted above himself. He idealized an experience of his own, intensifying every feature and heaping together all that could make the picture impressive and startling, and then left the poem on record as an outline which one day was to be filled up, both in its dark and in its bright features, by one who as Messiah would be both

a sufferer and a conqueror. The coincidences between the Gospel narratives and the first half of the lyric, and between the fortunes of the Church and the second half are too striking in number and character for any one to doubt the existence of a real relation between them. The Psalm is an epitome of redemption, setting forth the cross in the first half and the crown in the second, beginning with a cry of despairing anguish and ending with a shout of triumph. It was sung by North African churches at the Easter celebration of the Lord's Supper, and hymns founded upon it still are put to the same holy and solemn use. No. will the people of God ever be persuaded to regard the theme of this striking lyric as other than the sufferings of Christ and the glory that should follow.

**An Exegetical Study of 1 Peter iii.
13-22.**

By REV. D. F. BONNER, D.D., FLORIDA, N. Y.

In seeking to ascertain the meaning of an obscure passage in any writing, close attention must be given to three things: 1. The exact language of the passage; 2. The manifest teachings of plain portions of the same writing; and 3. The line of thought, if any such be discoverable, in the preceding and succeeding contexts.

In the present paper it is proposed, by means of the strict application of these rules, to seek the meaning of this much-discussed passage in the first epistle of Peter.

There is a distinct line of thought running through both the preceding and succeeding contexts. It can be easily traced up to the passage before us, and passing over the passage it can be easily picked up again at its close. This being the case, the natural inference is that that line of thought somehow or other runs through the passage itself, and that a true interpretation of the passage will reveal it. Peter has

been urging the Christians of the Dispersion to lead holy and beneficent lives. He presents various motives to induce them to live such lives. (a) By so doing they will place themselves under the protection and gracious Providence of Almighty God. "For the eyes of the Lord are upon the righteous," etc. (ver. 12). (b) If they live such lives few will molest them. "And who is he," etc. (ver. 13). (c) Should they even suffer for such a life they will be happy. "But and if," etc. (ver. 14). The mention of this possibility leads to a brief digression. Resuming his argument, he maintains that suffering for righteousness ought to bring happiness because it brings success, "For it is better," etc. All recognize the fact that it is well to suffer for evil-doing, but it is even better, if wills the will of God (mark the condition) to suffer for well-doing. This position he justifies by the experience of Christ, "For Christ also hath once suffered," etc. (ver. 18). Then follows a statement respecting the sufferings of Christ. It is a very suggestive statement, and contains an admirable summary of Christian soteriology. It presents in the briefest form the great features of Christ's redemptive sufferings. They were penal, "for sins;" vicarious, "for the unjust;" propitiatory, "to bring us to God." But the richness and suggestiveness of the passage in the domain of soteriology should not be permitted to prevent a clear recognition of its place in the apostle's argument. It is not the uniqueness of the sufferings of Christ which the apostle has now specially in mind, but the fact that they were sufferings for well-doing, and as such were wondrously beneficent. We must keep this fact clearly and constantly in mind, if we would follow the apostle in his argument.

It is true that actually, as viewed in the light of the accomplishment of God's purpose of redemption, Christ suffered for sins. It is true also that ostensibly, in the light of the judicial sentence under which the extreme meas-

ure of these sufferings was inflicted, He suffered for sins; but it is yet true that it was only vicariously that He so suffered. He was personally innocent of all the crimes laid to His charge. His whole life was holy, and His whole work gracious in its purpose and beneficent in its results; and yet He suffered—suffered to the death; but with what result? In its rendering of the apostle's statement in this regard the Authorized Version is very seriously defective. It translates: "Being put to death in the flesh but quickened by the Spirit." It spells "spirit" with a capital S, and so indicates that the thought is that He was put to death in the flesh, but was made alive again by the Holy Ghost. Thus translated, the passage asserts the facts of Christ's death and revivification, and reveals the agent by whom this latter was effected; but this introduces an idea entirely foreign to the apostle's thought, and states a fact which is wholly irrelevant to his argument. Literally the expression is: "Being put to death in flesh, *ἐν σαρκί*, but quickened in spirit, *ἐν πνεύματι*. The contrast is between Christ's physical nature, on the one hand, and His spiritual nature, on the other. His physical life was terminated, but His spiritual life was intensified.

And now this assertion is to be substantiated. Then follows the passage which is to be considered in this study. This being the case, it is manifest that whatever may be its specific meaning, the purpose of the passage is to justify the apostle's assertion that the physical death of Christ has resulted in the spiritual quickening of Christ. It is manifest that the only way in which it can be shown that the sufferings of Christ intensified the spiritual life of Christ is by comparison of the vigor of that life prior to His sufferings with its virility subsequently. If such comparison reveals increased vigor subsequently to His sufferings, there comes then the further question, Is this increased vigor the result and reward of these sufferings? By the terms of the

argument just this is the task which Peter sets himself to accomplish in the passage before us.

The passage literally rendered reads as follows: "Being put to death, indeed, in flesh, but quickened in spirit; in which going He preached also to the spirits in prison, disobedient sometime when the long-suffering of God waited in the days of Noah, while the ark was preparing, in which few—that is, eight souls were saved through water; which, in a like figure, now saveth us also, even baptism—not the putting away of the filth of the flesh, but the stipulation toward God of a good conscience; through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven, angels and authorities and powers having been made subject unto Him."*

Evidently two things, at least, are here asserted: (a) That the *unembodied* spirit of Christ preached. (b) That those to whom He preached were antediluvian sinners. This much is plain, but when was this preaching done?

An increasingly popular answer to this question is substantially this: It was done in the interval between the crucifixion of Christ and His resurrection. A cursory reading of the passage seems to justify this answer, but close attention to his language reveals the fact that the apostle does not specifically designate the time. All he says is that Christ, in His unembodied spirit, preached to the antediluvians, and that His going to them preceded His preaching to them; but he says nothing directly about the time of His going. It is to be noted, however, that these spirits were disobedient in the days of Noah. He does not say that those to whom Christ, in His unembodied spirit, preached were the spirits of men who were disobedient in the days of Noah. They were spirits who in the days of Noah were disobedient. This would seem to indicate that the preaching was in the days of Noah, and that

* Lillie, Lectures on Epistles of Peter *in loco*.

the disobedience consisted in rejecting it.

He further describes those to whom Christ's spirit preached as being spirits in prison. The word is of frequent occurrence in the New Testament, and in thirty-six instances out of forty-seven denotes a place of primitive safe-keep-

ing. Only here, however, and in Rev. xx. 7—where it is applied to Satan—is it used in connection with spiritual beings. The thought seems to be that when the bodies of the antediluvians perished in the flood, their spirits were put in safe-keeping—"prison"—till the judgment.

EUROPEAN DEPARTMENT.

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

The Deeper Problems.

IN looking back at the course of German theology during the year, we find that much of its best thought was absorbed by questions of the day. So momentous and even critical are many of the practical concerns of religion, that the best Christian thinkers feel the need of devoting their energies to the problems which pertain to the very existence and the efficiency of the church. More than ever we now hear the theologians declare that it is for the sake of the church that theology exists, and that, therefore, Christian science must be the minister of Christian practice. But it is also admitted that the deepest inquiries may be most practical, because so fundamental as to underlie the whole of Christian faith and life. Scholarship has a mission of its own, however, even if the immediate application to practice is not apparent; and although the age is predominantly practical, there is proof enough that German theology pursues profound inquiries for their own sake, without regard to the practical results.

Freely, quietly, resistlessly the march of Christian intellect goes on. Barriers are put up, and it is said to reason: Thus far and no farther. But reason can be met only by better reason, so the investigation continues. Even in the ranks of the strictest confessional party voices are heard in favor of the utmost freedom in theological investigations. Thus at a religious conference

in Berlin severe thrusts were made at biblical criticism; but Professors Grau and Zoecckler, recognized leaders of orthodoxy, claimed that this criticism has its legitimate sphere, and protested against the efforts to check its free investigations. As truth is the only object worthy of search, so all possible evidence should be secured in favor of truth and for the exposure and overthrow of error. The value of what is traditional depends on the evidence in favor of the tradition.

The great theological problems are not such as admit of the same final solutions as in mathematics and in natural science. These problems may become clearer and the method of dealing with them more evident, without finding a solution. That the problems are ever deepening; that behind the problems discussed there are other and still deeper ones; that as problems are evolved they are also involved with others; and that solutions given are but revelations of new problems—all this is evident to the student of the deeper discussions of the day and to the earnest thinker. And whatever the immediate practical demands may be, these problems cannot be dismissed. They are innate to the mind in the sense that they are inevitable as soon as a certain degree of intellectual development is attained. They may be settled dogmatically and traditionally, but only so long as the dogmatics and traditions are received as valid and final. But in

crises, when scepticism and the critical spirit become dominant, scholars are not willing to begin with dogmatics and traditions, but insist on going to the ultimate sources, so as to construct their own doctrines and begin a new tradition.

