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REVIEW SECTION.

I.—THE MINISTER'S LITERARY CULTURE.

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THE biographer of Andrew Fuller has told us how unmoved and indifferent he showed himself to be among the noble colleges of Oxford. He broke in upon the friend who was pointing out the various objects of interest in the old university city with an abrupt impatience. "Brother, I think there is one question which, after all that has been written on it, has not yet been answered: 'What is justification?'" To the proposal of his companion that they should go home and discuss that subject, he readily agreed. "That inquiry," said he, "is far more to me than all these fine buildings." No doubt this was true; and yet, by his limited range of interest, Fuller was distinctly a poorer and a less able man. These colleges, from which he turned so readily in order to discuss a theological question, were, many of them, masterpieces of the most delicate and graceful architecture; they were eloquent with associations which no student of historical theology could afford to ignore; and they were the shrines in which were preserved the memories of some of the saintliest as well as of some of the most learned lives of which we have any record. The man who confesses that such scenes have no attraction for him confesses to forfeiting more than one source of influence, and to that extent separates himself from Paul's resolve, "I am made all things to all men, that I might by all means save some." A morning's ramble among those colleges would have been no real loss to Fuller. It might indeed have gone far to supply that which alike his early training and his later experience had failed to impart. To the theological discussion it would have sent him with a keener zest and with a more intelligent grasp of his subject.

In every age the minister finds himself threatened by the same temptation that beset Andrew Fuller; and by the fact of his inferiority to Fuller the temptation, if not resisted, impoverishes him all the more.

To-day, unless I am very much mistaken, there is a danger that in our studies in the theological seminary and in our studies in the pastorate we pay too little attention to what may be called general literary culture.

The reasons for this are not far to seek. In her portraiture of the minister at Oldtown Mrs. Stowe says: "His Sunday sermons were well-written specimens of the purest and most elegant Addisonian English, and indeed Mr. Lothrop was quite an elegant scholar and student in literature." The time has come when we almost need to be reminded that this man of recognized literary taste was not an English rector or a French abbé, but only a country parson in the State of Massachusetts, and this not farther back from our own times than the beginning of the century. The popular conception of the minister to-day does not credit him with elegant Addisonian English. His acquaintance with literature is sometimes of the scantiest; but then he is on familiar terms with Schopenhauer and Herbert Spencer. He may care very little about the niceties of style, but he is well versed in human nature and thoroughly understands the management of men. His sermons may not be remarkable either for depth or for clearness, but he is very popular with the Society of Christian Endeavor, and shines in a Sunday-school address. No one trembles under his tread in the pulpit; but who does not thrill under the contralto, and melt into æsthetic languor before the tenor? His discourse may lack in arrangement, but he has the church-membership at his fingers' ends; and those who never dream of entertaining an opinion about him as a preacher are unstinted in their admiration of his ability in running a prayer-meeting and getting a hundred and fifty people, large or small, on their feet to testify in the course of half an hour.

Valuable as are the qualities which go to build up such a minister as this, I think we do well to plead for many other things besides—for things which will not make him a worse business man if they be cultivated, and the neglect of which will put him out of touch with very much that he ought to aim at winning for Christ or for the Church.

For this reason, if for no other, I wish to call attention to Ministerial Literary Culture.

There is, let us recognize at the outset, such a thing as national literary culture. A country may earn for itself a reputation for this. So may a community. Curtius claims for the Athens of Pericles that in it reading was universally diffused. In the narrow Canongate of Edinburgh I have heard barefooted boys discussing the Latin inscriptions on a crumbling doorway four hundred years old, and Scotland has done more for literature than any other country of her size and opportunities. The New England parson came honestly by his Addisonian diction, for among the makers of that great and heroic colony Williams, and Saltonstall, and the Winthrop, and Davenport, and Colton were almost without exception English university men, and the stern realities of a settler's life could never erase the memory of those calm retreats of learning in which they had

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been reared and which they loved to the end. What is true of nations is true of their leaders. It would be easy to show that pronounced literary tastes have flung a charm about lives to us anointed with the conflicts of contending political parties. "The best heads that ever existed," as Emerson asserts, "were quite too wise to undervalue letters. A great man should be a great reader." Few figures are more familiar in the old book shops of London than that of Mr. Gladstone, and he confesses that his whole career has been powerfully influenced by Aristotle, Augustine, Dante, and Bishop Butler. Rivals in politics, he and Earl Derby were one in their passion for Homer; and Gladstone and Earl Beaconsfield made common cause in their admiration for literary pursuits. Both of them their foes would be apt to class among the great masters of romance.

Nor is it less true that the princes of the Church have been men of similar tastes. Paul did not cram up Kleantes for the sake of quoting him on Mars' Hill. The distinctly literary flavor which belongs only to one at home among books and authors distinguishes him from his fellow-apostles. The preachers who in the first centuries of our era made Christianity welcome to the culture of Alexandria and of Constantinople were many of them in their younger days professional rhetoricians. The Reformation was incalculably strengthened by Melancthon's crystal clearness in style, and by the playful yet piercing humor of Erasmus; and Luther in his garden lets us into the sunniest corner of his heart when he calls for a song, and says: "Music is a half discipline and school-mistress that maketh people more gentle and much more modest and understanding." The weakness of the evangelical movement of the last century is indicated by Pressensé when he charges it with taking a practical direction only, and says that it was not accompanied, as in the Reformation of the sixteenth century, by a deep and powerful impetus in the domain of thought. "At any price," wrote John Wesley, in his journal, "give me the Book of God. I have it; here is knowledge enough for me. Let me be *homo unius libri*—'a man of one book.'" Yet Wesley was counted an excellent classical critic at his university, and he never ceased to delight in literature. His reading was almost as various as Macaulay's. He studied history, poetry and philosophy on horseback, which in the state of the English roads at that time argued not a little enthusiasm for his favorite pursuits, and must often have endangered the neck of the greatest religious leader since Calvin. In the saddle he had Homer for his companion; he required his young preachers to study Spencer's "Fairy Queen," and after his death one of his executors found a Shakespeare carefully annotated in his own handwriting, and with characteristic, and, I had almost said prophetic, narrowness flung the volume into the flames.* Those who knew Mr. Spurgeon at all intimately were impressed with nothing more than with the breadth and extent of his general reading, and indeed he had what he would have counted the highest human authority for

* "Contemporary Portraits," 321.

indulging in even the lighter masterpieces of literature, and Jonathan Edwards himself read "Clarissa Harlowe" and became a better preacher for doing so.

What is true of the leaders of religious thought should be true of us all. "It has been my fortune," says Dr. Stalker, "to be acquainted with a good many celebrated preachers, and I have observed that almost without exception they have had a thorough acquaintance with the whole range of the higher English literature."* The biographer of Robert Browning somewhat grudgingly acknowledges that chiefly for their culture "no intercourse was more congenial to the poet than that of the higher class of English clergyman."†

For three reasons I urge that the minister cultivate literature. In such a pursuit he will find *pleasure*, and he will gain *profit*, and he will acquire *power*. Pleasure and profit and power are certainly things which we have a right to get hold of as personal property.

1. First, then, consider the pleasure, the honest, simple, innocent *pleasure* which literary studies will give. Somewhere I remember John Bright's quoting with approval the remark of an old friend of his that it had pleased God to give him a great love for reading. "A man," writes Isaac Taylor, "sits surrounded with the books of all ages; among these he has passed the best years of his life. He has gone in and out among them. They are so many candles lit, shedding their beams over the expanse of centuries up to the remotest eras."‡ From them, we may add, the reader becomes luminous himself, and deserves Emerson's encomium:

"Thou art enlarged by thine own shining."

George Gilfillan said truly that he often got a better idea of the people he was visiting from the books he saw on their tables or shelves than from his conversation with them. A volume of Tennyson or of Ruskin with marks of careful and constant reading is often an eloquent witness to its owner's choice of friends. A humble parsonage and a hard struggle to make the two ends meet may be softened and almost beautified by a half dozen English classics. Poverty is for the time forgotten in their company, and he who has them in his home is better off than the Czar of all the Russias with his barbaric gold and gems. "He despises me," cried honest Ben Jonson, of an opponent, "because I live in an alley. Tell him his soul lives in an alley." It was in a very humble cottage and amid circumstances dispiriting and almost sordid that Nathaniel Hawthorne nourished a literary quality the most delicate, the most fascinating, the most genuine that America has as yet produced. Do you come home tired and chafed with the petty trials of a pastor's life? Take down some old familiar friend who does not need to be coaxed or comforted, who will not demand that you listen patiently to a long enumeration of ills, half of which are imaginary, and all of them unworthy of discourse; and as you

* Yale Lectures, 115.

† Orris, "Browning."

‡ "Restoration of Belief," 19.

read there falls upon your troubled spirit a calm great as that which long ago came over the sea of Galilee, and you assent heartily to Milton's fine assertion that a good book is "the precious lifeblood of a master spirit." In such hours Emerson's rules may be followed: 1. Never read any book that is not a year old. 2. Never read any but famous books. 3. Never read any but what you like; or, in Shakespeare's phrase:

"No profit goes where is no pleasure ta'en;
In brief, sir, study what you most affect."

He can never be alone who has become friendly with great authors. I love to walk down Fleet Street with Dr. Johnson, to cast the fly over the Welsh brook with Charles Kingsley, to listen to the torrent of Macaulay's conversation with his sisters or nieces, and in Rugby Chapel to sit solemnized and strengthened as Thomas Arnold preaches to his boys.

As the years roll on I become conscious that my friends on the shelves are not a whit less real to me than are my friends on the streets. I should count myself a poorer man if I had not ridden with the Vicar of Wakefield in the player's cart, if I had not watched the shavings fly from Adam Bede's plane, if I had not dreamed in Florence with Romola, if I had not made friends with Mrs. Poyser over her proverbs. Not for a shelf full of ordinary divines would I surrender Sam Weller. Captain Cuttle in certain moods is a more welcome guest than Chrysostom, and beyond the pages of the New Testament I find no nobler, no more pathetic, no sweeter nature than that of Colonel Newcomb, the grandest gentleman in English fiction.

2. Secondly, we may recognize that a minister's cultivation of literature is a source of very real *profit* to him. Plainly his style must be affected by it, and he speaks, as Cicero puts it, colored by the influence of his books.* Burke had always a ragged Virgil at his elbow; and without Isaiah and "Paradise Lost" it is very questionable whether the world would have heard as much as it has of the John Bright. Indeed, it is something to be thankful for that we are invited to discipline ourselves by study and practice in a tongue which for its melody, its majesty, its readiness to serve our every purpose, and its power of clear and honest expression can never, I think, have had its equal in the history of our race. Mr. Huxley says, with truth, that we possess in the English language "one of the most magnificent storehouses of artistic beauty and of models in literary excellence which exists in the world at the present time. If a man cannot get literary culture of the highest kind out of his Bible, and Chaucer, and Shakespeare, and Milton, and Hobbes, and Bishop Berkeley—to mention only a few of our illustrious writers—he cannot get it out of anything." It is an incalculable privilege that we have to take our vocabulary from the English tongue. What the syren promises to Ulysses, our native literature promises to her votary.

"Happier hence, and wiser he departs." †

* Gilman's "Rhetoric," 3.

† Cowper, "Odyssey," xii. 222.

Further, his familiarity with literature will furnish the preacher with material. Instead of serving up for the thousandth time threadbare illustrations from some hackneyed cyclopædia illustrations which reached their second childhood a generation before he reached his first, he will bring into the pulpit with him the wealth of his own original reading, and his hearers will perceive the difference. They are sick and tired of Alexander the Great and of Julius Cæsar. They have no living faith in the apocryphal infidel whose objections are so speedily vanquished because they never carried much weight with any reasonable man. They have cried their last tears over that little soul who dies young, and who, if the truth be told, in all probability resembled Daniel O'Connell's five thousand Irish infants whom the cruel English murdered yet unborn. Give them instead prose and poem of your own finding, from the deathless pages of our sterling English authors. The change will be as welcome as the first taste of roast beef to the rescued sailor who has lived for a month on a raft and hard tack.

