

# THE HOMILETIC REVIEW.

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## REVIEW SECTION.

### I.—HOW CAN THE PULPIT BEST COUNTERACT THE INFLUENCE OF MODERN SKEPTICISM?

NO. 1.

BY REV. N. WEST, D.D., ST. PAUL, MINN.

"SKEPTICISM" is a wide term, embracing in its scope all forms of unbelief, philosophical and scientific, moral and religious, critical and practical. And "modern" is no small expression. It includes, at least, the period of the last two centuries, or, if limited still more, our present age. It covers not merely the shallow, coarse, and flippant infidelity of a Voltaire, Paine and Ingersoll, but that deeper, far more dangerous, more imposing academic infidelity of Spinoza and Hume, Hegel and Comte, Huxley, Spenser and Clifford, together with all that the so-called "Higher Criticism" has accomplished in disparagement of the authority of God's Word as ages have received it. The whole phrase means, in short, the result of the recent "Time-Spirit," or "Spirit of the age," the so-called advanced "Culture," which seeks in our days to do for Christianity what the Reformation of the sixteenth century did for Popery—viz., break its back!

The subject is a comprehensive one. In one word, it invites us to consider how best the minister of Christ, the preacher of the gospel, may meet successfully and "counteract" the various forms of Naturalism, so current in our times. Clearly, the refutation of error, not less than the impartation of truth, falls within the legitimate province of the pulpit. Apologetic and polemic, not less than didactic, are a true homiletic discipline. The "good seed" must be distinguished from the "tares," the "wheat" from the "chaff," the "birds of the air" from the "branches of the mustard-tree," the "leaven" from the "meal." The great "Teacher sent from God," the Apostles, the Apologists standing next them in the sub-Apostolic Church, and history, both sacred and profane, have taught us this. The student of the past knows full well that there is not a heresy, now rife in

modern times, nor a form of error, that may not be found in essence, and in principle, in one or other of the first four centuries of the Christian age. Our "Modern Skepticism" is simply an inheritance from times gone by, an ancient legacy revived in modern days, a breathing of the spirit, and a net-work of the problems, that pervaded and perplexed pre-Christian minds—a foe that Christianity itself was called to meet and conquer on the very threshold of her introduction to the world. Infidelity has nothing new. What it has to say, now, in reference to the "Great Triple Problem," the "Problem of the Three Realities," viz., "God, Man, the Universe, and their Relations," was said by all the schools of pre-Christian antiquity. To know this, is great help in understanding how best to counteract its influence now. What it has to say against religion and the Gospel has been repeated, and refuted, a thousand times before the modern mouths that talk so confidently had power to speak. We need not be so sensitive to fear, however apprehensive of approaching, or of present, danger. Every effort of the enemy has resulted in an ignominious failure, and every bold renewal of the warfare only demonstrates the hopelessness of his endeavor. Eighteen centuries have proved that the truth of God and the religion of Christ are indestructible, and that the faith of God's people stands "in the power of God," and "not in the wisdom of men." Julian, Porphyry and Celsus, Tindal, Chubb and Bolingbroke, Hume, Huxley and Spenser, Renan, Straus, and Wellhausen—all have tried their hand, while their assaults have only ended in their own discomfiture and shame. The best book some competent apologist could write to-day would be a book exhibiting how infidelity has exhausted its resources, and has nothing else to offer than what has been a thousand times demolished, pulverized, and blown away like chaff.

The subject, therefore, is not a new one, even though of modern interest. It is part of the "immortal conflict" the ages have transmitted. What a spectacle of error, changeable as chameleon colors, and active as Briarean hands, meets us in the pages of the New Testament!—error, philosophical and scientific, moral and religious, theological and practical! What a battling against ideas sprung from the Greek and Oriental systems, as well as Jewish speculation! What a nomenclature of wide-swarving falsehoods and prolific brood of vanities, begotten of world-wisdom, and what a chastisement recorded in the leaves of Paul and Peter, James and Jude, and John! The one aim of all this cosmoical conceit being to supplant the truth, proclaim another gospel, overthrow the faith, subvert the soul!—a Sadducean creed like that of Epicurus; a Pharisaic form of life like that of Stoic righteousness; libertinism and ascetic habit; "rudiments of the cosmos," or a "Cosmic Philosophy," a "vain philosophy, after the rudiments of this world and not after Christ"; a "pseudonymous gnosis," or science falsely so called; "antitheses," or oppositions of science; "demonic

doctrines," or modern spiritism; "mataiologies," or vain-talkings; "kenophanies," or empty babblings; lubricated "pithanologies," or enticing words of man's wisdom, like Matthew Arnold's monoculous and dudistic "sweetness and light"; "antilogies," or gainsayings of the truth; "pseudologies," or downright lies; "diatribes," "gangrene," and "zetetics"; "logomachies," withal, or wars of words, from which it comes to blows; then "hyperongkas," or great swelling words of vanity, a ballooning terminology, the proud outriders of a troop of "damnable heresies," preached, pushed and propagated, by "ungodly men," "deceitful workers," "false prophets," "filthy dreamers," "soul-subverting spies," men "sensual, not having the spirit"; "scoffers," ventilating Nature's continuity and uniformity; "apostates," "liars," "wolves," "myopic" guides, or "blind," "pseudochrists" and "antichrists," "philosophers" and "fools," all hostile to the "Cross of Christ," devoted to their "belly-god" and "minding earthly things"; "false teachers" filled with "the spirit of error," tickling all ear-itching people, and snaring silly souls; "boasting," "beguiling," "bewitching," "entangling," "puffing," "destroying";—now gliding with a serpentine cunning, or sly subtle creeping encroachment, glistening as they go, and fascinating as they move;—now, marching, head up, Orgoglio-like, with giant strut, their crown sky-touching, and their foot horizon-reaching; evolving sesquipedalian words akin to modern Kantian catapulties, dumbfounding poor uncosmic minds; and all impelled by "Satan" metamorphosed to angelic form and light; the father of "that Wicked," self-exalting, God-opposing "Man of Sin," predicted to appear in later times, the master of the "mystery of iniquity," and the last "apostasy," and whom "the Lord shall consume with the spirit of His mouth, and destroy with the brightness of His coming!" What a vision have we here of "ancient skepticism," and the Church's battle with it! Not an error is there in modern days whose photograph may not be found within the covers of the apostolic page. Atheist, deist, pantheist, materialist, positivist, agnostic, naturalist, mythist, demonist, spiritist, rationalist, ritualist, evolutionist — in short, anti-supranaturalism and infranaturalism full-blown, then as now, meet us everywhere. Oriental and Javanic wisdom had already corrupted Hebrew thought. The free-thinker and formalist, the cosmic Rabbi and the Scribe, the skeptic and the new theologian, "seducers waxing worse and worse," lived, moved, and had their being in those days. The first two centuries saw all that Garden and Lyceum, Academy and Porch, could do to overthrow "the truth as it is in Jesus." With her own hand, the "woman" had hid the "leaven," in the meal—the food intended for God's children—and corrupted every doctrine of the Holy Word!

And how did the early "Pulpit"—rather, how did the humble preacher (for the Church had neither "pulpit" nor "edifice" for two

hundred and fifty years!)—meet and “counteract the influence” of that ancient skepticism? How did Christ counteract the Sadducee and Pharisee? How did Paul counteract the Agnostic and Materialist, the Stoic and the Epicure, the Athenian mocker, the Corinthian doubter and denier, the Ephesian votary of the Great Diana? How did Peter counteract the scientific scoffer, or Jude the Gnostic dreamer? How did John counteract the Oriental and the Alexandrian schemes of science and philosophy? Their pages are a light to us. Their method was victorious. They were not orators, nor pensioned lecturers, nor apes of pagan literati. They were *teachers* of the truth, and *preachers* of the gospel of the Son of God. Humble, worthless in themselves, the *τὰ μὴ ὄντα* “things that *are not*,” “base,” “despised,” “foolish” in human eyes, and “nothing,” they yet brought crumbling to the dust the proud *τὰ ὄντα*, “the things *that are*,” the towering Greek and Oriental systems of speculation, the Roman power, the Jewish hate! How did they do it? *They did it simply by the “Word of God.”* The “weapons” of their warfare were spiritual, “mighty, through God, to the pulling down of strongholds.” They spurned the technics of the schools and the tricks of rhetoricians; coming to the people, “not with excellency of speech or of wisdom, declaring the testimony of God,” “preaching not in persuasive words of wisdom, but in demonstration of the Spirit and of power,” the blessed result of which was “faith,” on the part of the hearers in that divine message, a faith that had its roots, “not in the wisdom of men, but in the power of God.” That was the way they “counteracted the influence” of skepticism in all its subtle forms. Nothing could stand before it. The Jew was confounded. Ephesian sorcerers burn their books. The school of Tyrannus is robbed of its power. Dionysius the Areopagite believes. The Corinthian unbelief is overthrown.

Can we do better, to-day? Assuredly not. What we are to avoid, and what do, in seeking to counteract the influence of prevailing error, they who have fought the battle in early times, tell us in unambiguous language. “Avoid profane and vain babblings, and oppositions of science falsely so called.” It is not necessary to discuss Kant’s “antinomies,” or the merits of Neptunist and Plutonist, from the pulpit. “Avoid foolish questions and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain. A man that is heretical, after the first and second admonition, reject.” “Avoid foolish and ignorant questionings, knowing that they do gender strife.” “Shun profane and vain babblings, for they will increase unto more ungodliness, and they will eat as does a gangrene, of whom is Hymenæus and Philetus, who, concerning the truth, have erred, saying that the resurrection is passed already, and overthrow the faith of some.” “Strive not about words to no profit, which are only subverting to the hearers.” “Give no heed to Jewish fables and human commandments that turn

men from the truth." This is a clear instruction to the preacher and the pulpit, on the negative side. And with it goes a like instruction to the people, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This is simply the wisdom of Solomon, who says, "Cease, my son, to hear the instruction that causeth to err." One of the best and divinely commanded ways by which to "counteract the influence of modern skepticism is *not to go and hear* the lectures of any infidel, scientist, or philosopher, whose bad instruction is "after the rudiments of the world, and not after Christ."

And now as to the positive side of the method. This is equally plain. The *preacher* is fully admonished just what to do. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Be familiar with the Bible. Analyze its contents and its text with surgical exactness. Seek God's approval herein, not man's. "Hold fast the form of sound words, which thou hast heard of me in faith and love, which is in Christ Jesus." "Keep that good thing which was committed unto thee by the Holy Ghost"—the treasure of the living word of God. "Commit it to faithful men who shall be able to teach others also." "Continue thou in the things thou hast learned and been assured of, knowing of whom thou hast learned them." "Contend earnestly for the faith once for all delivered to the saints." "War a good warfare, holding faith and a good conscience, which some having put away, have made shipwreck concerning the faith; of whom are Hymenæus and Alexander." And remember that "the Cretans are slowbellies and liars and evil-beasts; wherefore rebuke them sharply *to make them sound in the faith!*" Your outfit for your work is abundant, for "All Scripture"—the old *ἱερα γράμματα* and the new *γραφῆ*, every line of both Testaments—"is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness"—the Mosaic account of creation, Balaam's rebuke by the ass, Shamgar's ox-goad, the story of Jonah and the Whale, and the law at Sinai, as well as Calvary and Pentecost—"that the man of God may be perfect, *thoroughly furnished* unto every good work." "Put on the whole armor of God." It is a good panoply. "Watch ye; stand fast in the faith; quit ye like men; be strong." "Give place, no, not for an hour." "Speak the things that become sound doctrine." Don't be afraid to tell of hell as well as heaven, of damnation as well as salvation, of predestination as well as free-will, of a great uncaused first cause, as well as of second causes, of miracle as well as law, of creation as well as evolution. "*Preach the word!*" Don't write essays about it, nor spend time sporting wickedly with the "great unknown," or two Isaiahs, or three Zechariahs, or four Johns, any one of whom cosmic wisdom says may be the author of the

Apocalypse ! Don't weary the people with efforts to show that the "Higher Criticism" is a fool when it says that four Epistles of the New Testament are all that really belong to the New Testament canon. "*Preach the Gospel,*" and remember that, though we—even I, Paul, "or an angel"—even Gabriel on his shining pinions—and both armed with miraculous credentials, "should preach *any other* gospel than that we have preached, let him be accursed." The testimony that is necessary to establish Christianity is powerless to overthrow it when once established. "Preach the gospel, not with wisdom of words, lest the Cross of Christ be made of none effect. For the preaching of the cross is to them that perish, foolishness, but unto us who are saved, it is the power of God. For the Jews require a miracle, and the Greeks seek after philosophy, but we preach Christ crucified; unto the Jews a stumbling-block, and unto the Greeks, foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God (the standing miracle), and Christ the wisdom of God (the true philosophy); because the foolishness of God is wiser than men, and the weakness of God is stronger than men." Scribe, rabbi and priest, philosopher and scientific scoffer—none can stand before it. It is God's way of "counteracting the influence of modern skepticism !" And remember this, too, that your mission is not to convert the Humes and Spinozas, and Spensers and Cliffords, and Huxleys and Haeckels, the world has produced, but only to "save some." For, look at the calling of God, "How that *not many* wise men after the flesh, *not many* mighty, or noble, are called." Only a few, the rest who are saved belong to the poor in this world, and the middle classes. And don't insult the wisdom of God's plan by dreaming that, unless you are a second Aristotle, or Lord Bacon, you can do no good in "counteracting the influence of modern skepticism." Christ "hath need" of a "colt, the foal of an ass," at many a time—Bunyan, the tinker of Elstow, Newton, the slave-pirate on the high seas ! "The foolish thing of the world God chooses to confound the wise, the weak things to confound the mighty, things base and despised, yea, nonentities, He takes to bring to nought the things that are, that no flesh should glory in his presence." Study the Bible, pray much, depend on God, go with your pebble and sling, lay your head on the Savior's breast, and He will soon show you how to turn Huxley, Darwin and Spenser upside down, and "to counteract the influence of modern skepticism !"

Perhaps you want some "*texts*" to preach from. They are thick as leaves as in Vallombrossa. There is no form of error known to man for which a text is not provided, and without either straining or accommodating the divine Word. Is it the Ontological argument for God's existence we want to discuss ? "I am that I am," or "He that comes to God must believe that He is. The Bible tells us how to

preach God's "*Isness!*" Is it the ethical? "He that comes to God must believe that He is a rewarder." The Bible tells us how to preach the divine "*Oughtness!*" Is it the metaphysical? "Besides me there is none else." Eternal, indemonstrable and necessary first principles come in here, the assertion, by self-evidence, of the reality of necessary data, and the veracity of consciousness. Is it the psychological argument with a refutation of scientific anthropomorphism? "God made man in His image." "We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, for we are his offspring." Is it the spirituality of God as against the materialistic dogma? "God is spirit." Is it the knowability of God, as opposed to agnosticism? "The τὸ γνωστόν of God is manifest" in men, and in the external universe—"in them, and in the things that are made." Is it the incomprehensibility of God? "Canst thou by searching find out God?" Is it the necessity and fact of a divine Revelation to man? "Who knoweth the things of a man, save the spirit of a man that is in him? Even so no man knoweth the things of God, but the Spirit of God. Now we have received the Spirit of God that we might know the things that are freely given us of God." Is it God as a First Uncaused Cause of all things we want to preach? "In the beginning God created." Is it rationalism we want to refute—the doctrine that man's reason is the test and measure of truth? "Eye hath not seen, nor ear heard." Is it pantheism? "Woe to them that call evil good." "God is high over all." Is it deism? "Consider the ravens; consider the lilies of the field." "Whither shall I go from thy Spirit or flee from thy presence?" We protect here, not only the transcendence, but immanence of God, and avoid the half-error in deism and pantheism alike. Is it materialism and false evolution we want to smite? "In Him we live, move and are." God is the principle of all life, motion and existence. Is it atheism? "The fool hath said in his heart, there is no God!" Is it the naturalistic theory of miracles we want to destroy? "They that stood by said it thundered." Is it the mythical theory? "We have not followed cunningly devised fables." Is it the evidential value of miracles? "Rabbi, we know that thou art a teacher sent from God, for no man can do these miracles thou doest, except God be with him." Is it skepticism? "Blessed are they that have not seen and yet have believed." Is it objections drawn from the non-understanding of the "How" of a well-attested fact you desire to allay? Objections to the supernatural in religion? Show that the same objections lie against the kingdom of nature. "The wind bloweth where it listeth. So is every one that is born of the Spirit." It is the argument from analogy. Is it the moral cause of Atheism, and the immorality that attends it? "They did not like to retain God in their knowledge; therefore," etc.

But why pursue this further? Texts abundant everywhere. And the peculiarity is this, that every one of them directly leads to Jesus Christ. We cannot preach from anything in God's word, we cannot "speak as the oracles of God speak," and not find Christ in all. To preach Christ, therefore, is to preach all truth, and to refute all error at the same time. Christ is the "I am," the "Creator," the "Judge," the "Rewarder," the "Image of God," the Revealer, the Standing Wonder of the World, and, like God, the "All in all." "By Him are all things, and He is before all things, and by Him all things consist." He is everywhere, in Nature as in Grace, and to deny Him in His person, offices, and relations to the world and God, is to deny all science, and to cut away the ground of all certitude in things both natural and spiritual. All false science, and all false philosophy, is refuted in the faithful preaching of "the truth as it is in Jesus." The study of error will only show us this the more clearly, and lead us to closely follow Him who has said, "I am the *Light of the World*; he that followeth me shall not walk in darkness, but shall have the light of life."

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## II.—PAUL'S LAW OF CHARITY AS AN ARGUMENT FOR TOTAL ABSTINENCE.

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

PAUL'S "Law of Charity" has been discussed in the HOMILETIC REVIEW (Dec. No.) by my well-beloved friend, Dr. Howard Crosby, in his characteristic style. He is a bold and rapid thinker, and blurts forth his convictions with more of candor than of regard for either consistency or consequences. He has won an honorable distinction by his manly war against New York dram-shops, at the same time that he was denouncing the Maine law of Prohibition, whose very title is "an act for the suppression of tippling-houses." From one side of his pulpit he thunders against drunkenness; from the other side he trains his guns on the doctrine of entire abstinence from the only thing which turns human beings into miserable drunkards. He warns young men stoutly against the final plunge of Niagara; but not against toying and coquetting with the first glassy flow of the uppermost Rapids.

Dr. Crosby errs at the outset in pronouncing Paul's utterances in the epistles to Rome and Corinth as the "grand stronghold" of us total abstainers; if that were so, then its capture would be the ruin of our cause. We base our objections to intoxicating wines, as well as whiskey or gin, on the *essential nature* of alcoholic beverages. We oppose the use of intoxicants because terrible experience shows that the use inevitably tends towards abuse. We oppose the drinking-usages *in toto*, because they are not demanded by any necessity, and yet involve infinite perils; because alcoholic beverages (we are not



talking of medicines) are not a proper and needed nutriment, supply no strength or permanent warmth, and work infinite harm to thousands where they can possibly help a single one. We do not need to quote any of the Bible-warnings against wine as a mocker, or as containing in it the adder's sting; if the Bible were silent, we can discover enough arguments against intoxicants in the very laws which the Creator has written upon the human body.

Dr. Crosby well says that "Christianity works with the concrete, not with the abstract"; our Christianity condemns that identical concrete thing, intoxicating drinks—in large doses because they are deadly, in small doses because they are dangerous, and lead to larger ones. Whatever disputes there may be about the nature of Oriental wines twenty centuries ago, we know what "wine" means now as well as Dr. Crosby knows what the word "theatre" means now. And if he can use legitimately against the modern play-house what the Apostle said about "lasciviousness" and "revellings," so can we use against the modern drinking-usages (a very *concrete* thing) what Paul uttered in regard to eating certain meats and imbibing certain drinks. Is our use of this "so-called law of charity" a legitimate argument to be piled on top of all our other arguments in favor of total abstinence from intoxicants?

We believe that it is, and shall continue to use it in opposition to the dangerous drinking-usages, by whosoever practiced. Paul declares in the 14th chapter of his Epistle to the Romans: "It is good neither to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth." So cautious and conservative a commentator as the late Professor Charles Hodge, of Princeton, interprets this passage as follows: "that is, abstaining from flesh, wine, or anything else which is injurious to our brethren is right, *i.e.*, is morally obligatory." To which sound interpretation we teetotallers say *Amen!* The clear, simple principle is, that every one who has a spark of philanthropy should gladly give up a needless luxury or self-indulgence in order to help in saving others from a fearful curse.

The great Apostle introduces the same principle when he is writing to the Corinthian Church in regard to meats offered to heathen idols. He tells his brethren that, if one man's doing what may be harmless for himself should lead another to do what should be very harmful to him, then the first-mentioned person would put a stumbling-block in the path of the other. Things which are not always sinful in themselves should be cheerfully given up for the welfare of another; the legal liberty of any man or woman, whose heart is in the right place, should never be exercised when moral evil is likely to flow from such an exercise. Especially will no social usage be directly encouraged which inevitably tends to the physical and spiritual ruin of those "for whom Christ died." Our brother Crosby will not deny that the drink-

ing-customs are the chief snare in tempting the young especially into the use of the intoxicating glass. Very few ever begin to drink by themselves. The influence of example, the requirements of a bad "fashion," draw millions into the vortex—and the hell beneath it. The drinking-usages increase the difficulty of the inebriate's reformation. The drinking-usages support the saloons which Dr. Crosby so abominates. Quite too large a number of those who profess and call themselves Christians give the same twist to Paul's precept that Dr. C— does, and throw the whole weight of their personal influence in favor of the ruinous drinking-usages. God's people will never lift the world up out of a pit as long as they are down in the pit themselves.

Self-denial is a principle which lies at the core of Christianity. Dr. Phillips Brooks, of Boston, in one of his powerful discourses, when referring to this voluntary abstinence from intoxicants, remarks: that "there is a moral beauty in such a voluntary act which, in its degree, is of the same kind with the sacrifice of Christ." While such men as Dr. Brooks, and Bishop Lightfoot, and Dr. Hodge, and Archdeacon Farrar, and Albert Barnes, put the same interpretation on this Pauline precept of self-denial as we, and tens of thousand of other Christians do, it is supremely ridiculous for our New York neighbor to flout it as a mischievous blunder, or as the ebullition of ignorance or fanaticism.

In dealing with the question of abstinence from an intoxicant, we must keep in mind that it is not a merely negative article about whose use or non-use one may toss up a copper. The essential *nature* of intoxicating beverages, as tending to kindle depraved appetite, as tending to provoke excess, as tending to inflame the brain, and in possessing a subtle influence to enslave those who use them—this nature of the article itself must be taken into the account. We do not pretend that every one who drinks an occasional glass of wine becomes a drunkard. But we do affirm that every one who drinks wine throws the whole weight of his influence in favor of the drinking-usages which do make the drunkards. A glass of intoxicating wine is not an "innocent beverage" in the same sense that a glass of milk or a glass of water is innocent. No one can reasonably be asked to abstain from either of these latter beverages for the sake of his neighbor. They have no tendency to inflame bad appetite, no tendency to breed excess, no tendency to disorder the brain, no tendency to get fatal mastery over both body and soul. If wine and whiskey (for some American wines contain twenty per cent. of alcohol) did not contain these dangerous qualities, how could they make my weaker brethren "stumble"? If not essentially *dangerous* to others, why should I be asked, by any law of charity, to abstain from their use? It is not enough for me to intrench myself in selfishness and say, "my wine-bottle does *me* no harm." My wine-bottle is my voluntary contribution to the drinking-

usages of society which are hurling millions into eternal damnation ! Can that wine-bottle be pronounced "innocent" ? No ! No !

Dr. Crosby has been very outspoken in his denunciations of the American stage, and in his frank, incisive style has affirmed that "the theatre is a nasty place." Suppose some church-member should say to him, "I only attend the theatre occasionally, and I only go when I can witness an unexceptionable play. The theatre never harmed me or my family." Dr. Crosby would probably reply to him : "The American stage is a concrete institution. It is to be judged as a *totality*; and as such it encourages lasciviousness and endangers character, and pollutes both performers and spectators, and ruins thousands. If you patronize the stage with your money and your personal influence, you become an abettor of it, and you must take your share of the responsibility." *Amen* to that, brother Crosby ! You are now sending the Pauline principle of abstinence for the sake of others, like a Minie-rifle ball, right into that church-member's conscience.

But suppose, again, that your theatre-going Christian had been reading your article on Paul's law of charity, and quoting your own language, should say : "It is my own sole judgment that has any authority in the premises. It is a matter between me and my God *in foro conscientiæ*. I am to see what act of mine may make my brother stumble in his piety, and I am to refrain from that act; but no man is to usurp dominion over my soul and order *my* abstinence from the theatre from *his* view." If you discovered that your Fourth Avenue church-members were all turning theatre-goers under this plea of yours, you would probably say to them : "My dear people, it is about time that you looked into your own *consciences* to see whether they are governed by the law of brotherly love, or by the laws of Belial."

It is one of the most commendable traits in your character, my brother (if you will allow me to be as personal as you are towards us teetotallers), that when you undertake to defend a bad position, your heart gets the better of your consistency. In your article, therefore, you surrender your whole position when you say, "my duty as a Christian is to seek the maintenance and growth of piety in my brethren. If I am convinced that any possible act of mine may interfere with this, and may be a stumbling-block over which my Christian brother will fall, it is my duty to avoid that act." Nobly said ! None of us total-abstainers could have said it more concisely. Now, you must know that the wine-bottle may be, and often is, just as dangerous to a "Christian brother" as it is to an ungodly convivialist. And if the bottle were only dangerous to those who are out of Christ, is it not your "duty as a Christian" to do as much for those whom you try to convert as for those who are already converted ? Is it not an equally obligatory duty to take stumbling-blocks out of the way of the worldlings ? Now, the drinking-usages are terrible stumbling-blocks in the

path of both Christians and unconverted sinners. And I have heard your frankly expressed opinions about wine-drinking, and your severe denunciations of total abstinence quoted more than once in defence of the drinking-usages. Just as you would make no headway in persuading a young man from the theatre who would say to you, "I saw you at the theatre the other night," so you will not be in a position to warn him against the notoriously insidious dangers of the wine-cup as long as you defend the practice of wine-drinking. You make your "liberty" an occasion of stumbling to others. This whole "argument of *example*," which you rather sneer at, is really a most tremendous argument against any Christians attempting to play with the serpents which are coiled in every wine-bottle. If your or my use of wine is so light a matter that it will cost no hardship to abandon it, then surely we may do it as a wholesome example to others. If the habit is so confirmed that the abandonment would be a hardship, then the sooner we give it up for our own sake the better.

In one portion of his article Dr. Crosby limits and belittles Paul's dictum to such diminutive dimensions that we might well wonder why Paul ever took the trouble to utter it. Dr. C— makes it a "conditional" direction, only to be observed by Christians, and only towards other Christians, and then only dependent upon the "*if*" that some particular Mr. A. or Mr. B. may be harmed by my drinking an intoxicant on some particular day, in some particular place! A concurrence of several "possibilities," which might happen rarely in a lifetime, are requisite in order to give Paul's dictum any authority at all! But this golden utterance of the great Apostle is too broad, too comprehensive, and too glorious to be whittled down to any such petty pin-points as these. There is nothing conditional about it. Paul squarely declares: "it is good not to drink wine, or do anything whereby thy brother stumbleth." This is as distinct an enunciation of a general principle as that other Bible declaration: "it is good for brethren to dwell together in unity." One of these is just as accordant with the spirit of Christianity as the other. The whole spirit of Sacred Scripture is often the best interpreter of controverted texts. This glorious declaration of Paul in favor of so ordering our conduct as to do our neighbor the utmost possible good, and the least possible harm, is a coinage of the same divine mint which issued the "golden rule," and the commands to bear one another's burden—to seek not our own, but the things of others—to keep the body under, and treat it as a temple of the Holy Spirit—to so live as not to put an occasion of falling in another's way. The plain, untortured teaching of this text has inspired millions to refuse an indulgence which would be fraught with harm to their fellow-men. So general, so comprehensive, and so practical is the principle laid down by Paul in this text that it is to-day the best rule by which to regulate our amusements and many of

our social usages. It is a "stronghold" for us total-abstainers from the bottle: strong in its knowledge of human nature, strong in its support to conscience, strong with the unselfish sweetness and strength of LOVE.

After walking carefully and candidly around my good brother Crosby's ingenious exegetical structure, I do not find it strong in any particular, except it be in the epithets launched at us abstainers from the decanter. As a "paste-board fortress" for the protection of the drinking-usages, it will be a popular place of resort for all those who believe that "the drinking of wine is sanctioned and commanded by the Word of God, and must remain as the general rule." For all those who like this sort of beverages, this will be just the sort of logic which they will like. Ingenious and pretentious as my brother's logical structure may be, it cannot stand against the powerful instincts of unselfish Christian love. Even the sigh from the broken heart of one poor drunkard's wife will blow it down.

### III.—THE PLACE OF THE SENSIBILITY IN MORALS.

BY MARK HOPKINS, D.D., LL.D., WILLIAMS COLLEGE, MASS.

IN the leading article of the December number of the HOMILETIC REVIEW, Dr. Gregory imputes the decadence of public morality in Massachusetts and in the country at large, and also the debate at Des Moines, to certain moral teachings in the higher institutions of the country. Among those who teach these corrupting doctrines he refers particularly to me. In connection with this, he says, I am quoted as saying two things in the debate referred to, neither of which I did say. Where he got his quotations I do not know, but they are not to be found, nor anything like them, in the verbatim report of the debate as printed by Houghton & Mifflin, nor in any other report that I have seen. The second quotation makes me speak of "the merits of the question." On that point I said nothing. My remarks had sole reference to the best method, in the present emergency, of selecting candidates for missionary work. Dr. Gregory had, therefore, no basis for inferring, as he does, my "attitude" on the theological question. Of that, it is sufficient to say here, that I stand with Dr. Clark as his position is given in his published speech. So much for misrepresentation, which I do not charge as intentional.

Of the essay at large, I think it may be said that the essence of it, briefly and fairly stated, is contained in three propositions:

1st. That for a man to desire and seek blessedness in connection with holy activity, as it is implied in the Beatitudes that he should, is selfishness. It is different from Epicureanism, but is on the same plane, and is, on the whole, rather worse.

2d. That for a man to desire and seek for the perfection, and so the

true dignity, of his nature, is selfishness. "It begets a morality so unmoral as to be fatally immoral."

These propositions Dr. Gregory must either believe or be held to misrepresent those whom he assails. They can be believed only by those who hold, as many do, that it is selfish for a man to seek his own highest good. In the view of others who believe, as I do, that it is the duty of a man to seek his own best good as well as the good of others, the propositions confute themselves.

The 3d proposition is, that essential morality, or virtue, consists in doing right because it is right. His language is, that the "command of the moral law is not, Do right if you would be happy, or, Do right if you would be a man, but, Do right because it is right, or the will of God."

In this last injunction it seems to be assumed, and indeed must be, since there can be but one ultimate standard of action, that to do a right action because it is right, and to do an action because it is the will of God, are the same thing. But that is an entire mistake. To do right because it is right is a principle of action that ignores the sensibility as far as that is possible. It excludes from the sphere of morality, in opposition to the Scriptures, the ideas of reward and punishment. It is godless. If an action is wholly from a sense of right, there is no will of God in the case. But to do an action because it is the will of God is a wholly different thing. It involves faith in Him, and the idea of a good in some way to be attained. We may not see how the good is to be attained. The command may seem to us in opposition to all rational plans for good. But here comes in the imperative *ought*. God has rights over us. These rights involve obligation on our part, and because He is God, and it is rational that we should honor Him by an unlimited trust, our obedience *ought* to be unquestioning, unlimited, unto death. This is wholly different from doing what we suppose to be, and what may be, a right action because it is right. The two are incompatible, and we must choose between them. I choose the doing of the will of God, not as mere will, but because it is His will, and in so doing give to the imperative *ought* its fullest scope. In so doing I also bring into full play the sensibility as well as the intellect.

The foregoing observations, so far as they are personal, are of slight account; but as the system put forth in the essay so fully ignores the sensibility, I make them as preliminary to a brief inquiry into the place which that must hold in any correct theory of morals. This inquiry is fundamental, and yet I do not remember to have seen it pursued specifically.

The division of the mind into Intellect, Sensibility and Will, is now generally accepted. So far as we are rational, Sensibility is conditioned on Intellect, and Will on Intellect and Sensibility combined.

Each of these is essential to our conception of a Person. Not that they go to constitute personality as if that were made up of parts, but that each is an essential, and often a simultaneous manifestation, of the one personality. Among these, the Sensibility is central. It is the source of all feeling. In this, hope and fear, joy and sorrow, desire and affection have their roots. Without it there can be no motive, and so, no action of the Will.

The Sensibility being thus central, I observe respecting it that it is the condition of moral ideas. By this I mean that it is only in connection with the action of a sensibility that a moral nature can act, or moral ideas be originated. How is it that we have the notion of a right which I suppose to be the primitive moral idea? Only as we have some desire or active principle. But active principles have their root in the Sensibility. Without the idea of a good, as actual or possible for some one, there could be no idea of obligation, or of justice, or of moral love. That love which is the fulfilling of the law, and in which the choice of good for some one is central, could not exist.