There is a deep and broad ferment in German theology. Minds are agitated; old problems, long deemed settled, are disturbed; petrifications are melted and become fluid; fossils are quickened with new life. The thoroughness of the present criticisms involves the greatest difficulties and produces painful unrest. But the advantages in the demand for an ultimate and immovable basis are also great. Christians at all thoughtful and earnest are obliged to consider the greatest questions of reason, of faith, and of life. Men are aroused from the slumbers of security, which often mean indifference; they are, if at all alive, freed from the slavery of the petty considerations which destroy the efficiency of so many minds, and are absorbed by the great thoughts of nature, of the soul, of Scripture, of God. Theologians must now do for themselves what they have too often been content to let others do for them—namely, to determine amid the multitude of theories which has the most valid reason for existence. There must be thoroughness, otherwise the problems cannot even be appreciated; there must be severe intellectual honesty, or the problems which ought to be investigated now will culpably be deferred to the future; and there must be freedom from external restraint, in order that the inner authority of truth may be absolute. Partisanship and prejudice have no voice in the matter; where the cause is everything, there personal vituperation is but an evidence of weakness. It is said of Rothe that he knew only of fellow-laborers in his inquiries, not of antagonists, no matter with whom he argued; and this community of labor, whatever difference of view may prevail, is a growing conviction of the

Christian scholars of Germany, in spite of the bitterness of parties.

Most of all in Germany is theology a part of the great intellectual organism. The theological faculty is in living contact with the other faculties of the university. It constantly receives and gives; it is subject to the scrutiny and criticism of science and philosophy; hence theology must not only take the theologians into account, but all scholars, all learning. The positions of infidelity must be fairly stated and fully met, otherwise theology will have to abandon the hope of gaining the respect of men of culture and of coping with the most advanced thought of the day. Heterodoxy cannot be met by the crushing weight of the authority of former ages; it must be met by the authority now recognized as valid. If theologians themselves do not expose the weaknesses of theological positions, there are others who will do so with exaggerations. In Germany it is clear that theology must not only justify itself to the believer, but also to the profoundest intellect and highest culture of the day.

Those, therefore, who seriously enter upon the study of the deeper problems do so with the conviction that the search for truth, with the aid of all that reason and past inquiries and present scholarship can give, is the sole aim worthy of the Christian scholar. This aim, freed from the embarrassments of past ages, is lauded as the glory of our age, and this glory the Christian thinker shares to the fullest extent. In this aim the Bible is a help, not an obstacle. The German Christian scholar regards it as self-evident that ungodly learning must be surpassed by the godly; that a materialistic science must be met by a deeper science that proves materialism inadequate; that an atheistic philosophy must be overthrown by a more profound theistic philosophy; that a criticism which is purely negative must be superseded by a criticism that is not less thorough but more rational, and strong enough to discover positions as well as negations; and that a one-sided intel-

lectualism must be met by an intellectuality that is still greater, and for that reason has room for a spiritual soul, an ethical will, and a valid faith.

Well may we be awed by the magnitude of the great problems of German thought—psychological, philosophical, scientific, historical, dogmatic, biblical. At the close of the year their discussion seems less heated than formerly. Partisan fervor is seen to injure the very cause it would promote, and quiet investigation is more and more taking its place. Extremes in criticism and in all departments produce reactions against themselves, and thus create their own remedy. New theories, so apt to be exaggerated when first proposed, gradually assume their proper place with friend and foe. Even in discussing the problems of the Ritschl school there is more calmness, and in the school itself, as well as by opponents, these problems are criticised and modified. Much which when first introduced into modern theology seemed startling and became the occasion of fanatical attack and of as fanatical defence, has become a quiet haven to theological thought. For awhile Christians were disturbed by the negative results of criticism; but it has become evident that numerous positive elements remain for solid and firm Christian constructions.

Mistakes Respecting the German Army.

It is common to regard a standing army as a national curse. The reasons for this opinion are frequently enumerated, and they are weighty; but they are often exaggerated, while it is wholly overlooked that such an army may also have elements that are a blessing. Those who have only a theoretical knowledge of a standing army—which is the case with most Americans—are the ones whose views are usually full of errors. When they visit Germany and meet soldiers everywhere and hear complaints about heavy taxation, they conclude that the army, while a necessity for national defence, is an almost in-

tolerable burden to the people, and ought to be abolished as soon as practicable.

A careful examination of the matter has wholly reversed the views with which I came to Germany, and has led me to question whether in itself the army is not a blessing to the people, aside from all questions of its necessity for defence against foreign foes. Great evils are undoubtedly connected with the German army. Many thousands of officers devote their lives to the study of military affairs, and millions of men spend from one to three years, during the best period of life, in the same pursuit. Young men who have passed a successful examination at the end of a six years' course in a gymnasium serve but one year, the others three, though many are dismissed at the end of two and a half years. During this period they are taken from their studies and regular avocations, and the interference with their chosen pursuit in life may be very serious. But besides this break in the course of the individual, the army has many temptations to young men lodged together in barracks and deprived of the restraining influences and positive blessings of home-life. To this must be added the interference with the intellectual life of the nation, with the industries, and the agricultural pursuits. What development might be possible in these, if they could absorb the strength now devoted to the army! Then we must also add the enormous expense of the army, which is such a burden on the people and exhausts the national resources, or rather oppresses the country with debt. The army takes men, labor, money, all of which might be devoted to the development of the wealth and intellect of the nation. That these evils are admitted in Germany is evident from the fact that there is a strong tendency to reduce military service from three to two years, a tendency favored by men of position and influence.

And yet, glaring as the evils are, this is only one side. The money spent for

the army comes from the people ; but this money also remains in the land, promotes various industries, and flows back to the people whence it came. More than half a million men are constantly taken from the industrial and agricultural pursuits, but the actual situation proves this evil less than foreigners usually suppose. Laborers are superabundant in Germany, while labor is scarce. Even with the army, there is such a surplus of laborers that the earnings are small, and many thousands emigrate to other lands in order to find labor. It is wrong to judge Germany by a new land with vast undeveloped resources, with a surplus of labor and a lack of laborers.

While these facts are admitted as mitigating circumstances, few foreigners are prepared to acknowledge the positive blessings of the standing army of Germany. Yet they are great. The army is a national school, whose teaching and training are in many respects superior to those of the common schools and the universities. This training is essentially alike for all the soldiers. Here they meet on a common ground. The awkward and the gawky and the crooked are made straight and supple and skilful. Young men are taken from the plough and from the herds, and by discipline that is severe but methodical are soon transformed into new beings. They are taught cleanliness and order. Those taken from behind the counter are developed physically, and thus are prepared for hardships. This physical discipline is of inestimable value. At a late medical congress a leading authority delivered an address on longevity. As one of the means to secure a long life he mentioned the discipline of young men while serving in the army. There are also intellectual advantages, the strength of the German army consisting in its intellectual character as well as in its physical qualities. The soldiers are taught as well as drilled ; and the fact that the educated serve only one instead of three years is a premium on in-

tellect. The service is very severe ; but it is based on the principle that what will make the soldiers the most intelligent and most robust and most efficient is also most advantageous to the army and the nation. The soldiers are trained to hardship, and that is a great boon in an age strongly inclined to effeminacy. Courage is developed, and great stress is laid in general on the Roman virtues and all manly qualities. Duty is made supreme, and the soldier is taught that selfishness must be overcome, that he is part of the nation, that its interests are his own, that he must be prepared to defend those interests to the utmost, and that he must lay life itself on the altar if the nation demands the sacrifice ; hence the army is a school of patriotism as well as of courage. Then obedience is taught as nowhere else. Authority is respected, law is severely enforced. The army is one of the mightiest bulwarks against the loosening of authority which has become so common in our day. Impertinence, impudence, the undue exaltation of self are rooted out, and in their place we find respect and obedience.

The influence of the army is felt throughout the nation and in all departments of life. In some respects the effect is detrimental. Men accustomed to such rigid subordination are apt to lack the spirit of independence. Especially in official life is the effect of the army felt. The will of a superior is so predominant that those under it are in danger of becoming machines rather than strong personalities. The disappearance of independence during Bismarck's dominion was especially marked. Where the government is paternal, we look for subjects rather than for independent citizens ; and particularly is this the case with government officials. But at the same time there is a prevalence of order and system and faithfulness to authority which is not surpassed in any land. Official corruption is rare ; the German cities are, as a rule, the best governed in the world. The Germans have a reputation for sys-

tem, for faithfulness, and for thoroughness in their public dealings, and they owe this largely to the impress received from the army.