But more than this ; reading of the kind for which I am pleading will go far toward imparting to the minister what we may call ability of a general kind. Discarding the vicious distinction between sacred and secular knowledge, he will be at home with all minds doing their best work. The most ardent student of knowledge of whom we read in the Old Testament was the Queen of Sheba. "She came from the uttermost parts of the earth to hear the wisdom of Solomon." And in what did that wisdom consist ? "He spake three thousand proverbs, and his songs were a thousand and five ; and he spoke of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall ; he spake also of beasts and of fowl, and of creeping things, and of fishes." It was the every-day life of which Solomon discoursed so wisely. He loved the homely proverb, the flight of fancy, and the great earth with all her vast and varied wealth. As the adventurous queen went travelling southward to her home again it was another world in which she journeyed. Nature had a thousand things to show her now ; and when her palace was reached and her counsellors gathered about her, the wisdom that had crystallized in the proverb or struck sweet notes in the song made her a woman more womanly and a queen more royal than ever she had been before. Professor Drummond has spoken, in an address on books, of a friend whose library is stored in two enormous cases, one of which is crowned with a stuffed owl, and the other with a stuffed dipper. The owl-books gave an idea of the size of the human mind. The minister will need to be much with them. But he should not neglect the dipper-books—"books which can easily be dipped into." You may ask what were the books of this kind that influenced a mind so quick and so hospitable to new ideas as Professor Drummond's. First, he mentions Ruskin, who taught him to see how much of beauty there was in nature, and to see that was a possession forever. Then Emerson ; and if Ruskin taught him to see with the

eye, Emerson taught him to see with the mind. Then George Eliot, from whom he learned the lesson of influence and the power of character. Channing led him to believe in God, while Robertson, of Brighton, showed him that God was man; revealed to him that personal religion which brings Christ down to one's own life and laws, and made him love that tolerance with and for others who might think differently from what he thought. Now, the point which I wish to make here is that these writers are all of them distinctly literary. They are part and parcel of our inheritance in this splendid English tongue of ours. Ruskin is still peerless in gorgeous prose; Emerson reaps to-day the harvest of a most fastidious and exacting literary compactness; George Eliot is more quotable than any writer of fiction of our century; Channing has not yet been displaced from his throne among the foremost of finished pulpit orators, and Robertson, even in fragments, reminds us of the torso of the Greek sculptor, its broken limb more precious than a whole gallery of later and inferior artists.

3. I come now to speak of the most pressing aspect of our subject. Literary culture will, if wisely pursued, be a *power* to the preacher in his ministry. In the last of his memorable conferences Lacordaire said: "Literature is the palladium of all true-hearted nations; and when Athens arose she had Pallas as her divinity. None save the peoples which are on the road to extinction refuse to recognize the value of literature, and that because, esteeming matter beyond spirit, they cease to perceive that which gives light or to feel that which moves. But among living nations the culture of letters is, next to religion, the greatest of public treasures, the aroma of youth, and the sword of manhood."* For one thing, his literary tastes will help the minister to become and to remain a broad man. He will almost unconsciously resist the narrowing influences of his vocation.

The very intensity and earnestness of that vocation may naturally tend to limit his range. The force and volume of the river cuts a deep channel for its rushing waters, but sometimes it is deep at the expense of breadth.

The agencies which are at work to produce this effect start early. Of necessity his studies in the seminary are somewhat one-sided. But before this time he has often begun to dwindle in certain directions where he ought to develop. The trend to-day in our colleges is toward science rather than toward literature; and the purely scientific man will be, if ever evolved from a century or so of specialist studies, as hard and material and uninteresting as the nether millstone. It is in anticipation of this dreary possibility that Mr. Goldwin Smith is warranted in exclaiming, "Keep your ballads in this age of science; it is man's first duty to cling to literature." If it be true, as Saint Beuve said, that every man carries in his breast a poet who died young, the funeral in the case of the man of science only must have been very remote, and the coffin must have been very small.

But it is often through scientific studies and almost always through

* Lewis, "Lacordaire," 286.

studies that are specialist that the candidate for the ministry finds his way from the college to the seminary. He escapes from psychology only to be confronted with theology. The queen of the sciences waits for him, and in her lovely and unrivalled splendor she—and that with the highest reason—claims his homage, and he naturally yields it. Literature and art now seem to him very much as poor Zipporah and her little children may have seemed to Moses when he had seen the burning bush and was bound for Pharaoh's court, the deliverer of Israel. The theological student in his experience reverses the opening chapters of Genesis. Adam might eat of every tree of the garden freely save only of the tree of the knowledge of good and evil. He, on the contrary, is invited to partake of that tree

"Whose mortal taste
Brought death into the world, and all our woe."

But the absorbing claims of his theology deny him the luxury of any tree besides. It is almost with a sense of guilt that he takes up his Tennyson or his Ruskin now. Over the grim portals of his exacting mistress he seems to read the warning: "Abandon these, all ye who enter here." Not that his present course is in no sense a course in literature. "St. Paul's epistles," says Cardinal Newman, "I consider as literature in a real and true sense, as personal, as rich in reflection and emotion as Demosthenes or Euripides." * Only they are not literature to him. The masters of theology have not, as a rule—there are memorable exceptions—concerned themselves with style. They were doing a great work and they could not come down. Certainly to men who of all others indulged their passion for theology to the utmost, the Puritans were not, as Matthew Arnold has fairly said, renowned for light or sweetness. Their style is crabbed and cloudy; and one ventures at this distance to suspect that sometimes what we have credited as depth may after all be only dulness. But it needed the intellectual audacity of Robert Hall to dare to brand the profound Owen as a continent of mud. The biographer of Thomas Hooker, one of the makers of Connecticut, notes that although in his English days he must have heard of the death of Shakespeare and of Bacon, not a whisper of the poetry of the one, or the philosophy of the other, or of the literature of both tinges his style. No, indeed! the honest man is proud of his ungainly composition. "As it is beyond my skill, so I professe it is beyond my care to please the niceness of men's palates with any quaintness of language. They who covet more sauce than meat, they must provide cooks to their minde. The substance and solidity of the frame is that which pleaseth the builder; it is the painter's work to provide varnish." Such complaisance in literary deformity is almost beautiful. It reminds us of the man who, talking to Dr. Johnson, thanked God for his ignorance, and was answered by the doctor that he had certainly very much to be thankful for.

When the young theologian's years of preparatory study are ended, too

* Newman, "Idea of a University," 290.

often very much has ended besides. Absorbed in his specialty he has forgotten the far-off days when he wrote college essays on poetry, or eloquence, or art. Surrounded he may have been in the seminary library by masterpieces of literature, but he has been on friendly terms with their covers only, and his experience recalls the sneer of Swift that booksellers learned the titles of their books and then boasted of a familiarity with their contents.

He passes on through his ordination to his first settlement. His resources are more limited for awhile than ever before. His conscience bids him beware how he indulge his literary tastes on his shelves. Scarcely the ghost of an English masterpiece finds its way there, and if one or two do venture to intrude they bring to our minds the words of Jeremiah : " Mine heritage is unto me as a speckled bird ; the birds round about her are against her."

Now, while it must be granted at once, and most willingly, that if a man is to be confined to one subject there is none other comparable to that which the minister has chosen ; while it must be acknowledged, and that without any hesitation, that it is better to be well versed in the distinct themes of his vocation and ignorant of all others than to have all the wisdom of Solomon yet lack the one thing needful to ministerial efficiency, I think it is more excellent still to cultivate a taste for the varied treasures with which the poet, the historian, the orator, and the man of science have enriched our noble English literature ; for when I mention this word literature I remember how true is what Dr. Johnson says : " The chief glory of every people arises from its authors," and I recall also how, in launching his dictionary on the sea of letters, it was his proud ambition " to afford light to the repositories of science, and to add celebrity to Bacon, to Hooker, to Milton, and to Boyle."* Perhaps, too, we have not sufficiently considered that, more than any others, ministers are the visible link between the purely literary class and the people at large. Dr. Francis Patton, of Princeton, claims that taking one hundred lawyers, one hundred doctors, and one hundred ministers, the intellectual level of the ministers will be several degrees higher than that of either of the others. Certainly the ministry has done more literary work than any other of the learned professions. It is worth our while to reflect that the man who in the morning will be keeping company with Chrysostom and with Calvin, with Jeremy Taylor and Robert South, with Frederick W. Robertson and Alexander Maclaren, may in the afternoon be seated at the bedside of a dying pauper and in the evening singing hymns with a handful of people escaped for a brief hour from the hard grind of daily toil. I have just mentioned the honored name of Richard Hooker, and am reminded how his former pupil, Sir Edwin Sandys, visiting his old master, found him tending the sheep, with Horace's odes in his pocket, while his servant had gone home to dinner, and then heard him summoned by his wife to rock

* " Birkbeck Hill," 17.

the cradle. To tend the sheep and to rock the cradle will, I suppose, fall to the lot of most of us ; but where is the Horace which made Hooker's pastoral duties pleasant, and, let us hope, closed his ears to the crying of the baby ? Yet the minister more, perhaps, than any other man, has all things at his beck and call. Where is he not at home ? That was a noble answer which Lacordaire gave to the king's advocate when he dared to say that priests were the ministers of a foreign power : " We are the ministers of One who is a stranger nowhere—God." So we who are ministers can say, and with even greater truth. The pursuit of literature will have a very perceptible influence, first, on the minister himself, and then on his people. At his peril in this age, when young people are reading as never before, and when they wait only to be deftly guided to read wisely and well—at his peril does he neglect this source of power. The society of the foremost minds is the best society. There is no friendship more lasting, none which can be made more beneficial than the friendship of books. So Sir John Herschel says in an address which was once counted among the classics of our tongue :

" If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss and the world frown upon me, it would be a taste for reading. I speak of it, of course, only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles, but as a taste, an instrument, and a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of making a happy man, unless, indeed, you put into his hands a most perverse selection of books. You place him in contact with the best society in every period of history—with the wisest, the wittiest, with the tenderest, the bravest, and the purest characters who have adorned humanity. You make him a denizen of all nations—a contemporary of all ages. The world has been created for him. It is hardly possible, but the character should take a higher and better tone from the constant habit of associating in thought with a class of thinkers, to say the least of it, above the average of humanity. It is morally impossible but that the manners should take a tinge of good breeding and civilization from having constantly before one's eyes the way in which the best-bred and the best-informed men have talked and conducted themselves in their intercourse with each other."

In what has now been said upon this subject of the minister's literary culture, I trust that it will be noticed that I have confined my view of what constitutes literature to the best. Not a word has been dropped on behalf of ephemeral reading. When Dr. Maclaren exhorts young men to keep the newspapers out of the study until after dinner, his advice does not imperil our literature. All I would add is, that the later you dine the better will it be. Nor am I pleading for many books, but only for the best.

“ Read the great books,” counsels Dean Stanley, “ and let the little ones take care of themselves ;” and Richard Cecil certainly suggests limited company when he says, “ I have a shelf in my study for tried authors, one in my mind for tried principles, and one in my heart for tried friends.” If your books are not more numerous than your principles or your friends, one shelf will suffice. There is wit as well as wisdom in Sydney Smith's advice :

“ Live,” said he, “ always in the best company when you read. No one in youth thinks on the value of time. Do you ever reflect how you pass your life ? If you live to seventy-two, which I hope you may, your life is spent in the following manner : An hour a day is three years ; this makes twenty-seven years sleeping, nine years dressing, nine years at table, six years playing with children, nine years walking, drawing, and visiting, six years shopping, and three years quarrelling.”

When a young artist asked Sir Thomas Lawrence for advice to help him in his professional life, the famous painter bade him take down from his walls two or three rough and coarse Flemish sketches that were hanging there. “ You allow, in intercourse with your fellows, that evil communications corrupt good manners. So is it with pictures.” And so, let me add, is it with books. No man can afford to be much in the company of poor preachers, third-rate novelists, home-made poets, or untrustworthy historians ; and when they put themselves between covers and get published there is no earthly reason why you should arrest them in their downward march to the purgatory of suicides by affording them temporary house-room on your shelves. To such Carlyle might well cry : “ Ah, books ! books ! you will have a poor account to give of yourselves at the day of judgment. Here have you been kept warm and dry, with good coats on your backs and a good roof over your heads, and whom have you made any better or any wiser than he was before !”

What I am urging is that in the wide field of English literature and in every department of it we should find our friends, and so move in the very best society.