But if the moral nature cannot act without a Sensibility, does not that imply that it is secondary and subordinate to the Sensibility? So some suppose. They think the view now presented detracts from the exalted nature of the Moral Faculty and the independence which they conceive belongs to it. But it no more detracts from the exalted nature of the Moral Faculty to say that it is conditioned on a sensibility than it detracts from the exalted nature of a king to say that the idea of him is conditioned on that of subjects. The moral faculty is king; but, if there were no active principles having their root in the sensibility, there would be nothing over which it could rule. This dependence of the moral nature and of the ideas which it gives on a sensibility has not had the place in moral discussions to which it is entitled.

Again, if moral ideas are conditioned on a sensibility, it will follow that the sphere of moral action is limited by that. An action that does not produce, and is not intended to produce, any result in some sensibility is not a moral action.

Is, then, the motive to action drawn from the Sensibility, or from the Moral Nature? This has been and is the point of perplexity. The way out of it is to state the part which each has in the action as originating or controlling it. Without the Sensibility we should not act at all. All agree that the Will acts only through the Sensibility. As has been said, the central act of moral love is choice, an act of the will. But if the Will is moved only through the Sensibility, the motive for its action must be from that. If we are to love God we must see in Him that which is worthy of love, which calls forth admiration, approbation, adoration; that which fits Him to be our portion and all-sufficient good, each of which can be only through a

sensibility. But if the motive be thus drawn from the Sensibility, what is there left for the Moral Nature to do? Just this. We are capable of acting from a great variety of principles, each having its root and finding its good in or through a sensibility. Of these, some are higher, some lower. Of this we have an intuitive perception, and the office of the Moral Nature is to command us in all cases to choose the higher, and to make the highest supreme. This command is absolute; it is the categorical imperative, the *ought*. Let men always do this, and nothing more would be needed for the perfection of society. They would love God supremely and men impartially.

This removes all perplexity, brings all the principles of our nature into full play in moral action, and, so far as I see, gives us a perfect system. It is, I suppose, the system of Mr. Martineau, but, as is stated in "The Law of Love," was taught by me before I knew anything of Mr. Martineau. The system may not be correct. If not, let it be shown. At any rate, it is the system I have taught, and teach still; and I leave the public to judge whether the teaching of such a system would be likely to produce a decadence of public morals and the debate at Des Moines.

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#### IV.—THE BEST METHODS OF GETTING CHURCH MEMBERS TO WORK.

BY CHARLES F. THWING, D.D., MINNEAPOLIS, MINN.

IN getting members of the church to work, aid is gained by—

1. Emphasizing the idea of the church as a body of Christian workers. In the current definitions of the church, "believers" and "ordinances" are the important words. The accent is placed upon the holding of certain doctrines and the observing of the sacraments. The last would I be to lessen the force which is thus placed. But also the first would I be, were it possible, to introduce into the definitions of the church the idea that it is composed of those who are doing the work which Christ came to begin, and which was far from finished at His ascension. For, though the church embraces believers, it also includes Christian laborers, and, though to it are committed the duty and the privilege of observing the sacraments of baptism and the communion, to it also is intrusted the duty of the evangelization of the world. The church is the present incarnate Christ. The church is the vicegerent of Christ on the earth. The church is the soldiery, of which He is the captain. The conception, therefore, of the church as a body of those who are doing Christ's work, in and for the world, is legitimate—legitimate to the Scriptural record, and to the verdict of the Christian conscience, and of the Christian consciousness. Moreover, emphasis of this idea is legitimate. For the Bible reiterates the idea, and endeavors to arouse the reader to the



responsibility which is suggested in the words of being "laborers together with God." The Christian mind and the Christian heart of the times demand that the church be the aggressive and laborious agent of Christian service. The presentation of the church in this aspect cannot but tend to arouse and to develop the spirit of work in its members. The pastor does well to elaborate this conception in special or occasional sermons. The pastor does better whose grasp of this conception is so vivid and vigorous that it forms the undertone of all his sermons.

In securing workers for the work which Christ has committed to His followers, aid may be still further derived by—

2. Conceiving of the church as divided into bodies having peculiar fitness for specific kinds of work. The constituency and the environment of each church are individual. But every church has at least these elements to deal with: the unchurched; new families moving into its neighborhood; children; young people; those in need of material assistance; those in need of religious instruction, guidance and inspiration. Every church also bears relations to the grand missionary movements. To the duties which the presence of these persons from every church is to be faithful. To these duties it can be most wisely faithful by the application of the principle of the division of labor. Though no member is to be indifferent to any part of the work of the church, each member has abilities which more efficiently qualify him for service in one part than in another. The dictate of common-sense, and the dictate of the Scripture, are that he devote his powers to those lines of work in which they will prove of most worth. One man, with a peculiar readiness of address, may be ordained by the pastor for looking after the unchurched and the new families taking up their residence in the neighborhood of the church. To one woman may be committed the special task of gathering children into the Sunday-school. To another woman may be intrusted the duty of instructing the children in the Bible, in a way more thorough than the hour of the Sabbath-school permits. The charitable work, not in the negative sense of giving away old clothes and sending out dozens of Thanksgiving turkeys, but in the positive sense of showing one's self a genuine friend to those in need, may be commended to the wise diligence of a special Board of ladies and gentlemen. The work, too, of instructing the young men and women in the Bible and in Christian doctrine, and in matters of church work, should be placed in the special charge of those competent for this serious duty. The outlook committee on mission work, local, national, foreign, should not fail of receiving consideration. The pastor, seeing the work which his church ought to do, understanding so far as possible the abilities of its members, should seek to set each member to that task to which nature and grace have fitted him. This worthy

purpose is to put others to work. He may in the first year of his pastorate work much harder in getting his church to work than he would in doing himself all the work which he gets it to, but it is better for the church always, and in the end better for himself, that his division and subdivision of labor be pursued. Let the pastor himself train special workers for special works. Agassiz was once asked what was his greatest work in America. His reply was, the training of three men. "One," said the great naturalist, "has abandoned my theories, and one has become indifferent to me, but the scientific training of three scholars is my greatest work"—greater than the building of the great museum at Cambridge, greater than all the Continental investigations which made him one of the first naturalists of the century. Likewise, many a pastor finds his greatest work in a ministry, not the building of a splendidly equipped meeting-house, not the receiving even of hundreds into church-fellowship, but the conversion to Christ and the training of a few men and women who are thus qualified for eminent service. Let each pastor know the work which his church is evidently by its position ordained of God to do. Let him, with this knowledge, study to allot this work in its diverse forms to those who can or ought to do it.

In the achievement of this special aim, as well as in the ordainment of its general motive, the pastor receives aid by—

3. Constant and strong emphasis of the purpose of all church work: the development of Christian character. Church work is in peril of seeming to be an aim in itself. The machinery may be so fine and so finely adjusted, and the running so regular and exact, that the impression is given that it exists for its own sake. Even if this be the case, the conscientious laborers in a church will soon tire of so heartless and useless a service. Church work is also in peril of becoming humdrum. It moves slowly and regularly along grooves which successive movements have made. In this instance, also, it likewise fails of effectiveness. Against these two diverse and all other perils church work may be delivered by keeping vigorous the idea that the purpose of all this labor is to make men more Christ-like. This most worthy purpose of which the mind can conceive elevates toil, ennobles self-sacrifice, adjusts difficulties, eliminates selfishness, inures patience, it gives to work enthusiasm and persistency, constant growth, and increasing success.

In getting the members of a church at work, it is always—

4. To be remembered that the minister himself should be at once an example and an inspiration. No church will be eminently a working church unless its minister is eminently a working minister. "Like father, like child"—it is more true, "like pastor, like people." If he be lazy, indifferent to strangers and new families, careless of the sick, the mourning and the poor, without system in his parochial labor,

thoughtless of those demanding special attention, he has himself to blame if his church follow the pastoral pattern pretty closely. If he be laborious, cordial to strangers and new families, attentive to the sick, the mourning and the poor, wisely regular in his parochial labor, thoughtful of those requiring special watch and ward, as the new convert and the inquirer, if he be strong, vigorous, aggressive, eager to do as much as possible, his church will catch the enthusiasm of his example and will be aroused by the inspiration of his work. Choose the churches, in New York, Chicago, Boston, Philadelphia, which are most active and aggressive, and it will be found, with scarcely an exception, that they are the churches manned by the most active, aggressive and laborious ministers. The old minister said to the young minister, "If you are a faithful minister of Jesus Christ you will have many an aching head, weary back, and heavy heart." Yea, every minister's head ought to ache, and his back ought to be weary, and his heart ought to be heavy, in the noble and devoted earnestness of his labor. As a class, the minister is more laborious than the lawyer or the writer; but most ministers should be far more devoted to their work. If they cannot be Pauls, they can be Pauline in the enthusiasm, courage, and persistency of their work.

In gaining his purpose, the pastor may be somewhat helped by—

5. Attending to certain specific details:

(a) Full and frequent conferences of the heads of the departments of work in a church. These conferences give knowledge of the needs and of the means of meeting these needs; they promote a helpful acquaintance, and they invariably, if rightly conducted, result in arousing and sustaining enthusiasm, always liable to flag in the work. In these conferences the pastor should occasionally give talks upon the methods of working.

(b) The circulation of literature treating of church work. This literature is meagre. Dr. Goodell's "How to Build a Church"; Trumbull's "Teaching and Teachers"; the Biography of Norman McLeod; the publications of the Associated Charities—these are books which a pastor may well keep in rapid circulation. Articles in the newspapers which are relevant should be noted.

(c) Work along long lines. Sound church-building, like sound character-building, is tedious. The pastor must be a fisher of men, in the sense of being willing to wait. Enthusiastic patience, patient enthusiasm, should be his mood.

(d) Willingness to alter and to vary methods. The very success of one method for a time tends to defeat its permanence. It must be changed. Means and measures which succeed in one church fail in another.

2. Each Sabbath filled with a variety of services. The Sabbath is at once the spring and the autumn of the spiritual husbandman. The

human mind is not quite so crammed with the world as on other days; the human heart is a little more free to consider the duties which are owed to God and the church. Of this advantage the minister and the church should make the most. The services, moreover, should be so varied as to give sufficient, and no more than sufficient, work to each worker, and also so varied as to minister to the special needs of each individual who comes within the circle of its influence.

But I will not draw this paper to a close without noting that the best method of getting the members of a church to work—a method which makes all the methods of most worth—is for the pastor—

6. To love his church, and to love the work which God has called him and his church to do together. This remark hardly requires elaboration. It is one of those truisms, however, which needs statement. If a minister fails to love his people or his work, he better both resign his pastorate and retire from the profession. He can neither inspire a spirit of work into them, nor draw any product of work from them. But if he loves both them and their common work, he will be able, with wisdom and conversation, to make them as well as himself workmen who need not be ashamed.

## V.—THE HOMILETICAL STUDY OF BUNYAN.

NO. II.

BY PROF. J. O. MURRAY, D.D., DEAN OF PRINCETON COLLEGE.

IN a former paper on this subject, it was his "Pilgrim's Progress" which was specially considered. While, however, Bunyan's place in literature is chiefly determined by this allegory, it forms but a moiety of his work. His "Holy War," less known, is in some respects an equally interesting subject for homiletical study. And no discussion of Bunyan, as an author to be studied by ministers, would be complete which did not consider him as preacher and author of religious treatises. These outweigh in bulk all his imaginative writings a half-dozen times. Into them he has thrown the greatest part of his intellectual energy and productiveness.

The "Holy War" borrows much from Bunyan's experiences and observations. Bunyan had been himself a soldier. Like Baxter, he was familiar with camp life. Baxter was chaplain in Col. Whalley's regiment. Bunyan, as the best evidence shows, was a private in the garrison at Newport under the command of Sir Samuel Luke. Both were in the Parliamentary army, soldiers of Cromwell. The scenes of war were familiar to both. Mr. Brown in his biography has called attention to the realism in "The Holy War" caught from the actual life of the time. "Mansoul itself," he says, "with its walls, gates, strongholds and sallyport, largely took shape in his mind from the garrison at Newport Pagnall, or the fortifications of the Newarke at Leicester.

The army of Shaddai, with its captains clad in armor, its forces marching, counter-marching, opening to the right and left, . . . all these were reminiscences of Cromwell's army, of the new model and of the military manœuvres in which he himself had taken part under Sir Samuel Luke. So, again, Diabolus new-modelling the corporation, changing mayor, recorder, aldermen and burgesses at pleasure, was simply doing the same thing the king and Lord Ailesbury were doing at Bedford about the time 'The Holy War' was written." More, indeed, than this of suggestion from characters and scenes in that stirring time of English history might be traced. An allegory so written, and of so unquestioned power, could not fail of being rich in homiletical teaching for ministers. And this, because Bunyan has so well analyzed the forces of temptation, and has urged with so much power the perils environing the Christian soul. A preacher has learned a great lesson in dealing with certain themes, such as temptation to evil, when he has learned *how not to be abstract*. This and kindred themes demand concrete treatment and living illustrations. And while the preacher may not adopt Bunyan's line in allegory, yet he will catch suggestions and imports to a mode of exhibiting such truths which will be Bunyan-like. There are scores of texts in the New Testament, like the following: "Fight the good fight of faith," "This is the victory that overcometh the world, even your faith," "I have fought a good fight," "That thou mightest war a good warfare," "Lusts which war against the soul"; and for treating which in sermons the best possible preparation would be a fresh perusal of this grand old allegory, which came glowing hot from the soul of a man to whom this contest with evil was the most real thing in life, and the spirit of whose allegory is contagious.

As a picture of the perils by which Christian souls are environed, the allegory is not less impressive. The latter portion is "occupied with two perils which loomed large to Bunyan's thought as besetting the Christian soul: that of being again seduced from the right by the world's blandishments, and that of being forced from it by the world's persecutors." The latter of these was intensely real in Bunyan's times. He had faced them in all their power. Twelve years' imprisonment in Bedford Jail attested what they had been to him. But for the men of our day this peril no longer exists. If possible, however, the first of these dangers is more imminent and more baleful in our time than his. It has become one of the common phases of pulpit discussion, the absorbing power of worldliness in such a growth of material progress as the present age contains. And preachers do well to study Bunyan's ways of dealing with it. The danger comes upon Mansoul, though Lucifer counsels are that "Mansoul is a market town and a town that delights in commerce." . . . "Let Mansoul be taken up in much business, and let them grow full and rich." . . . "Yea, may we

not by this means so cumber Mansoul with abundance, that they shall be forced to make of their castle a warehouse instead of a garrison fortified against us, and a receptacle for men-of-war?" This was accounted the very masterpiece of Hell. It is worthy of remark, that in the life and death of Mr. Badman, Bunyan has enlarged on the same thought. Mr. Badman's bankruptcy points a sharp moral for some modern bankruptcies, and Bunyan's doctrine of Christian fairness in trade as Mr. Wiseman puts it, is truth for all times. Obviously, Bunyan's conception of the Christian life, as necessarily one of spiritual conflict, is at war with some modern notions of a "Higher Life." But all the more reason for the study of his views. He has gone deeply into the philosophy of the matter. And any preacher who will thoroughly study this allegory will find a skillful treatment of these perils suggested, and many a theme brought up for pulpit discussion. It goes almost without saying, that in "The Holy War," as in the "Pilgrim's Progress," forcible illustrations will be found for pulpit use. Such characters as Mr. Carnal-Security, Mr. Loth-to-Stoop, Mr. Incredulity, Mr. Ill-Pause, Captain Resistance, Captain Credence, Mr. Recorder, Lord Will-be-Will; the gates of the town: Ear-gate, Eye-gate, Mouth-gate, Nose-gate and Feel-gate; such scenes as the trial by jury of the more guilty Diabolonians, and the final parting of Emmanuel with Mansoul, and that wonderful valedictory address; all these are a fund of illustrative material which the preacher can draw from at will. The character of the illustrations will differ largely from that of characters and scenes taken out of "The Pilgrim's Progress." But they are not less fitted for pulpit use. In fact, they have one advantage over most found in the more celebrated allegory. They are far less familiar. Many a hearer has from childhood known the wonderful story of the Pilgrim all the way from the Slough of Despond to the Celestial City, and has had for the hero of early life Great-Heart. But to most people, nowadays, the town of Mansoul is less known than the sources of the Nile—Diabolus and his war upon Mansoul far less familiar than the last war England has waged with her foes.

Bunyan's work as a preacher is only less remarkable than his work as an allegorist. "Preaching became the passion, as it had become the work of his life." Some of his expressions are memorable, as showing the intense earnestness of soul with which he "held forth the word of life." He felt "as if an angel was at his back." In his introduction to his "Light for Them that Sit in Darkness: a Discourse of Jesus Christ," he says: "I say, again, receive my doctrine: I beseech thee, in Christ's stead, receive it. I know it to be the way of salvation. I have ventured my own soul thereon with gladness; and if all the souls in the world were mine, as mine own soul is, I would, through God's grace, venture every one of them there. I have not writ at a venture, nor borrowed my doctrine from libraries. I depend upon the

sayings of no man; I find it in the Scriptures of truth, among the true sayings of God."

This extract shows us what was the key to his power as a preacher. His soul was his own. He was fearless. He was intense in his convictions. He had but one aim in his preaching—to convert men. He had but one substance for his sermons—the gospel of Christ. He began, indeed, as something of a controversialist, but soon threw this by, saying "that he came not to meddle with things that were controverted and in dispute amongst the saints, especially things of the lowest nature." He preached occasionally for his friend John Owen, and then had for auditors such people as Lord Charles Fleetwood and Col. Disborough. But his work was mainly among a different class—the same class afterward reached by the Wesleys. His power as a preacher continued to his death. Of his latest ministry, it has been said, that, "when Mr. Bunyan preached in London, if there was but one day's notice given, there would be more people come together to hear him preach than the meeting-house could hold." "I have seen," said his friend Charles Doe, "to hear him preach, by my computation, about twelve hundred at a morning lecture by seven o'clock on a working-day in the dark winter-time. I also computed about three thousand that came to hear him on our Lord's-day at London, at a town's-end meeting-house, so that half were fain to go back again for want of room, and then himself was fain at a back door to be pulled almost over people to get up-stairs to his pulpit."

We have, however, very few of Bunyan's sermons in the exact form in which they were preached. He threw them into the shape of treatises and then published them. His "Jerusalem Sinner Saved," "Light for Them that Sit in Darkness," "A Holy Life the Beauty of Christianity," "The Acceptable Sacrifice," "Come and Welcome to Jesus Christ," all were originally sermons, and which he worked over into form for publication. The discourse on the "Greatness of the Soul" remains, however, as he wrote it, in sermon form. All, however, may be studied as homiletical subjects. The indelible stamp of Bunyan as a preacher is to be found in them all. The preacher may learn from their faults. Of these, the chief one is peculiar to the age, in excess of analysis, divisions and subdivisions, till the mind is wearied of the sum in long-division. When the preacher says with the Psalmist, I "may tell all my bones," he may be sure he has gone too far in his analysis. This may not have been deemed a fault in Bunyan's time, though, on all known laws of mind, a greater effect would be produced by a method less painfully analytic. But the merits of these discourses entitle them to the preacher's study.

1. Their admirable diction. The short, plain Saxon speech, words which everybody knew the meaning of, form the basis of their power as pulpit discourses. It is worth a great deal to a minister to have

such a vocabulary. The failure of some preachers might be sought here. They have never learned to use the speech of common folk. "Fine writing" is out of place in sermons. Now, a true vocabulary for the preacher could not be better gained than by a study of Bunyan's discourses. He is a true model here.

2. Bunyan's discourses reveal that element in public-speaking which is so effective—the combination of the conversational method with the more oratorical. He is either, by turns, as will suit his purpose. Sometimes he does this by question and answer, sometimes by raising objections, and meeting them. We have no space to quote illustrations; but if any one will turn to the *Second Use* in his sermon on the "Greatness of the Soul," he will see an admirable specimen of the conversational manner followed quickly by what is more oratorical.

3. Bunyan's sermons are valuable for the knowledge they show in dealing with the sinful heart. His insight into its shifts and disguises is marvellous. Nothing escapes his scrutiny. He flings open the shutters and lets in the light of day upon all the dark and sinister evasions of an impenitent soul. It is a sort of morbid anatomy, but no man can come to "close grips" with an audience who has not something of this gift. In this respect no preacher excels Bunyan. He drives the sinful man from one stronghold of excuse to another till at last surrender is all that the soul can do. Such sermons as that on the "Pharisee and the Publican," "Come and Welcome," are admirable specimens of this.

4. It is another marked excellence of these sermons that they combine in the true gospel proportions the motive of fear with that of love. Here extremes are easy. A preacher's temperament will sometimes determine this wrongly. He will be all ablaze with warnings, or all possessed with appeals. It is clear to all students of the Bible, that while both fear and love are used as motives in the inspired Word, they are blended in a gospel proportion. Bunyan has hit this well, and a study of his sermons may correct evil tendencies in some, and wisely guide in the case of others.

It will be very easy to put aside such discourses as "old-fashioned," "not suited to this age," and all that. No one would for a moment advise the reproduction of such discourses, save in their spirit, and something, perhaps, of their form. But, after all, no preacher can afford to neglect the study of the great masters in the art of preaching. There is too little of such study. Great poets, great artists, great orators, of other days, are studied by modern poets, artists, and orators. And the modern preacher will not be less modern, he will only be the more fully furnished, if he shall give to the study of the great preachers of past ages a modicum of time and care.

The study of Bunyan, in whatever department of work we take him, has an influence on the heart, which has the highest value for minis-



ters. Much of his reading may of necessity be distracting, some of it disquieting. It is good to turn over these quaint pages of an author, his allegories, or his sermons, or his treatises, or even his poetry, for which Mr. Froude has a very kind word, especially for his *Book of Ruth* and the *History of Joseph*, done into blank verse. Dr. Johnson said the man was little to be envied whose piety would not grow warmer amid the ruins of Iona. Little is that minister to be envied who does not enjoy wandering with Christian or Great-Heart, fighting with Captain Credence or Captain Conviction, who cannot find an uncommon delight in the pleading fervors of his discourses. They do warm the heart. We live in an atmosphere of strong, deep, beautiful conviction. We frequent the society of no half-heated souls. It braces us for struggles, and shames all our haggard, halting steps. Well were it for our ministry if the pages of such men as Charnock and Owen and Baxter and Bunyan were more familiar.

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#### VI.—THE CHURCH IN THE CATACOMBS.

BY REV. HORACE C. STANTON, PH.D., ALBANY, N. Y.

It was Divine providence which ordered that the most striking monuments of the early Christians at Rome should be buried deep under the Seven Hills. Had they been above the surface of the earth they would long ago have disappeared. But hidden in the dry, soft stone, on which the Eternal City stands, they still survive to touch the heart of Christendom, and give their imperishable testimony to the faith of the Martyr Church. The Catacombs are not in the labyrinths of now abandoned pits, once yielding the sand or pozzolana, which, mixed with lime, made the indestructible Roman cement. And rarely are they cut in solid rock. Though a few quarries, believed to have been dug by men who lived before Romulus and Remus, contain some of the earliest interments, even those of persons who may have listened to the voices of the apostles. There is the date of burial of one man who died less than forty years after the Crucifixion. The great majority of the Catacombs are cut in the clayey tufa. They are not earlier than the second century, and the custom of subterranean sepulture ceased when Rome was sacked by Alaric in 410.

Said St. Jerome, fifteen centuries ago: "My schoolfellows and I used on Sundays to make the circuit of the sepulchres of the apostles and martyrs. Many a time did we go down into the Catacombs. On either hand, as you enter, the bodies of the dead appear in the walls. Only occasionally is light let in to mitigate the horror of the darkness. You recall the words of Virgil,

"The gloom and silence fill all minds with awe."

With exactly such impressions, through the Church of St. Callistus, one enters now this city of the dead. The dry air smells of earth and

dust. As you pass, the graves in the walls seem for an instant to open, then close again. The galleries run in all directions, with burial-recesses in their sides. There seems no limit to their extent. You go down by a crumbling staircase to another story underneath the first, with other galleries and other crypts, also unnumbered. Then down another story still, then another, and another. Here other corridors and other chambers everywhere. Thus, for ages and ages, the sandaled work has glided through this vast necropolis.

After the fourth century, the Catacombs became objects of religious reverence. Pope Damasus (366-384) prepared catalogues of the chief burial-places and the holy men who were slumbering in them. In time, subterranean interment became a regular trade, and the grave-diggers carelessly destroyed many religious paintings which adorned the walls. So, in the eighth and ninth centuries, Popes Paul I., Paschal, and other Pontiffs removed large numbers of the relics. When Boniface IV. consecrated the Pantheon as a church in 609, he caused twenty-eight wagon-loads of bones of saints to be buried beneath the altar. In the fourteenth century, when a frightful state of society prevailed, the Catacombs became hiding-places for vassals of the rival Roman families, for outlaws and assassins; who, as the Papal authorities gained strength, were gradually driven out. In 1534, under Pope Paul III., some of the more remarkable crypts were cleaned out and lighted with lamps. The most thorough exploration of these hidden chambers was made by Father Bosio, who, toward the end of the same century, spent thirty years in studying the Catacombs. Later, Seroux Ditgincourt, purposing to spend six months at Rome in the study of Christian archæology, became fascinated with his subject and staid for nearly fifty years.

De Rossi published a complete collection of the Christian inscriptions, numbering over 11,000. Pope Clement VIII. decreed severe spiritual and temporal punishment on any who should desecrate these sacred retreats.

With the interest of these men you sympathize, as you look more carefully about this labyrinth of narrow galleries. These do not lead to the cemeteries, but are the cemeteries themselves. From 2½ to 5 ft. wide, about 8 ft. high, and generally on the same level, they sometimes diverge as from a centre; but oftener intersect one another at various angles, producing net-works which cannot be reduced to any system. They descend into the earth story below story, to the number usually of four or five. But in one part of the cemeteries of St. Callistus there are seven of these labyrinths, one below another, all connected by staircases cut out of the living rock.

The interments were sometimes in ordinary graves, in the floors of the galleries; but generally in long, low, horizontal niches cut in the walls of the galleries, tier above tier, like the berths of a ship; the

number from the floor to the ceiling commonly being five, but sometimes even twelve. In some pagan cemeteries these loculi run into the walls endwise, like ovens. But, in the Christian cemeteries, the niche was parallel to the galleries, being open along its entire side, which allowed a more reverential handling of the body. Generally, each grave was for a single person, child or adult; but sometimes it held an entire family. The remains were wrapped in linen clothes, or swathed in bands: often, in the case of the poor, with quicklime to expedite destruction; or, in that of the rich, with embalming, to prevent decay, spices were sometimes used. After interment each loculus was closed with the utmost care, by a slab of marble running the entire length, or by large tiles, which usually numbered three. Many graves have no inscriptions at all. But the epitaphs, when there are any, are always on these slabs; for the earlier interments, simply painted in red or black; for the later, in letters chiseled in the marble, then colored with vermilion. On opening a loculus, sometimes bones are found, sometimes just traces of dust in the outline of a skeleton.

The tomb just described was the most common, but not the only one. There were also the "table-tomb" and the "arched-tomb." The former was a long, square-cornered recess cut horizontally into the wall, then having the grave cut in the bottom of it. The "arched-tomb" (*arcosolium*), in its lower part, was like the "table-tomb"; but the top of the recess, instead of being flat as in the table-tomb, was arched. Sometimes sarcophagi appear, but generally in the interment of the rich. Though table-tombs, arched-tombs and sarcophagi are found in the corridors, they appear oftener in the family vaults or chapels (*cubicula*), small rooms, generally about 12 feet square, but sometimes circular or many-sided, opening out of the corridors, their doors often appearing in rows along the galleries, like doors in the corridors of a hotel. Their roofs are sometimes flat, sometimes rounded. Each side, save that of the entrance, generally contained either a table-tomb or an arched-tomb; the one opposite the entrance being the place of honor, and appropriated to the martyr whose tomb served as an altar for the celebration of the Eucharist.

Generally each chapel or vault was designed to receive only a limited number of the dead, and these of a single family. But desire to be buried near one's relatives cut many new recesses in the walls, above, around, behind those first there, and the walls were entirely honey-combed with graves, sometimes even to seventy. Thus the wall-paintings in the chapels suffered much. As the old prophet of Bethel desired that his bones might be laid beside the bones of the man of God that came from Judah; so, when the chapel contained a martyr or noted saint, there awoke a desire to be beside the blessed dead, which acted very powerfully in the early Christian Church. And persons

of the utmost distinction were buried in the Catacombs, and were happy at the prospect of being thus interred, among them Emperors Honorius, Valentinian, Otho II., Popes Leo I. and Leo II., Gregory the Great, Gregories II. and III., and many other illustrious dead.

Most of the Catacombs originated in a single burial-plot owned by some private party. Around this area a gallery was cut in the rock, at a convenient depth below the surface, and reached by staircases at the corners. In the walls of this corridor, recesses were cut as needed. When a vault or chapel was required for a family, martyr, or person of distinction, this was made opening into the gallery. When all the space was filled, other galleries were made on the same level; thus converting the whole area into a net-work of galleries and corridors, which received one subterranean story after another. When adjacent burial-areas came into the same hands, new staircases were cut and new communications. Times of persecution caused other alterations. Staircases were sometimes abruptly cut off, leaving gaps that required ladders; then other and secret passages were formed, connecting with the sand-pits, and through them with the country. Thus, catacombs originally distinct became connected, and with endless complications.

In 1837, a school of some thirty youth, with their teacher, descended into these mazes for a visit. They never reappeared; and they never could be found. It is said that the experienced guides, torch in hand, do not like to wander far from the beaten paths lest they lose their way and perish. The idea that these crypts were dug without the knowledge or permission of the municipal authorities is erroneous. Such secrecy in their construction was neither necessary nor possible; and their vast extent bears witness to the great development of the Christian body. Only a powerful community, uninterrupted by the police, could have excavated labyrinths of such enormous extent. They are found in every direction (within a circuit of three miles) outside the city walls. The Catacomb of St. Alexander is six miles distant. Their number is said to be near sixty. The highest stories are 22 or 25 feet below the surface of the ground; and the lower, from 60 to 75 below. It has been calculated that the entire length of the galleries is not less than 800 or 900 miles; and that they have received from 6,000,000 to 7,000,000 interments; that for every person who threads the streets of Rome, 20 have been borne to rest in those gloomy caverns. But even partial exploration is dangerous, as the walls in some cases are threatening to cave in; thorough exploration is impossible.

The pagans, in their burying-grounds, generally made distinctions between the rich and the poor and the different classes of society. But, though we have evidence that the graves in the Catacombs were occupied by different classes in the Christian Church, the clergy, readers (lectores), "widows" or ministering women, catechumens, etc., all were buried side by side. In Christ Jesus all were one.

The subject of worship in the Catacombs is one of interest; for in some of these chapels, beyond all question, the primitive believers assembled for religious rites. That, during persecution, the bishops conducted divine services in the Catacombs, is a matter of record; and many of the places prepared for this purpose remain, as the chapel of St. Priscilla, said to contain the stone coffin of a martyr with a platform behind it, at which the leader officiated, according to the practice of the early Church. Sometimes, as in the cemetery of St. Agnes, we find chapels connected in a series opening into each other, probably constructed during the dark days, when public worship was made penal, and their arrangement unmistakably indicating a congregational purpose. Says the historian Mommsen, "This union of devotion with interment, development of the grave into a cemetery, of the cemetery into a church, is essentially Christian; one might, perhaps, say, is Christianity." Imbedded in the cement closing the graves are often found small vessels containing traces of a red fluid. It is believed that after the celebration of the Sacrament, which almost invariably accompanied a funeral in the primitive Church, the remains of the consecrated elements were placed here as a sort of religious memorial. Still existing baptisteries prove that the sacrament of baptism also was administered. The most remarkable is in the Catacomb of St. Pontianus. Ten steps lead down to a basin deep enough for immersion, and supplied by a spring. On the wall above is a fresco of the baptism of our Lord; who, however, is not immersed, but stands in the pool up to His waist, while water is being poured upon His head. Some chambers had armed seats and benches cut of the tufa, and supposed to indicate school-rooms for catechumens; though this is uncertain. But of infant baptism there is strong evidence. For there are graves of children, but a few years or months old, whose epitaphs speak of them as "neophytes." And no neophyte was received into the Church until he had been baptized.

There are a few springs and wells. But how far these crypts served as dwellings is uncertain. Unquestionably, however, they were often used as places of refuge from the fury of the heathen, in which believers, especially the clergy (naturally the first objects of attack), might secrete themselves until the storm had passed. They generally had different entrances; so, if one were watched, there might be escape by another. But they were not always safe asylums. There is record of one poor man, who, surprised in the act of devotion, found here his death and burial. And Stephen, Bishop of Rome, was caught here, allowed to finish the service in which he was engaged, then thrust back into his chair and beheaded. In the Catacombs of Paris was once found a spring. It was called "The Spring of Oblivion," and adorned with an inscription from Virgil. This was replaced by the more appropriate words of Christ: "Whosoever

drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give them, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." The water of everlasting life it was that refreshed the persecuted Roman Christians, who tabernacled in these mighty crypts, which were once the cradle of the faith in Europe. Such is the silent testimony of all the relics in this vast treasure-house, rich in memorials of saints and martyrs.