These facts enable us to understand why many parents rejoice when their sons enter the army. In so many respects it is the best school for them; and the soldiers themselves are apt to take pride in their army life. When the Catholics appealed to the government to exempt their theological students from military service, the evangelical students of theology requested that they be not included in the exemption, because they desired the privilege of serving their country in the army. Even social democrats, from whom it is least expected, glory in their military life. A young theologian who spent months as a common laborer in a Saxon factory, for the study of socialism, gives interesting reports on this subject. Frequently the conversation with his fellow-laborers would include the army. The one most intimate with him spoke with enthusiasm of his army life. It was spent in Thuringia, at the residence of one of the smaller princes. He had been especially struck with the respect paid by the prince himself to an officer who was not a prince, but outranked him in the army. The young theologian says: "Every one in the factory remembered with pleasure the time spent in military service. An inspiration came over them when we stood together and something suggested their military experience. Then they related with satisfaction the severity of the service, such as the drill in the heat of summer and guard duty in the cold winter nights. Many were very proud of their particular regiments; and yet all who spoke thus, whether young or old, were social democrats." One of them, an ambitious locksmith of eighteen, was determined to spend four years as a volunteer in an artillery regiment, and from this purpose his fellows could not dissuade him. A number of the young laborers had to enter the service in the coming autumn as recruits.

The writer says that they looked joyfully, with a degree of childish impatience, for the beginning of their military career. Numerous individual instances are recorded of the pleasure and pride with which the older laborers remembered their experience in the army. Some said: "We are soldiers, body and soul, and shall remain so till the end of life." Real bitterness toward the army he found only in a single instance.

These are facts worth considering. They at least show that a standing army may have a bright as well as a dark side. In point of discipline the German army certainly contains elements of training which are greatly needed by our age, and which might be a blessing to other nations.

The Nervous Age.

THE age has been called nervous, and evidences abound that the appellation is correct. Men are controlled by the state of their nerves; and the excitement of modern life, together with the common use of stimulants, has had a tendency to make the nerves peculiarly sensitive and even irritable. That we are dependent on our environment, and are the creatures which our sensations and the world's impressions make us, has long been taught as a philosophical theory, and is now reduced to practice. Ideals are discarded as standards of conduct, and hard reality, the tangible reality of the senses, has taken their place. So faith has been obliterated from many a heart, leaving nothing but a materialistic realism as the basis of life. Reason with its principles is questioned, and the noblest inspirations of the heart are suspected as illusions. Thus the vulgar philosophy of the day dooms men to the sphere of the senses and the power of the impressions received through them.

It is startling to what extent the masses of Europe have lost the idea of life as having a grand mission. Hence the immediate earthly concerns are the dominant factors, not a high purpose:

that includes God as well as man, heaven as well as earth, and eternity as well as time. Constantly yielding to what is present and near, men not only lose their self-control, but also themselves. Gratification, pleasure becomes the aim of life. The temples of Venus and Bacchus are the sanctuaries of millions who never enter the house of God. Pleasure cultivates the love of pleasure until it becomes an irresistible passion. Men seek excitement in society, in sport, from the novel; and even art, especially music, has been robbed of its divinity, in order to minister to the demand for the sensational. Instead of the grand thoughts which are the soul of Shakespeare's plays, the theatre is devoted to the spectacular, the exciting, to the interest of the moment, and often panders to lascivious desires and morbid tastes.

Even the children are affected by the common trend. Suicides are becoming more frequent among them, and for the most trifling causes, such as a rebuke, a threat of punishment for misdemeanor, or the failure to pass an examination at school. On the continent suicides occur with frightful frequency, in all circles of society, from youth to old age, because men are disappointed in love or fortune, are momentarily depressed, or are weary of life. The evidence thus furnished that men are controlled by their nerves instead of character, reason, faith, and a high purpose in life, is abundantly confirmed by the testimony of physicians, especially by such as have charge of insane asylums.

Nations no less than individuals are proof that the age is nervous. The most frequent and most exaggerated illustrations are seen in France, until one wonders whether there is any character or stability left. But other nations are also subject to frequent and great excitement. This is true of Italy, of Belgium, of Bohemia, and in fact of the whole of the Austrian Empire, of Russia, and even of Germany. Much of this is, of course, due to the con-

stant danger of war and the animosity which exists between different nations. Then in each nation the partisan spirit has been greatly developed and intensified, and this is the occasion of much agitation. As the political parties depend on popular favor, they do their utmost to excite prejudice for their own side and against their opponents. The revolutionary movements among laborers also cause much apprehension to the government, to society at large, and to the Church. To these various causes must be added the press, with its eagerness to meet the public wishes, which means an eagerness to emphasize whatever interests and excites the people. No pains are spared to accomplish this; and often false reports, sensational details, and wild exaggerations are used for this purpose; but the tap-root lies deeper. The age has lost its moorings. Principles have been shaken, reason has been set aside, a sensational philosophy dominates the masses, conscience has been robbed of its authority, and God is dethroned.

Notes.

At the recent death of King Karl of Wurttemberg, who was childless, the throne passed to his nephew, Prince William, born in 1848. By his first wife Prince William, now William II., has a daughter, Olga; but by his second wife, to whom he was married in 1886, he has no children. Unless a male heir is born, the throne will pass to Duke Philip, who has three sons. This Duke is a Catholic, and the Protestants, who constitute two thirds of the population, look with apprehension to his accession. In that event three of the four kings of Germany will be Catholic—namely, in Wurttemberg, Bavaria, and Saxony, while only one is Protestant, the King of Prussia, who is likewise Emperor of Germany. And yet in all these countries, Bavaria alone excepted, the Catholics are greatly in the minority.

MISCELLANEOUS SECTION.

The Gap between the Poor and the Churches—Can it be Closed?

BY REV. P. ROBERTSON, CINCINNATI, O.

It is conceded that there is, at present, a great and growing estrangement between a very large body of poor people and the churches. There is, therefore, need of deep concern on the part of God's people respecting this dangerous and menacing condition of things.

There are, doubtless, very grave faults on the side of the Church, as well as on the side of the poor themselves. If these faults can be kindly and discriminatingly pointed out, and a sure remedy suggested, a real service will have been rendered the Church, the poor themselves, and the general cause of civilization.

It is but fair to the Church to say that she never before embraced in her communion so many of the working people as now, and that these will outrank in character, intelligence, thrift, respectability, earthly possessions and usefulness the great body of poor people outside the Church of Jesus Christ. It is also true that the gap in question is confined chiefly to the cities—the suburban village excepted—the larger the city, the wider the gap. In the village and country, people live more on the sphere of equality, are less afflicted with the artificial distinctions of society, and are partly on that account bound more closely together in the bonds of a general brotherhood. In the large cities, however, there is a very large body of people who are growing more and more hostile to the church, in spite of the fact that there is a friendly spirit, and an abiding affection for the Church on the part of a great multitude of humble, working people.

A most important cause of this estrangement is the depravity of human nature, which consists in a general unsoundness of man's entire being, the absence of right affections toward God

and man, a dislike of the spiritual, a blind insensibility to the invisible and eternal, that which is most real, most excellent, and most enduring. Christ sometimes cut down the size of His audiences and the number of His followers when He grappled with native depravity and insisted upon spirituality in the worship of God, and the faithful and richly endowed Isaiah cried out, "Who hath believed our report? and to whom is the arm of the Lord revealed?"

A second factor in the extension of this gap is the ingenuity, energy, and incredible amount of money invested to furnish cheap, attractive, demoralizing amusement for the rapid development of depraved and dangerous passions, which inflame, deceive, and stupefy the soul. The name of Satan's appliances along this line is legion. They are everywhere, brilliantly lit up, well aimed to secure a large share of the earnings of the poor, confine them to debasing home and social surroundings, keep them from everything like thrift, self-culture, or serious thought, and deprive children of the means of secular, as well as religious education, and all refining influence.

The Church too often goes forth to meet these powerful allies of the wicked one with the least possible equipment, a force wholly inadequate to the fray, the least possible investment of money, brains, push, and piety, and, as might be expected, she retires ingloriously from the field.

A third cause of the gap in question is the growth among the common people of foreign atheistic, communistic, and socialistic principles, the belief that there is something radically wrong in existing relations between labor and capital, the growing inequalities between the classes and the masses, the belief that the Church and the ministry are haughty, exclusive, and aristocratic, discarding Christ's golden rule, paying servile court to wealth, and

honoring distinctions which have no basis in character, ability, or good works. All these intensify the feeling of estrangement among the children of toil, and keep them apart from the Church.

There is coupled with all that we have just stated a spirit of suspicion and ridicule.