To do this we shall need the skill in rejecting and in accepting which comes only with practice. Coleridge says that there are four classes of readers. The first is like the hour-glass, and their readings being in the sand, it runs in and runs out and leaves no vestige behind. A second is like a sponge, which imbibes everything and returns it in the same state, only a little dirtier. A third is like a jelly bag, allowing all that is pure to pass away, and retaining only the refuse and dregs. A fourth is like the slaves in the diamond-mines of Golconda, who, casting aside all that is worthless, obtain only pure gems. The minister redeeming the time, working while it is called day, has leisure only for the diamonds. Yes, and is it not his duty, as it ought to be his delight, to make himself familiar with the great masterpieces of our literature ? “ A fine work of art,” Albert Dürer said, “ is well pleasing to God, and He is angry with such as

destroy the work of great mastership, for that is bestowed by God alone." No more right have we to neglect or remain willingly ignorant of the poets, the philosophers, the romancists, the historians who have lifted our language into eminence and made our literature incomparably the noblest in the world. If you had been born among the Choctaws or the Bushmen your guilt would be light, for then ignorance would be bliss. But he who speaks day by day the tongue of Shakespeare and Bacon, of Bunyan and South, of Macaulay and Ruskin is worthy only to be banished to the companionship of the Choctaws and the Bushmen if he elect to live and die a stranger to these mighty masters of our poetry and prose. Paul claims that all things centre upon Christ. Literature and art and science are led vanquished by the universal Conqueror. Their peculiar treasures are laid at His feet. We are His ministers, and it is ours to press everything into His service. Let us never cease to remember in our prayers the men who make and mould our literature. In Milton's noble words, let us join in "devout prayer to that Eternal Spirit who can enrich with all utterance and knowledge, and sends out His seraphim with the hallowed fire of His altar to tend and purify the lips of whom He pleases. To this must be added industrious and select reading, steady observation, and insight into all seemly and generous arts and affairs."

Believe me, there is more than a semblance of truth in what Mrs. Browning sings :

"So of men and so of letters, books are men of higher station ;
And the only men that speak aloud for future time to hear."

II.—THE MODEL CHURCH.

BY REV. WILBUR F. CRAFTS, PITTSBURG, PA.

AFTER five years of almost constant journeyings up and down the land I have found at last the model church. Some of its characteristics are essential, others desirable, but not everywhere practicable. Even country churches will find something to copy in this fully equipped, nineteenth-century city church.

The main feature of the interior is that the auditorium and the Sabbath-school are placed *side by side*. There is more than sentimental value in having the teaching-room and the preaching-room side by side, with movable partitions between. Every church needs to be able to double the capacity of its auditorium on special occasions in its own history, and also for union meetings and conventions.

Better than these exceptional uses, the arrangement here depicted enables this church to correct the greatest evil and peril in American church life, namely, the general non-attendance of the Sabbath-school at the preaching service. In all my journeyings I have found but three city

churches (of course there may be others unknown to me, though I have searched diligently for them) in which the members of the Sabbath-school generally attend one or more of the preaching services. Ministers and Sabbath-school teachers discuss this question as if it were as hard as "how to reach the masses," of which it is indeed a part, for we shall not reach the masses while we dismiss our Sabbath-schools into the street rather than into the church.

It is not difficult to secure a general attendance of the Sabbath-school at church if, as in this model church (1) the school is held just before the preaching service; and (2) there are pews reserved for the classes in the auditorium; and (3) the classes are marched into the church together, as if church attendance were a matter of course—as it should be. Instead of this they are usually turned into the street to come back if they will, and single-handed ask a dignified usher for a seat, which is more than the average child has courage to do. It is to be remembered that half of almost any thriving city Sabbath-school comes from homes where parents are not church-goers and pew-holders, and that the children of such homes need the preaching service most of all. Even those whose parents are church people often have little either of home worship or home discipline, and will follow the tide when the Sabbath-school is dismissed into the street unless the tide itself is turned to the sermon. Of course no member of the Sabbath-school in the model church is *compelled* to attend the preaching service, but nearly all are *drawn* to do so by several wise devices. To prevent reasonable excuse of weariness the Sabbath-school is held but one hour—9.45 A.M. to 10.45 A.M.—followed by a brief rest in marching by classes, with appropriate music, the march ending at the seats in the auditorium next to the Sabbath-school-room, which are reserved for the Sabbath-school, and in which they sit by classes, the youngest at the front, with footstools to rest their little feet. Those whose parents have sittings in the church drop out of line to join the home folks, unless there is special reason to do otherwise. Teachers accommodate each other in shepherding two or more classes, in order that any teacher who so desires may often sit with his family. The few children who have brought word from their parents that they are not to attend the preaching service remain in their seats in the Sabbath-school-room until the march is over. Very few stay behind on such lonesome conditions; the tide carries them the right way.

This bringing of the children into the preaching service was at first opposed by the conservatives of this model church because it was so old a custom as to seem "new." The pastor never hurried or forced such issues. In this case he quietly instituted a written examination of the members of the Sabbath-school above twelve years of age in what he called "first principles"—matters that the children of that age in a Christian land ought to know as well as the multiplication table and the rule of three. He asked the writing out of the Sabbath commandment; of the

Apostles' Creed ; of the definitions of sin in the Bible and the catechism ; of some Bible verse showing why Jesus died on the cross ; of another showing how a sinner can be saved ; of another showing that the saved will go to heaven ; of another showing that the unsaved will go to hell ; of the meaning of baptism and the Lord's Supper ; of the value and purpose of church-membership. Names were not signed, but each blank containing the questions, with space for answers, had been numbered in advance. The half dozen giving the best answers were called out by number for rewards ; but in no other case did any one save the writer know who had given any of the erroneous answers. The superintendent reported the result at a church-meeting. It was found that a majority of these older scholars had imperfectly memorized and dimly understood even those Bible texts they most needed to know, and everybody was forced to admit that the home and Sabbath-school were not furnishing them enough Christian instruction, and that it was manifestly necessary to greatly add to it not only by better work in the home and Sabbath-school, but also by bringing the young under the skilled teaching of the pulpit. And so the rights of the children in the temple, which Christ defended of old, were peacefully and unanimously granted, and even the occasional whispering of the boys is borne with patience so manifest is their spiritual need.

Another element of the parish, usually neglected, so far as preaching is concerned—the invalid corps of the aged and the sick—is provided for in this model church at the extreme left of the preacher, where an “amen corner” is fenced off by a low crimson curtain, behind which, in full view of preacher and choir, but invisible to others, the aged and invalids sit or recline as in the chapel of the Clifton Springs Sanitarium, on high-backed sofas or in invalid or easy-chairs, some of them in wheel chairs, brought in at the invalids' door by the aid of an elevator run by the same power as the organ. There are several seats with hearing tubes for the deaf, but in other parts of the church where they will not attract attention, in consideration of the sensitiveness of those thus afflicted. Those too feeble to remain for more than half a service go or come to the invalid's nook unobserved just before the sermon. Those permanent invalids who cannot even use this nook receive song and sermon regularly in their sick-rooms by a pulpit microphone. Those who are too far away or too weak to walk and have no horse or their own and none they can borrow, if they have conscientious convictions against Sunday horse cars, or are not on their lines, *are brought* to the invalids' nook by a free church stage (suggested by Mr. Moody's “church wagons”), which is also used to carry the church workers to their city mission work and to carry a melodion with singers and speakers and leaflets to the unchurched sections of the city and surrounding country.

In the week-day work of this model church the most striking thing is

its new method in city missions. It has inaugurated, with the co-operation of other churches, a daily half hour noon lecture, from 12.30 to 1 p.m., in the heart of business, which is as instructive as a lyceum lecture, as free as a convention address, but with the grip on the conscience of a sermon. It was suggested by the contrast between the handful at an average noon prayer-meeting or at an ordinary city mission service, where the least religious people are vainly expected to be won by the weakest of preaching and poorest of singing—the contrast, I say, between this and the throngs that have gathered at noon in various cities to hear Phillips Brooks, and Dr. Pentecost, and Joseph Cook, and Dr. Meredith. “If they can gather thousands for the whole hour of the nooning,” said the pastor of the model church, “why may not a less eloquent man gather hundreds for half the hour?” This church gathered them to a year’s course of noon lectures by its pastor (in which other pastors often divided the time), that covered the Bible chronologically in a year on the plan given in “Reading the Bible with Relish.” These noon lectures were illustrated with curiosities from Bible lands and with charts and pictures and blackboard work, and so made interesting to cash-boys, and school-boys as well as to older clerks and merchants.

Having described the most novel features of the model church, we will briefly note other characteristics as they meet us in chronological order in a specimen week of church life.

The Sabbath-school library is the first thing seen as we enter the vestibule of the Sabbath-school on Sabbath morning. It resembles a post-office, each book having a box with glass front, by which its size and title and author can be seen from without. Those who wish to look the books over come early to do so, or select from a catalogue in which the books are briefly described and classified for “children,” “youth,” and “adults.” Each returned book is handed in on entrance, with a card showing a dozen or more books desired, from which librarians may select. Once a month the pastor meets the school fifteen minutes in advance of the opening, and talks with special reference to arousing interest in neglected books of merit.

The Sabbath-school-room is carpeted with a warm, cheerful crimson carpet, and seated with wicker chairs that can be arranged in rows or groups as needed, each chair having a grating below the seat for a hat, and a rack behind for books. All around the main room there are separate class rooms below and in the gallery.

Those entering this church by the main entrance behold on the central front of this psalm in stone :

“A mighty fortress is our God,
A refuge never failing.”

But the pastor has often cautioned his people to remember that the Church

is a fortress for *attacking* evil as well as *defending* truth. He emphasizes the "sally-port." As the congregation enters the vestibule they read above the doors of the auditorium the words :

" *The Lord Bless thy Coming in.*"

But on the other side, above the same doors, they will read in larger letters as they retire at the close of service :

" THE LORD BLESS THY GOING OUT."

The chief end of the Christian soldier is shown to be not coming in "to be fed," but going forth to fight. His coming in should be with loaded musket for orders as well as rations.

It should be mentioned that the central wall of the vestibule bears the words :

.....
: WELCOME " IN HIS NAME." :
.....

The pulpit is a quarter circle or half circle, according as one or both rooms are used, and in either case the pastor stands beside (not behind) a narrow movable pulpit, not made of sepulchral stone, but of warm crimson cherry wood, which holds up the big Bible as the king book on its throne. The pastor would prefer an open platform but for the desire to enthrone the Bible as the charter of the church. He does not, however, hide behind it in preaching, for he realizes that every part of an earnest man's body helps to express his thought to the people. He does not put a "reading desk" for the Bible on a lower level than the pulpit, as if the words of Scripture were less important than those of the preacher. Above the pulpit are the words : " In this place is One greater than the temple." " Now are we all here present before God, to hear all things that are commanded thee of God." And it is made easier to hear by putting over the pulpit and the choir a sounding-board patterned, like the concert platform in the Crystal Palace, from the roof of the mouth, though so wrought into the organ and gallery as not to attract attention.

Every Sabbath in the year flowers are placed about the pulpit in a hidden nickel trough filled with water, that keeps them bright all day. The pulpit lights are stained a dark crimson on the side toward the people, that the weakest eyes may look straight at the preacher. At the back of the pulpit an electric bell connecting with the sexton's seat by the door enables the preacher at any moment to call for an increase or reduction of ventilation by prearranged signals without diverting the attention of the whole audience to the matter by speaking of it. Under the glass top of the pastor's pulpit table there is a schedule of benevolences to be remembered and a diagram of the pews, with the names of their occupants (as in Dr. Burrell's church), that when he sees a face and does not recall the name he may refresh his memory.

The pews are not rented in such a way as to advertise wealth and poverty (are not rented at all, indeed, but assigned by lot annually, as in the Walnut Hills Congregational Church in Cincinnati). Each contributing family or group that desires a pew or two together, and each individual wishing a single sitting, draws a number from a hat, and then selections are made in the order of the numbers, each individual or family or group having already written down several choices to expedite the assignment. In the model church there is one section of opera chairs for young men and others who like them; but most of the space is occupied by homelike pews for family groups. Strangers are welcomed, however, with cordial hospitality all over the "house of God," which no one in the model church treats as wholly or partly his private possession. The pastor, as does Rev. Dr. W. H. Hubbard, of Auburn, N. Y., carries small diagrams of the pews in his pastoral work, one of them showing occupied and unoccupied pews, the others blank, that he may, whenever it seems wise, give one of the latter as a ticket to a stranger, in inviting him to church, so marked as to show exactly to what seat he is invited for a Sabbath or for a year. Something like this is needed to win back men who were years ago driven from some private pew, and so from church-going itself.

III.—WHAT IS TRUE PREACHING?

BY REV. WILBUR C. NEWELL, MOODUS, CONN.