As the highest art in painting and sculpture had been used in the temples and tombs of paganism, it was natural that the early Christians should in their sepulchral decoration study severe simplicity. But, however plain the art, the ideas always accorded with Scripture and truth. On the slabs appear many symbols, graceful and pleasing, though often meaningless save to a Christian eye: as, the dove, anchor, olive branch, vine, the hart "panting for the water brooks," the ship, suggestive of prosperous entrance into port; and especially where a martyr rests, the palm tree; the crown, another emblem of victory; the lion, emblem of the tribe of Judah; Alpha and Omega, the monogram of Christ; the fish, whose Greek name contained the initials of the Greek phrase, meaning "Jesus Christ, Son of God, Savior." The chapels were generally covered with fresco-paintings, at first simply decorative, but, in later times, historical or symbolic. Though, whatever may have been the date of the originals, the present ones are restorations of the eighth century or later. A picture of the five wise virgins with lamps and oil vessels was made the basis of a cunning Romish fraud. The oil vessels were said to contain holy water. The rays of light from the lamp uplifted in the right hand were multiplied and lengthened, so as to resemble the brush (*aspergillus*) used by the priests in sprinkling holy water; and the picture was then cited as historical evidence of the use of holy water in the early Church. Personages from heathen mythology were sometimes pressed into the service of Christian art. Orpheus, taming the wild beasts with his lyre, symbolized the peaceful sway of Christ. Ulysses, deaf to the siren's song, represented the believer conquering the allurements of sensual pleasure.

But the themes were generally Scriptural; *e. g.*, Noah receiving the dove with the olive branch, David with his sling, Daniel in the lion's den. And most of the Old Testament subjects were those foreshadowing New Testament events, particularly as types of the resurrection: Abraham offering Isaac, the Hebrew children in the fiery furnace, Jonah swallowed by the whale and then escaping. Sometimes appears a lamb with a cross on his head, symbolic of the atonement. Sometimes he stands on a rock, from which gush four rivers, emblematic of the four evangelists. Sometimes we see the babe lying in a manger and adored by magi; occasionally the Madonna and her

child. But, aside from this, among all the figures in the Catacombs, it is affirmed that there is but one under which Christ is ever portrayed. This is as a beardless youth, to signify, the old writers say: "The everlasting prime of eternity." Sometimes the Good Shepherd carries a lamb upon his shoulders; He places his hand on the head of a child to bless it; He converses with the woman of Samaria. There are references to Christ in connection with Zaccheus, the miracle at Cana, the multiplication of the loaves, the cure of the blind man, the healing of the paralytic, the raising of Lazarus, and most of the other miracles. He also appears making His triumphal entry into Jerusalem. There is the cross, primal symbol of Christianity—to the early Christians a mark of dignity and honor. It hallowed their lives, consecrated and adorned their tombs. But, beyond this, there is no suggestion of the crucifixion. Though we often see the peacock and phoenix, symbols of the resurrection; the crucifixion and scenes from the Passion are never represented. All this was forgotten in the resurrection joy. The dominating idea always was Christian hope triumphing over all affliction.

The epitaphs breathe the same spirit. In the Vatican is what is called the Lapidarian Gallery, a chamber devoted to inscriptions, etc.; some from pagan shrines and tombs, others from the Catacombs. On the pagan side are seen the pride and pomp of life, lofty titles of Roman citizenship, traces of complicated political orders, lamentations over Rome's mightiest and best. But it is all gloomy stoicism and forced submission. One epitaph runs thus, "My play is now ended; soon yours will be." On the pagan monuments, no trace of hope beyond the grave. But, on the Christian side, all are of lowly spirit, "not many mighty, not many noble." We here see only calmness and serenity. Sometimes a phrase from Scripture; sometimes inscriptions such as these, "In peace," "He lived," "He sleeps," "He sleeps in the peace of the Lord." Nothing gloomy or painful, even in the records of the martyrs. No token of resentment, or bitterness against their persecutors; everything gentle, charitable, suggestive of willingness to forgive. There is said to be in all the Catacombs but a single representation of actual martyrdom—a man torn by beasts. So few are the allusions to suffering, one might suppose persecution had made no victims. The tortures of this life were forgotten in the light of the celestial recompense. No emotions save those of innocence, trust and hope. The motto of the Church was, *Via crucis, via lucis*. In the gloomy recesses of the Catacombs was shown more substantial and abiding joy than ever throbbed in the sumptuous palaces of the great pagan city overhead. Nor did the character of the epitaphs change when persecution passed away, and the world smiled. The Christians were as little elated by prosperity as depressed by misfortunes.

Among the ruins of Pompeii there is much to gratify curiosity; nothing to arouse religious feeling: all is "of the earth, earthy." But in the Catacombs we are everywhere reminded of Christ, "the resurrection and the life." And, though no superstition mingled with their reverence, the graves of the martyrs were invested with peculiar sacredness. Of the multitude of martyrs we can form no estimate. For ages Rome was crimson with their blood, true to the descriptive figure used by John, a "woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." By the middle of the third century, Cyprian said, "that the number of those who had suffered martyrdom was incalculable." Until the Last Day it cannot be known. But they breathed the sentiment of Prudentius:

" This which you labor to destroy,  
With so much madness, so much rage,  
Is but a vessel formed of clay,  
Brittle and hastening to decay.  
Subdue the indomitable soul!  
Which, when fierce whirlwinds rend the sky,  
Looks on in calm serenity,  
And only bows to God's control."

Slain by Roman sword, or wild-beast's paw, slain in their pious homes, or slain in the amphitheatre, they were borne by loving hands to their last resting-place. Along the galleries of the Catacombs, rank on rank, in vast array, the armies of the martyrs praise God, and bear witness to their faith; until they, like Christ, arise, clothed with "the everlasting prime of eternity," and crowned by Him "who hath abolished death."

## VII.—GEMS AND CURIOSITIES FROM A LITERARY CABINET.

NO. II.

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

23. *Simeon's Five Rules.* 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till absolutely forced to it. 3. To drink in the spirit of no one who circulates an ill report. 4. To moderate the unkindness expressed toward others. 5. To believe always that if the other side were heard, a different account of the matter would be given.

24. *William Penn*, the Quaker, was no man to sacrifice principle for peace's sake. Confined for eight months in the Tower dungeon, for advocating liberty of thought and speech, he was offered his freedom if he would recant, but he calmly replied: "My prison shall be my grave before I change a jot. I hold my conscience at the will of no mortal man."

25. *Dr. Johnson* said of *Foote*, the comedian, that "if he were infidel, he was infidel as a dog is, that is to say, he never had a thought upon the subject."

26. *The luck of analogy in pronunciation* in our English tongue is well illustrated in the following couplet:

" Though the tough cough and hiccough plough me through,  
O'er life's dark lough my course I still pursue."



27. *Power of Prayer.* The author of the lines,

"And moves the hand which moves the world  
To bring salvation down,"

is Rev. John Aikman Wallace. The first stanza reads :

"There is an eye that never sleeps  
Beneath the wing of night ;  
There is an ear that never shuts  
When sink the beams of night."

28. *Heathen Oracles* justified Milton's line : "Ambiguous, and with double sense deluding." Before Maxentius left Rome to meet Constantine in battle on the banks of the Tiber, he consulted the Sibylline books. "The guardians of these ancient oracles, as well versed in the arts of this world as they were ignorant of the secrets of fate, returned him a very prudent answer, which might adapt itself to the event, and secure their reputation, whatever should be the chance of arms." *Illo die, hostem Romanorum esse perituram* : "On that day the enemy of Rome will perish." Whoever was vanquished would become, of course, the enemy of Rome. The defeat of Maxentius was overwhelming; he, attempting to escape over the Milvian bridge, was forced by the crowd into the river and drowned by the weight of his own armor.

The ambiguity, obscurity and convertibility of oracles made one answer agree with various and directly opposite events. To Pyrrhus! *Aio, te Evocida, Romanos vincere posse* : "I declare thee, O Pyrrhus, the Romans to be able to conquer." Croesus consulted the Delphic oracle as to whether he should proceed against the Persians; and this was the reply, as Cicero renders it : *Croesus, Halym penetrans, magnam pervertet opum vim* : "By crossing Halys, Croesus will destroy a mighty power." He thought, of course, the kingdom would be that of Cyrus; it proved to be his own. A third time he consulted the oracle—eager to be informed whether his power would ever suffer diminution. The Pythian answered :

"When o'er the Medes a mule shall sit on high,  
O'er pebbly Hermus then soft Lydian fly!  
Fly with all haste : for safety scorn thy fame,  
Nor scruple to deserve a coward's name."

The catch was here: the mixed parentage of Cyrus had caused this opprobrious epithet *mule* to be applied to him.

Compare Shakespeare—the witch's prophecy : "*The duke yet lives that Henry shall depose.*" These were mere tricks—like the unpunctuated sign over a barber's shop in London : "What do you think I'll shave for a penny and give you a drink." Read as an exclamation, it encouraged applicants for a service that would cost nothing and pay them with a dram beside. But when such gratuitous service was applied for, the shrewd barber only repeated the words as a question.

29. *Man's need of Employment and Companionship.* In 1828, M. Mazerès was to be married to Mathilda Brucke. On his way to the house he fell where the streets were torn up for repairs; and for a few harsh words against the superintendent of highways, was plunged into a dungeon, and there kept confined till the revolution of 1830 released him. *Four pins*, which in the official search escaped notice, became his sole inspiration to exertion and recreation, and kept him from sheer insanity and death. He would throw them on the floor, and then in the darkness systematically explore the floor of his cell till he found them. His daughter has preserved these four rusty, bent, battered, broken pins, enclosed them in a framework, surrounding them with gems, and the bracelet might, before the Franco-Prussian war, have been seen in the Rue de la Paix, Paris.

30. *Experiments with the Brain.* Dr. James Arnott solidified the brain of a pigeon by exposing it to a freezing mixture: for a time it was ice-bound and apparently dead; but being again set free from the thralldom of frost, *it recovered its functions, unimpaired!*

31. *Forests and Rain.* Mohamet Ali made Egypt no longer a rainless region by immense plantations of trees. The *Cape de Verde* Islands, so named from their greenness, have been stripped of their forests by improvident inhabitants. Consequently at one time, for three years, no rain fell, and 30,000 people perished.

32. "*Sending Ovals to Athens,*" ΓΛΑΥΚΕΙΣ ΑΘΗΝΑΣ, corresponds to "sending coals to Newcastle."

33. *Telegraphic Brevity.* Cæsar's letter to Quintus, when besieged by Gauls. *Καὶὸσαρ Κικέρωνι. πρὸδδοχοῦ βοήθειαν.* "Cæsar to Cicero. Expect reinforcements." That is almost as laconic as "*Veni, Vidi, Vici.*"

34. "*Ode to Posterity.*" Rousseau sent to Voltaire a copy of an ode with this title. Voltaire's reply was: "*Voici une lettre qui n'arrivera jamais à son adresse.*"

35. "*Adoptio.*" At 16, Roman youths were brought before the Praetor in the Forum, and there laying aside the *Toga prætexta*, and assuming the *Toga pura* or *virilis*, were acknowledged as sons and heirs. Does Paul refer to this in Galatians iv: 1-7?

36. *The Voltaic Battery and a Dead Body.* Experiments were made upon the corpse of an executed criminal in Glasgow, with a battery of 270 pairs of plates, 4 inches square. Applying one pole to the heel and the other to the forehead, the muscles moved with fearful rapidity, and rage, anguish, despair, and various other emotions, were exhibited on the countenance, mingled with horrid, ghastly smiles.

37. *Facial Expression.* Matthews, the actor, remarked that the face indexes the heart more plainly and faithfully than the tongue. "Now," said he, "what does my face express?" "Despair." "Bah! Peaceful resignation." "Now, what?" "Rage." "Stuff! Terror!" "Now, what?" "Imbecility." "Fool! Smothered ferocity." "Now, what?" "Joy." "No! Any ass can see that this means insanity!" Facial interpretation evidently needs to go with facial expression.

38. *The Natural Penalty of Habit.* The captain of a band of thieves gives to the ragged schools a pound yearly, to help in keeping all young persons from growing up as he had, and he confesses that he has so long stolen that he *could no longer change to an honest vocation.* Prov. v: 22.

39. *An Acrostic on Patience.*

    Patiently waiting, our Master to see,  
    Anxiously striving from sin to be free.  
    Toiling on bravely, in sunshine and shower,  
    Implicitly trusting His love and His power.  
    Enduring in meekness, in patience of hope,  
    Never repining at smallness of scope.  
    Casting out prayerfully bright golden grain,  
    Ever more help us, dear Lord, in thy name.

M. VEYSEY.

40. *Pleasure and Conscience.* The wayward pursuit of pleasure, regardless of moral consideration, finds a suggestive illustration in Donatello, in his unconsciousness of good and evil before his fatal push from the rock.

41. *Words and Works.* Agostino Caracci, discoursing one day on the excellency of the ancient sculptors, was profuse in his praise of the Laocoon, and observing that his brother Annibale spoke not a word, nor seemed to take any notice of what he said, reproached him as wanting taste, while he continued himself to describe minutely that noble work of antiquity. Meanwhile, Annibale, turning to the wall, with a piece of charcoal drew the statue as exactly as if it had been tangibly before his very eyes. The company were surprised, while Agostino, with self-reproach, confessed that his brother had taken a more effectual way than himself to demonstrate the beauties of that wonderful piece of sculpture. "*The poet paints with words; the painter speaks with works,*" said Annibale.

## SERMONIC SECTION.

## THE BONES OF JOSEPH.

By T. T. EATON, D.D. [BAPTIST], LOUISVILLE, KY.

*And ye shall carry up my bones from hence.*

Gen. 1: 25. *By faith Joseph . . . gave commandment concerning his bones.—*

Heb. xi: 22.

THE mighty procession was forming. Tribe after tribe was wheeling into line, with its women and children, its flocks and herds. Through the darkness went up with the wail of heart-broken Egypt the noise of Israel's marching. The preparations are about ended and they stand waiting for their leader. The voices of the Egyptians, urging them to depart, are hushed for a moment, as all turn to look upon Moses, coming quietly to give the command to go forward. Behind him walk a group of Ephraim's stalwart sons, bearing on their shoulders—what? Many a voice whispers, "What is that?" as the men move on to take their place with their tribe. What is that which Moses brings forth with such care to take with them out of Egypt? And the answer comes, "It is the body of Joseph."

In silent reverence the thousands stand as the bearers pass by. All people honor their mighty dead, and stand with bared heads as they are borne past. And the hearts of all Israel are stirred with the thought of the grand life of their noble prince as they watch his descendants bear his body to their place in the line. From their earliest days the romantic story of his life has been familiar to them. It was their favorite at their mother's knees, as exciting as any fairy story or legend which ever delighted childish hearts. Scarcely one among them but had been taken in his early years to look at the coffin of this great man. Many a time have they been kept from utter despair by the sight of

that sarcophagus. And they saw no hope of deliverance. There were kings who knew not Joseph and would have laughed to scorn the thought of showing gratitude to the descendants of the statesman who by his wisdom had saved Egypt from ruin. But amid all their discouragement, while all their cries to the God of their fathers seemed wasted on the air, with no ear to hear and no heart to pity, that coffin of Joseph, waiting there, stood between them and utter hopelessness. That body in its silence spoke to them more clearly and powerfully than any living men could speak. This great prince, who foretold the plenty and the famine, had said, as he lay dying, "God shall surely visit you, and you shall carry up my bones away hence with you," and through all these dark years that silent body had emphasized the words. All his greatness and wisdom, of which they were so proud; all the story of his life, of which even the children never wearied, added force to the words.

Moses had asked of Pharaoh permission for the children of Israel to go three days' journey into the wilderness to sacrifice to the Lord their God. Nothing was said either of return or of continued absence, and many of the people may not have known that when an Israelite leaves Egypt he leaves it forever. They were now going out, but was their departure final? But their doubts are solved as the body of Joseph is borne past on the shoulders of his descendants. No word is needed from Moses to tell them that they are going into the desert to sacrifice indeed, but beyond, into the land promised to their fathers. That body bore silent testimony to the joyful truth that they were leaving Egypt forever.

Nothing in all Joseph's life shows his

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

heart so plainly as the directions he left at his death. After a long life spent in their service, he so loved his kindred and had such faith in his God that he thought only of how he could best make even his dead body serve his people and glorify God. It was not merely a desire to be buried with his fathers; for all Egypt would have united with his kindred in carrying him thither. They had thus carried Jacob; still more willingly would they have heeded the wish of their great statesman who for eighty years had governed Egypt so wisely and so well. But he would serve his people and honor his God with his dead body. A long life of service did not satisfy him so long as there was aught he could do. He believed God would visit the people and lead them out of Egypt. But the time might be long and their faith fail as they waited. Nothing he could say or do would so keep the coming exodus in their minds as to leave his bones among them unburied, waiting to be carried up from hence. Nothing would serve so effectually to keep in their minds and hearts the wonderful story of God's dealings with Joseph himself; his rescue from the pit and from the dungeon, and his deliverance of his father's family from the famine.

Moreover, Joseph was not ashamed of his people. He gloried rather in being one of this despised race, because they were the chosen people of God. Instead of letting people forget that he was a Hebrew, he emphasizes the fact by leaving his body among them to share their fate. Whatever else may be remembered concerning him, that he was an Israelite shall not be forgotten.

Notice here how true, even in the matter of earthly fame, are the words of Christ, "He that loseth his life for my sake and the gospel's shall find it." Had Joseph thought only of his own glory among future generations, and prepared for himself one of the grandest of all Egyptian tombs, with his great deeds as ruler of earth's mightiest empire engraved thereon, he would have been utterly forgotten ages ago; or, at most, his name would have been but one

among many picked out with difficulty by a few learned men. As it was, he forgot himself and his future fame in his desire to serve his people and to show his faith in his God. He sought the kingdom of heaven and its righteousness, and undying fame and glory were among the things God added to him. Whoever will lose his fame for Christ's sake shall find it. Ages have come and gone, but the glory and fame of Joseph have gone on increasing. Little children love him, all men honor him, and time as it rolls on but shows the truth of Jacob's words when he declared that the blessings of God unto the utmost bounds of the everlasting hills should be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

There was nothing in the gift of the king—and Egypt was then the great empire of the world—which that king would not have given to Joseph for his two sons. No man ever had a finer opportunity to provide for his children and secure their advancement in life. They were half Egyptian, too, their mother being daughter of the priest of the sun; and never did nobility in any land rank higher than did the priesthood of Egypt. Their mother gave Joseph's sons high rank in the ruling cast, and how many excellent reasons might have been found—in their mother's feelings, in their worldly interests, in the gratitude their father owed to Pharaoh—for allowing Manasseh and Ephraim to forget their connection with that unpolished band of despised shepherds yonder in Goshen, and to take their place among the first families of Egypt! Many fathers, without one tithe of the good excuses Joseph might have pleaded, would have decided to throw the destinies of their children among the Egyptians instead of among the despised Jews; and would have carried them to their grandfather, Poti-pherah, rather than to Jacob, for his blessing.

Manasseh and Ephraim seem to have been reared not in the court of Pharaoh, but among their kindred in Goshen, and to have been trained from their

youth to look upon themselves as Hebrews. And nothing their wise father could have done to strengthen the bonds which bound them to Israel would have been more effectual than the commandment he gave concerning his body. In justice to his descendants, be it said, that they seem never to have thought of their Egyptian kinship, though the haughtiness which always distinguished the tribe of Ephraim, and their determination to be first among their brethren, may have been in part their inheritance from the proud priests of On.

When we think of the temptation to Joseph for his own fame and for the grandeur of his children, and how he esteemed the promises of God to Abraham, to Isaac and to Jacob, far above all the riches and glory of Egypt, we see how worthy he is of a place in the bead-roll of heroes of faith which is given us in the eleventh chapter of Hebrews: "By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel, and gave commandment concerning his bones." By faith in God's promises, faith in his love for his chosen people, faith in that coming seed of Abraham in whom all the nations of the earth should be blessed. To be sons of Abraham, the friend of God, was a higher honor for Ephraim and Manasseh than to succeed to Joseph's position in the government of Egypt. This man, who for eighty years had held the highest place possible for a subject, being prime-minister and real ruler of that kingdom, showed that he was truly wise in casting his lot and his children's lot with the despised Hebrews.

But their march from Egypt to Canaan is not a holiday excursion, quickly made. Not yet can the bones of Joseph rest in the tomb. Year after year, as they march back and forth through the desert, while slowly the condemned generation died out among them, that coffin is borne on by his descendants. Those who bore it on that night-march from Egypt had died, and their sons, who stood looking upon it then with wondering eyes, had taken their place. And still they wan-

dered in the desert, and still no burial-place was found for Joseph. But, as it had done in Egypt, that coffin strengthens their faith in their desert march. Does despondency seize upon some son of Manasseh, and does he say gloomily to his comrade, "We shall all perish in this wilderness; it would have been better to have remained in Egypt, for none of us will ever reach the land of Abraham"?—one look toward that body waiting there, and which had waited so long, would silence him. If Joseph had such faith so long ago, why should his children doubt? That coffin stood a silent pledge that the wanderings should cease and they rest in the land promised to their fathers. It preached to them not only faith but patience. Why should they be weary of these few years, when Joseph had waited for burial through centuries?

At last the end came. The wanderings are over, the battles fought and the inheritance divided. The portion of the sons of Joseph has been allotted to them. And now Joseph's great descendant gathers the thousands of Israel to the burial at Shechem. Joseph was one hundred and ten years old when he died, and Joshua, as he stands for the last time before the assembled people, has reached the age of his illustrious ancestor. No more fitting man to honor the mighty dead could have been found than this brave old warrior son of his. Joseph's faith has been vindicated, God has visited His people with a mighty hand and outstretched arm; He has scattered their enemies and brought them to rest in this land of their fathers. And the people have fulfilled the oath sworn to Joseph so long ago by those who have been long dead. They have carried his body away from Egypt and stand gathered now in mighty concourse to give it burial. With what awe and reverence must those multitudes have looked upon the aged form of their great leader and the coffin of the long-dead patriarch, feeling all they owed to the leadership of Joshua added to the debt of honor due to Joseph! It was fitting that the entire

nation should gather round this open tomb. It recalls to us that burial which alone, of all in history, is to be compared with it, when the French people brought back from its long exile the body of the Hero they loved so well, and laid it to rest beneath the dome of the Invalides. And the inferiority in all things, save the moving of the entire nation, which was the same in both cases, gives us a clearer idea of all the grandeur of that burial of Joseph. Compare in your minds the career of Bonaparte with the long service of Joseph, his death with the heroic self-forgetfulness of Joseph's dying hours—the puny boy, without vitality to attain manhood, and the grand figure of the great Joshua, and you will feel with a deeper thrill the truth, even in a worldly sense, of God's words: "Him that honoreth me, I will honor."

Such glory and fame and power as the world had it gave to Napoleon Bonaparte, and took away, after the fashion the world has of treating its children. His fame still remains, but even to-day it does not equal the fame of Joseph, who has been dead these thousands of years. The Hotel des Invalides is no such structure as the Pyramids of Egypt, and when as many ages have passed since Bonaparte died as have already gone since Joseph was put in a coffin in Egypt, the name of Bonaparte may be as dead as that of the Egyptian kings, known only by name to a few specialists. But then, as now, and till the end comes, "to the utmost bounds of the everlasting hills" shall men revere the name of Joseph!

It is supposed that this speech of Joshua's at Shechem was his funeral oration over Joseph, as well as his farewell address to the people he had led so long. And it is just such an oration as was fitting for the dead statesman. Not a word of Joseph and his greatness, but all of God and His goodness to the people, told so as to impress that goodness indelibly upon their minds. Joshua's last words are worthy of Joseph as he stands telling of God's faithfulness, urging this nation to serve Him

alone, putting up a memorial-stone to be a witness to them that they have deliberately chosen the Lord their God, a witness which shall recall this day when he shall have followed Joseph to the tomb. And so, in the land of their fathers and surrounded by his descendants, the body of Joseph is buried at last. He can do no more for his people save by their recollection of his deeds. It would seem that whatever the other tribes might do, in forgetting the Lord their God and turning away to idols, this great tribe of Ephraim, with Joseph's tomb in their midst and that memorial-stone recalling the last words of the leader of whom they were so justly proud, would ever be true to the vow they had sworn: "Nay, but we will serve the Lord." It would seem so, I say—alas! alas!

I have told you somewhat at length the story of Joseph's body, because so illustrious an example before your eyes will impress upon you the great lesson it teaches more forcibly than any exhortation of mine, without such illustration, could do. The great lesson is of Joseph's self-forgetfulness, of his thinking even in the hour of death how he could honor God and serve his people. He had been faithful through a long life of one hundred and ten years; but that does not satisfy him. Joseph was not trying in the hour of death to make up for failures in life, as if to strike a balance with his Lord. He has not accumulated money all his life, and now when he is dying tries to make up with God by giving in his will what he can no longer retain. There is no reason to think that Joseph took advantage of his high position to heap up the wealth he might honestly have acquired. He had greatly enhanced the wealth and power of Egypt, but the portion of his sons, above their fellows, was the gift of Jacob, which he had taken from the Amorite with his spear and his bow. All his life through had Joseph served God and the chosen people, and when dying he is making up for no past deficiency, but is anxious to do all in his power.

Would that we all had a double portion of Joseph's spirit of utter self-forgetfulness; of thinking, when they would be excusable in thinking of self, only whether there is not something which remains by which they can honor God and benefit their fellows. But it is not alone in the hour of death that this spirit must be shown. Had Joseph thought chiefly of his own aggrandizement during life, he could not have been so nobly zealous for God at his death. The habits of a lifetime cannot be changed in that hour. If this great man made his very bones serve God when he was dead, let his example stimulate us to make all that we have and are serve Him as we go through life; and at life's close let us consider, "Is there nothing else I can do for God and His people?" To the earnest soul, all on fire with zeal for His service and doing with the might what the hands find to do, God will show yet more to be done. That is a noble covetousness, the desire for more work in God's service.

Let parents take home and heed the lesson in Joseph's choice for his sons. He even used his own dead body as a bond to fasten them closer to the people of God. Are you not ashamed when you think what little effort you have made to secure your children's allegiance to the church of your faith? In your choice of associates for them, of the amusements in which you allow them to indulge, of the schools to send them, are you thinking of binding them more closely to your church? Or, are you thinking what associations will most advance them in the world and enable them to stand high in Egypt? Brethren! sisters! we stand ashamed, in the presence of God, before the coffin of Joseph. And especially those who, beginning life poor and friendless as he, have risen in wealth, culture and position, and wish to push their children forward in Egyptian society. You have none of you risen so high as Joseph, either in power or position. There have none of you married wives who could begin to compare in blood and rank with Asenath, daughter of Poti-pherah. If Joseph

did all in his power to separate his sons from the world and fix them among the people of God, what excuse have you for acting otherwise? And, observe, he succeeded. Manasseh and Ephraim were as devoted Israelites as if no blood of Egypt's proudest caste flowed in their veins. Such was Joseph's reward for his self-forgetfulness and consistency. He did not talk as an Israelite and act as an Egyptian; tell his sons to serve God, while nine-tenths of his life was devoted to the world.

Was it not a grand thing that Joseph could thus forget himself on his death-bed? His eternal interests were so secure in his heavenly Father's hands that he did not need to give them a thought. Men who have spent long lives in self-forgetful love of God are not troubled with fears when they come to die. Friends, it is worth all the crosses on which even Paul was crucified to be able to face death as Joseph faced it, anxious only for the people of God. Life is so short and death is so sure—will you not cease from your service of the world and serve God? You can do it if you will, for God will give you Joseph's faith if you will rightly ask it. Ah! there was the secret of his life and of his death. He had faith in God's promises, and all Egypt's greatness was as dust and ashes in comparison. Oh! that men would believe in the truthfulness of God! Your own experience tells you of the evil effects of sin, the shortness of life, and the folly of spending your days gathering wealth, when so soon it will be nothing to you if all the gold in the world were heaped around your coffin.

#### THE SPHERE OF THE PULPIT.

BY REV. B. F. WILLOUGHBY [PRESBYTERIAN], LIMA, N. Y.

*Preach the word.*—2 Tim. iv: 2.

WHAT is preaching? What is the work and sphere of the pulpit? There is an especial object in every profession. The pleader is not in court to discuss theology. The physician comes not to the sick man to heal his politics. The builder handles not saw or plane for

the moral reformation of his employer. The carpenter is not a plasterer, nor the mason a layer of wooden floors. "Let the shoemaker stick to his last," is an adage as old as Apelles. The lawyer may indeed be something of a theologian, the physician an excellent politician, the builder even a wise and zealous advocate of moral reforms; and, therefore, even the preacher deserves no rebuke if he, too, has a manhood outside of his preaching. The only question is, What comes within it—his proper pulpit work?

The text is an answer to this: "Preach the word." We are to preach truth, and yet not all truth: not scientific discoveries, nor philosophical conclusions: not the speculative thought of the age: not all the infallible remedies of social reformers for the ills of the times. There is no call upon us to run rivalry with the editor in proclaiming opinions on all the facts or fancies called the news of the day. *The Word* is not what men say, but God says. Not all books, but this, **THE BOOK.**

*The Word!* There is no doubt as to what it means; Timothy knew it well. The Holy Scriptures, which he had known from a child, given by inspiration of God, profitable for religious instruction. The Church in all ages has known it. The Scriptures of the Old and New Testaments, of prophets and apostles. The infallible rule of faith and practice. Not the books *containing*, but that *are*, God's Word; not human writings enfolding divine inspirations. The fallible inextricably with the infallible, but the writings all divinely-human. The men moved by the Holy Ghost, their thoughts and even expressions—but none the less,—all thought and expression too,—that of God in them. Like Christ, the living Word, so is this written one both God and man—each distinct, and both one.

This we are to preach *as* the Word. We are to believe it and declare it as "Thus saith the Lord." We are ourselves to take it *as it is*, be our previous personal thinking what it may. It is reasonable, no doubt—for truth cannot be otherwise—only, our habits of reasoning may not compass the infinite

reason of the Book. We are not to break nor bend it into any forced conformity with what we think or like. We are not to assume that even a present popular or fashionable way of believing can ever make what God has said "behind the times." Perhaps we shall be charged with fossilism or fogysim. Perhaps we shall be reminded of the *oldness* of these doctrines and the present age-progress beyond them. More still, we may be told that this implicit bowing to the Bible is itself one of the worn-out ideas of the past. But is this Bible the Word of God? Is it God's discourse, stating what God means? Is the utterance itself, as well as thought, God's own? If so, let us preach it so, preach it *all* as God's Word.

How does Christ use it—even the Old Testament Word? See how He meets every temptation with an, "It is written"! See the necessity, which he lays on His own life, to fulfill all that is written, in all that Word, concerning Himself. It is, to Him, the law in all things—the fulfilling of the Scriptures—*filling them full*, so that never an expression shall want its full meaning in the everlasting truth. Certainly, as Christ is to this Word, so are we. There is no looseness in Him—no reproof, by word or act, to implicit belief and subjection to those Scriptures of God. He rebukes tradition, indeed, for making void this law. He rebukes Sadducees for not knowing the Scriptures; He rebukes the strainers at gnats for neglecting the weightier matters of the law while magnifying little things beyond the law; but never does he rebuke any man for too closely believing or obeying. And it is ours to stand by the Word to-day as He did—to allow no Church traditions, nor anti-Church notions of this age, to make it void. "Let God be true and every man a liar." We are to believe this Word most profoundly: we are to fix ourselves on it as an eternal rock: we are not to float with the popular drift, nor even along the lines of our own pet thinking: but planted in the Word we are to grow *in* it. We are to develop thought and life,



as this develops in us, making the only true progress in all God's truth; growing larger and richer from these inexhaustible riches—the infinite wealth in what God means in the smallest thing He says: and growing thus in the Word, we are to bear fruit from it in all our preaching, teaching men as we are taught, calling them to believe as we do—not by our philosophy, but by the Word. This is the pulpit authority. Thus do we hold the keys of the kingdom. It is nothing in us as men, nothing in our ordination or priestly line; but *everything* as God's Word shines through us. We speak from this life within us—from heart and head.

This sphere is certainly large enough. Let us have no fears that we shall run the waste in a narrow confinement to mere Scriptural themes. We need never to go away from these to make our pulpits popular, or to touch upon any peculiar life or interest of this age. When we have dipped up the ocean in a teacup, then, perhaps, may we have exhausted the Word in our sermons. When we need to invent a new air for breathing, or light for seeing, then, perhaps, we may need something else than this everlasting Word for the religion of such an age.

Do we want variety? Or does the world want something new? Then let us search for it in some neglected or unexplored portion of the Word. The fact is, that every age, ours not excepted, is exceedingly narrow in its perception of Bible truth. It concentrates on spots. Especially it takes a point, to the neglect of balancing points. All truth is balanced, but not all thought of it. Every part of truth has a counterpart—an apparent contradiction—not because it is so, but because, in the very nature of things, it must seem so to a limited mind. Thus, the Divine Unity is set opposite the Divine Trinity; and both are true. The Divinity of Christ is balanced by His humanity; man's full responsibility, by his slavery to sin; God's sovereignty, by man's freedom of will; God's election of some to life, by the free offer of life to all; God's sovereign

keeping of all real saints, by the warning to the same saints lest they fall away; God's sovereign rule in every life, by man's making or unmaking of his own life; God's just punishment of sin and hatred of the wicked, by that love to all the sinning world that gave the Savior. Show us, indeed, a Bible truth and see if there is not another truth so opposite as to be a seeming contradiction. Infidels make merry over it: sects range themselves, one on the one point, and the other on the other—each right in what it affirms, and each wrong in what it denies that the other affirms. Indeed, it takes all Christian humanity, in all its modes of thought, in all the ages, to cover all this Word of God; and all together fail yet to cover it: and especially all the humanity of any one age. The doctrines that swayed the minds of former ages—now, by many, called old and obsolete—are as true to-day, and as important. But the narrowness of this age jeers at them as the signs of old-time narrowness. Indeed, that mind, or generation of minds, must be very narrow, which, in calling a doctrine *old*, assumes that it is disproved.