The advances of the Church in the way of evangelistic centres are regarded as patronizing apologies to the poor, for the relief of the conscience of the Church, because of its undue devotion to wealth in the interest of inequality and oppression.

The *weapon* of *ridicule* is used with telling effect in the workshop on church-going men, and a strong effort is made to make them feel, that it is not only unmanly to assemble on God's day for worship, but that the Church is the enemy of the humble poor and the congenial home of the wealthy who oppress them. That line of argumentation failing, the Church is spoken of as a place more suitable for the occasional presence of women and children than for able-bodied and strong-minded men, who think for themselves.

Such is the gap at present existing between a very large body of poor people in our cities and the churches—Can it be closed?

We believe the Gospel, ably and faithfully preached, consistently lived, judiciously adapted, in various ways, to the lower plane of intelligence of the non-churchgoing poor, will level up and level down, till a vast multitude will unite in a closer companionship and dwell finally in a kingdom of surpassing glory of which Christ Himself shall be the King.

The leaves of the tree of life in the midst of the paradise of God were for the healing of the nations. All power in heaven and on earth is given to Christ, and He pledges that power and His presence to the Church, on condition that it do His good pleasure.

To close this gap, the Church must open in all our large cities, in plain,

attractive, well-arranged buildings, numerous evangelistic centres, in which there will be many informal as well as formal preaching services, a vigorous, wide-awake Sabbath-school, reading-rooms, night-schools, Christian kindergartens, kitchen-gardens, much of the civilizing and Christianizing influence of music, *sacred* and secular, and ceaseless effort at sanctified, social, and intellectual life. Let the aim be to save the children of this generation, and we will have for servants of God a much greater multitude of the men and women of the next.

We must put character, ability, warm-hearted piety, tact, and push in the pulpit, and a goodly company of intelligent, well-trained, paid workers to co-operate with the pastor in charge of said evangelistic centres. Christ's enterprises should be on as liberal a financial basis as Satan's are, economy relegated to the background, the regeneration of our cities regarded as cheap at any price, the salvation of a single soul worth more than all the gas, oils, ores, and diamonds in the bosom of the earth—worth far more than all the business enterprise on the globe.

Every house in the region of the chapel should be constantly visited, lovingly besieged, thoroughly instructed in the way of the kingdom, and Herculean efforts put forth to improve the surroundings and life of these homes.

Inasmuch as the heart is wrong toward God, the aim at conversion, as well as witnessing to the truth, should be vigorous and steady. Every philanthropic measure should be in Christ's name, look toward self-help, and in some way lead up to the kingdom of God. As there are men and women by the tens of thousands living in hostility to the Church, whose minds in some respects are like those of little children, and as the same is true of a large body of young people, much personal contact and very much personal and varied instruction, secular and sacred, running through a period of years, will be necessary to form properly the char-

acter of all such, even after the nature has been changed and the heart surrendered to God.

Without very liberal investments of men, women, and money, without development of character, no work in our day will be permanent or highly beneficial among the people who at present constitute the non-churchgoing poor. The submerged and hostile multitudes are too deeply steeped in sin, too strongly entrenched in iniquitous practices to be dislodged by the feeble forces which the Church thus far has set in battle array.

If the Church and clergy seem haughty, exclusive, and aristocratic in the eyes of the poor—and there is doubtless very much truth in the charge—let Christian men whom God has entrusted with wealth reckon themselves stewards of God, give of their means till self-denial is reached and there scriptural liberality begins; let their money be followed by active self-forgetful service among the poor; then let each and every church-member build opposite his own door, remove everything which hinders the power of Christ from resting upon him, discard all distinctions but those which rest on character, simplify and spiritualize the worship of God's house, cultivate the single eye to God's glory, reckon himself a representative of Christ to a world that is lost, and then with all his might seek every man his neighbor's good.

There is something in the human heart which cries out after God, and the Church is the appointed custodian of those heavenly treasures which will abundantly satisfy that cry.

However unsympathetic the Church may appear to the toiling millions, the main part of whose life is spent in keeping the wolf from the door, the charge of pride, exclusiveness, aristocratic feeling and patronizing spirit cannot be truthfully made against Christ and His apostles, for they made a specialty of the poor; neither did any man say that aught which he possessed was his own; yet they did not close the gap entirely, though they begot in the hearts of a great multitude of poor people a lasting love for the Church and the ways of Zion.

All that we can do in this whole matter is to lay down correct principles, work from and toward them, and, like our ideally unselfish, Divine Lord, go about continually doing good, healing all that are oppressed of the devil. We will thus introduce God's Word into a great multitude of human hearts, break down selfishness, destroy empty and sinful distinctions in Christ's Church, form character, and establish all work in Christ's domain on a basis of truth. While we may not entirely close the gap, it will no longer be a gap between the poor, as such, and the churches, but between the regenerate and the unregenerate, whether rich or poor.

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

The Cossetting of Criminals.

He that doeth wrong shall receive again for the wrong that he hath done.—Col. iii. 25.

IN the *Forum* for October Mr. W. P. Andrews, Clerk of the Criminal Court, Salem, Mass., has an article of a suggestive character, to which it is well that special attention should be called.

It is an arraignment of the methods at present in vogue in our penal institutions. Coming from one occupying his official position, it has an authority which gives to its statements and statistics a startling significance. It is a virtual declaration that, by the adoption of its improved ideas with reference to the treatment of criminals, society is

fostering the crime which it should repress, and increasing the indifference to law which it should diminish. A premium is set upon vice; a reward offered for idleness. A sentence has become a thing to be coveted, not deplored. Prison-life is made a change for the sweet, not for the bitter. The idea of punishment is done away with. "Suffering" for wrong-doing is not to be thought of. Life-takers, house-breakers, the foes of society generally are to be coddled as unfortunates, not to be treated as malefactors. Those who never produced enough in an honest way to support themselves are to be supported by the State, and not merely supported but maintained in "luxurious idleness." Expense is not to be taken into account in providing for their bodies dainties and delicacies, or in developing the æsthetic side of their intellectual natures. The prison authorities are to see to it that there shall be a generous supply of "tomato-soup, beef-soup, clam-chowder, baked fish with sauce, mashed potatoes, corned beef with apple sauce, roast beef with vegetables, baked beans, brown and white bread with butter, oatmeal and milk (we would suggest cream), gingerbread, prunes and cheese, tea and coffee with milk and sugar, fruit and cocoa." The Young Men's Christian Associations and church organizations should furnish "appropriate chromo Christmas cards." Flower missions should take care that inmates be not left without bouquets, from time to time, and other pleasure-giving luxuries. Everything that public and private munificence can do ought to be done to relieve the monotony of prison life, and convey the impression that the misfortune of being a violator of law entitles one to special consideration and indulgence.

Such seems to be the idea that has taken possession of the modern mind with reference to the subject in hand. It is regarded as one of the indications of progress that an advancing civilization has brought us so far away from the barbaric notions of our sterner fore-

fathers, who held to the "punitive idea," which has been abolished by us.

What have been the results of this improved system? The statistics given by Mr. Andrews are worth pondering.

"From the report of the Attorney-General for the year 1839 it appears that in the dark ages of 1836-38, when the punitive idea was still esteemed as valuable and in accordance with immutable law, England and Wales, with a population of 14,000,000, had but 14,771 prisoners, or one to every 948 inhabitants; New York, with a population of 2,300,000, had 1,086 prisoners, or one to every 2,025 (the reformer was not then active in New York); Massachusetts, with a population of 700,000, had 832 prisoners, or one to every 822 inhabitants. The last Report of the Commissioners of Prisons, which has continued this portion of the reports of the earlier Attorneys-General, shows that this proportion of prisoners to population has vastly changed. The population has only trebled, but the number of prisoners has increased fifty-fold. In the county prisons alone, excluding the State prison and reformatories, this proportion has increased to one prisoner to every 461 inhabitants. The criminal cases in the lower courts during the year ending September 30, 1890, were in the aggregate 81,355, and in the Superior Court, 2,158 more; in all, 83,413; and of this number, 33,290 were committed to the county prisons.

* * * * *

"With one-seventh of the population of the England of fifty years ago, Massachusetts had last year more than three times the number of prisoners—that is, 44,908 prisoners to our 2,300,000 population, as against England's 14,771 prisoners to her 14,000,000 population—over 21 per cent more than England."

This much as to the increase of the criminal classes under present methods. How does the case stand with reference to the criminals themselves? Are they reformed by the "reformatory" system? Do "orchestras" and "chromos" and "roast beef with vegetables," etc., allure them from their criminal practices and convert them into good and honest citizens when they have emerged from their temporary abodes of "luxurious idleness"? The answer may be found in the statement that, "out of the 33,290 prisoners committed during the last year in Massachusetts, over 17,667 were known to be commitments. . . . Not counting the vast number unrecognized, 124 men and 34 women, in all 158 persons, are known to have returned for these blessings

(the consequences of crime) more than fifty times; and 397 persons more than thirty times."