TRUE preaching is the communication of God's truth by men to men. It has, therefore, two essential elements: I. God's truth; II. The personality through whom it comes.

I. God's truth is God's word. True preaching, then, is the preaching of the Bible—a common truth, like air and sunlight, but one as vital to all true preachers. The great sin of the age is not so much the neglect of the Bible as the neglect of Bible study. As Professor Harper aptly said in the *Old Testament Student* awhile ago, "The great need is not Bible listeners or Bible readers, but Bible students, Bereans, searchers of the Word. An earnest, faithful study of the Scriptures, with a mind and heart open to receive its doctrines, cannot fail to banish doubt and unravel the tangled knots of modern speculation as rapidly as the telescope of the astronomer transforms the hazy nebulae of the Milky Way into a shining pathway of stars distinct and luminous. The Bible is the compass-needle which guides our wavering minds to the fixed pole of truth."

We turn to the Bible, then, for the true idea of preaching. There are three words in the New Testament meaning to preach. Each is significant. The first is *εὐαγγελίζω*, used more than fifty times, and means the announcement of a joyful message. The second is *καταγγέλλω*, sometimes translated "teach" and "declare," but usually "preach." The root

meaning is, to bring word or a message. The use of *κατα* implies the urgency of the announcement, "Whom we preach, warning every man," etc. The third word is *κηρύσσω*, from *κήρυξ*, a herald or crier, as in Matt. x. 7: "As ye go, preach [cry], saying, The kingdom of heaven is at hand."

Concerning the message to be proclaimed, Christ, the Great Preacher, has not left us in doubt. It is "the kingdom of heaven," the "gospel of the kingdom," "repentance," "conversion," the "resurrection," the "last judgment," and denunciations against the sins of the age.

Such is the Bible idea of true preaching. There never was an age in which this true idea of preaching needed so much to be proclaimed as now. Not because this age is more wicked than the ages before it, but because the honest cry of the world is the great question of Pilate: "What is truth?" The answer has been earnestly sought in science, in philosophy, and in the restless, sinful heart of man, but in vain. Science is fast demonstrating to the world that its only need is more science to find itself in perfect accord with the Word of God. Philosophy feels and knows the fierceness of the power of sin, against which its principles are weak and ineffective, and for which it can offer no saving remedy. Lost in the mazy labyrinths of sin and worldliness, the world is at last searching for the way. Tired of false preaching, and wearied with the folly of human speculation and false doctrine, it is honestly crying for the truth. Dead in trespasses and sins, it is longing for the life. At such a time the pulpit must, as never before, thunder the great truths of God's Word. If, as a leading review asserts, the sermon has fallen to the level of an entertainment, it is because we have not faithfully proclaimed God's Word. The strongest intellectual preaching also, without the authority of God's Word, is powerless to draw or save. In the apt figure of Dr. Todd, "It is like the light of the aurora borealis, which streams up and fills all about you with radiance, but you grow cold while you gaze at it." The world is eager for the Gospel of Christ, the pure Gospel, the whole Gospel. The Gospel we preach must be the power of God unto salvation. No other will succeed. If the Gospel does not conquer the world, the world will conquer the Gospel. But the Word of God in the hands of every true preacher is powerful, and sharper than any two-edged sword lifted against it.

The true preacher, then, is a Bible specialist. That preacher was wise who answered Mr. Huxley with the words, "Sir, you are a specialist in natural science; I am a specialist in spiritual science. I have as good a right to speak with authority in my department as you have in yours." Angell James declared that his most fruitful sermons were those preached in a series on the great fundamental truths of the Bible. Dr. Crowell's golden words to Rev. W. J. Haven, written in 1878 and published in *Zion's Herald*, are timely: "Preach on the plain, practical, experimental themes—repentance, faith, conversion, salvation, holy living, and retribution." The Gospel is Christianity. Christianity is Christ. Therefore

preach Christ, and, as our Discipline says, preach Him in all His offices. Emphasize the divinity of Christ. Bishop Simpson thought this the essence of all preaching. Cecil, one of England's most eloquent evangelical preachers, said : " God puts peculiar honor on the preaching of Christ crucified. Men may preach Christ ignorantly, blunderingly, absurdly, yet if delivered in the Spirit, God will give it efficiency." Like the disciples on the Mount of Transfiguration, we must be where, looking up, we can see no man save Jesus only. Such preaching God will honor. The instrument may be weak, but in God's hands it will confound the mighty.

The secret of every genuine revival and every religious reformation in history is simply the faithful preaching of God's truth as revealed in His Word. The sins of every age have always been in proportion to the quality of preaching in that age. A single illustration will fix this great truth in our minds more clearly. From 1700 to the French Revolution, 1789, Christianity seemed either dead or dying. A flood of infidelity swept the land, invading even the pulpit. Early in the reign of George III., Blackstone, the great legal commentator, heard every clergyman of note in London, and heard, as he said, " not one discourse which had in it more Christianity than Cicero's orations, or from which he could have discovered whether the preacher himself was a follower of Confucius, Mohammed, or Christ." As a result, morality sunk to its lowest ebb. Duelling, adultery, fornication, blasphemy, gambling, drunkenness, and Sabbath desecration generally prevailed. As Seneca said in the days of the Roman Empire : " It was a struggle to see who would excel in iniquity." About the middle of the century the pure Word of God began to be preached. God raised up such men as John Wesley, George Whitefield, Jonathan Edwards, Augustus Toplady, John Fletcher, and others like them. The Word of God was faithfully declared, the sins of the age were denounced, and salvation through Jesus Christ was faithfully proclaimed. The world listened as to a new revelation. The Church was revived, England and America were evangelized, the tide of morality rapidly arose, and, as Green declares, England was saved from a revolution. The Bible in the hands of such men was the magic wand which touched the dead formalism of Church and State with the miraculous power of a living faith, and it awoke as from the dead. Such preaching the world now, as always, demands. Never before since Methodism began was there such a crying need for the true and original spirit of Methodism as to-day. True to its original purpose, we must " spread scriptural holiness over these lands"—*scriptural* holiness. When the Church ceases to do this it will lose its motive power. If it proclaims scriptural holiness it will grow in power and bless the world to the end of time. Let the Church refuse, therefore, to preach any doctrine not found in the Word of God. The Bible is our authority for all time. Conceited men talk about " advanced thought" and " new departures." The theology of the Bible never advances or departs. The Bible of the first century is the Bible of the

nineteenth century and of all the centuries to come. Human theologies, however, cannot long endure. The changing currents of human speculation prove them to be of man and not of God. The vane of human belief "changes with every wind of doctrine." The living issue of last century lies dead in the presence of this. The manna of popular thought to-day must be gathered or it will be worthless to-morrow. The truths of God, however, as declared in the Holy Scriptures, "shall not pass away." There only is perfect theology, since it admits of no further change. Here and here only shall we find the false and the true, truth unchanged by time, more solid and enduring than the stars. In the face of such living verities we can still stand in the full light of the ripest scholarship of this and any age, and reverently, fervently lift the prayer of the psalmist: "Oh, how I love thy law ! it is my meditation all the day. Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my teachers, for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts. I have refrained my feet from every evil way, that I might keep Thy word. I have not departed from Thy judgments, for Thou hast taught me. How sweet are Thy words unto my taste ! yea, sweeter than honey to my mouth. Through Thy precepts I get understanding, therefore I hate every false way."

II. The second essential to true preaching is the personality through whom it comes. God's truth must be brought to us in living, speaking forms, and for this purpose God uses men. A true preacher, therefore, is most essential to true preaching. There is so much valuable literature on this part of the topic that little need be said. The little we do say will be nothing new ; at most it will be but the putting of "new wine into old bottles."

1. The true preacher must be a man of holy life, a living epistle known and read of all men. The spiritual life of the Church seldom rises higher than that of the pastor. "Like priest, like people." They said of Arnot, his preaching was good, his writing was better, but his life was best of all. The basis of power in the pulpit is godliness in the preacher.

2. The true preacher preaches the Word of God positively, a word whose root meaning is to place, fix, establish. "I believed," said Paul, "therefore have I spoken." A potent and precious therefore. Christ "spake with authority, and not as the scribes." Let us cease to apologize for our faith, trying to answer sceptical assaults and timidly venturing to vindicate Christianity. As Dr. Pierson has said, "Let us come out from behind our earthworks and carry the war into the enemy's territory." The true way to preach is to assume the truth of the Bible and preach with *authority*, declaring, "*Thus saith the Lord.*"

3. The true preacher is intensely in earnest. Sydney Smith said that "in preaching, the crime against the Holy Ghost is dulness." A sick and sleepless parishioner once sent his pastor the following note: "Chloral

and morphine don't help me a bit, but if you would read me one of your sermons perhaps I might get an hour's sleep." Earnestness is the very soul of eloquence. As Professor Monroe used to say, "Man has no majesty like earnestness." In the hands of such a preacher old things become strangely new. Books, magazines, and daily papers will never take the place of an earnest voice and the living presence of an intense personality. A good remedy for dulness is the constant preparation of new sermons. No one would think of reading before a scientific body a manuscript ten years old on the subject of electricity. There is nothing like a new, fresh, timely subject to stimulate the mind, stir the conscience, and keep us from the ruts of dull routine. Dr. Olin (a true preacher) once said that the greatest blessing that could befall some preachers would be the entire conflagration of their old manuscripts. Dr. Storrs, in the pages of this REVIEW, has said that his father burned four hundred at a single flash, and adds, "I always honored him for it."

About the old question of written and unwritten sermons I will not dispute. Dr. Chalmers read every word, but it was reading, as an old lady declared, "with a pith in it." It is said that Professor Young "was, on one occasion, so electrified that he leaped from his seat upon the bench near the pulpit and stood, breathless and motionless, gazing at the preacher until the burst was over, the tears all the while rolling down his cheeks." Such earnestness becomes a necessary qualification to every preacher. To arouse men who are dead in trespasses and sins we must be intensely in earnest.

4. The true preacher will possess himself of the ripest scholarship he can get. If he has missed this advantage before entering the ministry, he will make it up by diligence and study. The true preacher does not leave his scholarship behind him in the college or theological seminary. He carries it with him into his ministry and through life. In this thoughtful age, when the common laborer who faithfully reads his daily newspaper may be said to be educated, the preacher must feed his people with thought as well as words. Phillips Brooks once said: "I wonder at the eagerness and patience of congregations." We ourselves may wonder unless we feed them with the thought their intelligence demands. The preacher can hardly be a specialist in anything but the Gospel, but he ought to be the best-informed man on general knowledge in town. The words of the Methodist Discipline need to be often pondered. "Which of us spends as many hours a day in God's work as he did formerly in man's work? We talk, talk or read, what comes next to hand. We must, absolutely must, cure this evil or betray the cause of God. But how? 1. Read the most useful books, and that regularly and constantly. 2. Steadily spend all the morning in this employment, or at least five hours in the four-and-twenty. 'But I have no taste for reading.' Contract a taste for it by use, or return to your former employment."

5. The true preacher appeals to the conscience more than to reason.

For the most part the people know the truths we declare. Like Antony, we only "speak right on" and "tell them that which they themselves do know." People who are reading telegrams from one to ten words long will not wait for long processes of reasoning. They want results rather than processes. They must have the Gospel warm, direct, quick. Our main object, then, is to impel them to act on what they know, to convert them from hearers of the Word to doers. This can be done only by rousing the conscience, and through this means affect the will and thus the action. Such is the natural depravity of the human heart, such the indifference of men to the truth of God, and such the fixed attention on worldly affairs, that our preaching must be awakening rather than logical, persuasive rather than argumentative. Like John the Baptist, we must preach before wicked Herod until his most secret sins stand forth in noon-day clearness. Like Paul, we must preach before Felix until he trembles, and before Agrippa until he cries out, "Almost thou persuadest me to be a Christian." Like Peter on the day of Pentecost, we must preach to the conscience until men are "pricked in their hearts" and cry out: "Men and brethren, what must we do to be saved?" Like Christ, we must preach to hypocritical accusers until, being convicted, they "go out one by one, beginning at the eldest, even unto the last." I know the conservatism of the East and the general indifference to the Gospel we so earnestly present. Like Jeremiah, we often retire to some cave and lament over it. William Butler, the venerable missionary of India, has said that if the earnest pleas we often make here were made on the banks of the Ganges, the people would come by hundreds to seek the Saviour. But the human heart is hard and fast barnacled to the world. We must not grow weary in well-doing, for in due season we shall reap if we faint not—if we faint not. If the messenger who dashed down the Conemaugh Valley just ahead of the death-laden flood bore his precious and timely warning to ears indifferent to his cry, need we wonder that our most important messages from God are unheeded? Yet how valuable the message! How responsible the messenger! How shall those escape who refuse to heed it!