Men are growing, no doubt; only this drifting is not growing. The swinging of a pendulum is not advancing. The age-concentration to one side is not a disproof of the other side. A new out-flashing of truth from the Word does not reveal untruth in the light of other days. The new excitement of to-day is not a denial of yesterday. Thank God for all this! and thank Him that here is glorious variety.

We have, in this Word, all the truths which have stirred the Christian minds of nineteen centuries. We have the materials for a pulpit that will never wear out. There is no call here for a drowsy running in the grooves of a few thoughts. Here are the things both new and old—newer than this age even, and old as creation. Indeed, the old itself becomes new—the old Calvinism as it really is—how new it would be, to many, to see corrected the world-wide misconceptions of it! How new the light of it to many who hate their own dark thoughts

of it; the scarecrow dressed in patches of its worn-out clothes; the false assertion of it, in the face of that grand old, yet ever living, truth, on which the faith of God's children can rest forever—that backbone truth, which has made its believers the backbone men of history—that truth, indeed, as widely believed practically as it is denounced theoretically. Ah! how afraid men are to preach it! How the churches shrink from it! And yet, would anything be newer to-day, more fresh in the pulpit or awakening to the pews, than the preaching of that old truth in the language of this age, and in argument and illustration suited to present habits of thought and speech?

Preach *all* of the Word if you can in a life-time of preaching. Preach the forgotten parts of it. Preach also all that is newly explored—all, into which God's Spirit leads. But before we preach it, let us be sure that it is *the Word*, not our own mere thinking, not even our own hasty conclusion from a single text, unsupported by the context, perhaps contradicted by other texts. Let us indulge in no rash pride of originality. Let us thoroughly test all new thoughts by the "Thus saith the Lord."

On this point we cannot be too emphatic, for there is no greater temptation, to a thinking man, than that of trusting to his own thought. He takes his stand, perhaps, not on both poles of truth, but on one alone—God's love, for example. He may dwell on this. He may see the grand truth expanding in his mental vision, until, to his seeming, it not only fills all the universe of truth, but empties it of everything else. Nothing else, to him, seems true. God cannot be just. A God of love cannot punish. The terrors of the Lord must be only a myth. Hell can only be the foul abortion of an old-time mode of thought. Christ did not die for sin, for not even the sinner himself can die for it. Sin is a sickness, rather than wickedness, and never even a fatal sickness. There is no devil, for God's love would neither make one nor suffer one to make himself. Or if there be one, so called,

he is only God's minister of love on the shady side, and the most foully slandered being in creation. Evil itself can only be good in disguise, and sin itself only a spiritual force which is working out the other side of God's all-embracing and all-working love.

Now, the mode of thinking, thus illustrated, is one that starts from a half-truth. The starting-point is, indeed, in the Word—God is love—and love is half the Bible. But he who takes his whole belief from only this half soon leaves the Biblical starting-point and floats out into the vagaries of his own empty thinking. It is one thing to start from the Bible, and another thing to continue in it; one thing to draw a premise from a partial revelation, and go on in a series of inferences until final conclusions flatly contradict the Word; and another thing to try all, conclusions as well as premises, by the same Word, taking no step, accepting no inference, from beginning to ending, that is not fully sustained by a "Thus saith the Lord." How essential it is that the teacher of religion should be careful of all his steps! He is to lead souls by known paths only. Those souls are too precious to be risked on guesses. They are not to be saved by his originalities. No private theories, no brilliancy of his personal fancies, have place here, but only what God has said. They may, indeed, prefer His thinking to the Word: they may clamor for the new rather than the true: they may flock to the church for present entertainment rather than final salvation. But woe to the man who caters to these false cravings! Woe to the man who puts himself for popularity before the Word for God's glory—who gives men what they ask rather than what God commands!

But would I have the preacher a slave to a book? No; I would have the truth make him free. A slave can never be a preacher. The very idea of a *preacher* is that of a living speaker, not a dead mouthpiece. Life only can beget life. Every preacher must be a living Word of God—a smaller edition, as nearly as may be, of that greater Word who is his only

Lord. As the ambassador of Christ—as though God did beseech men by Him—let him personally praymen to be reconciled to God. Oh! there is no slavery here. It is, indeed, hard study of the Word: it is close living by it: it is *prayer*: it is devout looking up through the truth: it is a heart full of all the spirit as well as letter of that Word. But it is a gloriously free life. It is more in us—infinity more—than all our tongues can say. We speak what we know; we testify to our own Savior; we speak out, in the brightest colors of our own happy fancies, the heavenly hopes that make us very glad. We speak under the powers of the world to come that energize all our lives.

But, has the preacher nothing to do with the themes of to-day? Yes, certainly. God is in all these. Christ's kingdom embraces them. The life of the Word interpenetrates them all. Therefore the preacher cannot leave them out.

But, shall he be a partisan? No, unless in very exceptional cases. Cases, there may be, in which the parties are directly for or against the revealed will of God. Then, when God's truth itself becomes partisan, the preacher needs not to avoid it, nor the call to preach it. The times are not out of remembrance when the nation was rocked from centre to circumference; when the very Will and Word of God seemed trembling in the issues of battle and ballot, and God as well as the people seemed peculiarly to call on pulpits and churches to put themselves on the Lord's side of even the party question of the day. And, no doubt, what has been may be again. But I admit the presumption, that, ordinarily, parties are honestly divided—divided as to objects, and again divided as to methods, to secure an object which all good men desire. Christians are in all parties, and even preachers—they would be divided as hearers. The more I observe, the more I feel that no one party has all the Word of God. Each is really a *party*. It contends for a *part*. It is one side, and its whole spirit is an ignoring of all on the other side. We, as citizens, take choice of the best as we

see it, and often not the ideal best, but that best which may be within our reach, what seems the nearest attainable to the right. But we are narrow, indeed, if we call our party God's alone, and the others the devil's alone—our fellows God's partisans, and the others partisans of sin and Satan. The final triumph will be that of the truth on all sides, coming up in God's way rather than any party way. Hence, I believe that the work of the pulpit is in the principles of all God's truth, rather than in any one-sided part of it. It is, and must be, independent of parties. It must hold up all God's right in the sight of all. It educates Christian citizens rather than partisans. It winks at no corruption in the best party. It is the tool of no candidate. It invites no plaudits from political crowds. It simply declares God's truth, and lets it go, as God sends it. It dictates no votes and fears no voter; it goes just as the Word goes—thus far, and no further. The preacher, educated by this Word, filled with the whole of it, spirit and letter, balanced as well as filled with its zeal and meekness, its exceeding earnestness, and yet breadth; its hatred of all evil, and yet keenness to see and use the good in even an evil-doer—its whole gospel spirit, in fact—all around and through. Such a preacher, I say, is his own best law. That gospel will guide him as well as impel him. Such a man is not likely to go without his sphere, for, somehow, wherever He touches is his sphere. All parties learn from him. All politics gain purity. All right and truth start up with life. Voters become honest. They gain impulse to seek the right and good; and hence, that right and good prevail.

But I can only give a few hints here on a very broad subject. And can only say now, in addition, that the sphere of the pulpit is too large for any man to fill. It widens to infinity. There is danger that even *in* it one may grow one-sided—never beyond the truth, and yet a hobbyist on only one truth—advocating, defending, enlarging, hammering at it perpetually. It may be free-will,

or election, love or justice. It may be one moral duty, or the denunciation of a particular sin—right, indeed, but not *all* right. One may even become a false preacher from ignored truths. The wrong he does is not that he spreads untrue beliefs, but does not spread all true beliefs. He leaves too many truths unbelieved. Here every preacher should wisely watch himself. The excitement of any one truth may become undue. We may find ourselves impelled on from sermon to sermon on the same line to preach again and again. The thought may run through our minds, night and day, coloring all study, interlarding all speech. And then it is time, on our own account, to severely halt, to turn our minds into other sections of the truth. This is good for laymen as well as preacher. The thing on which we are all excited is that on which we need to rest. Even the good thing needs abating. It is not good to be all one thing, however good.

Now, the whole Word of God is wonderful in this respect. It is peculiar. It often seems itself the obstacle athwart our zeal for the right. Even moral reformers sometimes complain of it, for it furnishes argument against them. Hence it is, that not a few impatient ones set themselves up as more right than the Bible—denounce it, and denounce its ministry and churches—denounce even its Christianity, as upholding the wrong which they oppose.

Now, the mischief here is in the education of souls on *one* truth, rather than *all* truths. Our religion, as a *whole*, is mighty, but all strength on a part only is very weak. In *all* its ways and spirit it is Omnipotence. It is God against all wrong. It is the whole Christian truth and spirit that abolishes slavery and eradicates all its spirit as well as form. It is the whole truth and spirit that moves on irresistibly for all temperance, all purity, all honesty, all virtue, social political, individual. And should the millennium ever come, it will be by the whole truth and spirit, moving on all together—all patience, with all earnestness, all charity with all zeal, all

Christian unity with the utmost liberty of individual work, and, above all, the trust in God that never wavers—the implicit deference to His Word, that never bends it, but bends to it, the prayer for God's triumph always in God's way—not ours in our way.

It is ours, then, to be continually holding up all the parts of this wondrous Word, and especially the parts least desired, but most needed; not to run with a party, but to lead all parties, to keep and maintain all the spirit, to be disciplined and enthusiastic, and keep both the discipline and enthusiasm of God's people in all God's work. Ah, my brethren, what a manhood we need to discharge all this work! What a loving and unswerving spirit, when we are most criticised! What a courage to stand often in the fire from both sides! What an earnestness, that will never be cooled by even the opposition of the earnest! What a looking to God to please Him, rather than around to please men! What an independence of every word of man, and absolute dependence on all the Word of God! May God help us to preach the Word! Amen.

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#### THE FINAL END.

By W. E. MORGAN, D.D. [EPISCOPAL],  
NEW YORK.

*Then cometh the end.*—1 Cor. xv: 24.

BELoved brethren, amidst the decay and desolation of autumn, the old year of the Church dies and Advent returns. To-day the cycle is complete, and another year of grace and unspeakable privilege is ended. Everything measured by time has an end; whether it be the life-time of a man, or of a commonwealth, or of a world, the end cometh. The truths and redeeming love of God hold on their way; year follows year; but the warnings of the Gospel and the Church of God are heard sounding through them all. When the year has grown old, when the spring, summer and harvest time, each in turn have brought good gifts and finished their courses, when the earth is stripped of its brightness, and the brief November day, chill and dull, falls on the moor,

then the old cry is renewed, calling on us to wake out of sleep and welcome Him that cometh in the name of the Lord, and to prepare for the solemnities of that judgment over which He is at length to preside.

I do not believe it wise that in our religious feelings and duties we should be influenced very much by the passing aspects of nature; and yet no thoughtful mind can fail to notice or to be impressed by that correspondence so continually suggested between things natural and spiritual. Your destiny and mine are plainly written in the fading and drooping scenery around us. The same spoiler shall fall upon the summer fruits and the vintage of human life. Gladness shall be taken away, and joy out of the plentiful field; fields, freshly born, shall languish. The same autumnal chill and paleness and decay shall overtake and enwrap every loving soul before me to-day. Dear brethren, be alive, I entreat you, to the moving power of this thought. It finds a very impressive illustration in the decease of that eminent and honored citizen, lately the President of the United States, who lies in our midst, awaiting the solemn offices of burial. Seldom has one occupied that first and lofty place so goodly in form and stature, so girded with strength, so equal to the manifold trusts and duties of exalted rulership, or so faithful in their discharge. And yet the fall and twilight of his days came creeping on even before he left the Presidential chair. And now his strength is broken. His lips are cold. And amidst the pomp and glory of this outward world he has descended to the grave. But while a thought like this, and a spectacle of mortality like this, should impress us deeply, and tell upon our character and our conduct, it should never be separated for one minute from that more impressive and awakening thought, that, unlike the objects that have faded and vanished from the landscape, unlike the leaves that are chased like the chaff of the mountains before the blast, the race of man from Adam, in all their countless generations, in all

their ancient and forgotten tribes—those who died before the Flood, those who have fallen since, those this day smitten by the frosts of death, all alive, all shall live eternally. Amid the drooping of the daffodil, the fall of the leaf, and the fading of the flower, the spirits which depart hence, the souls of the righteous, and of the wicked, outlast the article of death. They crowd the invisible world. They wait allotment in the intermediate estate, and when the trumpet of the resurrection shall sound, the corruptible shall put on incorruption; the mortal shall put on immortality, and the dead, reinvested, shall stand before God.

Let us, then, for a moment surrender to the suggestions of this thought, and of this approaching advent; and may the anointings of the Holy One descend upon us, while we anticipate and ponder the consummation of our days.

“Then cometh the end.” The Apostle, as you will remember, in using these words, speaks of Christ as the Mediator, and as, in a certain sense, inferior to the Father. The end cometh when the mission of Jesus shall be accomplished. And then the solemnities of the general judgment having brought probation to a close, both to the saint and to the sinner, then cometh the end. Then shall the Mediator as well as the Comforter, the Son as well as the Holy Ghost, resume their previous relations, and the godly trio, God the Father, the Son, and the Holy Ghost, shall be all in all. The collapse and overthrow of our world is thus described concisely, and as a passing circumstance. “Then cometh the end.” Christ has finished His work. The world is to be burned. Its uses are over; the object of the creation is answered. It has been the theatre of probation and redemption, and when this end is accomplished, it ceases to be of value, and its end comes. This is all.

Dear friends, a more affecting thought can scarcely be presented to the mind than this, disclosing to us, as it does, the effervescence and the worthlessness our eye beholds when

looked at in the light of eternity. Six thousand years and more have been already consumed in rendering this globe what it has been and what it is—a platform of gigantic improvements; of physical and intellectual exploits; of beauty and grandeur and power. Millions of men freshly supplied by succeeding generations have lavished upon its surface their combined strength to make plain its rough places, to embellish its solitudes, and to redeem its deserts—millions whose hands have toiled and whose energies have been spent in transforming the savage aspects of nature into beauty and grace; who have been studying the problems of matter; analyzing and treating its ten thousand forms; bringing order out of confusion; assigning to everything its place and its name and use; and when the sum of all this is outspread, this immense outlay of time and brawny force and splendid talent, we recall the fact, that its destruction will be but a passing incident on the frontier of eternity. "Then cometh the end." When the judgment is set, every object upon which man has impressed his energy shall be annihilated. Not one vestige shall outlast the fervent heat, and the stamp of immortality which man sought to leave upon this gross material—his mechanism, his art, his curious devices, his pyramids and pleasure-domes and palaces—shall all dissolve and disappear like frost-work upon the window before the ascending sun of winter.

God forbid, my brethren, that I should even seem to undervalue the pursuits and engagements of this our earthly dwelling-place, or the rewards which crown them. Work, the forthputting of that power which God had lodged in the brain and body, is the high law of our being, and that law is to operate here, and it is to produce its results here. Let no man disparage the progress or the glory of a civilization which adorns and beautifies the earth, or develops its resources, or multiplies its enjoyments or conveniences, or even its luxuries. I honor the man of wealth, I would not have

him despoiled of his wealth if it has come through sagacity, through industry, through thrift, or any other prerogative and power conferred upon him by the Lord. But the thought I would impress upon you, in the midst of life's utmost splendor, is the coming of the end. This world is perishable; it will be subjected to decay and desolation. I must not make too much of it. I must not worship it; I must not allow it to blind or mislead me; I must not forget that this stage of my existence is only a brief preface to another which will follow it, and to which there will be no end. All things about me shall be abolished. The solid earth shall melt. The canopy of heaven shall be rolled away; but there is one thing which cannot die, one thing which will cleave and cling to me forever, one thing which I brought not into this world which I shall carry out, that which for good or for evil haunts every hour and at all times, abroad and at home, in the busy throng of men or in the dead silence of solitude; that, which shall be with us, my brethren, in the hour of death, and which shall stand by us in the day of judgment—the immortal spirit of life which came from God and must return to God. That alone is deathless and will survive, and to that end, when it cometh, will be the beginning—the end will be the starting-point, the fulfillment, the fruition, the reward, the crowning; for to the righteous soul the end is the dawn of eternal blessedness.

In conclusion, let me say, that this Advent season, now at hand, should lead every one to search his heart, and to such devout exercises as shall tend to prepare us for the end—for the judgment-day. Some of us are very near to the time when we shall be compelled to say, "The end cometh; my course is run. Now, all my life is at a stand; all things are faded and falling away from me; I am alone at length. With eternity before me, my repentance and self-chastisement is over. All that can be done for my soul is done." That hour will come. Who shall declare *when* it shall come? Who dare tell us when it shall

not come? Uncertainty is the very condition of waiting, the spur of expectation. Christ has not told us when, but he has told us, "Be ye ready." And at the very close of the sacred canon he says, "Behold, I come quickly." Who can bear the thought, beloved, of being taken unawares in the madness of a sinful life; in the secret vice, or in undisguised folly, or with a temper unrestrained and puffed up with self-esteem, or murmuring in affliction, or dreaming away this short life in the unrealities of self-indulgence. Let us strive to put off these things with a steady boldness, and let us look into our own spiritual condition. For who is there that would not dread when the end comes to be found with a buried talent, with a sleepy conscience, with shallow repentance, with a half-converted heart? Oh! brethren, let us walk honestly as in the day. Let us put off the works of darkness, and put on the armor of light, and make no provision for the flesh to fulfill the lusts thereof.

#### THE POSSIBILITIES AND REVELATIONS OF THE FUTURE STATE.

BY JAMES L. ELDERDICE, [METHODIST PROTESTANT], SNOW HILL, MD.

*And it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is.*—1 John iii: 2.

Is there a future state of existence? "If a man die, shall he live again?" This question of absorbing interest and vital importance has always engaged the attention of men. Deeply implanted in every heart is the universal desire for the continuance of life, and a shrinking back from the idea of annihilation. As far back as history or tradition goes we find the idea of immortality.

But one Teacher has spoken upon this subject as "one having authority," and that teacher is the blessed Son of God, by whom "life and immortality are brought to light," who came to earth to reveal to men the great truths that touched their destiny, and to show them the way that leads to life eternal. He died for our sins, and rose from the

dead that we might become "the sons of God" and heirs to a blissful immortality. Amid all the changes of life, God's children rejoice; for whatever the dangers, the sorrows, the losses, they know that they are journeying to that city "which hath foundations, whose builder and maker is God."

I. THE POSSIBILITIES OF THE FUTURE STATE. Although it "doth not yet appear," is not made manifest, "what we shall be," it is but natural that we should indulge in speculations concerning the manner of life that awaits us. This much only is revealed, that heaven is a place of supreme happiness, where every want will be supplied—where there "is fullness of joy and pleasures for evermore." But, after all, we "only know in part." "It hath not entered into the heart of man to conceive of the glory that shall be revealed." No traveler from that Unknown Land has ever returned to tell us of its occupations, or what manner of creatures we shall be. Over the river that flows between us and the unseen world hang the dark clouds of mystery, impenetrable to mortal gaze, and we shall not know in full until we too have crossed the river, to be met and conducted by the redeemed hosts, and an "innumerable company," into that city from which we shall come out no more forever. But there are certain things which we may read in the book of nature as well as in the pages of sacred revelation.

(1.) *There may be the development of our present powers.* Soul powers do not reach the limit of possible development here, while bodily powers do; neither are soul wants satisfied in this life, while physical wants may be. Somewhere must exist the objects that answer to the desires of our being, and not to conclude that heaven supplies that which earth is unable to give is to impeach the wisdom and limit the power of God. Shall He not make adequate provision for these powers of development and capacities of enjoyment? Soul faculties, being immortal, are undestroyed at death, so that we shall still continue to think and understand

and love throughout eternity. Identity, personality, will not be destroyed; and if here we do not reach the limit of power or the full measure of enjoyment, what supposition more reasonable than that we shall do both in the future life?

*Mental powers are not perfected here.* How wonderful the attainments and powers of the human mind! How vast the difference between the infant and the philosopher! Yet Newton, who, when a child, lay at his mother's feet looking at the stars, and perplexing his brain with eager questionings as to the power that held them in their places, when a man, discovered gravitation. But, with the history of all his wonderful discoveries behind him, he confesses in old age, "I feel that I am but a child gathering a few pebbles upon the shore of the unexplored ocean of truth that lies before me." Other giant minds, with colossal strides, have roamed through the domains of science, wrested precious secrets from the grasp of Nature, and made the very elements their servants, and, after all, died with their work unfinished, died when mental powers were just beginning to awaken to the possibilities of future expansion and development.

Such development is impossible here because of the brevity of life and the frailty of the flesh. "The spirit is willing, but the flesh is weak." And this brief life rendered briefer, so far as mental culture is concerned, by the weakness of infancy, the time necessary for eating, sleeping, resting, as well as by the limitations of sickness and age. If we can conceive of eternal monotony in heaven, then it is possible for us to believe that there will be no mental growth and progress there.

The *social and affectional* relationship can never attain perfection here; and as the mind craves infinite knowledge, so the heart craves infinite love. Here, too, we come in contact with the imperfections of our fallen humanity, for the happiest are conscious of a sense of incompleteness:

"A wish that they scarcely dare to own  
For something better than they have known."

This is but the heart's protest against the insufficiency of all things earthly, its longing for the heavenly. This deep and universal want can only be met, if met at all, in the perfect life of a perfect world, where the affections may find the Supreme Being their satisfying and everlasting portion.

(2.) *There may be the calling forth of powers that are unexercised in this life.* Why should it be deemed a thing incredible that we possess powers of which we are now unconscious? There are supreme moments in life when it seems as if something in us wakes to action. During the greater part of life they slumber, there being nothing here to call them forth, and earth senses being too dull and heavy to apprehend them, save in those brief moments when they come in contact with influences and surroundings of a more exalted state, when they recognize the presence of kindred affinities, and send forth answering responses. Who has not felt the surging of delicious, indescribable emotions, when the slumbering chords of the soul were swept by angel fingers, and divinest melodies vibrated in unison with the music of celestial choristers? The sound of a far-off song in the night, the deep serenity of the illimitable heavens, the solemn undertone of the ocean, waken within us feelings that common things have no power to reach.

What does the chrysalis know of the gorgeous beauty or happy freedom of the butterfly existence? And yet the worm, that once went crawling in the dust, burst forth one day from the cocoon in which it had entombed itself, no longer a worm, but a butterfly, sailing over summer fields seeking for summer flowers. The wings and colors existed in their incipency long before they were known and seen, just as all the possibilities of man lie lumbering in the life of childhood.

There has been much written and sung of a deep, unearthly roar that is heard beneath the Falls of Niagara. Travelers say that at first they have listened for it in vain. There was the rush and gur-



gle of waters, the sweeping surge of the mighty river, the dashing foam against the rocks, but this strange roar was absent. But, listening eagerly and intently, the long-continued strain has enlarged the hearing capacity until, sinking down to the key-note of the cataract, a low murmur steals upon them, swelling louder and fuller until the rush and gurgle and surge of the waters is swept away, and there is only heard the resounding thunder that rolls from the mysterious caverns of the mighty cataract. May it not be that the soul, when earth sounds die away and earth scenes recede from sight, will float upward, scarcely conscious of its own existence, until the celestial atmosphere and light and melody shall thrill it into life, when it shall rapidly acquire the new faculties of perception necessary to adapt it to the new order of surroundings?

II. THE REVELATIONS OF THE FUTURE STATE. "But we know that when he shall appear"—when our future state is made manifest—"we shall be like him." Being here the children of God, there we shall still be like Him. Glorious possibility! Blessed destiny! "I shall be near and like my God!" Like Him in dignity of character, "Each one resembling the children of a king." Like Him in purity, "Having washed our robes and made them white in the blood of the Lamb." Like Him in honor, being "Exalted kings and priests unto God," and joint heirs with Christ to "an inheritance that is incorruptible, undefiled, and that fadeth not away."

Like Him in the possession of glorified bodies, bodies adapted to that changed order of things which shall prevail when the "new heaven and the new earth" are made. "For this corruptible must put on incorruption, and this mortal must put on immortality." Sinless bodies, that shall never be defiled by iniquity, nor swept by desolating waves of passion. Painless bodies, that never quiver with agony of lacerated nerves, nor consume with raging fires of fever. Immortal bodies, that never lose bloom or vigor. "For there shall be no more death, neither sorrow

nor crying, for the former things are passed away." Like Him in the perfection of all our powers, which shall be directed toward proper objects, and so exercised as to secure the utmost happiness. We shall think right, feel right, desire only the right, and these great and purified soul-desires shall be more than satisfied by that river, "the streams whereof make glad the city of our God."

*We shall see Jesus.* That "great mysterious Deity we soon with open face shall see." Jesus, of whom we have heard and read and talked so much; the very same Jesus who was cradled in the manger, who healed the sick, who wept with the sorrowing, "who died for our sins, and rose again for our justification," and who still offers pardon to the guilty and rest to the weary. "We shall see Him as He is"; not in the lowliness of debasement, not as the sorrowful and rejected man, but in the grandeur of His power, the glory of His exaltation, the perfections of His character. See Him as our friend and companion, and enjoy long seasons of communion with Him, such as Peter and James and John never knew in the days when He tabernacled among men.

The blessedness of the future state is only possible to the sons of God. Woe unto that man, who, indulging himself in the illusions of unfounded hope, forgets the awful emphasis and deep significance of divine teaching: "Except ye be converted and become as little children, ye shall not enter in." Soul powers cannot be developed, nor soul hunger satisfied, outside the line of obedience to God. Our desires, our purposes, our lives, must harmonize with the Divine intention. Happiness is the inheritance of God's children, secured upon the simple condition of faith in Christ as the only Savior of men. Those who are journeying heavenward alone shall find purest joys and abiding happiness in

"That land, upon whose peaceful shore  
There rests no shadow, falls no stain;  
There, those who meet shall part no more  
And those long parted meet again."

## THE DOUBTER.

BY PROF. J. O. MURRAY, D.D. [PRESBYTERIAN], PRINCETON, N. J.

*Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed.*—John xx: 29.

Of the personal history of Thomas but little is known. The office rather than the personality of the Apostles looms up. Judas is remembered by his crime, and Peter by his work and teachings. Passing allusions in Scripture, and dim traditions are found, but the authentic record of each apostle is scanty. The reason of this silence of Scripture is plain. Christ is the supreme and central personality to which all else is subordinate. Yet we are desirous of knowing what we may of these men. "The Teachings of the Twelve Apostles" is regarded by some scholars as the most important discovery of modern times. This is an age of unsettled belief, and we may profitably examine some of the characteristics of the "Doubter," as Thomas has been called. Brief utterances often reveal character, as where Judas murmured about the expenditure involved in the ointment, or where Peter rebuked his Master, "Be it far from thee." There are three utterances of Thomas which are noteworthy. The first is where the Savior proposes to go to Bethany, when there was an overshadowing peril in the journey, because of the murderous hate of the Jews. "Goest thou hither again?" It seemed as if the Messianic plan was to be overthrown and their Lord was to be slain. Then Thomas heroically added, "Let us go, and die with him." John and Peter are silent, but the heart of Thomas is revealed.

1. Loyal affection is here shown. Thomas was not cold and phlegmatic in his love. He could not live if Jesus died. He would die with him.

2. There was, moreover, revealed here a desponding temperament. He looked on the dark side. Jesus assured them that one need not stumble in day, but Thomas saw no light. He was loyal to the core, but he had, as it were, a double nature. To this it is supposed

that John alludes when he calls him Didymus, or twin. There was, with loyalty to Christ, united an obstinate doubt.

3. Another significant utterance of Thomas was at the last interview of Christ and his disciples. Judas had made his bargain and got his money. The passover had been kept, and Christ had spoken in hopeful, ringing, uplifting words, "Whither I go ye know the way," when Thomas interposed his sad query, "How know we the way?" Still desponding, he was walking by sight. He wished to see the way to heaven, just as he could see the road to Bethany.

4. A fourth utterance was made at the meeting of the disciples after their declaration that Christ had arisen. The week between those two gatherings must have been a joyless one. His faith had received a shock. He was restless, moody, and disheartened. He doubtless felt that he could get no help from the disciples. He was absent, for he preferred to be alone, solitary and brooding. The Hope of Israel was slain, the strong staff and beautiful rod broken! When told that they had seen and handled the risen Lord, he rejoined, "Except I, too, see and handle, I will not believe." He wished exact and tangible proofs. Thorwaldsen has carved the figure of the apostle at St. Thomas' Church, Copenhagen, with a measuring rule and a pair of compasses in his hands. He still was walking by sight. Now there are three lessons which this portraiture should teach us:

1. Faith is endangered by false tests.

God does not ask for blind confidence or mere credulity. Nor would he have us substitute a romantic religion for the reality, as where Peter asked for power to walk on water. Thomas ran a fearful risk in substituting sight for faith. But Jesus showed his pity and condescension by granting ocular proof, while he blessed those who made no such requisition. We ought not to demand degrees of evidence which God has not chosen to give.

2. We learn a lesson of stronger confidence in Christianity when we see

Thomas emerging into a stronger faith. The Prayer-Book well says that God suffered him to doubt the resurrection "for the greater confirmation of the faith." The belief of Thomas came to be as deep as it was enrapturing, beholding his Lord and God. Once more we have a glimpse of him ere he fades away from our knowledge. He is there waiting with the others for the descent of the promised Pentecostal blessing. Thus has Christianity been sifted by friends as well as by foes. Its certification is complete. Let us not be harsh with the sincere and candid doubter, so long as he, like Thomas, is thoroughly loyal to the Redeemer. Many a man has been kept from skepticism by the abiding influence of truths learned at a mother's knee or in the Sunday-school. In this history we may see ourselves, as Kettle intimates, when he says:

"Read and confess the Hand Divine,  
That drew thy likeness here, so true in every  
line.

Though vexing thoughts may seem to last,

Let not thy soul be quite o'ercast:

Soon will He show thee all his wounds, and say,  
'Long have I known thy name, know thou my  
face alway.'

Finally, we find here the point and power of Christ's ninth beatitude. He not only gave a new command, but a new blessing: "Blessed are they that have not seen and yet have believed." We fancy that we could trust the Lord more fully if we could go to him in bodily form and talk with him face to face, but we do not know of what spirit we are. Our faith might not really receive any help. Better is the spiritual apprehension which rests on his testimony without wavering.

The morning of the day on which that great educator, Dr. Arnold, died, lying still with upturned eyes and with a voice clear and firm, he repeated the beatitude we have been studying.—Thomas Arnold had, with Thomas of old, known what doubt was, and he had known the joy of victory too. His sympathy with and his love for his Savior had given him the victory, and filled his dying eyes with the light of heaven! So in your dying hour only

this simple faith in an unseen Redeemer will fill your eyes with brightness, your heart with peace, and introduce you joyfully to the vision of the unveiled glory of the Lamb!

### "VERILY! VERILY!"

By S. H. KELLOGG, D.D. [CONGREGATIONAL], TORONTO, CANADA.

And in seventy-six other places in New Testament. —John iii: 11.

THE word in the original, "Amen"; transferred from the Greek in all the "verily" passages in Douay version, as in ours after doxologies, etc. Derived from Hebrew *aman*, "to support," hence, "firmness," faithfulness, "certitude"; God called "Lord God of Amen," Isaiah lxx: 16; (R. V. marg.) connected with Hebrew word rendered "trust," "believe in," Gen. xv: 22; Mic, vii: 5, *et passim*.

These "amens," or "verilies," of Christ, the foundation of faith.

This word, as thus used, is peculiar to Christ, and occurs seventy-six times. In John always doubled: is reason of this in the deeper mystery of truths therein declared?

The epistolary use of the Amen, the echo of the Amen of Christ in the believer's heart.

Interest attaching to a book marked, *e.g.*, by a departed parent, by a Luther. If we only had a New Testament marked by Christ!

But these *Amens* are Christ's own marks in the New Testament; like watermark in bank-note cannot be rubbed out.

I. Why has our Lord marked such and such passages? To call our attention to three facts respecting declarations thus emphasized, viz:

(1) That the words marked are *sure*.

(2) That they are of *special consequence*.

(3) That yet *men are slow to believe them*.

II. What, then, has our Lord thus marked?

Passages marked may be classified as,

I. The "verilies" of Law and Warning.

These emphasize—

(1) The unchangeableness of the law in precept: "Till heaven and earth pass, one jot," etc., Matt. v: 18.

(2) The unchangeableness of the law in penalty: "Thou shalt not come out thence," etc.; Matt. v: 26.

(3) The helplessness of the sinner as under this law: John viii: 34, "the slave of sin."

(4) The necessity of a new birth: "Ye must be born again," John iii: 5.

II. The "verities" of Grace and Promise.

More numerous than the former. "He delighteth in mercy."

These emphasize—

(1) The truth as to the person of Christ. He is omnipresent, both "in heaven" and on earth, John iii: 13; eternal, "Before Abraham was, I am"; John viii: 58. But the omnipresent and eternal is divine!

(2) The truth as to His saving office; "the door of the sheep," John x: 7.

(3) Various words of promise, covering the believer's whole experience. Thus Christ seals with His verities His promises.

(a) To the returning sinner: John vi: 47; "He that believeth on me hath everlasting life": over his return is "joy in the presence of the angels of God." Luke xv: 7.

(b) To the working Christian: as "He that believeth on me, the works that I do shall he do also, etc." John xiv: 12. And as so much that we do seems and is so insignificant, he marks this promise, "Whosoever shall give unto one of these little ones a cup of cold water only, in the name of a disciple, verily, he shall in nowise lose his reward," Matt. x: 42.