These facts are sufficient to at least start the inquiry whether, as the Russians express it, it is not "time to go home;" whether, in other words, the old method is not better; whether it is not time that the lesson be taught transgressors of law that the consequence of crime is pain, not pleasure; penalty, not reward.

One consideration ought to be kept in mind. In the great majority of cases, or, at least, in a very large number of cases, the crime of one or more members of a household is apt to render the remaining members of that house-

hold candidates for public or private beneficence. It is a question worth considering whether the money that is now expended in making life easy for transgressors might not better be turned over to organizations or bureaus that shall seek to make life easier for those who are the true "unfortunates," who, through no fault of their own, have been involved in want by the ill-doing of their unworthy representatives. The time is past when the children's teeth should be set on edge by the sour grapes which fathers have eaten. This question demands separate consideration, and we reserve its treatment for another paper.

EDITORIAL NOTES.

Preachers Exchanging Views.

THE omission of this department from the present number is rendered necessary by the pressure of other material upon our pages. We trust that the coming year may see its serviceableness largely enhanced by a general interchange of views upon subjects of practical interest to those engaged in pastoral work.

"Financial Bondage of the Southern Negro."

I WAS sorry to see in a recent REVIEW your quotation from and endorsement of Mr. Barrows's article in the *Atlantic Monthly* on this subject.

I have never been much concerned about our Southern people being misunderstood upon this or any other subject, but I claim to know something about the negro and our connection with him. Reared as I was with the negro on the plantation, where he was born a slave to my father, and having worked with him side by side in the cotton fields before and after freedom, and having had him in my house as a servant since my manhood, and still living with him, employing him not only as a servant, but as a tenant on the farm, I feel fully competent to testify upon this subject.

Mr. Barrows says, "Farms are not to be had for the asking." So far is this from being true, that the very opposite is the fact. Almost any land-owner prefers the average colored tenant to the white, and in many instances he is most eagerly sought after. Only last year I positively refused to rent to a white man who was anxious

to remain on my place, and put myself to some trouble to get a colored tenant, for the simple reason that I felt sure that he would do better for himself and for me than the white man.

Mr. Barrows refers to the enormous rents paid by the colored man, and the "onerous system of commercial oppression which keeps him down." I make this statement in reply: The negro with capital can rent lands and purchase goods to as great advantage as the white man who has capital; the negro without capital is at just as great disadvantage—no more and no less—than the white man who has no capital. The white man without capital is just as closely mortgaged, and pays just as much interest and as high prices for goods as his unfortunate colored brother who happens to be poor. The financial bondage is the same in the one case as in the other. Mr. Barrows shows his great ignorance when he states that one bale of cotton is worth \$50. It may be worth that in the North, but we never realize so much in the land where the staple is so abundant.

In your comments you say, "If liberty be 'the inalienable right' of every one of our citizens, as our Constitution asserts, then the national protection should be given in the direction indicated. The negro should be no more subjected to commercial than to civil oppression. Usurians demands upon him should be treated as criminal." Now, Mr. Editor, there are thousands of whites in the South as well as in the North who are in financial bondage—a bondage just as onerous as was ever borne by the negro. The poor whites and blacks are in the same boat. Why invoke the arm of the Government to strike the shackles from the one and leave the other bound? Yes, liberty is the inalienable right of every citizen; therefore let the nation protect every one, and see that he has the privilege of

exercising this right whether his skin be as *black* as coal or as white as snow. Let usurious demands upon him be treated as criminal, and let us not favor the one class above the other. I plead in the name of humanity, and in the name of our holy religion, that we do all in our power to free the oppressed everywhere—North, South, East, West—and that we make no distinction on account of race or previous condition. I never thought slavery right, and rejoice that the negro has civil liberty; but I am just as anxious for those of my own race to have relief from commercial oppression as I am for the negro. I do not believe that the negro is any better or any more deserving, and am of the decided opinion that I voice the sentiment of the best of our Southern people.

G. W. GARDNER.

OXFORD, MISS.

[We have already replied to another correspondent touching upon the points adverted to in this communication, and need say nothing further. Let justice be done to white as to black, to black as to white, as it should be, by the children of Him with whom is no respect of persons.—Eds.]

Reform in Funerals.

THE editorial in the September number of the REVIEW upon this subject seems to have awakened considerable interest among some of our readers. We are in receipt of a communication from a gentleman in this city, in which he calls attention to an association in successful operation in Cleveland, O., whose constitution he encloses, and of which he writes that it is in every sense a success, and has proved a *Godsend* to those of limited means. The objects of this association as stated in the preamble are:

1. To secure the burial of its dead in the most appropriate, respectful, and unostentatious manner.

2. To defend its members against the extortion and injustice of any and all combinations formed to control or monopolize the manufacture and sale of funeral supplies.

3. To protect them against the tyranny of fashion, which degrades funeral occasions into vain and ostentatious art exhibitions, floral displays, costly street parades, and into occasions for

the display of conspicuous mourning apparel.

With these objects we confess ourselves in hearty sympathy, and wish that chapters of this association might be organized in all parts of our land. Love may break its alabaster boxes of precious nard upon the persons of the living "against the day of burial;" but let it not waste its treasures ostentatiously upon the dead. And, especially, let it not afford a selfish greed the opportunity of taking advantage of its grief to the extent of defrauding the living of their just expectations and rights. The best monument to the dead is a better care for, a larger devotion to, the living.

BOOKS RECEIVED.

FROM A. C. ARMSTRONG & SON. "Institutes of the Christian Religion," by Emanuel V. Gerhart, D.D. "The Living Christ in the Four Gospels," by R. W. Dale, LL.D. "The Miracles of our Saviour," by William M. Taylor, D.D. The Expositor's Bible ("The Book of Leviticus," by S. H. Kellogg, D.D. "The Book of Ecclesiastes," by Samuel Cox., D.D. "The Prophecy of Isaiah, xl.-lxvi.," by Rev. G. A. Smith, M. A. "The Gospel According to St. John," by Marcus Dods, D.D. "The Book of the Acts," by G. T. Stokes, D.D. "St. James and St. Jude," by Alfred Plummer, D.D.). The Sermon Bible, Matthew xxii.—Mark xvi.: Luke i.—John iii.

FROM THE AMERICAN TRACT SOCIETY. "Morning by Morning," by Rev. C. H. Spurgeon. "Evening by Evening," by Rev. C. H. Spurgeon. "The Progress of Doctrine in the New Testament," by Thomas Dehany Bernard, M.A. "Recognition After Death," by J. A. Hodge, D.D. "Historical Evidences of the Old Testament," "Historical Evidences of the New Testament."

FROM LEE & SHEPARD. "The People's Christ," by Louis Albert Banks, D.D.

FROM WILBUR B. KETCHUM. "The Gospel of Spiritual Insight," by Charles F. Deems, D.D., LL.D.

FROM A. D. F. RANDOLPH & CO. "Prophecy and History in Relation to the Messiah," by Alfred Edersheim, D.D.

FROM JOHN D. WATTLES. "The Divine Order in Human Society," by Prof. R. E. Thompson, S.T.D.

FROM THE STUDENT'S PUBLICATION CO. "A Short Exposition of the Epistle to the Galatians," by George B. Stevens, Ph.D., D.D.

FROM THE CHRISTIAN COMMONWEALTH PUBLICATION CO. "Darkest World Turned into Brightest Glory," by J. W. Hebblethwaite.

FROM GUIDE PRINTING AND PUBLISHING CO. "Credibility and Inspiration," by J. W. McGarvey, A.M.

INDEX TO VOL. XXII.

July to December, 1891.

	PAGE.		PAGE.
General Index.....	571	Index to Living Issues for Pulpit Treat-	575
General Reference.....	571	ment.....	574
		Index to Hints at the Meaning of Texts.....	575
Index of Authors.....	571	Index to Preachers Exchanging Views.....	573
Index of Subjects.....	572	Index to Minor Articles.....	573
Index to Editorial Notes.....	574	Index to Prayer Meeting Service.....	575
Index to European Department.....	574	Textual Index.....	576

INDEX OF AUTHORS.