6. Lastly, and more than anything else, the true preacher must have the power of the Holy Ghost. We have heard this often, but God forbid that its constant repetition should weaken its importance. Christ's parting words to His disciples for all time were, "Ye shall receive power after that the Holy Ghost is come upon you." The Greek word translated "power" here is *δύναμιν*, from which our word dynamite comes—the most destructive invention of the age. The true preacher must have this *δύναμις*, this spiritual dynamite which in God's hands can destroy the works of the devil. Every true preacher craves this power. McCheyne said: "I would rather beg my bread than preach without success." No preacher, however small his talents or meagre his qualifications, can preach without success if his preaching be in the demonstration of the Spirit. Neither true eloquence nor true preaching consists in language, but in that

which is higher than language—the action of the soul agitating and elevating the souls of other men. Power with God means power with men.

You remember William Arthur's striking illustration in that book every preacher ought to read, "The Tongue of Fire." A cannon-ball with some powder is put into a cannon. Each is useless to demolish the fort. But one spark of fire enters and that cannon-ball becomes a thunderbolt, and with its contact the piled granite tumbles. So the true preacher, however great his qualifications, must have the tongue of fire to be effective against the works of the devil. How striking the application of this illustration to the times in which we live! If Daniel Webster could say at Bunker Hill in 1825, "We live in a most extraordinary age," what could even a Webster say now? The steam and the lightning are tamed to the obedience of men. And now comes the post-electric car, which will soon carry our mail from Boston to New York in a single hour, and from New York to San Francisco in a single day. The age of missions is also upon us. The Dark Continent is slowly growing light. Japan and India already glow with the radiance of morning. Yes, the time is hastening. God is rolling the ages together with swift and awful sweep. He is crowding a whole century of golden opportunities into a day. These are the necessary instruments for a final assault on the strongholds of Satan. But how weak they will prove without the fire from on high! In the first volley of seventy guns on Fort Pulaski, every ball struck within a circle whose diameter was six feet. To resist such a fire was impossible, and down came the flag. Were all our guns pointed in one direction, touched with the fire from on high, and shot after shot hurled against the kingdom of darkness, no opposition could resist the assault. This power as preachers we must have. Abel Stephens says, near the close of his brilliant history: "If it be inquired what has been the one chief force in the success of Methodism, and what is the chief power for its future success, I reply, it is this power from on high, this unction from the Holy One." With one accord let us pray and *tarry* until it comes upon all the churches.

" Oh, that it now from heaven might fall,
And all my sins consume.
Come, Holy Ghost, for thee I call;
Spirit of burning, come!"

IV.—HOMILETICAL SUGGESTIONS.

BY PHILIP SCHAFF, D.D., NEW YORK CITY.

1. A GOOD sermon grows out of the secret communion of the soul with God; the study of the Bible and other good books; the knowledge of human nature, and living intercourse with a congregation.
2. Prepare your sermon on your knees as well as at your study desk, and reproduce it in the pulpit under the fresh inspiration of the audience.

3. Study, first, the text in all its bearings ; then select its leading thought for your theme ; divide it into its parts, and bring its whole force to bear upon the heart and conscience of the hearers. A simple, plain, and logical arrangement is half the sermon.

4. Commit the thoughts, if not the words, to memory, so as to be master of the manuscript, whether you read it or not.

5. Write out your sermons, and you will grow in richness of thought and facility of expression. The Lord always rewards industry and faithfulness ; but idleness and neglect have no promise.

6. The Bible supplies suitable texts for all possible occasions. Like a tree, the more it is shaken the more abundant the fruit.

7. Use the true pulpit style—simple, clear, direct, forcible, and practical. True popularity is neither vulgar nor superficial, but noble, chaste, dignified, and modelled after the discourses and parables of Christ.

8. Avoid all display of learning, and make your reading directly subservient to the practical aim. Think not of the few scholars and critics who may be present, but of the common people hungry for spiritual nourishment.

9. Aim at the conversion of sinners and the edification of believers.

10. Preach first to yourself before you preach to others, and then your sermons will have double force for your hearers.

11. Avoid all personalities in the pulpit, and attacks on infidels who are absent.

12. Make no apologies for Christianity, but take it for granted that it is the truth and the power unto salvation. Suggest no doubts and objections which might disturb the hearer.

13. Preach Christ and the Gospel, not dogma and theology.

14. Preach from the heart to the heart.

15. Address your hearers as if it were the last occasion for you and them

16. Honesty and earnestness rather than genius and eloquence are the secret of success in the pulpit.

17. Learn from all good preachers, but do not imitate any ; be yourself, and work out your own individuality.

18. Aim to please God and not men.

19. Be brief, and stop when the interest is at its height. The Sermon on the Mount, the parables, and Peter's pentecostal sermon, which converted three thousand persons, were short. Brevity is the soul of a good speech as well as of wit. Long sermons must be justified by special occasions.

Luther : " Get up freshly ;

" Open your mouth widely ;

" Be done quickly." *

* " Fritt frisch auf ;

" Mach's Maul auf ;

" Hör bald auf."

20. "Begin slow ;
" Proceed slow ;
" Aim higher—
" Take fire.
" When most impressed
" Be self-possessed."
 21. After the sermon ask no one for his opinion.
 22. Shut your ears against praise, but be open to censure from friend or foe ; keep the blame to yourself, and give all the glory to God.
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V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

IX.

THE CHRONOLOGY OF THE KINGS OF BABYLON AND PERSIA.

HISTORY rests on chronology, and yet history is the most interesting of studies and chronology is the driest. We must have the order of events settled sure before we can tell what is cause and what is effect. The discovery of a date will sometimes overturn the most plausible historical conjectures.

There is no safer way of testing whether an old writing is contemporaneous with the event described, than to find out whether its chronological statements are correct. So large a part of the Bible is historical, that its chronology is of great importance to the scholar, if not of so great interest to the general reader. The prophets were contemporaneous with the latter portion of the Assyrian Empire, and with the later Babylonian and Persian empires, while the Books of Esther, Nehemiah, and Ezra have to do entirely with events occurring in the Persian Empire.

M. Oppert, the veteran explorer of the Assyrian field, is still actively engaged in furthering the studies to which he was one of the first to give attention. Only he and Sir Henry Rawlinson remain of the founders of Assyriology, and Sir Henry has retired, on account of his age and infirmities, and no longer is able to add to our knowledge ; but the mind of Oppert seems as active as ever and as productive as ever.

Perhaps it was his German birth and youth that makes it possible for Oppert, though he has lived for nearly half a century in Paris, and has written all but his very earliest essays in French, yet to contribute to German magazines, and we find in the *Zeitschrift für Assyriologie* for May of this year a very valuable article on "The Exact Settlement of the Chronology of the Last Kings of Babylon," which includes also its Persian rulers. M. Oppert has for many years devoted great attention to the difficult and abstruse questions of eras, astronomical cycles, new moons, equinoxes, and eclipses, which underlie all certainty in ancient dates, as well as to the chronological indications of the ancient monuments. We therefore may receive with some confidence his results for comparison with biblical accounts.

The Egyptians seem to have had no genius for history, and their chronology is extremely difficult to follow. But the Assyrians and Babylonians loved to record

their events in their order, and invoked curses on any who might mutilate the story of the exploits of their kings. They prepared annals of their kings' wars, telling in which year of their reign they went on each expedition. The Assyrians further had a series of officers, like the Roman consuls or Greek archons, who presided over the several years, and these successions of eponymes are preserved, so that we know exactly the length of the reign of all their later kings. For Babylonia we have, at least for the later Babylonian and the Persian Empire, many thousands of dated business documents on clay tablets, each stating on what day of what month of what year of what king it was written. These have been copied and published at great expense of labor, chiefly by the Jesuit scholar, Dr. Strassmaier. By comparing them we can learn, almost to a day, how long was the reign of every king, from shortly before the accession of Nebuchadnezzar until the end of the Persian rule.

We get, then, from these sources, the following dates supplied by M. Oppert, and fixed by the lunar eclipse of Cambyses and the solar eclipse of Xerxes :

Esarhaddon, king of Assyria, abdicated the throne, and was succeeded by his son Assurbanipal in May of 668 B.C., and he died in November of the same year. Turning now to Babylon, we have Saosluquin as ruler, under the Assyrian king beginning his first complete year in April, 637 B.C., while the first complete year of Kiniladin begins in April, 647 B.C., and that of Nabopolassar, the first independent king of Babylonia, in April, 625 B.C. Nebuchadnezzar came to the throne about the first of June, 605 B.C. Evil-Merodach succeeded him in August of 562. He was followed by Neriglissar in August, 560, and he by Labasi-Marduk in April of 556. He reigned but two months, and Nabonidus came to the throne on June 20th of the same year. We omit Belshazzar, whose reign, if it may be called such, coincided with that of his father, and our next date is that of the capture of Babylon by Cyrus, October 28th, 539 B.C. Cambyses succeeded him in August, 530, although Cyrus did not die until after December 25th, 529 B.C. The accession of Pseudo-Imerdis is fixed for March, 521; that of Nidintabel (Nebuchadnezzar II.) for October 1st, 521; and the first complete year (which differs from the accession year) of Nebuchadnezzar II. and of Darius began with May 1st, 520. Xerxes came to the throne after September, 485, and before April, 484. His reign over Babylon was followed by the accession of the usurper Shamash-erba, after the battle of Salamis in April, 479.

The date of the destruction of Jerusalem by Nebuchadnezzar is still not exactly settled, owing to a doubt whether the nineteenth year of Nebuchadnezzar, mentioned in the Bible, counts from his accession or not. It was in August, 587, or August, 586 B.C. The Assyrians distinguished between the true year, beginning from the actual accession of a king, and the nominal year, beginning with the commencement of the succeeding complete year, which began with the first of Nisan, and coincided exactly with the *limma* or archaunte.

The further comparison of these dates with those given in the Bible cannot here be carried out. Biblical chronology is full of difficulties of its own, but they cannot be settled until we understand better, as we are beginning to do, the methods by which dates were reckoned, and have obtained a correct synchronous series from Assyria and Babylonia. This latter is now rapidly being obtained. A German Catholic scholar, Dr. Neteler, is devoting himself to these chronological studies, and has lately issued the first part of a work on the relations of Old Testament chronology to ancient Oriental history which may bring us more certain results.

THE great gifts that amaze and charm the world proceed from a sense of divided ownership.—HAMLIN.

SERMONIC SECTION.

THE CHRISTIAN SACRIFICE.

By REV. ALEXANDER MACLAREN, D.D.
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By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good, and to communicate forget not, for with such sacrifices God is well pleased.—Heb. xiii. 15, 16.

MUCH attention is given now to the study of comparative religion. The beliefs and observances of the rudest tribes are narrowly scrutinized, in order to discover the underlying ideas. And many a practice which seems to be trivial, absurd, or sanguinary, is found to have its foundation in some noble and profound thought. Charity and insight have both gained by the study.

But, singularly enough, the very people who are so interested in the *rational* of the rites of savages will turn away when anybody applies a similar process to the ritual of the Jews. That is what this Epistle to the Hebrews does. It translates altar, ritual, festivals, priests, into thoughts; and it declares that Jesus Christ is the only adequate and abiding embodiment of these thoughts. We are not dressing Christian truth in a foreign garb when we express the substance of its revelation in language borrowed from the ritualistic system that preceded it. But we are extricating truths, which the world needs to-day as much as ever it did, from the form in which they were embodied for one stage of religion, when we translate them into their Christian equivalents.

So the writer here has been speaking about Christ as, by His death, sanctifying His people. And on that great thought, that He is what all priesthood symbolizes, and what all bloody sacrifices reach out toward, he builds this grand exhortation of my text, which is at once a lofty conception of what the

Christian life ought to be, and a directory as to the method by which it may become so. "By Him let us offer sacrifices continually, for with such sacrifices God is well pleased."

Now it seems to me that there are here mainly three points to be looked at. First, the basis of, second, the material of, and third, the Divine delight in, the sacrifices of the Christian life. And to these three points I ask your attention.