(c) To the praying Christian: "Whosoever ye shall ask the Father in my name, that will I do," etc. John xiv: 13.

(d) To the suffering Christian: "Except a corn of wheat fall into the ground and die," etc. John xii: 24.

"Ye shall be sorrowful, but your sorrow shall be turned into joy." John xvi: 20.

(e) To the dying Christian: "Verily, I say unto thee, To-day thou shalt be with me in Paradise." Luke xxiii: 43.

Observe, in conclusion,

1. Upon these "verities" of Christ we may base an argument for Christ's *superhuman character*. His use of this word expresses an assurance of the most serene and absolute certainty, on matters where neither reason, observation nor experience can give us any information. In this respect, as in many others, is it true, "Never man spake like this man." Contrast the Buddha's refusal to answer Milinda concerning the existence of a First Cause; also Plato's modest phrase, *dokei moi*. How explain this contrast? How is it that this confidence, intolerable in another, never strikes us as out of place in Christ? The answer: "We speak that we do know, etc.;" "I testify that which I have seen with my Father."

2. Observe, that *all these marked sayings of Christ have, so far, come true, even when that had seemed most unlikely*. Note, as illustrations, his "verily" concerning the destruction of Jerusalem, Matt. xxiv: 2; concerning the persistence of the Jewish nation, Matt. xxiv: 34; His betrayal by Judas, Matt. xxvi: 21. We must infer in reason, that they *will all prove true*. The words of Jesus are all sure; both the law and the grace; doctrine, promise and warning. Will make no difference though we do not believe this. All will be fulfilled, to the believer, and the unbeliever.

I therefore commend to you these "verities" of Christ; they mark His words as most sure, and weighty as sure. Take them with you. They cover every condition of life. Put them against all vain philosophy; against all false fears; against all false hopes.

Have you one of these "verities" of Christ as the foundation of your hope?

—◆◆◆—  
"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: 51.

## COMMERCIAL AND SPIRITUAL RAILROADING.

REV. W. G. THRELL, GORDON, PA.

*Behold I will do a new thing. . . . I will even make a way in the wilderness.*—Isa. xliiii: 19.

THIS language may receive double interpretation: First, the Lord preparing "a way" for his captive children from Babylon to Jerusalem, and, Second, the Lord preparing "a way" for all the children of men from the wilderness of sin to the city of salvation.

I. Points of similarity between commercial and spiritual railroadng.

1. Both are great enterprises, developed from small beginnings.

The first step in the railroadng industry was a wooden tramway, having the flange on the rail instead of the wheel, and a horse for the locomotive drawing a wagon-load of 4,000 lbs.

From this single contrivance of the seventeenth century, through a continued series of improvements, we have now a vast net-work of iron of about 400,000 miles.

Even so the gospel system, beginning with the *narrow gauge* of Judaism, accommodating the few, is rapidly spreading its lines throughout the earth, serving the nations.

In place of the little group of disciples of 1800 years ago, there are now the several organized armies of God constituting the Church, with all of their systematized machinery and operations for educating the ignorant, caring for the dependent, and for reclaiming the unsaved.

2. Great effort was necessary in the work of construction.

1. An engineer must survey the mountains, ravines, hills, valleys and fields, securing a feasible route. Then the work of tunneling the mountains, digging down the hills, grading up the low places, trestling the rivers and gorges; and all this at an average expense of many thousand dollars per mile.

Thus, with the gospel way, a great amount of work necessary to its construction: (1.) The engineering, or surveying; no intelligence, save that of

Deity had the capacity for such work. The decree had gone forth that man must "surely die" if he transgressed the divine law. Man rebelled, and yet divine mercy asks that he may live. Now the grave question, how can the demands of both justice and mercy be met? Divine skill met the demand and surveyed the course amid all the difficulties.

2. Then the work of construction. Christ came to execute the plan, and none but He was capable of such a momentous task. And at infinite expense, He trestled the great chasm of sin between earth and heaven, brought down the mountains of human pride, filled the valleys of deficiency and want, and made straight the crooked places in human character; thus securing a commodious highway from the wilderness of sin to the city of everlasting life.

3. Many things connected with railroadng the outside world does not understand.

It is by personal examination only that one may understand the language of the locomotive whistle, but the railroad employee understands whenever it demands signals or breaks. The flags and lanterns, red, white, green and blue, as given various positions and motions, speak a dialect commonly understood by the fraternity, but are Latin and Greek to him who has not made a personal study of them.

Greater and more numerous still are the mysteries of godliness to the non-professing world. How it is that the heart can be made new, that man can be born again, that he can hold intercourse with the God of heaven, the natural man cannot understand. To know, he must personally investigate.

4. There are special rules for all positions in the railroad business.

Engineers, conductors, brakemen, train dispatchers, telegraph operators, etc., have special rules, variously, all the way from six to fifty-five, governing their respective positions, besides general rules that apply to all alike.\*

\* From "Book of Rules and Regulations," of the Philadelphia and Reading Railroad.

So, in the divine "Book of Rules," God has given special directions to all of his subjects suited to their respective positions in the work: Rules for the benefit of the minister, the elder, the master, the servant, the parent, the child, the husband, the wife, the debtor, the creditor; besides general rules, that apply with like force to all.

To revere God's name, respect the Sabbath-day; to love one's fellow-man, even his enemies; to visit the sick, feed the hungry, clothe the naked, exercise patience, temperance, charity, etc., are rules for universal application.

5. Everything depends upon the observation of these rules.

The prosperity of the company, the welfare of the employees, the rights of the patronizing public, and the security, safety and comfort of the traveling world. Greater importance even than all this attaches to the fidelity of the gospel operatives in keeping inviolate the commands of their chart. Upon this depends the glorifying of God's name, the extension of His kingdom, the prosperity and happiness of the saints, and the eternal welfare of the public at large.

Carelessness and disobedience in the King's highway are attended with irreparable accident and loss.

6. Those most faithful in their labor, and showing best moral deportment, are promised promotion.

Besides demanding fidelity on the part of its operatives in their manual toil, the company require them to be temperate in their habits, avoiding the use of intoxicants, profane language, altercation, giving respect to superior officers, and kind attention to the patronizing and traveling world.

To those showing the best record in these particulars, the company say, "You thus establish for yourselves a claim to advancement, which will not fail to be recognized when a fitting opportunity may occur."

The pledge of promotion is also given to those engaged in God's service, who are loyal to his announced principles, and the Bible contains many examples of most royal promotion. Elisha grad-

uates from the plow to the prophetic office, David from the pasture lot to the throne, Joseph from the prison to the governor of all Egypt, Saul of Tarsus from tent-making to church-organizing, Peter, *et al.*, from fishing to preaching; and the history of the modern Church is abundant with examples of merited promotion.

## II. Points of dissimilarity.

Without taking space to enlarge upon these, we just enumerate them:

(a.) The gospel company never suspends operations. Its "quota" never fails. (b.) God never takes the advantage of his employees. No strikes. Gives ample remuneration. (c.) Employees never deceive their employer, getting pay for service not performed. (d.) No harm ever comes to one laboring or traveling on the highway of holiness, except by his own fault. (e.) No privileged persons riding on the gospel thoroughfare without paying full fare. (f.) No "smoking cars" on God's lines, though many smokers. (g.) No "palace cars" from earth to heaven; whether emigrant or millionaire, but "one-class passage."

The rich and the poor meet together, and the Lord is maker of them all, giving no priority to any.

## ONE MORE CAST OF THE GREAT NET.

By REV. C. H. SPURGEON, LONDON, ENGLAND.

*And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel ii: 32.*

## I. LISTEN first to the GLORIOUS PROCLAMATION.

The blessing proclaimed is precious: "Shall be saved. Salvation is a very comprehensive blessing. It is a boon that reaches from the door of hell to the gate of heaven.

(1) Salvation delivers from the unutterable woe which falls on the hells of sin. (2) It delivers from the guilt of sin. (3) From the power of sin. (4) From the defilement of sin.

II. Notice that the TIME OF THIS PROCLAMATION IS PRESENT.

"Peter tells us that the time spoken of by the prophet Joel began at Pentecost. When the rushing, mighty wind was heard, and the flaming tongues sat upon the disciples' heads, then was the gospel dispensation opened in all its freeness. The Holy Ghost, who then came down to earth, has never returned; he is still in the midst of the Church, not working physical wonders, but performing moral and spiritual miracles in our midst, even to this day. To-day, through His power, full remission is preached to every repenting sinner; to-day is complete salvation promised to every one that believeth in Jesus. This day the promise stands true, 'Whosoever shall call on the name of the Lord shall be saved.'"

III. Notice the WIDE RANGE OF THE PROCLAMATION. "*Whosoever* shall call on the name of the Lord shall be saved." All classes, all ages, all conditions, all degrees of guilt and misery and wickedness.

"None are excluded hence but those

Who do themselves exclude;  
Welcome the learned and polite,  
The ignorant and rude.  
While grace most freely saves the prince,  
The poor may take their share;  
No mortal has a just pretence  
To perish in despair."

IV. Notice HOW PLAIN AND SIMPLE IS THE REQUIREMENT: "Whosoever shall call on the name of the Lord."

"You do not need a library to explain to you how you can be saved. Here it is—'Call on the name of the Lord.' This is 'The Plain Man's Pathway to Heaven.' You will not need to go to the Sorbonne at Paris, nor to the University of Oxford, to be tutored in the art of finding salvation. Believe and live. Is not that plain enough? 'Whosoever shall call on the name of the Lord shall be saved.'"

What does calling on the name of the Lord mean?

1. To believe in God as He reveals himself in Scripture.
2. To call upon His name in prayer.
3. To confess that name.

As the requirement is plain, so the assurance of blessing is positive: "Whosoever shall call on the name of the Lord shall be saved."

"And now, to wind up as to the proclamation: remember that, although it is so far-reaching as to embrace a wide world of believers, yet it is a personal message to you at this hour. 'Whosoever' includes yourself; and, if you see it from the right angle, it peculiarly looks at you. You, calling upon God, shall be saved; you, even you! Friend, I do not know your name, nor do I need to know it; but I mean this word for you. You shall be saved if you call upon the name of the Lord. 'Ah!' you say, 'I wish my name was written down in the Bible.' Would it comfort you at all? If it were written in the Scripture, 'Charles Haddon Spurgeon shall be saved,' I am afraid I should not get much comfort out of the promise, for I should go home, and fetch out the London Directory, and see if there was not another person of that name, or very like it. How much worse would it be for the Smiths and the Browns! No, my brethren, do not ask to see your name in the inspired volume; but be content with what you do see, namely, your character! When the Scripture says, 'Whosoever,' you cannot shut yourself out of that. Since it is written, 'Whosoever shall call on the name of the Lord shall be saved,' call on that name, and grasp the blessing. Despair itself can scarcely evade the comfort of this blessed text. O Holy Spirit, the Comforter, seal it upon each heart!"

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

1. God's Wrath upon His Children. "And Jehu . . . went out to meet him [Jehoshaphat], and said, . . . Shouldst thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord."—2 Chron. xix: 2. Howard Crosby, D.D., New York.
2. The Nobility of Human Nature. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour"—Ps. viii: 5. John H. Barrows, D.D., Chicago, Ill.
3. The True Measurement of Life. "I said, O my God, take me not away in the midst of my days, thy years are throughout all generations"—Ps. cii: 24. T. L. Cuyler, D.D., Brooklyn, N. Y.

4. Investing in the Poor. "He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again."—Prov. xix: 17. J. L. Withrow, D.D., Boston, Mass.
5. Off Track: How to Get on Again. "When shall I awake? I will seek it yet again."—Prov. xxiii. 35. T. DeWitt Talmage, D.D., Brooklyn, N. Y.
6. The Sinner's Defence at the Judgment. "What wilt thou say when he shall punish thee? for thou hast taught them to be captains, and as chiefs over thee; shall not sorrow take thee, as a woman in travail?"—Jer. xliii: 21. J. P. Newman, D.D., Washington, D. C.
7. The Relation of the Spendthrift to the Defaulter. "Will a man rob God?"—Mal. iii: 8. "Behold all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."—Eze. xxiii: 4. Rev. C. S. Blackwell, Chicago, Ill.
8. Sin from Self, Salvation from God. "O Israel, thou hast destroyed thyself; but in me is thy help."—Hosea xliii: 9. Rev. George Elliott, Baltimore, Md.
9. The Relations of Labor to Christianity. "And she brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."—Luke ii: 7. A. K. Parker, D.D., Chicago, Ill.
10. Our Savior's Providence of His Death—a Lifelong Sacrifice. "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem."—Luke ix: 51. William Ormiston, D.D., New York.
11. Unemployed Talent. "And another came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin."—Luke xix: 20. Rev. Henry Ward Beecher.
12. Christ's Chosen Choosing Christ. "Ye did not choose me, but I chose you."—John xv: 16. Rev. Richard Greene, Orange, N. J.
13. Sin's Law of Retribution. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."—Gal. vi: 7. The Evangelist, D. L. Moody, in Chicago.
14. The Sources of Spiritual Sloth and the Remedies. "Be not weary in well doing: for in due season we shall reap, if we faint not."—Gal. vi: 9. T. W. Chambers, D.D., New York.
15. The Unknowable may be Known. "To know the love of Christ which passeth knowledge."—Eph. iii: 19. C. F. Deems, D.D., New York.
16. Christianity Demands an Experimental Proof of its Truth and Certainty. "Prove all things."—1 Thess. v: 21. J. O. Peck, D.D., New Haven, Conn.
17. The Profanation of Trust. "Lest there be any fornicator or profane person, as Esau," etc.—Heb. xii: 16. Rev. H. S. Jordan, Taylorville, Ill.
18. The Seven Idols: Treasure, Pleasure, Power, Fame, Fashion, Forms, Mammon. "Little children, keep yourselves from idols."—1 John v: 21. A. T. Pierson, D.D., Philadelphia.

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### SUGGESTIVE THEMES.

1. Hearing the Steppings of God. ("And they heard the voice of the Lord God walking in the garden in the cool of the day."—Gen. iii: 8.)
2. The Mystery of God's Leading. ("God led them not through the . . . land of the Philistines, although that was near, . . . but God led the people about through the way of the wilderness."—Exod. xiii: 17, 18.)
3. Woman an Effective Ally in a Right Cause. ("And a certain woman cast a millstone upon Abimelech's head, and all to break his skull."—Judges ix: 53.)
4. The Increase of Suicidal Mania and its Cause. ("When Abithopol saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house . . . and hanged himself."—2 Sam. xvii: 23.)
5. Divine Guidance in Desperation. ("Now, therefore, come, and let us fall unto the host of the Syrians: if they save us alive we shall live; and if they kill us, we shall but die."—2 Kings vii: 4.)
6. The Wandering Bird. ("As a bird that wandereth from her nest, so is a man that wandereth from his place."—Prov. xxvii: 8.)
7. The Desperate Depravity of Men. ("Behold thou hast spoken and done evil things as thou couldst."—Jer. ii: 5.)
8. Surprises in God's Providences. ("The multitude marvelled saying, It was never so seen in Israel."—Matt. ix: 33.)
9. Stubborn Sins. ("Howbeit this kind goeth not out but by prayer and fasting."—Matt. xvii: 21.)
10. Hypocrisy an Aggravation of Sin. ("Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence made long prayer: therefore ye shall receive the greater damnation."—Matt. xxiii: 14.)
11. The Hour of Disenchantment to the Avaricious. ("He cast down the pieces of silver in the temple."—Matt. xxvii: 5.)
12. The Personality and Personal Influence of Satan. ("Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat."—Luke xxii: 31.)
13. The Supernatural in the Natural. ("And he must needs go through Samaria."—John iv: 4.)
14. The Heavenly in the Earthly. ("But we have this treasure in earthen vessels."—2 Cor. iv: 7.)
15. The Power of an Evil Word. ("Their word will eat as doth a canker."—2 Tim. ii: 17.)

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### THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

FEB. 2. — OUR CONVERSATION IS IN HEAVEN.—Phil. iii: 20.

Ephesians ii: 6, 19, throws important light on the meaning of this passage in

Phil. iii: 20: "And hath raised us up together and made us sit together in heavenly places in Christ Jesus." "Now therefore ye are no more strangers and



foreigners, but fellow-citizens with the saints, and of the household of God." The radical thought of the related passages is expressed by the words adoption, citizenship, fellowship, heirship.

1. Adoption—brought nigh by the blood of Christ—sealed by the covenant of redemption—a child of grace—admitted into "the household of God"—made an "heir of immortal glory."

2. Citizenship—no longer an "alien," a "stranger," a "foreigner," but a "citizen with the saints"—invested with all the rights and privileges of the household of faith—"made to sit together in heavenly places in Christ Jesus"—exalted to sonship in the spiritual kingdom of the universe.

3. Fellowship—(a) with Christ, "in Christ Jesus." (b) With God, the Head of the heavenly household. (c) With saints, his "fellow-citizens," his "brethren" in the redeemed family, his fellow-"heirs" to immortality.

4. Heirship—"joint heirs with Christ" to all things—(a) the Father's infinite love and blessing, (b) a "crown of glory," (c) a "mansion in heaven," (d) "eternal life," (e) to share with Christ in the honors and rewards of the "Everlasting Kingdom" of eternity.

#### APPLICATION.

1. Such an amazing bestowment of grace and privilege on God's part calls for corresponding grace and service on our part.

2. What evidence do we furnish, to ourselves and to the world, that "our conversation is in heaven"?

1. Have we the *spirit of adoption*, crying daily in our souls, "Abba, Father"? Do our "life and conversation" constantly indicate that we are the children of grace, renewed and transformed by the Spirit of God?

2. Are the whole *tenor and spirit of our lives* consistent with the idea of *citizenship in heaven*? Do the speech, the spirit, the royal mantle, of the "saints," mark and glorify our conduct, or show to the world that we are still of the "earth, earthy"?

3. Do we demonstrate to all the world that *Christ is our life*—that our hearts

are on heaven—that we do love and fellowship the saints—that while we tabernacle in the flesh our spirits are inspired and ruled from above?

4. Do we really *give proof that our treasure is not here, but in heaven*? that our "very life is hid with Christ in God"? that our title to heaven and joint heirship with the saints rests on solid foundations that will not fail us in the hour of need?

Happy indeed shall it be for us if "our conversation is in heaven," *really* as well as nominally.

Feb. 9. — FASHIONED LIKE UNTO CHRIST'S GLORIOUS BODY.—Phil. iii: 21.

*"Who shall change our vile body, and fashion it like unto his glorious body."*

What a pattern! We cannot take in the idea in its fullness. There is a height and depth to it that our feeble minds cannot compass. The traditional face of Jesus was something divine. The soldiers sent to arrest Him "fell back as dead men," when they looked upon Him. Peter, at one silent glance of His eyes, "went out and wept bitterly." There was a majesty, a divinity, in the face of our Lord while in the flesh, which human genius has essayed for eighteen centuries to catch and express on canvas, but failed. And yet the "*glorified*" body of Christ is grander and more beautiful still. In rising from the tomb, all that was mortal, weak, imperfect—all that partook of the "earth, earthy"—had been left behind, and the Body of the God-Man put on attributes more exalted and glorious than matter ever before possessed.

The "Transfiguration" scene affords a glimpse of "His glorious body" as it exists in heaven. The three witnesses on the favored mount testify that "his face did shine as the sun, and his raiment became white and glistening." The vision which Saul had of the risen Jesus, on his way to Damascus, was one of such glory that it outshone the noonday sun and smote him to the earth as one dead. John, in Patmos, had a view of the glorified manhood of Christ in heaven, and his description of it is sublime without a parallel. So

great was the majesty and splendor of His appearance that he says: "And when I saw him, I fell at his feet as dead." And yet John had "leaned on his breast" at the last supper. What a change in the meanwhile!

"Our vile body" is to be fashioned after that divine pattern, at His "glorious appearing," if we are His. What dignity, beauty, strength and grace, transcending all description, will be displayed in it, when it shall come forth from His hand in the resurrection!

Paul, in Corinthians, specifies some of the elements which enter into this wonderful transformation and resemblance.

1. "It is sown in corruption, it is raised in incorruption"—purified from every taint of sin and element of corruption—perfect, immortal.

2. "It is sown in dishonor, it is raised in glory"—in every member, function, power transformed, made spiritual, adapted to the heavenly state, fitted for companionship with angels.

3. "It is sown in weakness. It is raised in power." Its normal condition will be fully restored. Nay, as the glorified spirit will amazingly excel man's pristine state, so will the renewed body of the saint eclipse Adam's physical being, and ally him with angels, who "excel in strength."

4. "It is sown a natural body, it is raised a spiritual body." It is a *body* still—a material substance as distinct from spirit—a corporeal organization. But it will be more ethereal and subtle and spiritual in its elements and laws and functions and uses. It will lose its grossness in the grave. It will come forth in the resurrection adapted to a more exalted and spiritual state of existence.

Such will be the body of the saint in the future life. *Manhood is divine* in form, because patterned after the Son of God, both in creation and in the finished work of redemption. In the resurrection, the myriad forms of perfected and glorified Manhood, with Christ himself as the Pattern and Head of it, will constitute a world of material existences

more wonderful, more beautiful, more exalted and glorious than ever before met the eye of angels—the Royal Household in the "everlasting kingdom."

Feb. 16.—STRENGTH IN THE HOUR OF NEED.—Isa. xl: 28-31; 2 Cor. xii: 7-10.

The Prophet of the Old Dispensation and the Apostle of the New, in these wonderful passages, burdened with meaning and divinely emphatic, set forth the plenitude and all-sufficiency of God's help and strength and deliverance in the time of our need, and encourage us to venture upon His promised aid: never to despair, never to be cast down.

The lesson is taught us both as a *doctrine*, and by *example*.

By the mouth of Isaiah, the "everlasting God" speaks great words of comfort and of hope to the weak, the faint-hearted, the desponding; He who "fainteth not, neither is weary," has His eye upon them, though they see Him not. "He giveth power to the faint; and to them that had no might he increaseth strength. . . . They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." If there be any power in language, coming from the lips of God himself, to dispel fear and inspire boldness and confidence, even in the direst emergency, we have it here.

And, as if there might still remain a doubt, we are given an actual example from life in the remarkable experience of Paul (2 Cor. xii: 7-10). A peculiar and most trying affliction of some sort was visited upon him, amidst his marvelous career. Thrice he besought the Lord that it might depart from him. The only response was: "*My grace is sufficient for thee; for my strength is made perfect in weakness.*" The visitation remains; but the blessed assurance of adequate help and strength from on high is given. Hence the apostle would "glory in his infirmities," that the power of Christ might rest upon him.

The application of these teachings is as

while as the necessities of God's people. There is always and everywhere at hand—in duty, in suffering, in service for Christ—an unseen Presence, and Strength and Providence, all encompassing, all-controlling, all-sufficient, and instantly and practically available. We have but to venture forward, to endure, to trust, to prove God's promises, and we shall not fail, but shall overcome. Out of our weakness will come forth divine strength; out of our seeming failures grand successes; out of our humiliations and afflictions, exaltation and eternal glory.

1. So will it be in our conflict with inward corruption and sin.

2. In our desperate struggle to overcome the world and the hostile influences of things seen and temporal to the invisible realities of eternity.

3. In our fierce and daily fights with temptation in all the varying forms in which it assails us.

4. In all the trials, griefs, losses, bereavements and sufferings of this life, which so harass and depress and burden and crush us.

5. In all our strivings after holiness, after "the full assurance of faith," after a higher plane of living, after greater usefulness in the Divine Master's service.

6. After that exalted state of the Christian faith and life which Paul exemplified when he says: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."

Feb. 23.—SINNING STILL.—Ps. lxxviii: 32.

The story of God's dealings with His ancient people, as rehearsed in this lengthy Psalm, is substantially the story of his dealings with us as a nation, and as individual sinners under the gospel. And the saddest part of the history is given in these six words: "For all this they sinned still." The miracles in Egypt and at the Red Sea, which wrought their deliverance; the wonders of their Desert experience of forty years; the history of the nation in Canaan, resplendent with His favors

and deliverances and manifestations—dealing with them as with no other people—all were lost upon them. In view of it all and in spite of it all, "they sinned still"—were forgetful of the past, were rebellious and defiant.

Let us see if the same, and even more, is not true of every unrepentant sinner under the gospel of the grace of God.

I. God's revelation of His power, goodness, love and grace to the sinners of our day, in the completed canon of the Holy Scriptures, infinitely transcends anything made to ancient Israel. And yet, in the noonday light of that full and august revelation, they sin still and remain stout in their rebellion.

II. God incarnate in humanity, dying on the cross, and rising from the dead, with all their attending marvels, is the most stupendous event in human or in angelic history; and yet in full sight of the cross, and of eighteen centuries of redeeming grace and triumph, the sinners of this generation scoff and revile. "If I had not come and spoken unto them," says the Divine Sufferer, "they had not had sin, but now have they no cloak for their sins."

III. The dispensation of the Spirit, the ministry of the Word, the Sabbath and other Christian institutions, are powerful factors in God's plan of redeeming agencies; and yet, under the full force of these mighty divine agencies, the sinners of this favored day go on to sin and harden their hearts in iniquity.

IV. The discipline of Divine Providence has been tried again and again upon these rebellions, unrepentant souls; and still they sin on and wax worse and worse. Mercies do not soften their hearts, and judgments do not deter them. God has laid His hand upon them, and brought them to death's door; and yet, in spite of promises, they have risen up more eager for the world, more careless about the soul and eternity than before. God has smitten their home and made it dark and desolate by the presence of death; and yet, in a few months, all is forgotten in worldliness or sinful dissipation. Pos-

sibly God's Spirit has stirred the soul, and the burden of a guilty conscience has forced them to seriousness and concern for the soul, and partial reformation; but the load was shaken off, the Spirit grieved, and they plunged anew into their evil ways. "For all this they sinned still," and most likely, in instances innumerable, they will continue to sin to the end.

Great God! Am I not sketching the

awful history of many a once-favored sinner who is now lamenting and saying, "The harvest is past, the summer is ended, and I am not saved!" and likewise the experience and condition of multitudes of souls still in this world of mercy, environed with mercies, burdened with privileges, confronted with light and warning, and yet pressing on to death and judgment without God and hope!

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#### HOMILETICS.

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

*"During my short ministry of five years, the 'Preparatory Service' before each Communion season has been very trying to me—the subject-matter and the choice of texts alike troubling me greatly. Of course, so long as the texts in 1 Cor. xi: 26-29 supplied material, I experienced no want. I have also used texts relating to the Passover, and some from 1st John. But I never have that freedom in preparing for this office that I do for my ordinary pulpit ministrations. Can you help me?"*

THE question, springing from so earnest a desire, assuredly bears with it no implied thought that the "Preparatory Service" itself is an unnecessary or unreasonable one. It seems to be rather regarded as an extraordinary one. It is, truly, a most rational service, for there is, in a healthy mind, a sense of dignity which forbids it to enter thoughtlessly on any great act. Fools rush in where angels fear to tread. Surprise has been called an element of beauty, but it may be an element of confusion. When a young man, I once visited Palestine. We had climbed to the top of a steep hill, from which it was expected that Jerusalem would be seen, but it proved not to be so. My state of expectation therefore subsided, and after riding quietly on without incident for awhile, by a sudden turn we came unexpectedly in full sight of the holy city crowning a distant eminence, and so great was my surprise, that I found myself on my knees upon the ground with hardly a consciousness of what I was doing. The thoughts that rushed torrent-like into the mind overcame me; and when I rose I walked bare-headed all the way until we passed into the gate of the

city. This was not a singular experience. The same thing has happened to other travelers; and, in the time of the Crusades, we know how a whole host was moved simultaneously by the thoughts and eternal associations connected with this spot. The mind craves some sort of preparation or self-adjustment in order to meet a great event, to be ushered into a great presence, to come up to a lofty height of experience, intellectual or spiritual. One's republican pride would prevent him from being disturbed at the sight of a king, but to meet a man like Napoleon, or Bismarck, or a poet like Goethe, or a truly holy man whose godlike deeds had proved him to be filled with the very spirit of God, we would desire to collect our thoughts and to try to lessen the distance between ourself and these men by rising, as it were, to the best of the common humanity which exists in all. In like manner, a thoughtful man would not care to step into the chamber of a dying person, without an internal prayer to bring the soul into accord with the scene and the approach to eternal realities.

But the instances noted are small and earthly when compared to the approach to the scene of the Lord's Supper. Without wishing to give it more of mystic import than the Scriptures warrant, there is cause to hold it as the highest act of Christian worship. For while a bloodless sacrifice, it is still the spiritual presentation of the offering of the Lamb of God for our sins. It embodies the central truth of the gos-

pel. The divine and the human blend together as in no other act of religion. The Eternal Son of God took our human nature upon Him in order that by His sacrifice He might redeem it from sin and give it eternal life. And this is the record that God hath given to us eternal life, and this life is in His Son. According to the gospel, this is the source of our spiritual life. Whether the words of Christ apply directly to the Lord's Supper or not, and while explaining them as they should be explained in a spiritual sense, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you."

And yet, again, the presence of the Lord Himself at His table is so especially implied and vouchsafed, that to come there thoughtless and unprepared in heart and life, is not only opposed to Christian reason but is incurring weighty responsibility.

The "Preparatory lecture," as it is called in New England, is an honored institution. President Stiles, of Yale College, in the last century alludes frequently in his journal to his "Sacramental lecture," as he terms it; but this is not to be confounded with the Thursday evening "lecture" of still older Pilgrim times, though it may have united with that or grown out of it. In all Christian bodies, a service of this kind is the recognition of the need of the Church's preparation for its loftiest and sweetest act of adoring consecration. The Primitive Church celebrated it in the gloom of the Catacomb on the altartomb of a martyr. The "Retreats" of the Catholic Church, for the purpose of meditation and prayer, have also the nature of this work of preparation to bring back the heart to its highest love and service. While more of the spirit of meditation and devotion should be mingled with it, it is well that with us it continues to be a simple *lecture*, not a formal sermon. It is mainly practical and instructive. It is the familiar talk of the spiritual guide of the household, and is all, as it were, within the family, to prepare its members for the presence

of the divine Master among them. Not that He is not with them always, but there are times of more special, tender and solemn interview, when, as it were, the doors are shut, the world and its noises are heard no more, and in the silence of self-recollection Christ presents Himself for the love and affectionate intercourse of His believing ones.

The topics for this "Preparatory Service," would seem naturally to divide themselves into three classes, viz., clear instruction in regard to the foundation and the doctrine of the Lord's Supper; practical suggestions or lessons as to self-examination in the religious life; incitement to higher personal love of and closer spiritual union with Christ.

1. In regard to the historic origin of the Lord's Supper, not only the passage alluded to by my correspondent in the eleventh chapter of First Corinthians, but the fifth chapter also, where allusion is made to the Hebrew Passover, is applicable; and this would open the whole series of texts from the Old Testament having reference to the original germ of the Passover and the ancient covenant of God with His people, of which the feast of the Lord's Supper is the finished antitype. The frequent passages in the prophetic books of the Old Testament and the Psalms, pointing to the greater offering that was preparing, and the moral teaching that runs through them, are directly appropriate. It is a mistake ministers sometimes make that the Old Testament can afford them no material for this service. The actual institution of the Supper as given us in the Gospels, and especially the narrative of John's Gospel with the discourses of Christ in the 13th, 14th, 15th, 16th and 17th chapters, form the best sources of teaching for this occasion. Preachers really have no right to preach a formal sermon on any and every Christian topic in an indiscriminate fashion to meet this emergency, when there is so much specific material at hand. The development, too, of doctrine—especially of the doctrine of the

Incarnation and Atonement, as taught in the 5th of Romans, 2d of Colossians, 5th of Ephesians, and in every epistle of the New Testament, belongs essentially to this preparatory service. Here we come to the root-idea of sacrifice for sin. What Christ is in His relations to all men, and especially to believers, that "God was in Christ reconciling the world unto Himself"; that He is the true Vine who both bears us and spiritually nourishes us with His own blood—this is to be set forth. The mystery of redemption is here, not entirely to be explained, as no sacrifice of love, even by the human heart, is entirely to be explained, but affording a theme for inexhaustible study and thought. The doctrine also of the unity of the Church, as presented in the very words of the institution of the Supper, as well as in the 10th chapter of the First of Corinthians, opens another field of practical instruction. Incarnation, Atonement, Reconciliation, the Unity of the Church and the Communion of Saints, are some of the doctrines that cluster about this sacred feast. This is especially an occasion for the building up of believers in the faith, and in the doctrine of Christ, itself being the most lively and powerful preacher.

2. The apostle says: "Let a man examine himself, and so let him eat of that bread and drink of that cup." The duty of self-examination which has sometimes been carried to an extreme of self-inquisition, thus becoming a curse instead of a blessing, a poison instead of a medicine, is, nevertheless, when wholesomely exercised, enjoined both by Scripture and reason. We ought now and then to stop in the rush of life and ask ourselves what we are and whither tending, or how can we know what our true condition is. There is no simpler and better rule of religious self-examination than to lay ourselves alongside the requirements of the Ten Commandments as interpreted by the higher spiritual law of Christ, and that include the two great classes of duties toward God and toward our neighbor. To lecture in a practical or heart-search-

ing but kind way on the Commandments, from the Christian point of view, would be greatly profitable. Hence spring amendment and restitution. Hence, above all, springs Humility, without which we are truly unworthy to approach the Feast. Purity guards it with a flaming sword. Malice, impureness, unforgiveness, hate, pride, love of power, covetousness, hypocrisy, deceit and all uncharitableness flee from it, and we feed upon the unleavened bread of sincerity and truth. The feast is a holy feast. Repentance is its real preparation.