	PAGE.		PAGE.
Andrews, Pres. E. Benjamin, D.D., LL.D., How can Economic Studies Help the Ministry.....	408	Dike, Rev. Samue. W., LL.D., The Present Status of the Divorce Question.....	9
Anthony, C. V., D.D., The Model Hearer.....	139	Dix, Morgan, D.D., Righteousness of Life.....	517
Armstrong, George D., D.D., LL.D., "The Good Ground," 54; Beginning.....	533	Dixon, A. C., D.D., The Streets of the City.....	431
Bibb, Rev. M. L., A Thorn in the Flesh.....	56	Edwards, Tryon, D.D., The Israelites in the Desert.....	71
Bissell, Prof. Edwin C., D.D., The Penta- teuchal Discussion—Present Outlook.....	195	Evans, Prof. Llewelyn J., D.D., The Iner- rancy of Scripture.....	90
Bonner, D. F., D.D., An Exegetical Study of 1 Pet. iii. 18-22.....	557	Fairbairn, Principal A. M., D.D., Jew, Greek and Christian.....	234
Bradford, A. H., D.D., The Spirit of Youth.....	337	Fairfield, Edmund B., D.D., LL.D., Spir- itual Insight Impossible to Unspiritual Men.....	427
Bradley, E. A., D.D., A Christmas Medita- tion.....	538	Giffin, Charles M., D.D., Eulogy of the Church.....	52
Brand, James, D.D., The Silence of Christ.....	439	Gordon, A. J., D.D., The Preacher's Use of Illustration.....	108
Brown, John W., D.D., Pure Words.....	46	Gronlund, Lawrence, The Socialist's Ap- peal to the Clergy.....	372
Burnham, Michael, D.D., Understanding the Word.....	535	Hale, Edward Everett, D.D., A Symposium —On What Line may all the Enemies of the Saloon Unitedly do Battle.....	213
Burrell, David J., D.D., The Feast of Life— A Sacramental Study.....	244	Hallock, Rev. Robert F., Ph.D., The Homi- leutical Value of Church History.....	202
Campbell, Rev. William R., Christian Line- age.....	327	Hanson, Rev. W., B.D., LL.D., A Confession of Faith.....	147
Caven, Principal William, D.D., Clerical Conservatism and Scientific Radicalism.....	291	Hart, Dean H. Martyn, Christ Preaching to the Spirits in Prison.....	459
Chambers, T. W., D.D., Studies in the Psal- ter, No. XXXI. The One Hundred and Nineteenth Psalm, 68; No. XXXII, The One Hundred and Thirtieth Psalm, 160; No. XXXIII, The Thirty-sixth Psalm, 203; No. XXXIV, The Sixty-third Psalm, 358; No. XXXV, The Eighth Psalm, 456; No. XXXVI, The Twenty- second Psalm.....	554	Henderson, C. R., D.D., Waiting for God's Vindication.....	246
Clark, Rev. John Brittan, The New Praise Service.....	85	Hoyt, Wayland, D.D., How I Manage Church Offerings, 175; Prayer Meeting Service.....	69; 155; 258; 353; 452
Coats, Prof. A. S., How to Prevent Clergy- man's Sore Throat.....	375	Hulbert, C. B., D.D., The Biblical Tests Ap- plied to Recent Claims.....	12; 492
Coburn, Rev. Camden M., Ph.D., The Higher Criticism and the Tombs of Egypt.....	299	Hunt, Prof. T. W., Ph.D., Litt.D., Rich- ard Rolle, the Hampole Hermit, 307; William Caxton, the Old English Printer.....	500
Conant, William C., "Our God is a Con- suming Fire".....	179	Huntington, D. W. C., D.D., Preaching Politics.....	130
Crosby, Howard, D.D., Exegesis in the Pul- pit.....	30	Jackson, J. C., D.D., The Glory of Young Men.....	410
Cusack, Miss M. F., What Protestant Preachers May Learn from Catholic Priests.....	283	Johnson, Prof. Herrick, D.D., A Sym- posium—On What Line may all the En- emies of the Saloon Unitedly do Battle.....	215
Dale, R. W., M.A., D.D., The Kingship of Jesus.....	34	Jones, Rev. Owen, Human Responsibility.....	131
Decms, Charles F., D.D., LL.D., The As- cended Christ.....	28	Kelsey, Rev. Mead A., The Great Circulation.....	149

	PAGE.		PAGE.
Kennard, J. Spencer, D.D., Action and Acting.....	22	Reed, Pres. George E., D.D., The Genesis of Greatness.....	434
Kerr, R. P., D.D., The Penitent Thief.....	432	Robertson, Rev. P., The Gap Between the Poor and the Churches—Can it be Closed?.....	508
Knox, Charles E., D.D., Biblical Homilies.....	504	Robinson, Ex-Pres. E. G., D.D., Training Men to Preach.....	508
Lathe, Rev. Herbert W., The Service Preparatory to the Lord's Supper.....	470	Ross, A. Hastings, D.D., Clear Views of God Correct Errors.....	51
Ludlow, James M., D.D., The Fullness of God.....	539	Rowland, A. J., D.D., How to Reach True Christian Manhood.....	144
Maclaren, Alexander, D.D., An Outline of the Devout Life, 42; Refusing God's Voice, 127; The Hope of the Calling, 230; The Measure of Immeasurable Power, 333; The Follies of the Wise, 423; Elijah's Translation and Elisha's Death-Bed.....	514	Rupe, Rev. C. M., Joseph, the Husband of Mary.....	525
Marshall, T. C., Certain Modes of Modern Orthodoxy.....	280	Sample, Robert F., D.D., Elements of Pulpit Power.....	114
McCormick, Rev. John N., Glimpses of Gethsemane.....	247	Schaff, D. S., D.D., The Survival of the Weak.....	417
McCosh, Ex-Pres. James, D.D., LL.D., Realistic Religion.....	469	Scudder, Rev. John L., The Church for the People.....	177
McGarvey, Prof. J. W., D.D., Rejoicing in Hope.....	137	Shepherd, Rev. Charles M., A Funeral Sermon.....	339
Moffett, R., Working Together with God.....	436	Starbuck, Rev. Charles C., Popular Misapprehensions of Roman Catholic Doctrine, Polity and Usage.....	311
Mudge, James, D.D., Scripture Interpretation.....	218; 317	Steele, Professor D., D.D., The Sain Lamb.....	438
Murray, Prof. J. O., D.D., Culture in its Relation to Preaching, 3; Serial Preaching.....	403	Stevens, Prof. William Arnold, D.D., John the Baptist.....	163
Nicholson, Rt. Rev. William R., D.D., God's Curse upon the Serpent.....	224	Stuckenberg, J. H. W., D.D., European Department.....	73; 166; 269; 363; 462
Noble, Rev. Frederick Perry, Jesus the Exemplar of Courage.....	140	Thomas, Prof. J. B., D.D., The Wheat and the Chaff.....	341
O'Meara, Rev. Canon, Lost Opportunities.....	529	Thrall, Rev. W. G., Human Animalness.....	146
Painter, Prof. F. V. N., Some Thoughts on Liturgies.....	413	Tucker, Prof. William J., D.D., Losing One's Self.....	143
Fardington, Rayner, S., D.D., The Believer's Life in the Psalms.....	83	Vincent, Bishop John H., D.D., The Ministry and Popular Education.....	396
Paul, Rev. George, The Preservative Power of Integrity.....	240	Ward, William Hayes, D.D., The Religious Paper and the Ministry.....	309
Pierson, A. T., D.D., Helps and Hints, Textual and Topical, 58; 151; 254; 349; 449; 544. The Hiding of God in the Book of Esther.....	133	Wayland, H. L., D.D., The Privileged Law-Breaker: The American Saloon.....	382
		Wells, Rev. William H., Christ our Archetype—Our Exemplar.....	331
		Wilkinson, Professor William C., D.D., Eugene Bersier.....	388; 483
		Witherspoon, T. D., D.D., LL.D., The Best of all Legacies.....	335
		Wray, Rev. Newton, The Sum of Religion.....	521

INDEX OF SUBJECTS.