I. First, then, note here the emphatic way in which the one basis of Christian sacrifice is laid down.

Anybody who can consult the original will see, what indeed is partially expressed in our translation, that the position of these two words "through" or by "Him" underscores and puts great emphasis upon them. There are two thoughts which may be included in them; the one, that Jesus is the Priest by whose mediation we come to God, and the other that He is the Sacrifice, on the footing of which we can present our sacrifices. It seems to me, however, that it is the latter idea principally that is in the writer's mind here. And on it I touch lightly in a few words.

Now, let me recall to you, as a world-wide fact which is expressed in the noblest form in the ancient Jewish ritual, that there was a broad line of distinction drawn between two kinds of sacrifices, differing in their material and in their purpose. If I wanted to use, which I do not, mere theological technicalities, I should talk about the difference between sacrifices of propitiation and sacrifices of thanksgiving. But let us put these well-worn phrases on one side, as far as we can, for a moment. Here, then, is the fact that all the world over, and in the Mosaic ritual, there was expressed a double consciousness—one, that there was, somehow or other, a black dam between the worshipper and his Deity, which needed to be swept

away; and the other, that when that barrier was removed there could be an uninterrupted flow of thanksgiving and of service. So on one altar was laid a bleeding victim, and on another were spread the flowers of the field, the fruits of the earth, all things gracious, lovely, fair, and sweet, as expressions of the thankfulness of the reconciled worshippers. One set of sacrifices expressed the consciousness of sin; the other expressed the joyful recognition of its removal.

Now I want to know whether a world-wide confession of need is nothing more to us than a mere piece of interesting reminiscence of a stage of development beyond which we have advanced. I do not believe that there is such a gulf of difference between the lowest savage and the most cultivated nineteenth-century Englishman, but that the fundamental needs of the one, in spirit, are almost as identical as are the fundamental needs of the one and the other in regard of bodily wants. And sure I am that, if the voice of humanity has declared all the world over, as it has declared, that it is conscious of a cloud that has come between it and the awful Power above, and that it seeks by sacrifice the removal of the cloud, the probability is that that need is your need and mine; and that the remedy which humanity has divined as necessary has some affinity with the remedy which God has revealed as provided.

I am not going to attempt theorizing about the manner in which the life and death of Jesus Christ sweep away the barrier between us and God, and deal with the consciousness of transgression, which lies coiled and dormant, but always ready to wake and sting, in human hearts. But I do venture to appeal to each man's, and woman's, own consciousness, and to ask, Is there not something in me which recognizes the necessity that the sin which stands between God and man shall be swept away? Is there not something in us which recognizes the blessedness of the

message, "The blood of Jesus Christ cleanseth from all sin"? Oh, brethren, do not fancy that it is a mere theological doctrine of an atonement that is in question. It is the possibility of loving access to God, as made possible through Him, and through Him alone, that I want to press upon your hearts. "Through Him let us offer."

II. Secondly, notice the light our text throws upon the material or contents of the Christian sacrifice.

I need not dwell at all, I suppose, upon the explanation of the words, which are plain enough. The writer seems to me to divide the sacrifice of praise, which he prescribes, into two parts, the praise of the lip and the praise of the life.

But before I deal with this twofold distribution of the thought, let me fix upon the main general idea that is expressed here, and that is that the highest notion, the noblest and purest of what a Christian life is, is that it is one long sacrifice. Have we risen to the height of that conception? I do not say, have we attained to the fulfilment of it? The answer to the latter question one knows only too well. But has it ever dawned upon us that the true ideal of the Christian life which we profess to be living is this—a sacrifice?

Now that thought involves two things. One is the continuous surrender of self, and that means the absolute suppression of our own wills; the bridling of our own inclinations and fancies; the ceasing obstinately to adhere to our own purposes and conceptions of what is good; the recognition that there is a higher will above us, ruling and guiding, to which we are to submit. Sacrifice means nothing if it does not mean surrender; and surrender is nothing if it is not the surrender of the will. It was a great deal easier for Abraham to take the knife in his hand, and climb the hill with the fixed intention of thrusting it into his son's heart, than it is for us to take the sword of the Spirit in our hands and slay our own wills. And I am here to say that

unless we do we have very little right to call ourselves Christians.

But, then, surrender is only half the conception of the sacrifice which has to be accomplished in our whole days and selves. Surrender to God is the full meaning of sacrifice. And that implies the distinct reference of all that I am, and all that I do, to Him, as not only commanding, but as being the aim and end of my life. We are to labor on it as at His command. And you in your counting-houses, and mills, and shops, and homes; and we students in our studies and laboratories and lecture-rooms, are to link everything with Him, with His will, and with the thought of Him. What vice could live in that light? What meanness would not be struck dead if we were connected with that great reservoir of electric force? What slothfulness would not be spurred into unshaking and unshaking zeal, if all our work were referred to God? Unless thus our lives be sacrifice, in the full sense of conscious surrender to Him, we have yet to learn what is the meaning and the purpose of the propitiatory sacrifice on which we say our lives are built.

I need not, I suppose, remind you at any length of how our text draws broad and deep the distinction between the nature and the scope of the fundamental offering made by Christ, and the offerings made by us. The one takes away the separating barrier, the other is the flow of the stream where the barrier had stood. The one is the melting away of the cloud that hid the sun; the other is the flashing of the mirror of my heart when the sun shines upon it. The sacrifice is thanksgiving. Then there will be no reluctance because duty is heavy. There will be no grudging because requirements are great. There will be no avoiding of the obligations of the Christian life, and rendering as small a percentage by way of dividend as the creditor up in the heavens will accept. If the offering is a thank-offering, then it will be given gladly. The grateful

heart does not hold the scales like the scrupulous retail dealer, afraid of putting the thousandth part of an ounce more in than will be accepted.

"Give all thou canst-high heaven rejects the
love
Of nicely calculated less or more."

Power is the measure of duty, and they whose offering is the expression of their thankfulness will heap incense upon the brazier, and cover the altar with flowers.

Ah! brethren, what a blessed life it would be for us, if indeed all the painfulness and harshness of duty, with all the efforts of constraint and restriction and stimulus which it so often requires, were transmuted into that glad expression of infinite obligation for the great sacrifice on which our life and hopes rest!

I do not purpose to say much about the two classes of sacrifice into which our writer divides the whole. Words come first, work follows. That order may seem strange, because we are accustomed to think more of work than word. But the Bible has a solemn reverence for man's utterances of speech, and many a protest against God's great gift of speech abused. And the text rightly supposes that if there is in us any deep, real, abiding, life-shaping thankfulness for the gift of Jesus Christ, it is impossible that our tongues should cleave to the roof of our mouths, and that we should be contented to live in silence. Loving hearts must speak. What would you think of a husband that never felt any impulse to tell his wife that she was dear to him; or a mother that never found it needful to unpack her heart of its tenderness, even in perhaps inarticulate croonings over the little child that she pressed to her heart? It seems to me that a dumb Christian, a man that is thankful for Christ's sacrifice, and never feels the need to say so, is as great an anomaly as either of these I have described.

Brethren, the conventionalities of our modern life, the proper reticence about personal experience, the reverence due

to sacred subjects, all these do prescribe caution and tact, and many another thing, in limiting the evangelistic side of our speech; but is there any such limitation needful for the eucharistic, the thanksgiving side of our speech? Surely not. In some monasteries and nunneries there used to be a provision made that at every hour of the four-and-twenty, and at every moment of every hour, there should be one kneeling figure before the altar, repeating the psalter, so that night and day prayer and praise went up. It was a beautiful idea, beautiful as long as it was an idea, and like a great many other beautiful ideas, made vulgar and sometimes ludicrous when it was put into realization. But it is the symbol of what we should be, with hearts ever occupied with Him, and the voice of praise rising unintermittently from our hearts, singing a quiet tune all the day and night long, to Him that has loved us, and given Himself for us.

And then the other side of this conception of sacrifice that my text puts forth, is that of beneficence among men, in the general form of doing good, and in the specific form of giving money. Two aspects of this combination of word and work may be suggested. It has a message for us professing Christians. All that the world says about the uselessness of singing psalms, and praying prayers, and neglecting the miserable and the weak, is said far more emphatically in the Bible, and ought to be laid to heart, not because sneering, godless people say it, but because God Himself says it. It is vain to pray unless you work. It is sin to work for yourselves unless you own the bond of sympathy with all mankind, and live "to do good and to communicate." There is a message for other people too. There is no real foundation for a broad philanthropy except a deep devotion to God. The service of man is never so well secured as when it is the corollary and second form of the service of God.

III. And so, lastly—and only a word

—note the Divine delight in such sacrifice.

Ah! that is a wonderful thought, "With such sacrifices God is well pleased." Now I take it that that "such" covers both the points on which I have been dwelling, and that the sacrifices which please Him are, first, those which are offered on the basis and footing of Christ's sacrifice, and, second, those in which word and work accord well, and make one music. "With such sacrifices God is well pleased."

We are sometimes too much afraid of believing that there is in the Divine heart anything corresponding to our delight in gifts that mean love, because we are so penetrated with the imperfection of all that we can do and give; and sometimes because we are influenced by grand philosophic ideas of the Divine nature, so that we think it degrading to Him to conceive of anything corresponding to our delight as passing across it. But the Bible is wiser and more reverent than that. And it tells us that, however stained and imperfect our gifts, and however a man might reject them with scorn, God will take them, if they are "*such*"—that is, offered through Jesus Christ. I dare say there is many a parent in this congregation that has laid away among their treasures some utterly useless thing that one of their little children once gave them. No good in it at all! No. But it meant love. And, depend upon it, "if ye, being evil, know how to *take* good gifts"—though they are useless—"from your children, much more will your heavenly Father accept" your stained sacrifices if they come through Christ.

Dear brethren, my text preaches to us what is the true sacrifice of the true priesthood in the Christian Church. There is one Priest who stands alone, offering the one Sacrifice, that has no parallel nor second. No other shares in His priesthood of expiation and intercession. But around, and deriving their priestly character from Him, and made capable of rendering acceptable

sacrifices through Him, stand the whole company of Christian people. And besides these there are no priesthoods and no sacrifices in the Christian vocabulary or in the Christian Church. Would that a generation that seems to be reeling backward to the beggarly elements of an official priesthood, with all its corruptions and degradations of the Christian community, would learn the lesson of my text. "Ye"—all of you, and not any selected number from among you—"ye, all of you, are a royal priesthood." There are only two sacrifices in the Christian Church, the one offered once for all on Calvary, by the High Priest Himself, the other the sacrifices of ourselves, by ourselves, thank-offerings for Christ and His name, which are the true Eucharist.

GOD'S FOOLS.

BY SAMUEL Z. BATTEN, D.D. [METHODIST EPISCOPAL], PHILADELPHIA, PA.

We are fools for Christ's sake.—1 Cor. iv. 10.

THINGS in this world go by comparisons. Size, riches, wisdom, goodness, and sanity all are relative terms. Many a man is rich on ten dollars a week, while many another is poor on ten thousand a year. Before you say that a man is good or wise, let us see by what standard you are measuring him, whether with the foot-rule of man or the holy law of God. The Pharisees of old were excellent men, judged by the estimates of the world; but when Jesus applied another standard they shrivelled into religious dwarfs and spiritual pigmies.

So we see that there are two ways of estimating men and things. There is the world's way, and there is God's way. They employ very different standards. When, then, we are told that a man is good or bad, wise or foolish, we had better stop and ask by what rule he is measured. One opinion of the Apostle Paul pronounced him a

fool, who was preaching the sheerest nonsense and baldest heresy. Before we adopt that estimate of the man, let us pause and see whether that agrees with God's estimate of him. Here was the apostle in the great and wise city of Corinth preaching the Gospel of a crucified Christ. He has determined that among these people he will know nothing of the philosophy of the world, nor will he speak in the words which man's wisdom dictates. There in that city he labors away as a sail-maker, wearing out his very life that he may not be chargeable to the people. All this was utterly beyond the comprehension of the wise men of Corinth. To them this preaching of the Cross seemed nothing short of the sheerest foolishness. So they in their lofty wisdom pronounce the man a fool, and his preaching unworthy of serious consideration. "We are fools for Christ's sake." Here, then, was the greatest, the best man then living in the world, the one man whose impress has been deepest and most lasting upon the life and thought of men, who in his own lifetime, and by the so-called wise men of his day, was pronounced a fool, and more than once told that he was beside himself. "We are fools for Christ's sake." This man, God's fool, is a man whom the world delights to honor, and whom the heavens long ago crowned with an exceeding and eternal weight of glory.