3. Incitement to the higher love of and the closer union with Christ seems to have been the disciples' chief preparation by the Lord Himself for the Last Supper. Here the words of the Lord in John's gospel, and the words of the Holy Spirit, who is also called "the Spirit of Christ," in the epistles of John, especially the first of them, are our best guides. We kindle the fire at its source. We draw close to the Savior's heart. As it is sometimes celebrated, the Lord's Supper is indeed but a cold memorial—a tombstone. It should be filled with an affectionate tenderness and a heavenly love. Its very preparation should stir the fountains both of human and divine love as the angel of the Lord came down and stirred the waters of healing and blessing. Thus the highest note of the feast of the Lord's Supper is really not faith, nor repentance, nor even love, but joy—as in the old Moravian hymn:

"Come, approach to Jesus' table,  
Taste that food incomparable,  
Which to us is freely given  
As an antepast of heaven."

NOT WITH ENTICING WORDS.—"If we mean to do good, we must come before the people not only in word, but with power. Satan moves not for a thousand squibs and nit-cracks. Draw, therefore, the sword out of thy scabbard and strike with the naked edge; this you will find the only way to pierce your people's consciences, and draw blood of their sins."

## PASTORAL THEOLOGY.

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

## I.

## THE PASTOR'S PART IN REVIVALS.

WE experience at once some embarrassment in treating the subject announced in our title. The pastor in his relation to revivals blends inseparably, almost indistinguishably, with the preacher and with the Christian. Let us for once feel free not to keep ourselves rigidly within the lines that justly mark the boundaries of this particular department of the HOMILETIC REVIEW.

To begin with, as we have said before, we say yet again, your first part in revivals belongs to you as individual Christian. You must be revived yourself. This condition unfulfilled on your part, all advice, all exhortation, as to the rest, is out of order—a mischievous anachronism. Not that without this you might not “manipulate” your people—“operate” a system of “means”—to some apparent effect. But merely apparent religious effects you do not aim at. Certainly such effects it is not our desire to help anybody realize. First of all, then, be revived yourself.

The second point of suggestion concerns what we may half paradoxically call your pastoral relation to yourself as preacher. Begin now, if you have never begun before, to preach as with the expectation of definite positive results from every sermon. Conceive your sermon, prepare it, deliver it for a purpose. Let that purpose be to bring men into subjection, or into better subjection, to Christ. If your purpose prosper, if you succeed in your effort, why, the result is a revival at once, a real revival, recognized as such by God, with however little observation it is attended among men. Do this again, and again, and again, and the cumulative result is greater in power, but it is the same in kind—a revival still. *It is the just object and the normal result of all right preaching to produce revivals.*

For the sake, however, of giving the most practical character possible to these hints on the conducts of revivals, let us now suppose the case of a church

from whatever cause in a state of comparative religious indifference. Our question is, How revive the languishing church? How promote a revival?

As already said, preaching adapted to draw attention anew to any command whatever of Christ will tend to the desired result. We shall not, therefore, be mistaken by readers as assuming, in the particular line of suggestion now to follow, to lay down an exclusive rule, or even the very best possible rule, for the guidance of the pastor. The course we propose is simply one out of many courses that perhaps might be proposed, of equal propriety. A wise study of the particular features of the church's current condition at the given moment may suggest to the pastor modifications of the plan that will suit it better to existing needs.

Our present question is, What point of Christ's manifold commandment would it be well for the pastor to insist upon in order to secure with his church a revival of religion? The answer is almost self-evident. There is one commandment of Christ that resumes within itself the essence of all religion. It is the command to pray. You can hardly do better, then, than to preach on the duty of prayer. If your church has declined in any degree from its right standing in religion, you may be sure that it has failed in obedience to the command to pray. You must be preaching straight to the point of exigent need, if you enforce upon your church the duty of prayer. If you can prevail upon your church to visit the place of secret prayer more frequently, to stay there longer, you will certainly quicken their religious life at its inmost spring. Set mind and heart and will, then, upon this one purpose. Do not imagine that a simple exhortation will accomplish your wish. Dwell upon your object in thought, in study, in desire, in prayer, Enter into *thy* closet. Get a fresh, a deepened, experience yourself of the value and power of secret prayer. Out of this experience of your own, as well

as out of the Word of God, present the subject to your church with all the wealth of elucidation, of argument, of example, of appeal, of personal vivific energy and emotion, that you can command. Your life will beget life. It is the irreversible law of the kingdom of God. Life springs anew at the touch of life. Christ is your life. From contact with Christ have life in yourself to communicate life to others.

Follow up a sermon thus vividly conceived—a *sermon*, not a mere exhortation—never preach mere exhortations—with another sermon on, for instance, the Conditions of Prevailing Prayer. Let this be adapted to set in clear light the various conditions in ourselves that we must fulfill in order to prevail in prayer with God. Take it for granted that your church will have responded to your previous sermon by some renewed attention to their neglected duty. But in responding they will have encountered difficulties. These will be just such difficulties as you yourself encountered, when, before preaching the first sermon, you undertook with fresh zeal the obedience of the same command. Draw from your own experience, then, the occasion of your second sermon. Draw from Scripture and experience the teaching with which you seek to aid your people in offering acceptable prayer. Every added degree of personal Christian experience that you have gained yourself will help you here. This is a kind of sermon that only living experience of your own can qualify you to preach. Hence, in part, the value to yourself of undertaking to present such a topic to your church.

If you should still pursue the discussion of prayer in some other of its manifold aspects, on several successive Sabbaths, taking occasion by all means to give your people a well-considered and hearty sermon on the prayer-meeting—probably one also on household prayer—you would be in no danger of overdoing the matter, unless you outran your own perfectly sincere and genuine present conviction.

Assuming that, as the result of these

sermons, your church is already in a spiritual frame more plastic to impressions of Christian duty, you may now wisely survey the ground to see whether there are any circumstances that should suggest to you what further line of inculcation is timely to be pursued.

This, however, is a point which disappearing space warns us to postpone for consideration in a succeeding issue of the REVIEW.

## II.

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

1. Preach the best sermons that you have, when you preach as candidate, remembering that your best sermons will be those most singly designed and most successfully adapted to secure obedience to Christ.
2. In your personal intercourse with the members of the congregation that you are visiting as pastoral candidate, the golden maxim for you is summed up in one word—RETICENCE. Talk freely, but do not *blab*—a good rule, too, for pastoral conduct.
3. Be sure, if possible, to see the church visited, in their prayer-meeting.
4. Under ordinary circumstances arrange, if you can, to spend two Sundays, with the intervening week, among the church whom you visit—such a length of stay being generally better than either more or less.
5. Use all your wit to learn the whole truth and the exact truth about the condition of the church, avoiding, however, the appearance of mere impertinent curiosity.
6. Begin at once to know the congregation, as far as individually introduced to you, by *name*.
7. Dictate few conditions, or none, to a church, in becoming their pastor. Let the relation be formed in mutual confidence.

## III.

### QUESTIONS AND ANSWERS.

1. "I want, in common with others, a little outside light on an important question.
- "What is the course to be pursued by a church when one of its deacons marries a woman who is divorced from a previous husband (still living) on the ground of *willful desertion*, and the pastor of the church performs the marriage ceremony?"



"What, if anything, should, or can, be done with the deacon, and what with the minister? (The law of the State in which the church is located recognizes adultery, willful desertion, and a number of other things, as legitimate grounds of divorce.)"

Our correspondent states his facts clearly, and with evident care. We may assume, therefore, the state of the case to be well ascertained and unquestionable. Well ascertained, we say, but perhaps, as we shall presently point out, not *fully* ascertained.

Unless there exist modifying circumstances, not furnished to us, the course to be pursued cannot be doubted. Our Lord's words are distinct and positive (Mark x: 12): "If a woman shall put away her husband, and be married to another, she committeth adultery." The "woman" here is, of course, not alone in committing the adultery. Adultery is a crime in which, invariably, two persons participate. The "other," to whom, after divorce, she is married, is fellow-adulterer with her. Our Lord's law thus completely covers the case described by our correspondent—that is, the case being supposed fully described. With this proviso, the "deacon" must be pronounced an adulterer.

What a Christian church should do with an adulterous member is clearly shown in the fifth chapter of First Corinthians: "Put away from among yourselves that wicked person." An adulterer is not, to be sure, in this chapter expressly mentioned by that name; but by the name of "fornicator," he impliedly is. There is thus left to the obedient church of Christ no escape from the necessity of excommunicating a person guilty of entering into such a relation as that deacon has done of whom our correspondent writes.

No escape, unless escape be provided in a saving clause, found in Matthew v: 32. "Fornication" is there allowed by the Lord to be a justifying cause for divorce. For aught that appears, this cause may have existed, and have been known (through confession or otherwise) to exist, in the case submitted to us for our judgment. The "willful de-

sertion" may even have been agreed upon between the parties, as the means of affording a requisite legal ground for divorce, without, at the same time, involving the flagrant mischief of a scandal that could hardly fail to be injurious to innocent persons. Thus the real, though not the technical, ground for the divorce sought may have been the one allowed by Christ as adequate. Regard for the fair name of the persons marrying, and for that of the church, would require that a sufficiently public statement be made of a modifying circumstance so important.

If no such modifying circumstance existed, not only the deacon married, but the pastor marrying, has (together with the woman also) committed a grave offence, which the church can in no wise afford to let pass in silence. Only inadvertence on the pastor's part—and such inadvertence would itself be blameworthy—could constitute a reason for treating him indulgently. He should certainly make public confession of his fault. If, on the other hand, the pastor acted with clear intelligence of what he was doing, he must be held to have taken part in the crime committed by the deacon, and he should be treated accordingly.

Alas, for the church involved in a trouble of this sort! It is an arduous trial of any church's strength, to endure the strain of "purging out" such "leaven." Let the church on which the test comes give itself long and earnestly to prayer, and perform its painful task tenderly in love.

The question of eventual restoration for the excommunicated member is a subsequent one that need not here be entertained. The minister's case may fairly be differenced, in some respects, from the deacon. The deacon's forbidden married relation remains a permanent and obvious scandal, while the offence committed by the minister, being as it were momentary and not continuously obtrusive, admits more easily of being purged by repentance and confession.

Since writing what precedes—in fact,

since sending it to the printer—we have received from our correspondent the information that “adultery,” as well as “willful desertion,” were, in fact, the grounds pleaded and proved for the

divorce obtained—which later information shows the importance, already by us here insisted upon, of proceeding in such cases only upon the *fullest* and exactest knowledge of the facts.

### THE STUDY TABLE.

CONDUCTED BY JAMES M. LUDLOW, D.D.

#### SOME LITERARY ANALOGIES OF THE BIBLE AND OTHER SACRED BOOKS.

THE Sacred Books of other religions are hard reading. Their style is strange to us, and not transparent through the best translation. Their contents do not fully interest us, because, not being able to assume the stand-point in ancient culture from which they were written, we do not fully appreciate them. Much that excited the mind of the devotee to rapture seems to us crude or fantastic, or, perhaps, utterly meaningless. It is impossible that these writings that have swayed the minds of hundreds of millions in many ages should ever become popular or greatly edifying among us. The editor of the series of translations called “Sacred Books of the East” anticipated that there would be almost no sale for them, and secured their publication from private funds. The copies of this series, which are in our public libraries, are frequently found with uncut leaves, though many scholars have taken them from the shelves.

As a stimulus to patience in such studies, we have found it helpful to inquire not merely, What do the Books actually contain? but in what respects do they suggest the doctrines, the moral precepts, or even the rhetorical expressions of the Bible? But while, in the voluminous writings of the seers and teachers of various races and ages, we would expect to find many such analogies, we will be impressed with their sparseness. This, indeed, is true of the heathen scriptures generally, that they are comparatively barren of that which serves to lift the soul or even edify the intelligence. In view of the current fashion of praising heathen religions at the expense of Christianity, we may quote as timely the words of Max Müller in introducing the series of translations

above referred to. He says: “Readers who have been led to believe that the Vedas of the ancient Brahmans, the Avesta of the Zoroastrians, the Tripitaka of the Buddhists, the Kings of Confucius, or the Koran of Mohammed, are books full of primeval wisdom and religious enthusiasm, or at least of sound and simple moral teaching, will be disappointed on consulting these volumes. Looking at many of the books that have lately been published on the religions of the ancient world, I do not wonder that such a belief should have been raised; but I have long felt that it was high time to dispel such illusions. . . . Scholars who have devoted their life either to the editing of the original texts, or to the careful interpretation of some of the Sacred Books, are more inclined, after they have disinterred from a heap of rubbish some solitary fragments of pure gold, to exhibit these treasures only than to display all the refuse from which they had to extract them.”

In this article we give specimens of *poetical imagery* found in some of these Sacred Books which are suggestive of similar expressions in the Bible, premising that they are not numerous enough to be characteristic of the books from which they are taken; only a gleaming line to about a hundred pages of dreary intellectual and spiritual desert.

#### Deut. xi: 18:

“Ye shall lay up these my words in your heart, and in your soul, and bind them to a sign upon your hand, and as *frontlets* between your eyes; and thou shalt write them upon the *door-posts* of thine heart, and upon *thy gates*.”

#### Accadian Talisman:

“In the night-time bind about the sick man’s head a sentence taken from a good book.”

“Right and left of the threshold of the door spread out holy texts and sentences. Place on the *statues* texts bound around them.”

Exodus iii: 14:

"I Am."

Veda:

"He alone attains it (the knowledge of Brahma), who exclaims, *It is*.

"He (Self-universal) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says, *He is?* . . . When he has been apprehended by the words *He is*, then his reality reveals itself."

2 Kings v: 11:

"Naaman said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God," etc.

Zendavesta:

"Invoke these names of mine, O holy Zarathustra! in the midst of the hawking hordes, when one deals wounds upon thee to rob thee of thy wealth, to rob thee of thy health," etc.

Job xxxi: 6:

"Let him weigh me in balances of justice."

Proverbs xvi: 2:

"But the Lord weigheth the spirits."

Egyptian Book of the Dead represents Osiris as weighing the heart of the dead when the departed spirit came before him for judgment.

Psalm xi: 1:

"Flee as a bird to your mountain."

Babylonian Hymn. Prayer for the soul of the dying:

"Like a bird may it fly to a lofty place."

Psalm xvi: 5:

"The Lord is the portion of my cup."

Psalm cxvi: 13:

"I will take the cup of salvation."

Accadian Hymn:

"But Ishtar, who in her dwelling is grieved concerning him,

Descends from her mountain, unvisited of men. To the door of the sick man she comes.

The sick man listens!

Who is there? Who comes?

It is Ishtar, daughter of the moon-god, Sin:

It is the god (. . .) son of Bel;

It is Marduk, son of the god (. . .).

They bring a cup from the heavenly treasury;

Into the cup they pour bright liquor.

That righteous man, may he now rise on high!

Psalm xviii: 10, and civ: 3:

"The wings of the wind."

Zendavesta:

"Who gave to the winds and storms their wings that they so quickly run?"—Haug's Translation.

Psalm xviii: 16:

"He sent from above, he took me: He drew me out of many waters."

Accadian Psalms:

"Lord, let not thy servant sink! Amidst the tumultuous waters take hold of his hand."

"In the waters of a great storm, seize his hand."

Psalm xix: 5:

"The sun (rising), which is as a bridegroom coming out of his chamber."

Chaldean Hymn to the Sun:

"Like a bridegroom thou restest joyful and gracious."

Psalm xxxvii: 4:

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

Veda:

"Whatever state a man whose nature is purified imagines, and whatever desires he desires, that state he conquers and those desires he obtains."

Psalm li: 1:

O God, blot out my transgressions."

Chaldean Hymn to the Sun:

"Let his transgressions be blotted out."

Psalm lxviii: 4:

"That rideth on the heavens by His name Jah."

Jeremiah x: 6:

"O Lord, Thou art great, and Thy name is great in might."

Zendavesta:

"O Ahura Mazda, what of the Holy Word is the strongest? What is the most glorious? What is the most effective? . . . Ahura Mazda answered: Our name, O Spitama Zarathustra, that is the strongest part of the Holy Word: that is the most glorious: that is the most effective: that is the most fiend-smiting," etc.

Psalm lxxxiv: 10:

"For a day in thy courts is better than a thousand."

Dhamapadam. Footsteps of the Law" (Buddhist):

"He who lives in folly for a hundred years, ever restless,

Much better is a single day of meditation upon wisdom.

"He who lives a hundred years, not reflecting on the origin and end of life,

Much better is a single day of him who marks its origin and end.

"He who lives a hundred years, and does not behold the path to immortality (literally 'the other world'),

Much better is a single day of him who desecrates that path.

"He who lives a hundred years and never discerns the loftiness of the law,  
Much better is a single day of him who beholds the height of that same."

Psalm cxi: 10:

"The fear of the Lord is the beginning of wisdom."

Egyptian Hymn to the god Amen:

"I cry, the beginning of wisdom is the way of Amen, the rudder of truth."

Psalm cxxi: 4:

"He that keepeth Israel shall neither slumber nor sleep."

Egyptian Hymn to Amen-Ra:

"Lying awake while all men lie (asleep),  
To seek out the good of his creatures."

Zendavesta. Prayer to Mithra:

"We sacrifice unto Mithra, the lord of wide pastures, sleepless and ever awake . . . whom Ahura Mazda has established to maintain and look over this moving world, and . . . who, never sleeping, wakefully guards the creation of Mazda."

Psalm cxli: 3:

"Set a watch, O Lord, before my mouth: keep the door of my lips."

Accadian Psalm:

"The God, my creator, may he stand by my side! keep thou the door of my lips! guard thou my hands, O Lord of light!"

Proverbs iii: 1, and vi: 22:

"My son, forget not my law; but let thine heart keep my commandments. . . . When thou goest, it shall lead thee; when thou sleepest, it shall keep thee," etc.

Zendavesta:

"The law of the worshippers of Mazda is the truest giver of all good things, of all those that are the offspring of the good principle. He who should pronounce that word (a chapter of the law) with mind all intent on holiness, with words all intent on holiness, with deeds all intent on holiness, when he is in fear either of high waters or of the darkness of a rainy night; or at the fords of a river, or at the branching off of roads; . . . not in that day, nor in that night, shall the tormenting fiend who wants to torment him prevail to throw upon him the look of his evil eye, and the malice of the thief who carries off cattle shall not reach him."

Proverbs xvi: 32:

"He that ruleth his spirit (is better) than he that taketh a city."

Dhamapadam. "Footsteps of the Law" (Buddhist):

"He who should conquer in battle ten times a

hundred thousand were indeed a hero. But, truly, a greater hero is he who has but once conquered himself."

Isaiah xxviii: 17:

"Judgment also will I lay to the line, and righteousness to the plummet."

Zendavesta:

"The Zarathustrian law created by Ormazd I take as a plummet."

Daniel xii: 3:

"They that are wise shall shine as the brightness of the firmament."

Accadian Prayer for the Dying:

"The man who is departing, in glory may his soul shine radiant as brass."  
"That righteous man, may he now rise on high!

Like pure silver may his garment be shining white!

Like brass may he be radiant!"

Malachi iv: 2:

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

Chaldean Hymn to the Sun:

"Cast upon him a ray of peace, and let it cure his suffering."

Matthew vi: 24:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Zendavesta:

"In the beginning there was a pair of twins, two Spirits, each having his own distinct essence. These, the Good and the Base, rule over us in thought, word and deed. Between these two ye must, perforce, make your choice. . . . Ye cannot serve both."

Matthew vii: 14:

"Strait is the gate, and narrow is the way, which leadeth unto life."

Veda:

"The small, old path stretching far away has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free."

Matthew xi: 12:

"The kingdom of heaven suffereth violence and the violent take it by force."

Zendavesta:

"And whosoever of you, O men,—thus said Ahura Mazda—O holy Zarathustra! shall seize that Glory that cannot be forcibly seized, he has the gifts of Athravan."

Matthew xv: 14:

"They be blind leaders of the blind."

Veda:

"Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind."

Mark xvi: 9:

"Mary Magdalene, out of whom Le had cast seven devils."

Accadian Song:

"They are seven! They are seven!

In the depths of ocean they are seven!

In the heights of heaven they are seven!

In the ocean stream, in a palace they were born!

Male they are not; female they are not!

Wives they have not! Children are not born to them!

Rule they have not! Government they know not!

Prayers they hear not?

They are seven, and they are seven! Twice over they are seven!"

Records of the Past, Vol. III., p. 143:

"The god . . . shall stand by his bedside;

Those seven evil spirits he shall root out, and shall expel them from his body,

And those seven shall never return to the sick man again!"

John i: 14:

"The Word was made flesh."

John i: 3:

"All things were made by him."

Zendavesta:

Prayer "to the holy, strong Sraosha (the angel of divine worship) who is the incarnate Word, a mighty spear and lordly God."

"To Arstat, who makes the world grow, . . . to the true-spoken speech, that makes the world grow."

John xiv: 6:

"I am the Way."

Laot-se said:

"There is an essence, indeterminate, which existed before heaven and earth; oh, how silent is it, how void! It alone subsists without change; it is everywhere: by nothing is it shared; thou mayst call it the mother of the universe. I know not how to name it, but in order to distinguish it, I call it Way (Tao); to find it a name, I call it the Great, and yet again the Vanishing: the Distant, and yet again the Approaching. Man copies the Earth; the Earth, Heaven; Heaven, the Way; the Way, its own nature."

Galatians vi: 7:

"Whatever a man soweth, that also shall he reap."

Veda:

"As is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that will he reap."

I Corinthians xiii: 12 (R. V.):

"For now we see in a mirror darkly."

Veda:

"As in a mirror, so (Brahman may be seen) here in this body: as in a dream, in the world of the Fathers: as in the water," etc.

James i: 17:

"Every good gift and every perfect gift is from above, coming down from the Father of light, with whom can be no variation, neither shadow that is cast by turning."

Zendavesta:

"He, who before all time, by His own light, Kindled to life the myriad lights of heaven, By His own wisdom has brought forth the truth, Which is the source of all good thoughts and aims. Prosper Thy Truth, O Spirit only Wise, Thou who abidest changeless without end! Thee, O wise Mazda, Fount of all existence, Lord of the earth and heavens, my soul adores: Since I discerned Thee with my spirit's eye, Knew Thee to be the parent of good thoughts, The Essence of Truth, the cause of life, That lives and works in all that moves and is."

I John i: 5, and iv: 8:

"God is light." "God is love."

Rig-Veda:

"Then first came love upon it, the new spring of mind,—yea, poets, in their hearts discerned, Pondering, this bond between created things And uncreated."—Max Muller's Version.

Sama-Veda:

"Out of Brahma did the pleasant brightness of light unfold itself."

Revelation i: 4:

"Him which is, and which was, and which is to come."

Zendavesta:

"God with the name who always was, always is, and always will be!"

Revelations xix: 17:

"I saw an angel standing in the sun."

Veda:

"Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tip of his nails. . . . Rik (earth) and Saman (fire) are his joints. . . . He is lord of the worlds beyond that (sun), and of all the wishes of the Devas."

Revelation . . . 16; xxi: 4; xx: 6:

"They shall hunger no more, neither thirst any more." . . . "There shall be no more death, neither sorrow, nor crying, neither shall there

be any more pain." . . . "They lived and reigned with Christ for a thousand years."

Zendavesta:

"Grant me this, O great Ashi Vanguhi! that I may bring immortality down to the world created by Mazda; that I may take away both hunger and thirst, old age and death, hot wind and cold wind from the world created by Mazda, for a thousand years."

Revelation xxi: 23-25:

"And the city had no need of the sun, neither

of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it. There shall be no night there."

Veda (Upanishads):

"The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he (the Self of the universe, the eternal Thinker) shines, everything shines after him; by his light all this is lighted."

## MISCELLANEOUS SECTION.

### THE MISSIONARY FIELD.

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

#### MEDICAL MISSIONS

ARE now assuming such prominence that they demand careful consideration. God, in opening the doors of the nations to the gospel, has been pleased to use many different *keys*, and among them medical missions have been very prominent and very efficient.

The first medical missionary of modern times, so far as we know, was John Thomas, the colleague of William Carey; and Krishna Pal, a carpenter, whom he had healed, was the first caste convert of Northern India. But it must not be forgotten that it was through a physician, Gabriel Boughton, that the British obtained from the Delhi emperor their first settlements in India, and particularly in Calcutta. Rev. Peter Parker, M. D., an American missionary in China, on a visit to Edinburgh in 1841, led Dr. John Abercrombie to establish that Edinburgh medical missionary and training society which has, until very lately, been not only the first but the only society of its sort in existence.

There are now over 350 medical missionaries, 230 of whom are in heathen lands, and several of whom are women. But what are these among so many? Among the 280,000,000 of China, there are but seventy educated physicians, and in India at about the same proportion, or one to 4,000,000 of people!

It is not difficult to see why the door is opening more and more widely for Christian physicians, both as medical practitioners and as missionaries. The

religious systems of the pagan world are pillared upon superstition, and superstition is based upon ignorance. Consecrated Christian learning informs ignorance, and so upturns superstition; and, when the main pillar falls, down tumbles the whole structure of pagan faith.

When Cuvier's fellow-students undertook to scare him by a midnight apparition of a ghost that threatened to "eat him," he calmly surveyed the sheeted figure, and soliloquized: "Humph! Horns above, and hoofs below; the animal eats grass, not flesh, and will never eat me!" How a little learning made superstitious fear impossible to the naturalist.

In Africa, Monteiro set up, at Ambriz, a hydraulic press. The natives thought it must be "fetish," for otherwise a little lever worked by hand could never accomplish such results. So they wanted to have the medicine-man test it by the "casca," the great trial draught, to prove witches; but as the iron cylinder had neither stomach nor bowels, they were puzzled to know how the poison could act, either as an emetic or a purgative, and how were they to tell whether the monster were evil fetish or not? Put a Christian physician, or a civil engineer, down in such a community, and how rapidly he might upset such ignorant superstitions!

Columbus used his astronomic knowledge to impose on the credulity of the inhabitants of the West Indies by predicting an eclipse as a sign of heaven's

displeasure on them. Stoddard, in Persia, used his knowledge of the stars to dissipate the darkness of superstition.

But more than this, a Christian physician, in the healing of the body, gets access to the soul, and has a chance that no other man has for applying the balm of Gilead. Dr. Kerr, in Canton, has probably performed more operations for calculus, and similar diseases, than any man living. Who can tell how many souls he has saved by first relieving physical suffering? Here a young physician finds himself obliged to run the gauntlet of a competition with all the odds against him, and even his livelihood only precarious. As Dr. Valentine Mott used to say, "It's more trouble to *keep* his reputation than it was to *get* it." In foreign lands, a young man may invest all his capital with the blessed consciousness first of an assured livelihood, again of the fullest scope for his educated powers, and again of the largest opportunity to lead souls to Christ. Like Luke, he may be at once the "beloved physician," and the "Evangelist and Apostle" to the nations!

MONTHLY BULLETIN.

**Am. Missionary Association.** At the annual meeting, Oct. 1, 1886, the Committee on Church Work reported as the result of the year's effort: Twelve new churches formed, making the whole number 124; additions 1,272, keeping the average membership above 61 for each church. We have great expectation of large results from the influence of religious teachers upon the more than 13,000 who are enrolled in Sabbath-schools, and from the 118 young men in course of training for the gospel ministry.

**Messrs. Wilder and Forman** still continue visiting the colleges in the interest of enlisting young men in behalf of foreign missions; and up to Dec. 19th, the number who had declared for the foreign field, since Oct. 1st, was 444!

**The Death of Dr. A. A. Hodge**, at Princeton, takes one of the best friends of foreign missions from the Church-militant.

**The gain in converts**, for the year 1886, is reported at nearly 35,000 for the whole mission field.

**Dr. Cyrus Hamlin**, the veteran missionary, says that, "if the movement had for its object the destruction of missionary work at home and abroad, a better plan could not be devised than the 'second probation' doctrine."

**AFRICA.**—In Livingstonia Medical Mission, in 1882, there were 3,300 medical attendances registered at Bandawe; in 1883, 7,000; in 1884, 10,000; so fast does the power of the Christian physician increase, and this agency is greatly blessed as a means of leading to the "Great Physician."—Revival in Colony of Natal. At Greytown, Rev. Jas. Turnbull's church is greatly moved. *The Boers and the Kafirs* join in Bible study and worship, and this alone marks a Pentecost.—Mr. H. M. Stanley was telegraphed for by the King of Belgium, and probably for the purpose of taking in charge an expedition to Stanley Falls, recently evacuated by the whites, who had incurred the hostility of the natives.—The African Lakes Co. place the "James Stevenson"—a new mission steamer on the Zambesi and Shire Rivers, as an aid to missionaries working in or near Nyassa Lake.—The English Baptist Mission at Cameroons, having come under German sway, has been bought by Bible Miss. Soc. for \$10,000.—Rev. A. C. Good reports revival ever since the beginning of the year 1886, in the Galwa field; up to June, fifty were at the Inquiry Class, in which candidates remain for at least a year before reception into the Church.

**AUSTRALIA.**—The First Federal Assembly of Presbyterian churches of Australia and Tasmania has been held at Sydney. Though only a court of arbitration and advice, it probably will grow into a general assembly.

**BRAZIL.**—In the Mission churches of the Presbyterians converts added last year. The presbytery of Rio Janeiro is maturing plans whereby the native churches may share more largely in support of evangelization agencies. Of 32 churches, only two or

three are able to support their own pastors.

CHINA refuses permission to the Am. M. E. Mission to use its steam-launch to ascend interior rivers. — Within palace walls at Pekin, meetings are held to teach women interested in New Testament. — Rev. W. Swanson 25 years ago went to China, and found but five small churches at treaty ports. Now he goes from Canton to Shanghai, and could sleep nearly every night in a village having in it a Christian church! — The addition of Upper Burma to the British dominions opens a new door of evangelization, and it is hoped that evangelists may go eastward into China from this newly opened country.

ENGLAND. — Missionary Conference in Manchester in the second week of November. In response to the earnest appeals of Mr. Reginald Radcliffe and Rev. F. B. Myers, some forty persons of both sexes volunteered to go as foreign missionaries, while others contributed gifts of jewelry and money to send them.

HUNGARY. — At Buda Pest, the Free Church of Scotland has a mission-school with 417 children, 183 of whom are Jewish. A Rabbi present at the examination thought the children were "electrified."

INDIA. — Nitya Gopal Mukerji, converted in the Scotch missions six years since, has now completed with great honor his course in the Royal College of Agriculture at Cirencester, Eng., carrying off the Holland gold medal and the \$250 prize; and at his graduation, was publicly complimented by Principal McLellan for his whole career and conduct. And yet there are some who give converts credit neither for intellectual capacity, nor moral disinterestedness. — The Burdwan Raj College, in Bengal, some sixty-six miles north of Calcutta, is entirely a *native* institution, founded, taught and filled by natives. It is free, gives a liberal English education, and is at cost of the Maharajah. It makes no distinction on ground of creed, but the bulk of students are Hindus. Here is a town of 34,000, with a thousand young men and women pur-

suing a course of education. — *The Times of India* says, that "nearly \$25,000,000 have been invested in search for gold in India, and that not \$2,500 worth of the precious metal has been discovered after three years' labor." Yet the few millions invested in missions in India have led about 500,000 into the Church of Christ.

INDIANS OF N. A. — The Board of Indian Commissioners report a total of \$250,000 last year by various religious societies for Indian education and evangelization. — Wm. Duncan seeks permission to move his *Mettakatta*, or model colony, to Alaska, on account of the action of the Dominion Government in reference to the solemn treaties with the Indians made by the Hudson Bay Co. and the Columbian Parliament.

JAPAN. — Sakuma Kichitiro, who, at the university, had become a blatant infidel, and had been confined in jail for having secreted an anarchist and conspirator, found in prison Martin's "Evidences of Christianity," and was converted. On his release upon bail, he began his labors for conversion of others, offering his house as a preaching station, where 25 to 30 found Christ, some of them his own kindred. After being sentenced to prison, he constantly labored there for the conversion of prisoners, with marked success.

JEWS. — In Breslau, one missionary has baptized during the past year 137. The New Testament has been translated by Rev. Mr. Salkinson into Hebrew. Learned Jews in Russia read it with great delight.

MEXICO. — Two Romish priests, at Koria, preached on a Sunday morning, a few months ago, in favor of forcibly resisting the local authorities which prevented them making war on the Protestants. The Governor ordered them into jail, and even the archbishop's influence could not set them at liberty.

MORAVIANS have a noble missionary record. During the last century 25,000 of them have been sent to "the regions beyond," while \$300,000 have been expended yearly, and nine vessels been



kept busy in the interests of missions. This small band of disciples may well put us all to the blush by their sanctified liberality and self-consecration.

SCOTLAND.—Two hundred of the evangelical congregations in Glasgow are said to have united in an effort to reach with the gospel message the homes of non-church-goers. No fewer than 818 Christian men and women are banded together and at work.

WALDENSES.—Louis Talla goes to Africa as a missionary of the Paris Evangelical Society. He is son, grandson and brother, of Waldensean pastors, and locates among the Barotsis on Zambesi.

### 'COME SEE THE PLACE.'

A NEW ARGUMENT FROM MATT. XXVIII: 6.

By REV. J. M. McNULTY, D. D.

WHILE that declaration of our Lord, "I, if I be lifted up, will draw all men unto me," finds its primary fulfillment, no doubt, in the tragedy of the cross, a secondary one meets us no less obviously in His resurrection.