	PAGE.		PAGE.
Action and Acting, J. Spencer Kennard, D.D.....	22	Claims, Recent, Biblical Tests Applied to, C. B. Hulbert, D.D.....	12; 492
Animalness, Human, Rev. W. G. Thrall.....	146	Clerical Conservatism and Scientific Radicalism, Principal William Caven, D.D.....	291
Backsliders in Heart, Evangelist.....	346	Communion, Qualifications for the, "Memorial".....	444
Beginning, George D. Armstrong, D.D., LL.D.....	533	Communion Sermon, Chalmers.....	347
Believer, On the Death of a.....	251	Criticism, The Higher, and the Tombs of Egypt, Rev. Camden M. Coburn, Ph.D.....	299
Bersier, Eugene, Prof. William C. Wilkinson, D.D.....	387; 483	Culture in its Relation to Preaching, Prof. J. O. Murray, D.D.....	3
Body, The Resurrection, Ego.....	346	Divorce Question, Present Status of the, Rev. Samuel W. Dike, LL.D.....	9
Calling, The Hope of the, Alexander Maclaren, D.D.....	230	Economic Studies, How can, Help the Ministry? Pres. E. Benjamin Andrews, D.D., LL.D.....	408
Caxton, William, the Old English Printer, Prof. T. W. Hunt, Ph.D., Litt.D.....	500	Elijah's Translation and Elisha's Death-Bed, Alexander Maclaren, D.D.....	514
Christ, our Archetype—our Exemplar, Rev. W. H. Wells.....	331	Errors, Clear Views of God Correct, A. Hastings Ross, D.D.....	51
Christ, The Ascended, Charles F. Deems, D.D., LL.D.....	28	Esther, The Hiding of God in the Book of, A. T. Pierson, D.D.....	128
Christ, The Silence of, James Brand, D.D.....	439		
Church, A Eulogy of the, Charles M. Giffin, D.D.....	52		
Circulation, The Great, Rev. Mead A. Kelsey.....	149		

	PAGE.		PAGE.
Eucharist, The Practical Value of the, "Vaile".....	251	Paper, The Religious, and the Ministry, William Hayes Ward, D.D.....	209
Exegesis in the Pulpit, Howard Crosby, D.D.....	20	Pardon, The Way to, Montreal.....	251
Exemplar of Courage, Jesus, The, Rev. F. P. Noble.....	140	Pentateuchal Discussion, The—Present Outlook, Prof. Edwin C. Bissell, D.D.....	195
Faith, A Confession of, Rev. W. Hansom, B.D., LL.D.....	147	Politics, Preaching, D. W. C. Huntington, D.D.....	120
Flesh, A Thorn in the, Rev. M. L. Bibb.....	56	Poor and the Churches, The Gap between the—Can it be Closed? Rev. P. Robertson.....	565
Funeral Sermon, A, Rev. Charles M. Shepherd.....	339	Power, Immeasurable, The Measure of, Alexander Maclaren, D.D.....	323
Gate, The Iron, Rock.....	444	Preaching, Serial, Prof. J. O. Murray, D.D.....	402
Gethsemane, Glimpses of, Rev. John N. McCormick.....	247	Preparatory to the Lord's Supper, The Service, Rev. Herbert W. Lathe.....	470
God, The Fulness of, James M. Ludlow, D.D.....	539	Pulpit Power, Elements of, Robert F. Sample, D.D.....	114
God, Working Together with, Rev. E. Moffett.....	436	Religion, Realistic, James McCosh, D.D., LL.D.....	469
Greatness, The Genesis of, Pres. George E. Reed, D.D.....	434	Religion, The Sum of, Rev. Newton Wray.....	521
Ground, The Good, George D. Armstrong, D.D.....	54	Responsibility, Human, Rev. Owen Jones.....	131
Hearer, The Model, C. V. Anthony, D.D.....	139	Rolle, Richard, the Hampole Hermit, Prof. T. W. Hunt, Ph.D., Litt.D.....	307
History, Church, The Homiletical Value of, Rev. Robert C. Hallock, Ph.D.....	202	Roman Catholic Doctrine, Polity and Usage, Popular Misapprehensions of, Rev. Charles C. Starbuck.....	311
Homiletics, Biblical, Charles E. Knox, D.D.....	504	Saloon, The Enemies of, On What Line may All Unitedly do Battle? A Symposium, Edward Everett Hale, D.D., 216; Herrick Johnson, D.D.....	215
Hope, Christian, The Fruits of, Aethes.....	344	Salvation, Obstacles to, Chalmers.....	445
Hope, Rejoicing in, Prof. J. W. McGarvey, D.D.....	137	Scripture, The Inerrancy of, Prof. Llewelyn J. Evans, D.D.....	99
Illustration, The Preacher's Use of, A. J. Gordon, D.D.....	108	Serpent, God's Curse upon the, Rt. Rev. W. R. Nichol-on, D.D.....	324
Integrity, The Preservative Power of, Rev. George A. Paull.....	240	Sorrow and Joy, Solace.....	447
Interpretation, Scripture, James Mudje, D.D.....	218; 317	Spirits in Prison, Christ Preaching to the, Dean H. Martyn Hurt.....	479
Jesus, The Kingship of, R. W. Dale, M.A., D.D.....	84	Street, The, of the City, A. C. Dixon, D.D.....	431
Jew, Greek, and Christian, Prin. A. M. Fairbairn, D.D.....	234	Thief, The Penitent, R. P. Kerr, D.D.....	442
Joseph, the Husband of Mary, Rev. C. M. Rupe.....	525	Training Men to Preach, Ex-Pres. E. G. Robin-on, D.D.....	508
Lamb, The Slain, Prof. D. Steele, D.D.....	438	Unspiritual Men, Spiritual Insight Impossible to, Edmund B. Fairfield, D.D., LL.D.....	427
Legacies, The Best of All, T. D. Wither- spoon, D.D., LL.D.....	335	Vindication, God's, Waiting for, C. R. Henderson, D.D.....	246
Life, Righteousness of, Morgan Dix, D.D.....	517	Voice, God's, Refusing, Alexander Mac- laren, D.D.....	127
Life, The Devout, Outline of, Alexander Maclaren, D.D.....	42	Weak, The Survival of the, D. Schley Schaff, D.D.....	417
Life, The Feast of—A Sacramental Study, David J. Burrell, D.D.....	244	Wheat and the Chaff, The, Prof. J. B. Thomas, D.D.....	341
Lineage, Christian, Rev. William R. Camp- bell.....	327	Wise, The Follies of the, Alexander Mac- laren, D.D.....	423
Liturgies, Some Thoughts on, Prof. F. V. N. Painter.....	413	Word, the, Understanding, Michael Burn- ham, D.D.....	535
Manhood, True Christian, How to Reach, A. J. Rowland, D.D.....	144	Words, Pure, John W. Brown, D.D.....	46
Meditation, A Christmas, E. A. Bradley, D.D.....	538	Young Men, The Glory of, J. C. Jackson, D.D.....	440
Ministry, The, and Popular Education, Bishop John H. Vincent, D.D.....	396	Youth, The Spirit of, A. H. Bradford, D.D.....	337
One's Self Losing, Prof. William J. Tucker, D.D.....	143	Zaccheus, Conversion of, A Reader.....	249
Opportunities, Lost, Rev. Canon O'Meare.....	529		

INDEX OF MINOR ARTICLES.

	PAGE.		PAGE.
Amos, The Book of.....	73	People, Church for the, The.....	476
Appeal to the Clergy, The Socialists'.....	372	Preparatory to the Lord's Supper, The Ser- vice.....	83
Gap between the Poor and the Churches, The—Can it be Closed?.....	179	Psalms, The Believer's Life in the.....	469
God, Our, a Consuming Fire.....	71	Religion, Realistic.....	85
Israelites, The, in Egypt.....	175	Service, Praise, The New.....	375
Offerings, Church, How I Manage.....	280	Sore Throat, Clergyman's, How to Prevent.....	283
Orthodoxy, Certain Modes of Modern.....		What Protestant Preachers may Learn from Catholic Priests.....	

EDITORIAL NOTES.

	PAGE.		PAGE.
Churches, Reopened.....	585	Museum, Metropolitan, Sunday Opening of the.....	95
Clerkships, Rotary.....	190	Negro Problem, The Southern.....	192
Criticism, Biblical ; its True Spirit.....	93	Negro, Southern, The Financial Bondage of the.....	96 ; 569
Criticism and Criticisms, The True Attitude Toward Higher.....	92	Parentage, A Dishonored Office.....	478
Fern-site in the Pulpit.....	480	Prohibition District, An English.....	190
Education, The Best.....	93	Psychical Society, The American.....	191
Encyclical, The Pope's.....	95	Quality, not Quantity.....	478
Federation.....	287	Quotation, An Erroneous.....	384
Fertilizers, Use as.....	94	Royalty, The Power above.....	189
Funerals, Reform in, I.....	288 ; 570	Sermonic Section, Our.....	384
Heat, Minus Units of.....	288	Weddings, Ministers and.....	289
Heretics and Heresy.....	188		
Literature, Sacred, The American Institute of.....	191		

EUROPEAN DEPARTMENT.

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

	PAGE.		PAGE.
American Life and Literature, Doellinger on.....	367	German Army, The Mistakes Respecting.....	561
Apologetics, Christian, The Heart on.....	462	Notes.....	81 ; 278 ; 468
Bancroft in Germany.....	271	Nervous Age, The.....	563
Biographical and Personal.....	79	Old and the New, The.....	269
Church, The, Creative Energy in.....	169	Problems, The Deeper.....	559
Cusses, Members vs.....	73	Reforms.....	366
Creative Thought of Life, The.....	370	Roman Catholic Church ? What Can we Learn from the.....	271
Criticism, Biblical, Opposition to.....	275	Romans Dissected.....	78
Criticism of American Students, Professors and Educational Institutions, A Berlin.....	466	Situation, The.....	166
Culture, Church History a General Element of.....	172	Socialistic Trend, The.....	369
Evangelical Church, The Renewal of Life in the.....	464	Study, Socialistic, The Trend in.....	74
Factory, Three Months in a.....	276	Testament, Old, What Remains of the.....	77
Faith, Christian, and Christian Systems.....	363	Thinkers, With the.....	173
For the Times.....	371		

HELPS AND HINTS, TEXTUAL AND TOPICAL.