I. "We are fools for Christ's sake." So it has been from the very beginning, from the days of righteous Abel right down to the present hour. There have always been men whom the world could not understand. They have had different aims, different motives from the men of the world. The world in its blindness and folly does not take the time to study them or try to understand their words. So it calls them a hard name, as fanatic or fool, and then dismisses them.

Scripture is full of illustrations of this truth. Go back to those early days before the flood and see that man, Noah, building his great ark high up on dry

ground. I am sure that for many years Noah and his ark were the standing joke with the shrewd and wise men of the day. That any man should build that great affair on dry ground must have seemed to savor of the madman's freak. One hundred and twenty years Noah worked on, enduring the scorn and misjudgments of men; then one day he was suddenly shown to have been the wisest man in the world.

There is Moses, another man who made miserable shipwreck of his prospects; so thought the wise men of his day. Here is the young man at the court of Pharaoh, brought up as the son of the king's daughter, educated in all the wisdom of the Egyptians, and with the most brilliant prospects before him. But none of these things can satisfy him, for there has come to him the conviction that he is to be the deliverer of his people—a race of oppressed and ignorant slaves. One day, as he is out walking, he sees an Egyptian smiting a Hebrew, and interferes, slaying the Egyptian and delivering his brother Hebrew. In that act he has flung away all his prospects in Egypt. He, the rich and cultured man of the court, has placed himself beside his enslaved brethren, and has made their cause his own. He has refused to be called the son of Pharaoh's daughter. So, as he esteems the reproach of Christ greater riches than the treasures of Egypt, he goes away to the wilderness to live the hard life of a shepherd and fugitive. Ah, how the wise men of Egypt must have smiled at the folly of the man! How the politicians of to-day would laugh and sneer at any man who would do a similar thing!

Eighteen hundred years ago in Palestine a young man came into public notice as a somewhat novel preacher. Before long crowds are attracted, and expectations run high. The people are about concluding that the long-promised, long-expected Messiah has come; but before long their hopes are changed to bitter disappointment, for He has succeeded in arraying all the leaders of

the nation, all the scribes and Pharisees, all the scholars and teachers against Himself. Before two years have passed He has antagonized all the learned and powerful men of the nation. Opposition is gathering against Him, and already there are ominous whispers of the coming storm. Opinion concerning Him is divided; some say that He is a deceiver, and misleads the people; some even go so far as to hint that He has a devil and is mad. At this His friends become alarmed, and in order to save Him from the charge of being possessed with a devil, they say that He is beside Himself. So they come to bring Him home, to hide Him away in some obscure place until His mind changes. Think of it; the Son of man was called all kinds of hard names. Men said He was a glutton and a winebibber, the friend of publicans and sinners; they affirmed that He was in league with Beelzebub, the very prince of devils; and when at last He hung cold upon the cross, I am sure that among the expressions of hate and scorn were many words of pity. "He would not take advice, He was so rash, He was so set in His way; He threw Himself away, poor man." Yes, God's well-beloved Son, the incarnate wisdom of God, was judged by the wise men of His time to be one beside Himself. That was the judgment of the world; that was the very best that men could do toward explaining the Son of man. Ah, we may well discount the world's ability to pass judgment upon any man or anything after this gigantic failure in the case of Jesus of Nazareth!

See how it was also with the Lord's chosen follower, Paul the apostle. Never did a young man start out in life with fairer prospects. Had he clung to the teaching of his youth, he might have become the foremost Rabbi of his time; he might have lived in peace and died rich and in honor. Oh, how the good men of his youth must have pitied him for throwing himself away! In his letters we can read between the lines, and can gather hints of what was

said about him. He was called a babler, his preaching was said to be foolishness, he was counted as the offscouring of the earth, as one not fit to live. I see a little company gathered on the sea-shore. I hear one, an old man, speaking, "I have a conviction that I should go up to the city; but I know that bonds and afflictions, and God knows what else, await me there. Nevertheless, I am going, and I am glad to go." Ask your sensible, practical man of the world, ask your easy-going, modern dilettante Christian, what he thinks of such conduct. Without any hesitation he will pronounce the man a fanatic, or more likely one beside himself. Well, that is just what this man Paul did at Miletus; and when this man reaches Jerusalem, and from prison is taken that he may give an account of himself to Festus, the cultured, educated Roman cries out, "Paul, you are beside yourself; much study and thought have turned your brain." Yes, that was the opinion of the cultured man of the world long ago upon such a man as Paul.

At last this man lies in a Roman prison, expecting any hour to be taken out and beheaded or thrown to the lions. There he lies in that dark, foul, Mamertine dungeon, forsaken, possibly hungry, shivering with the cold, with his face all furrowed with deep lines of care and his back all covered with the scars of many stripes. After all his years of self-denying and faithful toil this is all the reward he has from men. As the world judges, never could a man have made completer shipwreck of the bright prospects of youth. The world's verdict upon any man who should do as Paul did would be, He is a fool, and has thrown away his life. But to-day why do we remember Ephesus and Corinth, Philippi and Miletus? Simply because this man, God's fool, once preached the Gospel there.

II. "We are fools for Christ's sake." Those words are of perennial application and force. They are as true to-day as of Paul and Moses, or the Master

Himself. Our Saviour has told us what to expect; He has assured us that the servant is not above his Lord. If men have called the Master of the house Beelzebub, how much more shall they call them of the household! He distinctly tells His disciples that they shall be hated of all men for His name's sake; that men shall cast out their names as evil, and shall think that in persecuting them they are doing God service. "Woe unto you when all men speak well of you; for so did their fathers to the false prophets." Let no disciple of the Lord be surprised if men misunderstand him, and call him hard names. It is just what he is told to expect from a world that has not the love of God, and knows not Jesus His Son.

In all ages these words of Christ have been abundantly fulfilled. The man who is just like the rest of men, the world can understand, and praise; but the men who for the sake of convictions have stood out against the world have forever been maligned and sneered at, and called all kinds of opprobrious names. I go back three hundred years and see in England those men with plain dress and cropped hair, with their Psalm-singing and austere manners, their new doctrines and simple religion. In derision they were called Puritans by an easy-going, worldly-minded generation. But those Puritans were the regenerators of modern England, and they became the fountain-head of all that is best and highest in the life of this new world. I go back a hundred years and see that young man, a cobbler, who is anxious that the churches do something to carry out the parting commission of the Ascending Lord. By many he is looked upon as a fanatic, and at the meeting of his association is ordered to sit down when he proposes that the brethren consider the obligation of Christians to evangelize the heathen.

In the early part of this century a little paper called *The Liberator* began to be published in Boston. Before long its radical utterances on the question of

slavery have stirred up men mightily. The editor is hunted up, and it is found that his office is a little back room; that the editor is also type-setter and printer; that he sleeps on a pile of paper, and declares that he will print that paper so long as he can live on bread and water. This man, William Lloyd Garrison, was called all kinds of names by the good men of his time. Christian men called him an infidel, an atheist, and seemed to think they were doing God service in opposing Him. He denounced slavery as the sum of all villainies, and held that the slaves should be unconditionally freed. "I am in earnest, I will not retreat a single inch, and I will be heard." Once he was dragged through the streets of Boston with a halter around his neck by some of the best men of the city; but fifty years after that event a magnificent monument was unveiled to his memory in that city which once had so scorned him.

Some thirty years ago a young man was pastor of one of the Wesleyan churches in England. In their early days the Wesleyan churches were nothing if they were not evangelistic, and this young man desired to have them return to their former work. His request was pointblank refused. Then William Booth went outside the Church to do the work to which he felt called. Soon on the street corners, in the worst parts of London, this man was to be found preaching to the people who had gathered. By degrees the movement began to assume shape, and out of it has come the Salvation Army. With the dress and methods of the Army you are all more or less familiar. You know also with what scorn and contempt the movement was regarded only a few years ago. The soldiers were pelted with all kinds of missiles, they were denounced from Christian pulpits, and by Christian papers. Some of us, it may be, have smiled at the dress and zeal of the Hallelujah lassies as they have walked the streets with their tambourines. Fools and fanatics were the

words used to describe the Army not fifteen years ago; but through it all they have held on their way, doing the work of the Lord, saving men and women by the hundreds whom the churches were not pretending to reach. In the past twenty-five years it is said that the Salvation Army has saved more hopeless drunkards and more outcast women than all the churches of England and America combined. To-day the sentiment with respect to the Army is changing. Hear what Bishop Lightfoot, a leading scholar of England, charges his clergy: "The Army has at least recalled a lost secret of Christianity—the compulsion of souls." And Canon Liddon declared, speaking of the Army, "It fills me with shame. I feel guilty when I think of myself. To think of these poor people, with their imperfect grasp of truth. What a contrast between what they and we are doing!" To-day in England some of the leading ministers of the various denominations are identified with the movement, and help in its work. Ah, these men who, for the sake of Christ and lost souls, have been called fools for the past twenty years, are teaching the churches of the Lord Jesus some great and forgotten elements of the Master's life and truth. God bless them in their work; and God forgive us for any harsh words we may have spoken against them. God be praised for these men in all ages who have had convictions as high as heaven and as deep as hell; men who have had just sense enough to hear the Word of the Lord, and obey it to the last letter; men who have honored their convictions, and have stood by them in the face of a gainsaying world; men who have jeopardized their lives for the sake of Christ and His truth. These are the men who have turned the world upside down, and have lifted it a little nearer heaven.

"And live there now such men as these,
With thoughts like the great of old?
Many have died in their misery,
And left their thoughts untold;
And many live and are ranked as mad,
And placed in the cold world's ban,

For sending their bright, far-seeing souls
 Three centuries in the van.
 They toil in penury and grief,
 Unknown if not maligned ;
 Forlorn, forlorn, bearing the scorn,
 Of the meanest of mankind !
 But yet the world goes round and round,
 And the genial seasons run ;
 And ever the truth comes uppermost,
 And ever is Justice done."

But let me come closer home to some of your lives. When you became a Christian you gave up many of the pleasures and pursuits of the world—at least I hope you did, for no man can be the friend of the world and the follower of the Lamb of God. The theatre, and the club-room, and the dance hall were given up when you took Jesus Christ for your Saviour. Ah, then the world began to smile at you for your folly and strait-laced notions ! In the mill some of you met with ridicule, and even yet you are sneered at for your nonsense, in refusing to go to some of these pleasures of the world's people. I speak to men and women, to young men and girls, who for their devotion to Jesus Christ endure a petty daily persecution. Many a time you are laughed at for your piety, many a time you are called foolish for denying yourself those pleasures which you once enjoyed. For Christ's sake you are called fools. Well, do not be surprised if it is so, and do not be discouraged. Let the scorn and pity of the world be to you the sign of your allegiance to Jesus Christ. Did the world smile at you, were you always in favor with the men of this world, well might you question your devotion to the Lord. Be not deceived ; the friendship of the world is enmity with God. No man can serve God and Mammon. "Woe unto you when all men speak well of you." Oh, I know we like to have all speak in good terms of us ; we want everybody in the community to have a good opinion of us ; and in so wishing we often deny the Master and crucify Him afresh. Be willing to be thought a fool by the whole world, if need be, for Christ's sake. It matters little, after all, what

the world thinks, so long as Christ is well pleased in us.

III. "We are fools for Christ's sake." It is as true to-day as when the apostle wrote that all who will live godly in Christ Jesus must suffer persecution. Christ and the world are not going in the same way. In following the Son of man you must go against the world. So let not that man who would be true to Christ be surprised if he meets opposition from the world, if he is misunderstood by many and hissed at by some. It is just what he is told to expect. I know it is hard, so hard to feel that men misunderstand us, or dislike us, or oppose us. We all can rest much easier upon our beds when we know that all the world speaks well of us. Ah, brethren, this desire to keep in with the world, this fear of offending men has been the ruin of many a soul, and I fear it will be the ruin of many more. We want an easy-going religion ; we do want to be carried to the skies on flowery beds of ease. Jesus knew well the heart of man when He told that parable of the sower. Some men receive the word with joy, and for a time there is a splendid promise of fruit ; but soon persecution ariseth because of the Word, soon they find that men are beginning to sneer and ridicule. Then away go all their high resolves and good resolutions, and back they turn to the beggarly elements of the world. Over and over again the same old story is told, until it is worn utterly threadbare. So it has been, so it will be, so it may be with some of you here unless you can cast yourselves without reserve upon Jesus Christ, feeling sure that with Him you are safe, that if He is with you it matters very little who is against you.