What a wonderful truth that resurrection is, both in its fact and in all its connections! We do well to scrutinize carefully every item relating to it in the divine record, and endeavor to get all the probable meaning it was designed to convey. Let us with that intent pause and listen to the invitation specially given by the angels at the sepulchre to Peter and the women: "*Come see the place where the Lord lay.*" Each of the four gospels make a reference to it: Matthew and Mark recording the invitation, Luke and John the examination resulting from the invitation (Matt. xxviii: 6; Mark xvi: 6; Luke xxiv: 12; John xx: 5-8); and manifestly there is some peculiar force of evidence presented in the inspection solicited. There seems to be a very special argument in favor of the fact of the resurrection in that appeal: "*Come, see the place where the Lord lay.*" Look, and be satisfied—to paraphrase it—that the dead body *was* here; that now, it is not only gone, but evidence is conclusively before you to show that *it went away of itself*, and is

alive. Look at these grave-clothes, and judge as to the fact of resurrection. The last gospel is the most minute and specific in description, and the point of the evidence comes out there most distinctly.

The general impression and usual interpretation of this language is, that the very fact of the grave-clothes alone being there, was evidence that He had been buried there, but was gone. Then, the orderly manner in which they were disposed, was evidence that the body had not been hastily snatched away. If it had been stolen, no ceremonies would have been left at all; or taken hastily, and in fear of discovery, anything left would have been in disorder. Here, however, in the very presence and order of these remaining garments, was evidence of deliberation and apparent personal life.

This is the usual interpretation. But while impressive, we believe there is still a more forcible view. Let us remind ourselves, in looking at this whole subject, of the Oriental method of burial.

They did not array the body in a loose shroud, or its ordinary clothing, as we usually do, but they swathed it in fold after fold of linen, fitting tightly to all its shape. Thus, when Lazarus came out of the tomb at Christ's command, he was "bound hand and foot with grave-clothes, and his face was bound about with a napkin," and Jesus had to say "loose him," before he could be freed.

Bearing these things in mind, we believe the design of this part of the narrative of the resurrection is to tell us, that not only were Christ's grave-clothes there, and their disposition that of orderliness, but, farther and better, that *they still retained the very shape of a human body*, with the body gone out of them.

Notice in confirmation of this, the statement so minutely made about the napkin, that it was "not lying with the linen clothes, but *wrapped together in a place by itself*" (John xx: 7). Recalling what was said about the napkin around the face of Lazarus, two things are

striking in that statement: First, that it was "*wrapped together*"—not *folded flat*, but "*wrapped*" (that is the force of the original, as seen in Matt. xxvii: 59, and Luke xxiii: 53), as retaining the *shape of the head*.

Second, it was "*in a place by itself*." Why such detail about such a little thing, except to show that it not only retained the form of the head, with the head gone out, but that it was in the natural place of the head, at the *natural distance* from the other wrappings of the body proper?

In sympathy and further confirmation of this view, is the statement connected with the weeping Mary (John xx: 12), that, "stooping down and looking into" the tomb, "she seeth two angels in white, sitting, *the one at the head and the other at the feet*, where the body of Jesus had lain." How should she recognize so readily which was the head and which the feet in the glance of the moment, except for some palpable evidence of it in the appearance of the remaining raiment?

In this view, the fact of the Savior's resurrection would seem to have come out far more clearly to the minds of the inspecting disciples than under the ordinary one. The marvel which would suggest itself to them was, how the grave-clothes could present that shapely appearance of a human body unless the body had been in them; and then, how the body could leave them in that shape without superhuman ability. The evidence was, undoubtedly, that a human body had been there. And yet no other than the body of Jesus had been laid there. But it was gone, and still the shape was there; and how, under any mere ordinary human conditions, could those strips of linen, unlike a shapely shroud, retain the body shape without any evidence of violence? That departure, *with such a result*, clearly argued *supernatural power*.

"*The place*," with this interpretation, required but the merest glance, at the invitation of the angels, to carry its own conviction irresistibly to the minds of the troubled seekers after the

body of the beloved Master; and it is certainly very reassuring to our minds concerning that same great central truth of Christianity.

### EVANGELIZING METHODS.

A RECORD OF PERSONAL EXPERIENCES.

By EDWARD MCGLYNN, D.D.,\* PASTOR OF ST. STEPHEN'S R. C. CHURCH, NEW YORK.

In regard to the best methods of arousing interest in religion, missions have been proved, by experience, to be extremely advantageous. The so-called popular missions in the Catholic churches, which are generally held by priests of religious orders, like the Jesuits, Redemptionists, Dominicans, Lazarists, Paulist Fathers, Passionists, Franciscans, and others, may be said to be but a popular form of the famous so-called Spiritual Exercises of St. Ignatius of Loyola. According to the original plan of the exercises of St. Ignatius, a person would retire to some religious house for a month, and, under the direction of a wise and prudent spiritual director, make daily meditations four or five times a day, in a wonderfully logical order, beginning with the meditation on the end of man's creation.

The Popular Missions are but a popularization of the spiritual exercises, are conducted on the same plan, and both the spiritual exercises and the missions are but a more frequent, earnest and cogent preaching of great spiritual and gospel truths. The missions may be said to resemble the "revivals" in Protestant churches. Their peculiar efficacy comes from the cogency of oft-repeated truths in three or four sermons a day for one or two weeks. In these missions are religious exercises, prayers, mass, and the like, attended as far as possible every day. Special inducements and facilities are given to the people to receive the sacraments by making a good confession and an exceptionally good preparation for Holy Communion.

The increased number of helpers on such occasions, the novelty and interest

\* In an interview for the HOMILETIC REVIEW.

of curiosity in hearing new and eloquent preachers, who are trained in the peculiarly fervent preaching best suited for missions, contribute very much to the attractiveness of them.

I cannot say that the missions are preceded by any special religious services. They are thoroughly well advertised for weeks before, and the people are exhorted to prepare their minds and hearts for the good work of the mission.

The practical means suggested for preserving the fruits of conversion, operated in the mission, are the continued practice of meditation on these truths which the people have been taught, the regular and devout attendance at church, and especially the frequent and devout receiving of the sacraments of penance and Communion, the sacrament of penance being the absolution received on making a good confession.

As regards the best method of reaching the hearts of the people and effecting the greatest spiritual good, I have no doubt that, whether in missions or in the ordinary parochial preaching, the best preaching is that which gives plain, simple, homely instruction of gospel truths on the simple ordinary duties of the various states of life, of parents, of children, employers, employees, and, not less in importance, the instruction which helps to strengthen the will by the powerful inducements held out by the examples, as well as the teachings, of Christ. The urgings of the motives of contrition for sin to be found in the sufferings which Christ underwent for sin, in the judgments which He threatens, in the unreasonableness and turpitude of sin as revealed by divine truth, and especially in urging the highest of all motives, viz., that of charity, of filial love of God, which drives out fear and makes the service of God a pleasure and a delight to His children.

I think that it is extremely important for preachers to avoid, as far as possible, the tone and the appearance of controversy. I think they should teach and insinuate the truth, and to answer

and remove the objections to the truth, even without seeming to be doing so. It grates upon the religious sense of the worshipper to hear the preacher bring up in formidable array the objections of the infidel and the ungodly. The proper exposition of the truth, of its beauty and its attractiveness, will remove the objections just as the bringing in of the light necessarily dispels the darkness.

One of the greatest impediments to the success of the preacher is his self-consciousness, and, when it becomes extremely apparent, it is simply disastrous. The humblest hearer resents the outrage of the man preaching, not Christ crucified, but preaching himself. Next, he should be earnest, and assume the virtue of earnestness if he have it not. Even the pagan poet \* was wise enough to say:

"If you wish me to weep, you must mourn first yourself."

#### MISSIONARY WORK IN AFRICA.

By HENRY M. STANLEY.

[Mr. Stanley, the celebrated African explorer, recently made a brief visit to this country. Our HOMILETIC REVIEW reporter, in an interview with him, questioned him particularly in reference to missionary operations and prospects in the "Dark Continent." He replied, in substance, briefly as follows.—Eds.]

The strongest competitor against the missionary in the affections of the blacks are the traders, and the traders have gin with them. And, if the missionary does anything in the way of trade, he arouses a spirit of jealousy in the breast of the trader. Hence, you have all kinds of reports from these traders about the missionaries, and many bad reports have only been inspired by trade jealousies.

My own opinion is, that the missionaries, as a class, are a self-sacrificing lot of men. Some of them may follow in the steps of the traders, and grumble that the traders do not sacrifice what they have gained to the sentiments by which they themselves are governed.

As to practical missionary work, the more a missionary knows when he

\* Horace.

comes to Africa, the more capable he will be of meeting the hostile agencies by which he will feel himself surrounded. But no Missionary Society could ask for a better field than Africa; but it requires peculiar methods and means to influence the natives. Wisdom is gained by experience. You cannot expect an ordained minister to enter a new country for the first time and have a practical knowledge of the conduct of life in a tropical region. But as he acquires a little experience, he adapts himself and his agencies to

the people according to the light he gains. The natives themselves are tractable enough; but their cupidity is the great stumbling-block. Of course, it is impossible to teach them theological tenets, or to gain influence over the older blacks. The most that can be done is to instruct the children in the rudimentary principles of the Christian religion. You cannot reach to any extent the old pagans. But when they have died out, you will have a grown-up constituency, civilized, and partially or wholly Christianized.

### PREACHERS EXCHANGING VIEWS.

*The pen gives tongue to thought, and type gives it wings.*

#### Pulpit Power.

The secret of Moody's power has been eagerly sought after both by curious philosophers and by preachers ever since he began his wonderful career. It would take up much space to recapitulate the numerous explanations that have been put forth. But they may all be comprehended under one general head—peculiarities of the preacher or of the preaching. A very ingenious and even artistic suggestion comes from a contributor in the *HOMILETIC REVIEW* for June. It is quite possible that this, as well as many other of Mr. Moody's and Mr. Sankey's good points, might well be imitated by preachers who covet earnestly the best gifts. Nevertheless, the gift of revival power will not be found among all these. They are as far off the real matter as any of the subterfuges with which Samson put off Delilah. Other things being equal, a perfect instrument will do much better—or may, if it so please the Lord—than an imperfect one. But the secret of that "power from on high" that supernaturally enforces the preaching of Moody and Sankey, lies in a peculiarity which I have never yet seen mentioned. If I assert this with authority, it is the authority of the record of Pentecost and of the example of every successful evangelist whom I can call to mind. No such evangelist, from St. Peter down to this present, has attacked the penitent world but through a peni-

tent and praying church. It is no single-handed conflict, this of the preacher with the powers of darkness. Wherever it is left so by a spectator church, it proves, comparatively at least, a failure. The success of the day of Pentecost was not a whit more extraordinary than the ten-days' prayer-meeting of the whole Church at Jerusalem that preceded that glorious day of divine power. Would it be hazardous to presume that if the whole Church were now to unite and tarry as then in supplication, until endowed with power from on high, the power of preaching would again be as great as then, and that in the mouths of our modern myriads of preachers over the modern millions of mankind?

"Ye are the light of the world." "I am come that they might have life, and that they might have it superabundantly"—overflowing and quickening all around. (There is no comparative degree used here, such as appears in our versions; the significance of the *περιῦσον*, excessive, should be heeded.) As the Word is ministered to the world through the testimony (preaching) of the Church: so the Holy Spirit is given to quicken the Word and the world through the faith and intercession of the Church in her Head. Doubtless there is at the bottom of this Divine economy some law beyond our knowledge in the nature of supernatural things. Who can say that the kingdom of God in the world is not, from first

to last, a normal growth from faith to faith, an unbroken sequence of spiritual seed and fruit in man? Can we doubt that with every new generation of believers added to the great family in heaven and earth, the body of Christ is growing a completer organism for the transmission of that divine vitality? Shall I be overbold if I call the Church a spiritual battery, whose already numberless cups increase by myriads every year with Christ above and with us below, all united by the nerves of a common life, and waiting only to be charged with such pentecostal or millennial effluence from God as to overpower the world?

But, alas, the "ground" currents: Our "elements" differ from those of the electrical battery, in that each is a living vessel, free to exclude or to squander the divine effluence that otherwise should fill the world with more than electric light, and strike down unbelief and rebellion with more than electrical discharges.

The practical question I would suggest is this: Should not pastors insist as inflexibly as evangelists do, on repentance and reconsecration in the church as an indispensable preliminary to effort for the salvation of those that are without—and then insist on a continued co-operation in prayers and labors? It is understood that the evangelist enforces this condition by refusing to come on any other. Why not pastors also make conditions? They certainly do make some conditions. Why not this one above all?

Mr. Moody is a hard-hitting preacher. Hard-headed, like an enormous battering-ram, he pounds away for weeks and months, unwearied, on the crumbling, tumbling ramparts of unbelief and Satan. But what is a battering-ram, unmanned? Nothing more were he.

New York. WILLIAM C. CONANT.

#### "Reading the Bible in Public Worship."

Dr. S. H. Kellogg, in his brief article on this topic (p. 491, Dec. HOMILETIC REVIEW), has struck the chord which vibrates in the experience of the major-

ity of church-goers in this generation.

Sally true are his words: "In most congregations little seems to be made of it (reading the Holy Scriptures); it is doubtful if there is any part of the service from which the people generally derive *less benefit*."

The eccentric wife of a well-meaning pastor, in the last generation, was accustomed not to enter the church on Sunday until after her husband had finished his long prayer.

To-day many doubtless would like to remain away till after the Scriptures have been read—so far as the *spiritual* interest in that part of the service is concerned. In fact, the writer has heard church-goers say that the "*preliminary exercises*" had no attraction for them.

While a student in college and seminary, I was pained to see the insignificant place assigned to God's Word in the service of some of our most prominent churches. This lack of interest led me, on entering the ministry, to study especially the chapter or passages—for frequently it is better to select three or four passages bearing on the topic rather than the chapter containing the text—with reference to interesting the people in this part of service. The occasion for, the circumstances and purport of, as well as the *thought* in that particular Scripture being thus vividly in my mind, I can more readily enlist the hearts of the congregation. The emphasis and expression are studied in order to bring out the living truth, not omitting prayer in and through the whole preparation.

One great help is found in having a copy of the Bible in every one's hand during the Scripture-reading. We might well advocate, in this connection, every person bringing his or her hand-Bible to God's house.

This reading of Scripture placed in the foreground, as of prime importance, would not only lead to the expository method of unfolding the Word—so much superseded in this day by textual and topical preaching—but aid greatly in *unifying* the service.

The spiritual help to the pastor is

tenfold more than to his auditors, as he spends hours in *feeding upon the Word*, while thus preparing for this all-important part of the sanctuary worship. Could not our theological seminaries fittingly give special attention to this reading of God's Holy Oracles, and aid in this much-needed reform of the day?

New York. FREDERICK J. STANLEY.

#### Announcement of Subjects.

What you say in the HOMILETIC REVIEW (Jan., p. 87), on announcing the sermon-subject a week before preaching it, and on the committing of oneself to a series of sermons, I have read with much interest, and concluded to offer for publication my experience along those lines: I entered the ministry fifteen years ago with strong prejudice against previous announcement of text or subject, and an absolute fear of a series of sermons. And these held complete sway for several years, until I broke away from both, by degrees at first, but effectually at last, with more or less of failures, but with growing confidence and conviction in the vitality of the new plan.

My first series was on Atheism; its Absurdity, its Origin, its Fearfulness. The second was ten sermons on Solomon, the third was eight sermons on Joshua—all of these preached during my pastorate in Staunton, Va.

In the winter of 1885, my first year in this pastorate, I made a Sunday morning series running as follows: Spiritual Resurrection, John v: 25; Christ's Return to this Earth, 1 Thess. iv: 15-17; The Resurrection Body, Phip. iii: 21; The Death of the Soul, Ez. xviii: 20, 21; The Overthrow of Death, 1 Cor. xv: 54-57; The Lost Soul after Death, Luke xiii: 28, 29; The Saints Reign in Life, Rom. v: 17-21; The Righteous Satisfied in the End, Ps. xvii: 15.

Last winter I made another series, preached on Sunday evenings, and addressed especially to young men, as follows: A Royal Standard of Life, 2 Kings xxii: 2; Nature and the Bible, Kings xxii: 2; Our Belief in the Supernatural, 2 Cor. iv: 17, 18; Our Knowl-

edge of the Supernatural, 1 Cor. ii: 9, 10; The Testimony of the Human Heart, Ps. xl: 17; The Arguments of the Divine Origin of the Bible, Deut. xxxii: 29, 31; Belief in the Scripture Acts, xxvi: 27; The Bible's Appeal to Young Men, Ps. iii: 1-7; The Mistakes of Young Men, Mark x: 21, 22.

This is as far as I have gone as yet in trying a series of sermons, excepting that several times I have found myself running a series for four or five consecutive Sundays without any previous intention on my part. But I believe in them, and believe it a good thing to announce them beforehand, and commit yourself to them. These were all announced at the first, and then each Sunday the one for a week hence. And that, too, when, for the most part, nothing was in hand save the subject and text, and not one of them was written out, or put on paper at all, until after it was preached. It was hard work, but, for the most part, joyous. The series on Solomon was the most difficult; would have been abandoned more than once except for kind words of cheer from hearers, and a manifest increase of interest in the congregation, and a determination to push it through. One of the ablest ministers in the South, wrote me he was preaching a series on the Ten Commandments, and found one of the chief advantages to himself in the fact that he was held to a given line, and made to follow it.

My first series was followed by a wonderful work of grace, which was helped on by it and other things, and which resulted in the addition to my church of 135 members. Just midway the last series, and the one before it, a most delightful work of grace sprang up among my people here, which added each time several to the Church. In each of these series, excepting the last, and those on Solomon and Joshua, not only was the subject announced from Sunday to Sunday, but the congregation were requested to seek the Scriptures during the intervening week for the text which they would deem best suited to the subject. This had a

happy effect, and contributed much to the good results. Whenever God's word is studied and honored, good is sure to follow. I am thoroughly convinced of the value, to preacher and people, of good strong series, at least once a year, preached in the best season of the year. Some subjects should be neither announced nor preached from, but surely there is decided gain in previously announcing a good subject.

*Selma, Ala.*

J. M. FROST.

### The Parable of the Pounds.

#### A CRITICISM.

The parable of the "Talents," and that of the "Pounds," are often spoken of as one and the same, when, in fact, they are distinct and quite unlike in marked particulars. In the January HOMILETIC ("Prayer-Meeting Service"), there is an instance of this confusion. On the basis of the text (Luke xix: 13), "Occupy till I come;" the question is asked: "Occupy what?" The answer given is, "Whatsoever the Lord sees fit to intrust to our keeping. The trusts are different in kind, and different in degree." As a general proposition this is true; but it does not follow from any legitimate exposition of the text. In the parable recorded in Luke, one pound, and only one, is given to each individual. A common, equal blessing is granted to all. The servants share alike in the trust. In the parable of the talents, there is a diversity of gifts, "five" to one, "two" to another, "one" to a third. It would appear that the writer confused the two parables. The "pound" of Luke does not stand for ability, but opportunity. Under the gospel the same blessed privileges are accorded to all. Bruce, in commenting on this, says the aim is "not money-making, but character making." Dr. Taylor in his recent book on the "Parables of our Savior," very properly remarks, "For this purpose he has given each a pound; that is, the common blessing of the gospel and its opportunities."

*Malden Mass.* WILLIS P. ODELL.

#### REPLY TO CRITICISM.

The writer professedly treats his

prayer-meeting subjects topically and not textually. He does not aim to expound the passages referred to, but to apply the lessons they suggest. He bases each topic on one or more texts of Scripture, and seeks to give the *spirit* and practical *force* of the Scripture, or Scriptures referred to, and not a strict *exegesis*. It had been better, perhaps, in this instance, to have given the additional reference, Matt. xxv: 14-30. The two parables are essentially alike in form, in spirit, and in practical teaching. The one great lesson taught in both parables is that of stewardship and rigid accountability. The question of "diversity," or inequality, is a minor one. And this simple, grand lesson is the one enforced in the topic referred to. Had we space, it were easy to demonstrate that the critic's interpretation of the one pound as meaning the same to all under the gospel, is contrary to fact; we see an endless *variety* and *degree* of condition and opportunity in the enjoyment of "the common blessings of the gospel." There is really as much difference here as in the parable of the "Ten Talents."

J. M. S.

#### Pronunciation.

Apropos of Dr. Wilkinson's pronunciations (HOMILETIC REVIEW, Jan., p. 72), I had the curiosity to examine and compare the pronunciation of a few Scriptural proper names as given by Dr. Young, in his Concordance, and Dr. Webster, in his Unabridged Dictionary, latest edition. Here are the names selected at random:

*Young*: O-ne-si'-mus.

*Young*: O-ne-si-pho'-rus.

*Young*: Phil-e'-mon.

*Young*: A-qu'i'la.

*Young*: A-rist'-ar-chus.

*Young*: Ep-a-phro-di'-tus.

*Webster*: O-nes'i'-mus.

*Webster*: One'e-siph'o'-rus.

*Webster*: Phi-le'-mon.

*Webster*: A-qu'i'-la.

*Webster*: Ar'-is-tar'-chus.

*Webster*: E-paph'ro-ditus.

These are simply specimens of variations, and I ask, in such a case, who is

to be followed? Or who is to decide? Is it not sufficient for a speaker to use that pronunciation that comes most natural, and has the least appearance of pedantry?

F. G. McCauley.

Gambier, O.

#### Dominie or Domine.

A *dominie* is a Scotch word for school-master, *not* a minister, and is so used by correct writers in Great Britain; while *domine* is the unaltered Latin word, coined in Holland, and applied to a minister of the gospel. In all Dutch records, as Dr. Talbot W. Chambers has pointed out in the *Christian Intelligencer* of Nov. 10, the word is *domine*. This is the usage in the scholarly newspaper referred to, in Dr. E. T. Corwin's "Manual of the Reformed Church in America," and, indeed, of all writers who have given attention to the subject. In his latest edition, Webster has advanced far enough to give the spelling "domine," but with no definition, and only a reference to *dominie*. The distinction, clear in the records, should be preserved.

W. E. G. (A YANKEE DOMINE).

Boston.

#### "Put Yourself in His Place."

Before me lies an open letter from a layman whose church is now without a pastor. Some sentences of this letter are suggestive: "Do you know anything about the Rev. —, formerly pastor at H.? A Mr. S. has recom-

mended him to us. *Of course, unless you can say something favorable, you probably will not want to say anything.*"

I do not know whether this voices the general opinion which the laymen hold of the clergy; but, if so, it is to be feared that many of us are unduly exalted. It is a sad commentary on any one's character that he should "want" to speak evil of another; but when a Christian minister becomes possessed of the gossip's itching ear and "go-as-you-please" tongue, the spectacle is thrice sad. A small division of the clergy are in this deplorable state. Others will soon be there unless they reform. "Put yourself in his place" is a good motto. Doing this would often save self-respect and prevent injustice to others. Even "faint praise" dams, and "buts" and "ifs" are the nooses which hang men.

Warren, Mass.

D. O. CLARK.

#### Population of London.

Under the caption of "The Gathering Storm" (*HOM. REVIEW*, Nov., p. 460), Henry George is quoted as saying that "London has a population of 1,500 to the square mile." This is an evident mistake. According to "Chambers' Encyclopædia," in 1871, the *city* proper had a population of over 70,000 to the square mile, and the Metropolitan, or School Board, District, had a population of 31,828 to the square mile.

Ingersoll, Ont. WM. KETTLEWELL.

## EDITORIAL SECTION.

### HINTS AT THE MEANING OF TEXTS.

*Petronius Arbitrator was wrong when he said, that which first introduced a god into the world was fear. That which introduces God into the world is love.*

#### Christian Culture.

WHEN A THORN IS GOD'S BEST GIFT.

*Lest I should be exalted above measure. . . there was given to me a thorn in the flesh.*  
2 Cor. xii: 7.

The thorn then was a gift from God! And under the circumstances in which it was bestowed, it was a choicer, a more beneficial, gift to him than "the abundance of the revelations" with

which God had specially and greatly honored him. *They* might "exalt him above measure," to the dishonor of Christ and the loss of his soul. But the "thorn" was a corrective, that inspired humility, disciplined faith, and constrained him to seek continually help from above.

But do we look upon the thorns of life in this light—as gifts from God, an-



swers to prayer, covenant tokens of love, the highest proofs of fatherly interest? Do we thank God for the thorn as well as for the rose? Alas! we fear not. We sing oft:

"Nearer, my God, to Thee,  
Nearer to thee!  
E'en though it be a cross  
That raiseth me!"

The prayer is answered. The "cross" is planted in our path, and by it alone can we get "nearer to God." But do we see God's gift in that cross? Are we thankful for it as we are for His direct mercies? For the time being it is His best gift to the soul. By means of it adversity is made more useful than prosperity; suffering brings a "greater weight of glory" than pleasure. Paul, we doubt not, will forever count that "thorn in the flesh" an infinite blessing.

#### A CRUCIAL TEST OF OUR GROWTH IN GRACE.

*Why do ye not rather suffer yourselves to be defrauded?*—1 Cor. vi: 7.

"In honor preferring one another," is a text that is perhaps equally crucial. To do either, means a greater love for the spiritual world than for this, a greater love for principle than for self. He who has this greater love is already in the kingdom of heaven.

#### WAYS OF DOING GOOD.

[By Wayland Hoyt, D.D. (Baptist), Philadelphia.]  
*He first findeth his own brother Simon.*—  
John i: 41.

I. What has already come of finding this brother Simon—the results of Christianity.

II. Where he is to be found.

Your brother Simon.

III. How we may find him.

Find him—hunt him up—search him out—take pains to get at him—begin at home.

#### Funeral Service.

THE LIGHT IS IN THE CLOUD.

*And now men see not the bright light which is in the clouds.*—Job xxxvii: 21.

We make a great mistake in looking for joy and peace and prosperity in the sunlight only rather than in the dark-

ness! The night has glories which the day never discloses. The baptism of a great sorrow, a fierce soul-travail, has been like the opening of heaven's gate, revealing glories unutterable to the ravished beholder. We pray for the clouds to break and roll away, that we may see the sunlight once more; whereas, the blessing is in the *cloud* itself. God "rides upon the storm"; "plants his footsteps in the sea":

"Behind a frowning providence  
He hides a smiling face."

George Matheson, D. D., has some striking thoughts on this subject, which we quote:

"Thou art seeking thy light in the dispersion of the cloud, and all the time thy light is *in* the cloud. Thou art like the old patriarch of Uz. Thou art asking God for an explanation of thy darkness, and thou art expecting an answer from all quarters but one—the darkness itself. Yet it is there, and nowhere else, that the secret lies. Thy cloud is thy fire-chariot, and thy trial is thy triumph. The best gift of divine love to thee has been thy pain. Thou hast been self-deceived, O my soul! Thou hast been down in the valley of the shadow, and thou hast been looking up to the calm heavens to find thy God. The calm heavens have not answered thee, and thou hast said: 'Verily, thou art a God that hidest thyself.' Yet all the time thy God has been beside thee in the valley, a sharer in the shadow of thy life. Thou hast been looking too far to find Him; thou hast cried to the heavens when He was at the very door. He was speaking in the voices that seemed to deny His presence: He was manifested in the shades that appeared to veil His form. He came to thee in the night that His glory might be concealed. He came to thee unaccompanied and unadorned, that He might know whether He were loved for Himself alone. The night under which thou hast murmured has been hiding in its fold a wondrous treasure—the very presence of the King of kings; wherefore didst thou not see the bright light in the clouds?"

#### THE BITTERNESS OF DEATH.

*And Agag said, Surely the bitterness of death is past.*—1 Sam. xv: 32.

I. WHY BITTER?

Because

1. It is accompanied with physical sufferings.

2. It is the end of earthly hopes and advantages.

3. It separates from friends.

4. There is within us a fear of the unknown realities beyond the grave.

5. In each heart there is a consciousness of sin.

II. HOW THIS BITTERNESS MAY BE CHANGED TO SWEETNESS.

Faith in Christ

1. Makes physical sufferings trivial.  
2. Assures us of hopes and advantages infinitely more important than those which perish through death.

3. Introduces us to the friendship of all heaven, and this for all eternity.

4. Makes to know that Christ, our brother, and God, our father, dominate all other realities in the world to come.

5. It clothes us with the righteousness of Christ.

O death, where is thy sting? O grave, where is thy victory?

Revival Service.

WHAT MEN MAY HAVE.

[By Wayland Hoyt, D.D. (Baptist), Philadelphia].  
*In whom we have redemption through his blood, the forgiveness of sins, according to his grace.*—Eph. i: 7.

1. What men may have.

“Redemption”—one element of which is the forgiveness of sin.

II. When men may have it.

Now: in whom we have redemption—present time.

III. How men may have it.

Through His Word.

IV. How much men may have.

According to the riches of His grace.

Communion Service.

SACRAMENTAL MEDITATION.

*The Institution of the Lord's Supper.*—1 Cor. xi: 23-26.

Meditation upon the terms of the ordinance is the best preparation for its celebration. Having rebuked the Corinthians for their erroneous observance of it, Paul set them right by the simple narration of the original institution.

“For I have received of the Lord that which also I delivered unto you.” The sacrament is not merely man's memorial of the Master, but of His appointment and provision. Difference between “A Lord Supper” and “The Lord's Supper.” A Washington Banquet may be given by anybody in his

honor; but Washington's Banquet would signify one which he had given.

“The same night in which he was betrayed.” He instituted it. The order which a general should give in the extreme crisis of the battle would be an imperative one. This command of Christ was given at the crisis of the conflict between Heaven and Hell on the field of His heart. Therefore, it is one to which obedience is urgent—a chief duty.

It has also the further urgency of a dying request.

“When he had given thanks.” Note a contrast:—We give thanks before we take the bread which is to sustain our lives; He before taking that which symbolized His speedy death. How much He loved, to be thankful that He might even die for us! If He gave thanks at such a time, how thankful ought we to be when we take it as the symbol of our eternal life!

“This is my body.” Represents it. And much more; as the body is that with which the spirit associates, so Christ's spirit is always present at the communion-table of the faithful.

“Broken for you.” Whatever Christ's death signified, it was on our account. He was made a curse; we are redeemed from the curse of the law, He being made a curse for us; penalty discharged.

“This do in remembrance of me.” We are apt to be selfish even in our religious desires, thinking of our gain, our pardon, our help, our hope of heaven. It is a good thing to do something just for love of Christ, to remember Him and forget ourselves.

“This cup is the New Testament in my blood.” The cup has been used as a pledge of friendship and fealty in the customs of all people. Blood covenants among ancient peoples. Wine, from its color, substituted for blood (*vide* Trumbull's “Blood Covenant”).

“New Covenant,” contrast with the Old Covenant. It is *our* covenant, too; but chiefly *His* covenant with us: like the rainbow to Noah, the stars to Abraham, implying their faith, but, more significantly, God's promise to them.

"*Show the Lord's death.*" The sacrament designed to be a public service, a witnessing before the world.

"*Until he come.*" Not merely a memorial of the past, and a present communion, but an anticipation. An anticipation for the Christian's own heart; He will come soon to each of us. A heralding of hope to the world. Sacra-

mental observances are like the high mountain-peaks which catch the rays of the coming sunrise, while the valleys and plains are yet in the night darkness.

*Eating and drinking unworthily*, only if without faith and consecrated purpose. To catch the spirit of the ordinance, as above indicated, is to be made worthy partakers.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### Working-Men and the Church.

BY WILLIAM O. McDOWELL.\*

Among working-men the feeling exists that, somehow, the Church fails to meet their case. But they have been wonderfully surprised and pleased with the breadth of view, generosity and intelligence with which the pulpit has dealt with these questions, in comparison with the narrowness, unfairness and ignorance that has been shown by the occupants of the pews that pay the highest rent. They believe that clergymen should study books less and humanity more. Whenever a teacher enters a school or college, and has anything to do with the control or the management of institutions, he steadily strives, as he himself advances, to elevate the standard, and as he elevates the standard he removes himself further and further from the mass of scholars.

Edwin Stevens, of Hoboken, N. J., left a fortune to endow the Stevens Institute; he did it that the mechanic, working with his hands, might have a place where his head could be taught to aid his hand. The teachers in charge have elevated the standard of that which is to be taught there until it is entirely out of the reach of the men for whom it was intended. Edison and Weston, the most representative mechanics in the country, could attend a course of instruction there with benefit. So it has been with the Church. With their fine buildings, and all the expensive paraphernalia that goes to make up and sustain a church, they have put themselves away from the A, B, C's of religion. Where one man can attend Stevens Institute with benefit, there are thousands

of children that want to learn the very rudiments of mechanics. And so, where one man and his family can afford to attend and be benefitted by the Church, there are hundreds of families for whom there is no place to go, so far as the Church invites, where men can come and be really free and equal. True, there are mission churches and mission schools, but, as they are unwilling to be objects of charity, they stay away.

The Church's influence with the masses, instead of growing, lessens. While the expense of the Church is so great and above the masses, the expense of the newspaper has steadily decreased, and is always within reach of the working-man. If you want to know what is the great educational institution of the day, patronized more largely than any other by the masses, I would tell you to go to the office of any great daily paper and ask them the comparative sale of their Sunday edition with their regular week-day edition.

But working-men are surprised at how much the attendant of the wealthy churches has had to take on this subject, and has been willing to take from the preacher.