CONDUCTED BY A. T. PIERSON, D.D.

	PAGE.		PAGE.
Accommodation, Spiritual, The Law of.....	153	Kingdom of God, Seek first the.....	152
Advents, The Three.....	154	King's Favor, The Blessedness of the.....	151
Cares, Many, One Need.....	59	Knowledge of Eternal Life, The.....	450
Conquest, The Positive Element in.....	60	Magnetism, Polarities of, The.....	154
Completeness in Christ.....	449	Missions, Home, An Argument for.....	192
Dead, The Resurrection of.....	154	Oversight, God's.....	258
Dedication, Church, Theme for a--The Threefold Glory of the Church.....	59	Paragraphs, Suggestive.....	351
Eloquence.....	257	Prayer, The Lord's.....	546
Faith, Hindrances to.....	61	Reason and Faith, The Province of.....	62
"Falling".....	255	Remedy for All Times, A.....	351
Funeral Sermon, The Saint in a Strait.....	153	Rest, The Christian's.....	451
Funeral Sermon, A.....	350	Revival Sermon, A.....	311
Jealousy, The Divine.....	254	Salvation.....	256
		Scripture, The Understanding of.....	256

	PAGE.		PAGE.
Sin Separates from God.....	60	Truth.....	257
Spirit, "Be Filled with the....."	544	Warning for the Times, A.....	349
Spirit, Voice of the.....	257	"With Thee".....	351
Substitution, Seven Aspects of.....	257	Word of God, The, Nature and Mission of the.....	58
Thanksgiving Sermon, A.....	351	World, The Believer's Relation to the.....	62
Thanksgiving Theme, A.....	452	World and Disciples, The.....	257
Trinity, Hints of the, in the Old Testament.	154		

LIVING ISSUES FOR PULPIT TREATMENT.

	PAGE.		PAGE.
Arbitration, Church, in Labor Difficulties..	91	Lawbreaker, The Privileged ; the American Saloon.....	382
Catholicism, Roman, in America.....	476	News, The, First of All.....	185
Criminals, The Cossetting of.....	476	Ruler and the Law, The.....	379
Disease, a Sin, a Crime, A.....	286	Sabbath, The World's Fair and the.....	89
Extravagance and Poverty.....	186	Sweating System, The Russian Jews and the	90

PRAYER-MEETING SERVICE.

	PAGE.		PAGE.
Accursed Thing, The.....	455	Limiting the Holy One of Israel.....	356
Born, The Saviour.....	530	Offending in One Point.....	355
Business, The Father's.....	452	Neglect ? How Escape if we.....	548
Christ, The Broken-Hearted.....	157	Peace.....	262
Conquer not by Wrestling but by Clinging, We.....	62	Personal Christ, Personal Consecration to the.....	260
Evil, The Kingdom of Lessons Concerning.	67	Places, Concerning.....	65
Eyes of the Lord, The.....	354	Plague of Frogs, The.....	549
Failure, The Christian, and its Reasons... ..	454	Religion, Borrowed.....	64
Given her to Eat, And Commanded that something Should be.....	66	Religion, Getting on in, Helps toward.....	353
Heart, The Kept.....	547	Shut in ; Shut out.....	453
King, Christ the.....	258	Striving for Masteries.....	357
Let this Mind be in You.....	261	Trouble and Deliverance.....	156
Life, The True, Our Choice of.....	158	Victory, Lessons from a.....	159
		Years, The Passing, and the Failing Life... ..	551

PREACHERS EXCHANGING VIEWS.

	PAGE.		PAGE.
Cigar-Box <i>vs.</i> Theme-Book.....	184	Open your Lips.....	182
Correlatives.....	182	Perplexed.....	379
Fifth Petition, The.....	285	Plagiarism.....	378
Funerals, Officiating at.....	377	Problem, Pulpit Notice, Solutions of the... ..	87
Help, Who Can.....	89	Pulpit, Wit in the.....	183
Liddon, "Canon".....	87	Pump or Fountain—Which ?.....	183
Married ? Was Paul, 182 ; A Negative View.	377	Studying <i>vs.</i> Killing.....	376
Masonic Funeral Services in Church.....	88	Windows, Open the.....	89
Not by Might... but by My Spirit.....	183	Young Men ; How to Hold them.....	378
Notices Pulpit.....	185	Young Preachers, Advice to.....	184

TEXTUAL INDEX.

	PAGE.		PAGE.		PAGE.
Gen. iii : 14, 15.....	224	Amos iii : 9.....	50	xii : 10.....	444
viii : 20, 21.....	452	Jonah ii-vii : 9.....	155	xvi : 30, 31.....	541
xiii : 13.....	540	Haggai i : 4.....	186	Rom. v : 1-5.....	187
xxxii : 24, 25.....	62	Matt. i : 16.....	535	xi : 22.....	61
Ex. viii : 1-15.....	549	v : 20.....	517	xii : 21.....	60
xx : 5.....	254	vi : 33.....	152	xiii : 4.....	91
Lev. iv : 22-27.....	379	vii : 21.....	521	xv : 1.....	417
Deut. ii : 25.....	533	xix : 11, 12.....	544	1 Cor. i : 22-24.....	234
1 Sam. xvii : 45-47.....	159	xxi : 5.....	258	ii : 14.....	427
1 Kings xx : 40.....	529	xxv : 9.....	64	iii : 28.....	540
2 Kings ii : 9.....	335	xxi : 42.....	347	iii : 9.....	436
ii : 12.....	514	xxvii : 11-14.....	439	iii : 22.....	339
xiii : 14.....	514	Mark i : 35.....	353	iv : 15, 16.....	327
Ez. i : 3.....	158	iv : 26-29.....	131	vi : 10.....	286
Neh. xiii : 18.....	185	v : 1-15.....	67	xi : 28.....	444
xiii : 19.....	89	v : 43.....	65	xv : 35.....	346
Job. xxii : 26-29.....	42	xvi : 15.....	149	2 Cor. v : 13, 14.....	144
xiii : 5, 6.....	51	Luke ii : 11.....	550	xii : 7-10.....	541
Psalms viii.....	456	v : 8.....	60	Eph. i : 18.....	55
xviii : 35.....	434	viii : 15.....	54	i : 19, 20.....	323
xxii.....	240	ix : 25.....	143	iv : 8.....	28
xxv : 21.....	240	x : 41, 42.....	59	iv : 13.....	140
xxxvi.....	263	xiv : 7, 11.....	65	iv : 29.....	46
xlvi : 12-14.....	59	xvi : 6, 7.....	61	v : 18.....	544
lxiii.....	358	xvi : 6-8.....	423	Phil. i : 23, 24.....	153
lxxviii : 41.....	356	xix : 1-10.....	249	ii : 5.....	261
xc : 9.....	350	xxii : 40-46.....	247	Col. ii : 9.....	539
xc : 17.....	551	xxiii : 42.....	442	ii : 9, 10.....	449
cxix.....	68	xxiv : 39.....	149	1 Thess. v : 18.....	351
cxlii : 6.....	52	xxv : 39.....	331	2 Thess ii : 16, 17.....	344
cxlii : 6.....	52	xxv : 46.....	331	2 Tim. ii : 5.....	357
cxlii : 6.....	52	John i : 6, 7.....	162	iii : 1.....	349
cxlii : 6.....	52	iv : 39.....	157	iii : 14-17.....	350
cxlii : 6.....	52	v : 44.....	21	Heb. ii : 3.....	648
cxlii : 6.....	52	vi : 15.....	24	xii : 25.....	127
cxlii : 6.....	52	vi : 37.....	260	James ii : 10.....	354
cxlii : 6.....	52	vi : 53.....	244	1 Peter iii : 19.....	459
cxlii : 6.....	52	xi : 39.....	445	ii : 18-22.....	450
cxlii : 6.....	52	x : 27.....	262	1 John v : 13.....	483
cxlii : 6.....	52	xvi : 20.....	446	Rev. v : 12.....	483
cxlii : 6.....	52	xvi : 24.....	537	xiv : 13.....	251
cxlii : 6.....	52	xix : 34.....	157		
cxlii : 6.....	52	Acts iii : 19.....	351		
cxlii : 6.....	52	viii : 30.....	535		
cxlii : 6.....	52	x : 33.....	139		
cxlii : 6.....	52				