In the Roman Catholic Church, I think, so far as the American priests are concerned, they recognize the evils from which the working-men suffer. So far as the Italian government of the Church is concerned, I should say, No. American Catholic workmen are arriving at the point where they realize that the foreign or Romish government of the Catholic Church is organized in a way that is in direct conflict with every principle and theory of Democracy, and I expect to see the day, and that soon,

\* In an interview for THE HOMILETIC REVIEW,

when there will be a Roman Catholic Church, and a Democratic Catholic Church, *vox populi, vox dei*; when the Pope, selected by the voice or ballot of the Catholic people, will be accepted as the most legitimate heir of St. Peter.

Such a movement, when once started, will be spread over the United States, Ireland and England; would have a large following in Canada, France and Germany; smaller in Spain, Italy, South America and Mexico; but would steadily extend and grow, and would become one of the most powerful factors in spreading Jeffersonian Democratic ideas throughout the world. There is a natural conflict between Democracy and aristocracy that will continue until the world is ruled both in Church and State by the few or the many.

Infidelity and scientific unbelief has had the effect of weakening the Church's influence among the working-men. The Church, as it is organized and divided into denominations, and belittled by those divisions, has succeeded in suppressing, or has failed to develop great leaders of thought, while the "scientific view" has its Huxley, its Herbert Spencer, its Darwin. This is the age of the mechanic. The steam-engine has been revolutionizing the economics of the world. Workmen have discovered that something was wrong. While they were inventing machines that more than thought, that could not make a mistake, they found the product of their labor commanding less and less. The machine that did the work of one hundred men was so perfect that a child could attend upon it. They found that out of one thousand mechanics, blacksmiths, shoemakers, or what not, of the loved past, each with his own little shop, buying his own raw material, adding his labor and selling his product, the steam-engine, with attendant machinery, has compelled the closing of the thousand little shops. Out of their number it has created one or two of our latter-day "Employers (or Barons) of Labor." Ten to fifteen of their number become bosses or "Counts" of labor. They do all the thinking that the ma-

chinery requires. Nine hundred and eighty to nine hundred and eighty-five become mere attendants on machines. Soon the "Baron" finds that man-labor is too expensive, and first woman and then child labor is substituted. In the feudal system of the past they had their kings, barons and knights. Each had their mutual obligation to the other. In establishing the government of the United States, our fathers said all men shall be "free and equal." Our officers shall be the public servants. For fifty to sixty years this was so. The steam-engine revolutionized all this and developed the latter-day baron. He knows (except in rare cases like Fairbanks and the Cheney's) nothing of the mutual obligation that should exist between the employer and the employee. The working-man to him is a mere necessary evil, and when he is discharged he can go to the poor-house or die without the manufacturer feeling any obligation on his part. Under the system of slavery, the care of the sick and aged was upon the shoulders of the owner. Under this later-day condition of affairs, even this obligation does not exist.

Out of and evolved by this condition of affairs came the Knights of Labor. The first remedy, or rather a hunting after or searching for a remedy, they proposed was education: Educate yourselves so as to be able to understand the great problem with which all are at the present time compelled to deal, *that is how to make a republic a universal good.* The result is, the greatest educational institution existing in America at the present time is the Knights of Labor. Next, control bad habits and have no extravagances. Make the savings that are wasted for things that are not necessary, like rum and tobacco, the stepping-stone that shall lift the working-man from what, with these habits, have been his limitations.

In order to carry out safely these two ideas, they excluded absolutely from membership any man who had anything to do with the production or sale of liquor. Before the Knights of Labor established their meeting-rooms, the only place in which the working-men

could meet and hold discussions was the corner liquor saloon, where he had no rights unless he expended money in the place. By establishing rooms from which the rum-seller was excluded, the working-man could have his discussions free from the influence of liquor.

Next, recognizing the fact that a lawyer, even while a legislator, or an executive officer, is permitted to accept retainers; in other words, that a lawyer while a law-maker, or an executive officer, can be a licensed bribe-taker, they excluded him from membership and from the benefit of their vote until such time as the law of the land shall say that during the term of his office he shall cease to accept retainers, or be in any way professionally employed.

In the place of litigation, in their fundamental theories, they advance the idea of arbitration. Their misfortune has been that their growth has been very rapid, and that mistakes have been made by members before they realized that it was an educational and not a "striking" or a "boycotting" institution that they had joined. And, being a secret organization, they have been judged by the mistakes of the few that have stood out more conspicuously than they otherwise would.

In my home-city (Newark, N. J.), working-men are saving and adding together their pennies that they may have a hall of their own from which the rum-seller can be excluded. In attending their union meetings, every one of them pass by place after place, built in the most fitting form for the purpose dedicated to the everlasting good of mankind, with a teacher in charge, who has devoted his life to the good of his fellow-men, in the name of God, the Father of all, and yet this place, this Church—yes, ten thousand of churches—are closed and idle, unused for six days in the week, and the working-men, that so greatly needs this same wasted room must pass by the closed and locked doors. The capital invested in churches is possibly greater than the capital invested in drinking saloons, but the Devil never locks his doors.

In my judgment, ninety-five per cent. of the drunkenness in America is due, not to the fact that men love alcohol, but to the social habit, the noble fact that man loves his fellow-men, and the rum-seller, taking advantage of this, furnishes him the social place at the cost of what he calls being "social." Before the victim knows it, the demon Alcohol has planted the appetite within him, made him an enemy of self, of family, of Church, of State, and of his Maker.

Send your ministers out into the tenement-houses, the homes and several gathering-places of the poor, then throw open wide all of your church doors and let your teachers, from the knowledge they have gained from contact with the world, see to it, that "the house of God" is a more attractive spot for God's children than the Devil's workshop.

#### The Purification of Our Politics.

That there is need of purification, a pressing, universal need, is admitted by all, except those who make politics a trade, which, alas! have grown to be a host in our day. Various means have been suggested from time to time to rid us of the serious and even alarming evils of the present system of political management. Some of these methods have been tried, in portions of the country, but with no satisfactory results. The "Caucus" is generally thought to be the bane of modern politics, and substitutes for it have been suggested and urged from time to time by those who desire to effect a thorough reform. But as yet no substitute has been found to answer the end. "Rings," corrupt to the core and arrogant as a Russian autocrat, continue to dominate the caucus, and the party, and to fill the majority of our offices, and control the legislation and politics of our municipal, State and National governments.

MR. R. H. DANA, in *The Forum* (Jan., 1887), discusses the question of Remedy in a highly sensible and suggestive way. We are indebted to him for the chief statements in this brief paper. The evil is due, he says, to the activity of the pro-

fessional politician, and there is no use in preaching better morals to this class while we allow dishonesty to be profitable. The only effectual remedy is to stop the means of support of the professional politician. The use of money in buying ballots and offices is the root of the evil. After discussing the several classes of remedies which have been proposed, and some of which have been partially tried, including Dr. L. W. Bacon's How to Defeat Party Despotism, the Reform of the Caucus, Fewer Elections, Minority Representations, and the Extension of Civil Service Reform, he favours the adoption of the English system. It is known as Sir Henry James' Act, and was passed in 1883:

"It was prepared with the utmost care in the full light of experience. The chief features of that law, as it now stands, are, that it defines what are legal acts and expenditures; limits, under penalties, the total amount of even strictly legal expenses; requires full accounts to be filed by all candidates, and opens the courts for trying election petitions. Among the corrupt and illegal practices are included many acts of only doubtful morality, as treating, hiring vehicles to carry voters to the polls, paying rates or registration fees of voters to induce them to vote, promising office or employment, having the committee-room in a public-house, or in direct in-door connection with one, etc. The lawful expenses are enumerated in detail and doubly restricted; first, the number of agents, polling-agents, clerks, messengers (all with limited remuneration), and committee-rooms are restricted according to the number of polling-places; and, secondly, there is a limit to the total expenditures, including personal expenses connected with the election, and any excess is of itself an "illegal" expenditure. The accounts

filed must be signed and sworn to by the candidate, whether elected or defeated, as well as by his agent. These accounts must state where all money, etc., came from and went to, with vouchers, names, addresses, etc.

"In order to prevent indirect payments which might not appear on the accounts, all money, etc., must be paid through the agent. The agent's name and address must, at the outset, be both published and given to a public election officer, and both candidate and agent must declare that, except as appears in the accounts filed, they have not, nor has any person, club, association, etc., to their best knowledge and belief, given anything 'on account or in respect of the conduct of the election.' Nay, more, they must satisfy the court (in a contested case) that they used all practicable means to prevent such indirect payments. A summary of the accounts is published in the newspapers, and the accounts in full are kept on file, subject to public inspection on payment of a shilling. The penalties are not only severe in the way of fines and even imprisonment, but they include the unseating of the successful candidate, and temporary disfranchisement of every one implicated in these illegal expenditures. If any of the offenders be licensees, they may be deprived of their license; if professional men, they may be dropped from the rolls of their profession. The election petition is tried in court, and any candidate, or one or more voters, may be the petitioners. The proceedings are simple; there is no delay, any witness can be summoned, and the only obstacle is the requirement of a bond for costs, in order to protect a member fairly elected from being put to unnecessary expense in defence of his seat.\* The passage of such a law would be opposed by politicians here. They would call it 'un-American,' and an interference with personal liberty; but I believe the American people will quickly see that it means true freedom to the voter and a fair chance for men of moderate means. What is needed now is—agitation."

#### EDITORIAL NOTES.

##### Plagiarism.

"I desire, in good faith, to ask you, Messrs. Editors, two questions to guide me in the use of a part of the excellent material you furnish us in the *HOMERIC REVIEW*.

1. "Would the use in whole or in part of Dr. Sherwood's Prayer-Meeting Service be considered plagiarism, as that term is generally understood?"

"2. The same question in relation to 'Hints at the Meaning of Texts.' A SUBSCRIBER."

A. I. It would be difficult to give a rule that would apply to all individual cases. We should not hesitate to take into the Prayer-meeting regularly Dr. S.'s topic for the evening, and his sug-

gestions upon it, and either read and enlarge upon the subject (the source of the topic and treatment being understood by the meeting), or in treating the topic make a free use of his thoughts, changing and adapting them to the circumstances, giving the outline and the force of his preparation, but not servilely following his form of expression. We know that many pastors pursue this course, and feel no hesitation in doing so.

\* The law proved a complete success in England during the recent Parliamentary elections.

2. Substantially the same course may be adopted with the "Hints." They are given as "Hints," suggestions, only, to be considered, studied, modified, not servilely adopted and used as a whole. Still, for ourselves, if we found a brief skeleton among the "Hints," just what we wanted, and which we could not improve upon, we should not hesitate to make it the basis of a sermon, and preach it to our people. With "outlines" we should feel differently. We should study them as models, if they pleased us, get their force, the gist of their thoughts, and then arrange, modify and improve them as best we might. Very great assistance can be got out of these "helps," if rightly used, without justly incurring the charge of plagiarism.

#### An Offer for the Best Three Skeletons of Sermons.

We wish to lay our clerical readers under tribute for the benefit of our department, "Hints at the Meaning of Texts." We propose the following:

For the best sermon-skeleton or brief of each of the following classes—(1) Revival sermons—(2) Funeral—(3) Miscellaneous—that will be sent us before May 1, the publishers of this REVIEW, will forward to the author \$15.00 worth of such of their publications as he may select.

CONDITIONS: (1) The sermon-brief, or skeleton, must be original. (2) It must not contain more than 200 words. (3) A pseudonym must be signed to each brief, and the real name and pseudonym must be sent in a sealed envelope. (4) The brief may be sent at any time before May 1.

The editors will not open the sealed envelopes until the final award is made.

In determining which are the best three sermon-briefs, the following course will be pursued:

The editors of the REVIEW will print, from month to month, those briefs which they may deem worthy of publication in the "Hints" department signed with the pseudonym and a \*. After all the selected briefs are published, we shall re-

quest a vote of our clergymen-subscribers as to the best three. This vote to be final. Of course, any clergyman or theological student may send as many briefs as he may wish.

#### The Marriage Ceremony.

"May I ask a few questions, the answers to which will oblige many of your clerical readers?"

"1. What is the proper way and time for giving away the bride? 2. Who is the proper person to do it? 3. When a ring is used, how proceed?"

Answer 1. After the preliminary services, and immediately preceding the marriage contract. 2. The father of the bride, or mother, or guardian, or nearest kinsman, presents the lady to the officiating clergyman. 3. There are many forms used, but the following we like the best: After the vows have been made, the clergyman [addressing the man] asks: What token and pledge do you give of this your solemn engagement? The man responds by handing him the ring, which the clergyman takes between his fingers and holds it up, and after a few words, referring to its significance and appropriateness, returns it to the groom and guides his hand while he puts it on the finger of the bride, and holding it there, says: [the groom repeating the words]: "With this ring I thee do wed, and with all my worldly goods I thee endow. In the name of the Father, and of the Son, and of the Holy Ghost. Amen." After which the minister shall pray, and then declare the parties duly married, and by virtue of his office shall add: "Those whom God hath joined together, let no man put asunder."

#### An Unfair Text.

A famous clergyman is reported to have preached a sermon on the words, "The hoary head is a crown of glory," and several of our exchanges, we notice, are repeating these words with a "thus saith the Bible." The Bible does not say that. Its language is, "The hoary head is a crown of glory, if it be found in the way of righteousness." That "if" is all important. To separate the two phrases is unfair, in or out of the pulpit.

**Dr. McGlynn.**

Our readers, we are quite sure, will be interested in the thoughts presented by this famous ecclesiastic of the Roman Catholic Church in another part of this *Review*. Recent occurrences will add additional interest and force to the words here expressed. Aside from the practical value of his experience and suggestions to other pastors, as given by himself, the essential similarity, in spirit and in form, to evangelical Protestant pastoral supervision and teaching will strike many with glad surprise. Were the name withheld, we might almost suppose we were reading Dr. John Hall, or Dr. Wm. Taylor, or Dr. Ormiston. This fact adds to our regret that so deservedly popular, liberal and spiritual a pastor, wielding an extensive influence in the Romish Church, should be suspended from the functions of the ministry. We do not believe that such a light will be easily extinguished, or such a priest silenced in this free land for exercising the common right of every citizen.

**Newspapers Also Sometimes Illogical.**

John Roach, the great American ship-builder, died a few days ago with a cancer of the throat, very similar to the cancer which slew General Grant. Some

of the newspapers are now laughing at the clergymen, who made the death of Grant the occasion of homilies against the use of tobacco, for Mr. Roach did neither smoke nor chew. That does not prove that the cancer in General Grant's throat was not the result of tobacco; it only proves that *all* cancers of the throat are not produced that way.

**Significant.**

Rev. George E. Reed, pastor of the largest and most influential Methodist Church in Brooklyn, and, perhaps, in the country, on the first Sunday of the year, pronounced the week of prayer a snare of the devil. We wonder why.

At a meeting of liquor dealers, in New York, resolutions were adopted commendatory of Howard Crosby and Leonard Woolsey Bacon. Is it not a good general rule to find out just what the enemy likes to have us do, and then don't do it?

**Don't.**

- Don't resort to the trick of eccentricity.
- Don't give much care or time to guarding your influence.
- Don't build a mountain of argument on a pin point of assumption.
- Don't despise grammar.
- Don't despise too much the "slang phrases" of the multitude.
- Don't forget that the first and best rule of speaking is to speak so as to be understood.
- Don't forget that all rules of rhetoric and of grammar should be slaves, not masters.

**CURRENT RELIGIOUS THOUGHT OF CONTINENTAL EUROPE.**

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

(Concluded from *Janu.ry Number*.)

**SOCIALISM**

is the second great enemy of the Church. It professes to receive its atheistic basis from science, and denounces Christianity as an effort to cheat the laborer out of the blessings of this life by inculcating the hope of immortality. As its infidelity is not the result of any serious inquiry into the subject of religion, it must be regarded as wholly practical, and as likely to lose much of its influence when the Church pays more attention to the poor and neglected classes. The cure is found in that practical Christianity which Jesus taught and lived—a fact which the Evangelical Church is beginning to realize.

In spite of all repressive measures on the part of the German Government, Socialism is energetic and apparently on the increase. Journals and circulars prohibited by the authorities are secretly circulated by the thousand, and all the efforts of the police to confiscate them prove

futile. Numerous socialists have been expelled from Berlin and other cities; 246 associations have been pronounced unlawful, and 948 publications have been prohibited. Besides the twenty-five social Democrats now in Parliament, there is danger that they will gain fifteen more seats at the next election.

In the effort to win the socialists back to the Church, the Catholics are specially active. Over the Protestants they have the advantage of acting as a unit. Recent meetings of Catholics in Germany and Belgium devoted special attention to socialism, and all the vast machinery of the papacy is set in motion to prove that the masses can be controlled by that Church—a proof singularly wanting thus far in Catholic lands. At a recent meeting of German Catholics at Breslau, a speaker, who devotes himself to the solution of social problems, advocated the establishment of Catholic associations of



laborers, and said: "The reception of members into the labor associations must take place in the church; the whole splendor of the Catholic Church must be displayed on such occasions, all bells must be rung, and the best speaker must ascend the pulpit; I believe it ought to be a Jesuit."

There is a Christian social movement among Protestants, but it is not backed by the entire Evangelical Church. That Church is, in fact, too much distracted to unite in any undertaking; there are so many disputes within, that the enemies outside are not unitedly opposed. But the danger from socialism is so great that Evangelical Christians feel the necessity of laboring to restore the masses to the Church. Sermons are being made more popular, and religious literature teems with discussions on social subjects. In connection with the spiritual, the temporal needs of the people are also considered, and much is done by Christian associations for their relief. The fact that in the State Church lay activity has not been developed is a great barrier to success; the needed work is done by voluntary associations rather than by the Church itself.

There are many and constantly-increasing evidences that Protestantism has a heart for the poor, and that it has a gospel for the body and this life, as well as for the spirit and the next world. The need of Christian benevolence is emphasized, and Christian love is practically illustrated by numerous associations as well as by individuals. A writer, discussing the means for bringing the masses back to the Church says: "The age is realistic but not materialistic. . . . The humanitarian tendency is very prominent. There have been periods when more philanthropic phrases were heard than at present, and when vastly more was written and said about humanity; but the time which abounded most in these things did not equal our age in real labors for the various departments of life. Such an age cannot possibly be directly hostile to the religious spirit, it can only be estranged." The religious spirit, he thinks, is only slumbering; it need but be aroused in order to bring the people back to the Church.

Also, at a recent religious conference, stress was laid on the importance of connecting temporal relief with spiritual efforts, and the following resolution was adopted: "That Christians ought to take part in all the humane labors of the day, and prove by their deeds of love that the Church has not lost its life and power."

These are hints on the prevailing tendencies, in confirmation of which illustrations can be found everywhere. But much more will have to be done before socialism is convinced that the Church has at heart the temporal as well as spiritual welfare of the poor.

I wanted to speak of the third great enemy of the Evangelical Church, namely *Papacy*. In

some respects this conflict promises to be the most bitter of all. In the other cases the war is with foes outside of religion; but this is a religious war. The revival of Catholicism is one of the events of the day. The Pope's recent letter, lauding the Jesuits and confirming all the privileges granted them by his predecessors, has led the Catholics all over Germany to demand the return of the Jesuits. I have not room to discuss the conflict with Catholicism; but its mention together with Socialism and Infidelity is necessary for a summary view of the three great foes of the Evangelical Church of Germany.

An interesting religious controversy is to be settled by the court at Elberfeld. The Catholics at Remscheid attacked the Evangelical preachers, one of whom, in his reply, pronounced the doctrine of transubstantiation, as held by the Church of Rome, false and heathenish, and for this he has been sued. Prof. Beyerschlag, of Halle, while pastor at Trier, was tried for making the same statement, and was sentenced to imprisonment for two weeks; but, on appeal, was acquitted.

French Protestant literature has been enriched by an excellent Compend on the History of the Western Church in the Middle Ages (*Précis de l'histoire de l'église d'occident pendant le moyen âge*), by Charles Schmidt, formerly professor at Strasburg. He divides his work into four periods, from Charlemagne to Gregory VII.; the next to Boniface VIII.; the third to the Council of Pisa; the last till the beginning of the Reformation, in 1517.

#### THOLUCK AS PASTOR AND PREACHER.

The second volume of Tholuck's *Life*, by Professor Witte, contains interesting accounts of the pastoral and pulpit labors of the eminent "Student-Professor." For one year he was preacher to the Prussian Embassy in Rome, and for a quarter of a century university preacher in Halle in connection with his duties as professor. The fact that his pastoral labors were mostly confined to students by no means detracts from their interest or importance. The learned affairs which generally constitute so large a part of a German professor's life were far from absorbing his attention. The depth of his emotional nature, his Christian experience, his love for Christ and for souls, impelled him to seek personal communion with believers, and to give expression to his religious convictions in the form of testimony in the pulpit. When he went from Berlin to Halle (1826), he expressed a desire to have regular pulpit duties in connection with his professorship; but there was already a university preacher, and as Tholuck's emotional and evangelical piety were energetically opposed by the rationalism prevalent both in the university and among the citizens, he did not become the official academic preacher until 1839. Before this he preached occasionally and with growing popularity; but, while gaining friends for him-

self and his cause, this also increased the hostility of his adversaries. Much as Tholuck published, and popular as were his works, those who knew him best attributed his greatest spiritual influence to his personal contact with students and to his sermons. It was in his pastoral and pulpit labors that the heart of this remarkable man was most fully seen.

Tholuck desired to go to Rome on a leave of absence from Halle for one year. Bunsen, a friend and admirer of Tholuck, was Prussian Ambassador at the Papal Court. He had asked the Halle professor for suggestions respecting a successor to Richard Rothe as preacher to the Embassy for one year. Tholuck proposed to go himself, and he was gladly accepted. The advantages for study in Rome were not the least attraction, and rest from his conflicts in Halle was very desirable. He went to Rome in the spring of 1828. The congregation was very small, and afforded little opportunity for the exercise of his peculiar gifts; nevertheless, for himself the association with artists and the attractions of the city served to enlarge his views and to create a taste for other interests than had heretofore engaged his attention. For his most successful pastoral activity we must, however, see him among the students in Halle.

Ever since his appointment as teacher, and long before he became university preacher, he labored for the spiritual welfare of the students. Indeed, his pulpit ministrations were but a continuation of his direct personal efforts in behalf of the souls of the young men with whom he associated. This personal work became the source and inspiration of a large part of his sermons. His walks with students have become celebrated. Genial humor and cutting wit often flavored his conversation on these occasions; but it was his power as a physician of souls which gave these walks their peculiar charm. He himself said: "I have had the secrets of hundreds of youths revealed to me; I have seen them wander far, far away from the proper goal of man. I was permitted to indicate this goal to many, and had the gratification of learning that many found it." The effect of this personal contact with students on his preaching he indicates in the preface to a volume of sermons. "Nearly always the experiences of the preceding week among the members of my congregation became the birthplace of the ideas lying at the basis of the sermon." Thousands of students are said to have regarded him as their spiritual father.

His wonderful influence over students has often been mentioned, and various testimonies of it are given in this book. With a kind of intuition he would discover the peculiar needs of his companions, and then seek to supply them. It has been remarked, that with all the accounts of his intercourse with young men, every one who associated with him found something peculiar, different from what others had described.

His resources seemed to be exhaustless. Particularly was he happy when his "seeking love" had found a soul in the agony of doubt to which he could apply his own rich experience.

Tholuck never entered on homiletics, and his sermons are not the product of homiletical rules, but of life itself. He said: "The sermon must cease to be a preparation according to prescription and become the voice of nature, a loud sighing of the living, pulsating heart." The subject of a sermon was, perhaps, considered for days, and formed the topic of conversation with students; but the act of writing or dictating it consumed little time, the whole being completed in a few hours. He was by no means bound by the manuscript, whose contents his fine memory enabled him to commit with ease; sometimes in the pulpit he yielded to the inspiration of the moment and ignored what was written. Instead of letting the sermon grow from the text, he usually chose a theme and developed it, and then adapted to it a text. Often he announced his subject in the introduction and the text afterwards. In the development of the sermon itself and his treatment of the various divisions, he was also very free—an independence regarded in Germany as far more reprehensible than in America.

Prof. Witte quotes Tholuck's views on sermonizing, being the rules he himself followed: "There are sermons which originate outside of the congregation, while others have their origin within it. The former are such as the preacher forms according to the general rules of homiletics, the idea of the Christian sermon, the Church year, and the like. He was obliged to do this whenever there is no living relation between the preacher and the congregation. It is different when the sermon is an echo of the experiences which spring from wanderings through the congregation during the week. The more fully the sermon arises in this way the more individual, local and applicable it will be. As it arose from the congregational life, so will it also serve to promote that life. The other idea of the sermon, the first view, is not to be excluded, but it must include the second. Thus, preaching below the pulpit will give the proper inspiration for preaching in the pulpit. It cannot be told how much will be done to quicken the interest of the hearers if our sermons more frequently take into account the individual condition found in the congregation, or in certain members. But, then, comes the ghost of general rules, pulpit style, and pulpit decorum, which frightens away every individual application suggested to the mind of the preacher."

Tholuck's services were attended by professors and citizens as well as students. The sermons were fresh and popular, their delivery spirited; they were from the heart to the heart. They were intended chiefly for the cultivated. "We must extend our hands to the cultivated who reject religion. I regard as a principal

reason why Christian ministers fail in many cases to attract the cultivated fact that their thoughts move in the circle of faith, and they speak to those in this circle, and are, therefore, not understood by those outside of it. On the form and composition of the sermon the power of custom has a deleterious influence. For centuries faith brought into this form has borne blessed fruit; but that was a time in which faith was still the substance of the people's life. This time is past, almost entirely past, for the higher and highest classes of society." He, of course, speaks of his own surroundings, and the general prevalence of rationalism. While remaining firm in the faith himself, the preacher is to approach the wanderer and lead him back into the stronghold of faith. Sermons are required which are adapted to those alienated from the Bible, sermons which give evidence "that Christianity is something more than a beautiful poem of antiquity, that it is a reality enduring throughout all ages."

## LITERATURE.

Among the more important recent theological works is the Compend on the Introduction to the New Testament (*Lehrbuch der Einleitung in das Neue Testament*), by Prof. Dr. B. Weiss, of Berlin. The volume of 650 pages aims less to give new thoughts than a systematic arrangement and development of the views of the author already expressed on other occasions. The new matter respecting separate books pertains chiefly to the Epistles to the Corinthians, those of John, and the Acts of the Apostles. While the work reflects the well-known views of the learned author, he stands too much in the development and conflicts of New Testament exegesis to give a mere reproduction of previously expressed thoughts. His foundation, he says, remains the same; but, having learned both from friend and foe, he has carried the superstructure further than heretofore. His chief aim is neither criticism nor apologetics, "but a real introduction into the living, historical knowledge of Scripture." This he declares to have been the purpose of all his past writings, since on it depends the future of theology and the Church. This knowledge is endangered both by a dogmatic tendency which makes the Scriptures minister to subjective combinations of views, and by that critical spirit which ignores the peculiar religious element in the Bible. He therefore attended more than is usually the case "to the analysis of the course of thought in the separate books, to the determination of their religious and literary peculiarity, to their composition, their historic presuppositions and their aims." Holtzmann declares that, from the first, Christianity was a "book-religion." Respecting this view, Weiss writes: "I can only say, God be thanked that this was not the case. . . . From the beginning Christianity, was life; and since this life pulsates in its original sources, these themselves cannot be interpreted and

understood from 'literary dependencies.' This life, whose fuller and deeper appreciation must ever be the aim of all theological science, I do not claim to have inclosed wholly within the frame of my introduction, nor to have completely represented it; but I have honestly striven to do so." In this apprehension of Christianity as originally a life, not as merely a literature, he sees the main distinction between himself and the promoters of certain critical tendencies. While the work is critical and apologetical only, for the sake of leading "into the rich treasury of our New Testament books," he says: "I know that no scientific work can reveal the deepest mystery of this treasury and explain its contents. But I also know without it the theologian is not thoroughly prepared for the preaching of the Word and for the conflict of the present, imposed on all of us."

The same author has just published a new edition (the seventh) of Meyer's Commentary on John. Special attention has been paid to the works of Keil and Schanz, the former a representative of strict Protestant orthodoxy, the latter a Catholic. Prof. Weiss is convinced that Meyer's Commentary should be more thoroughly worked over and reconstructed than a feeling of piety for the author has hitherto permitted. Meyer's excellent idea "of giving an almost complete view of the exegetical labors respecting each book of the New Testament" cannot be carried out in the future without making the Commentary more extensive than was originally intended and without increasing the difficulty of the exegetical study. "Even of the philological, lexical and archeological references of the author, as well as of his dogmatical and critical developments, much is antiquated." Weiss thinks it would be well for exegetes to indicate their views as to the manner of so changing the series of Commentaries as best to accomplish their purpose: "The problem is too difficult for one alone to take the solution upon himself."

The epoch-making work of Prof. Dr. A. Harnack, *Lehrbuch der Dogmengeschichte*, first volume, is subjected to a searching criticism by Prof. Dr. Lasson, Berlin, in "Preussische Jahrbücher," for October. Prof. Lasson holds, that the fact that the Christian doctrines were brought into contact with Greek philosophy, and thus developed into dogmas, is no evidence of a corruption of those doctrines. Original Christianity was rich in germs which were to be unfolded in future ages. Their development, therefore, was not a destruction or corruption of the original elements, but a perfectly legitimate expansion. He opposes the view of Harnack that Christianity was originally "Christianized Judaism," or merely a spiritualization of the religion of Israel. He holds that the author ignores the peculiar Christian elements in the New Testament, and depreciates the importance and influence of Paul in the early Church. Harnack's position,

he contends, would rob us of the essence of Christianity and throw us back into Judaism. The review is the more significant because Prof. Lasson is a philosopher and of Jewish origin.

The Theological Annual (*Theologischer Jahresbericht*), heretofore in charge of Prof. Puenjer, is now edited by R. A. Lipsius. On the death of Puenjer it was feared that the work could not be continued, particularly as the publisher did not find it remunerative. With the new editor a new publisher has also been found. The fifth volume, for 1885, is prepared again by liberal theologians; but for a summary view of the theological literature of the year it is indispensable.

#### MISCELLANEOUS.

Pastor Fliedner, of Madrid, reports encouraging progress in the work of evangelization in Spain. Two evangelical schools in Madrid contain three hundred pupils. There is also a gymnasium, whose pupils are few, but which has sent three students to the university who are preparing to become preachers and teachers. Various other institutions are connected with the mission, and all are efficient in promoting the gospel. While the masses are benighted and superstitious, the more enlightened ridicule the established religion; nevertheless, on public occasions, they take part in processions and worship, as if good Catholics. The British and Foreign Bible Society, in its reports for 1886, also gives encouraging accounts of the circulation of the Scriptures in that country. The total number of Bibles and portions circulated in 1885, was 55,640, an increase of more than 5,000 over the previous year. The report says: "The advance has not been in one or two particulars only, but all along the line." From the agent's tour of inspection into the mountainous regions, I quote the following: "The simple geniality and hospitable kindness of the village peasantry delighted me more than I can tell; and here, in the wilds of the mountains, where often one's first thought would have been of brigandage, not a suspicion or thought of danger ever entered the mind. I firmly believe that whatever there be of purity and incorruptness remaining among the Spaniards is preserved in remote villages and among the peasants of country districts, away from towns. . . . In villages where missionaries have not penetrated, or which they are able to visit but rarely, it often happens that little companies of men and women meet together to read the Bible which has been purchased from a colporteur, and in this manner

little congregations are formed of inquirers awaiting the fuller instruction which the missionary can afford. At Sogunto a landed proprietor purchased a Bible, was led by it to the light, read it to his laborers and friends, thirty of whom became deeply interested in its truth, and are anxiously asking for a pastor to guide them. On his death-bed the proprietor was informed by a priest that he could not be buried in the Catholic cemetery. He dismissed the priest, saying: "Long ago I made my will, and knowing what would happen to my body, I have left a legacy of land for a Protestant burying-ground."

Dr. Immanuel Hegel, of Berlin, President of the Prussian Consistory, recently celebrated his jubilee, having spent fifty years in the service of the Church and State. The Emperor and Empress, the Crown-Prince and Crown-Princess, Prince and Princess William, and numerous officials and delegations, sent congratulations and made addresses. He is a son of the eminent philosopher Hegel, and is known for his extreme orthodoxy. Although a layman, he was made Doctor of Theology last year by the University of Greifswald. He has met with much opposition on the part of the liberal theologians and press, but the king has maintained him in the influential position of President of the Consistory. Besides working for the appointment of orthodox preachers, he has been very active in promoting various religious objects and in building churches. Frederick William IV. said of him: "It is surely admirable that a Hegel builds churches."

To the statement I made in the REVIEW some time ago, that a son of Hegel, and also one of Schelling, and a daughter of Schleiermacher (Countess Schwerin), are not only orthodox, but also deeply interested in the progress of religion, I have another interesting fact to add. Bruno Bauer, theologian and philosopher, was so radically destructive in his criticism of the books of the New Testament, that in 1842 he was deprived of the privilege of delivering theological lectures in the University of Bonn. His brother, Dr. Edgar Bauer, wrote in his defence. Owing to the character of his book (*Der Streit der Kritik mit Kirche und Staat*), he was sentenced to imprisonment for four years. Afterwards he became a staunch defender of orthodoxy. He died lately at the age of 65.

Professor Dr. Messner, of Berlin, editor of the excellent theological weekly, *Neue Evangelische Kirchen-Zeitung*, and for many years in the theological faculty of the university, died Nov. 6.