To-day men are needed as never before who will have a whole-hearted consecration to Jesus Christ. To-day there is a call for men who have a first-hand conviction of the truth as it is in Jesus, for men who will cast self-interest aside, and without reserve throw themselves into the work of the Master. Men are

needed who have a Divine abandon in their devotion to the Lord of their lives. Every department of life and activity is calling for men with convictions, men who know Jesus Christ and are willing to stand by the truth through good report and through ill report. Jesus Christ is the head over all things in Church, in State, in society, in business, and in commerce. It is the business of the Christian to make that headship real, and to seek to extend the rule of Christ. The headship of the Lord is denied by men in all directions. Jesus Christ is the head over the State, over these United States. Thus it is the business of the follower of the Master to make that headship a vital and real thing; to see that men are elected to office who shall rule as in the fear of God; to see that men are elected to legislatures who shall frame just laws; to see that our mayor, our judges, our councilmen shall do all in their power to make Divine order and righteousness prevail among men. But let any man arise in this city and contend for this, let him enter politics with this aim, and by the great mass of men he will be called a fanatic and a fool. In this city we need men who, for the sake of Christ and His truth, who for the sake of justice and honesty, shall be willing to be called fools, and will go right on their way unmoved by the scorn and contempt of men.

"They are slaves who dare not be
In the right with two or three."

Again, here are all these evils of modern society—the saloon, the brothel, the gambling den, and the many other forms of organized vice. Too many of us are entirely too complacent under these things; we have come almost to regard them as necessary evils. Some of us talk and act as if these vices were too firmly rooted ever to be eradicated from society. Ah, we get used to the sight of men and women being ruined by the thousands in these saloons and dens of infamy, and so we hold our peace and do nothing; but as those who believe in God we are not com-

pelled to gaze forever on the spectacle of unconquerable evil. Only goodness and truth are eternal and strong; only evil and wrong are mortal and weak. To-day we need men and women who shall believe this, and then shall take a firm stand against these blights and reproaches of our civilization and our Christianity. Here is the saloon, the great overshadowing curse of the world, the parent of all villainies, the foe of the home and the State, the friend of the brothel, and the open door to the pit. When we think of the blighting, blistering power of the saloon, we are constrained to say that no radicalism can be too great, no words of condemnation can be too severe, and no effort for its overthrow needs apology. God pity the man who in the face of this gigantic, hideous evil cannot feel his heart burn with indignation. God pity the man who can stand quietly by while so many of his fellows are snared to their temporal and eternal hurt. If fanaticism ever were needed and were excusable, surely it is needed and is excusable here. But you know, I know how it is. The man who stands out against the saloon, who stands for absolute righteousness, is laughed at as a fool and a fanatic. His name becomes a byword, his business is ruined, he finds the doors of many homes closed against him, by many of his best friends he is thought to be something of a wild visionary and deluded enthusiast. Oh, for men to-day who for the sake of mankind, who for the sake of Christ and His righteousness, would be willing to be called fools by an easy-going, Mammon-worshipping generation!

The Church we have been saying all the centuries is the body of Christ, His representative on earth, the human expression of the kingdom of God. If this is true, then the Church should attempt to do the whole work of Christ; it should fully and absolutely carry out His will. Does any one doubt what Jesus would do were He to come once more among men? Would He not go out after the erring and the lost? would

He not be the friend of every wronged and defrauded person in the community? would He not pass by the door of some of our church palaces, and go down to worship and work in some little mission room? Once He gave as the crowning proof of His Messiahship, that "to the poor the Gospel is preached." Will the churches of to-day pretend that they are giving like proof of their right to claim the Christian name? You know that there are churches in which any man who should ask the church to do this work of saving the outcasts and bringing them into the congregation would be frowned upon, and before long frozen out of the church. Ah! we are forgetting that Jesus was the friend of the outcast, the Magdalen; that He associated with the poor, the unwashed, the unworthy. We seem to forget that in order to save the world He left heaven and came right down to the very bottom of humanity. The world can be saved only from the inside. It is certain that to save these lost ones we must get right down into their lives, and be to them the living, throbbing, hopeful truth of God. Oh, for men and women to-day who, in order to save some of these lost children of God, our human brothers, will cast aside all fear of man, and for Christ's sake will be willing to be called fools and fanatics.

I plead for charity, for more of the spirit of the Master in all our lives. The man who does not agree with you, whose ways seem strange, may not be wrong. Let the history of the past teach you that the man whom the world pronounces a fool may be God's wise man. Many of the men who had to do with the crucifixion of the Son of man were sincere and honest in their opposition; but He did not come in their way, He did not respect their customs; so He must be wrong; then they sent Him to Calvary. "Had they known it they would not have crucified the Lord of glory." Well, they did not know because they were too much persuaded of their own infallibility to listen

to one who taught anything other than they. Who is the man whom we do well to heed? Is it the man whom all the world praises, the successful politician, the popular preacher? Not always; more often it will be the man whom many sneer at, whom some call a fool, but who has convictions as high as heaven. When you find such a man as that, note him well, take heed to what he says, mark well which way he goes. He may be God's prophet to your soul.

Let no man postpone duty because he is afraid of the world. Men are but men. Why should that man who is following Jesus Christ fear any face of clay? Oh, this fear of man, how it bringeth a snare! But let any man feel that he is ever in the presence of the King of kings, let him know that Jesus is the only safe leader, then he will be delivered from the fear of men and the anxiety to please the world. It is wise, it is safe, it is noble to follow the Lamb whithersoever He goeth. Oh, it is sad, pitiful, that after all these centuries one must stand here and tell men that Jesus is a safe leader, that His will is best for man, that in His service there comes perfect peace and joy and security.

Brethren, you who are trying to be true to Him whom you have taken as your Master, be not discouraged. Men may not understand you, but never mind, the Father knows all about you. Remember, where Jesus found comfort when travelling over the same road, "As the Father knows Me, even so know I the Father." Wherever Jesus leads, whatever He gives you to do, in God's name do it, follow Him. Never mind what the world says. "The Master praises; what are men?" To-day the Captain of our salvation is calling for volunteers. O brother, you have long stood aside, fearing to break with the old world; but now to-day take your stand under the banner of the Cross. Follow the Lamb whithersoever He goeth. He leads up the heights of God to the crown of life.

Now, in this time of need and conflict, stand by your Master, that by and by you may enter in with the victors through the gates into the city.

SELF-FULFILMENT.

BY REV. EDGAR G. MURPHY [PROTESTANT EPISCOPAL], LAREDO, TEX.

The trees went forth on a time to anoint a king over them; and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said unto the fig-tree, Come thou, and rule over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? etc.—Judges ix. 8-15.

THERE WAS to the fig-tree no excellency like that of meeting adequately its own ends and of fulfilling its own inborn purpose. In the gracious ordering of the world it had been given a part to play, an idea to interpret and to embody. In the outworking of this idea, in the true conduct of this life it was to achieve a glory peculiarly its own—the glory of its own sweetness and of its own good fruit. Such was the law of the fig-tree and its reward. The fig-tree was not created to be a king among the trees. That was not its selected part or its appointed task. To it the honor of ruling was not comparable, and could not be comparable, in any sense to the honor of abiding truly and deeply in its own life, and of yielding in the fulness of its season its rich and golden measure to the year's harvest. For the fig-tree to leave its own real task, for it to put aside the distinctive uses of its own life, even though it might forsake these for lordship among its kind, would be to mark it out among the trees as a failure forever—as a failure of the saddest and most wretched sort—a failure to be and to do the only thing in all the universe

that it was meant to be and that it was meant to do. For strength it could not stand beside the cedar or the oak; for beauty the fig-tree could not equal the willow or the ash; but in the yielding of figs, in the gift of its own harvest, in the fulfilment of its own real service to the world, it stood quite above and alone among them all. The oak and the cedar might be great in strength, the ash and the willow might be exalted for beauty, but in its own way of being great the fig-tree had a dignity all its own; measured by what it was meant to be and by what it was meant to do it might rest, secure for all time of usefulness and of honor. In the living of its own distinctive life, in the doing of its own peculiar task—here it might find its highly royal worth, here was to be not its duty only, but its joy. What was truth for the fig-tree was truth also for the olive-tree, and what was true of these is true of each thing, of each creature, of each soul in all the universe. The real measure of the success or failure of each life is thoroughly and exactly the measure of its self-fulfilment. Centuries afterward a Greek philosopher laid hold of this same principle, and he gave to it a more philosophical interpretation, a profounder application to the life of man; but Aristotle did not teach the lesson of it more finely, he did not illustrate it more happily than had been done before in this passage from the Book of Judges—“The trees said unto the fig-tree, Come thou, and rule over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?” The measure of the success or failure of each life is thoroughly and exactly the measure of its self-fulfilment.

This is a principle, this is a truth, which for man and for man's work might be ranked as of first importance among all the truths and among all the principles of conduct. We are not forgetting to be brutes, but we are forgetting to be thoroughly and successfully ourselves. This may, indeed, concern

us. Believe me, humanity may be full of powers—powers of wealth, of physical brawn, of competitive ambitions, of many wisdoms, and of much smartness; but God and nature both, as all history makes clear, have only curses and wretchedness and death for a humanity which is not *human*. On many a side the distinctive life of man as man, the peculiar task of man, is given over. In its stead, in the stead of that life and of that task there is ever courage and applause among us for the peculiar life and for the distinctive functions of the brute. Around us on every side, insistent and clamorous with each moment, are enlisted and organized agencies uniting the race within a life which is altogether linked with what is brutal and unthinking, which is bound not at all to the life of the free spirit and to God. The meeting points of the race are more often fixed not upon high ground, but upon low ground. Man is urged to meet and have fellowship with man, not in the exercise of that reason and of that spirit which make him man, but in the fellowship of force, of revelry, of murder—in the exercise of those lusts and of those ferocities which bind him to the brute. Our late instances of riot, the scenes at Fire Island, at New Orleans, and at Garfield Park are not the uncaused and fugitive product of conditions which merely happened to exist. Their deeper causes were not indefinite or accidental. Much, much that is hardly guessed by any, much to which we might well wish to blind our eyes, much to which our selfish optimism does not care to turn, lies in the background of deeds like these. They are not the deeds of one man, or of two or three; they are the deeds of the community and of the nation. They are our own deeds, for they spring of conditions which we are making and have made, of ideals which we make possible, of standards with which we are satisfied, of a spirit whose vigor has been nourished in the weak soft blood of an unchristian and of an inhuman people.

That this spirit, that so much in our

life to-day is unchristian, need not be our immediate concern. Believing as we should that real manhood and Christian manhood are the same, our first and our deepest fear is this, that the forces of greed and of uncleanness, the powers of the thief and the brute are destroying in our life not that merely which makes man Christian, but that which makes him man; that which makes the womanliness of woman; that which makes in the child's life its sweetness and its blessedness upon earth. As with the fig-tree, it is the excellency of man to live and to be fruitful in those powers which are distinctively his own; to be rational because he alone is truly rational; to be moral because he alone is moral; to be spiritual because he alone within the earth is breathed upon from a higher world, and hears with a deeper hearing a music and a song which hath not been uttered. Nature and God alike ask of man not the life of the tree or of the brute or of the angel, but the life of man as man, man's life in that which makes it man's and not the brute's, man's life and man's perfection as a rational, moral, and spiritual soul. The perfection of man lies in the perfect activity of man as man—so said the genius of the Greek as he sought for definitions of human virtue. For man to turn from the culture of that rational and moral life which is distinctively his own, for man to yield his own peculiar task, for him to forsake the high inheritances of rational freedom and of moral purpose, is to tear from his own experience, to cut from out his history the very justifications of his existence in the world.

Let him look well to that. It is not his life to be merely strong. When we look for strength we will not look to him. We will not look for strength to man, but to the deep-settled hills laid strong and sure among the rocks; to the wild waters of the flood as they beat and scream in their ruin of the land; to the winds of heaven as they fall sharply upon the sea; to the great fish within the deep; to the huge beast

within the forest ; to a thousand things in earth and sky ; but we will not look for strength to man. When we think of all that this world holds, dear friends, it is as ridiculous to think of a man devoting his life to the getting of strength as to think of a gorilla devoting his life to the getting of philosophy and of righteousness. Let man be strong if he can ; if he can let the gorilla be wise and righteous ; but let us not confuse the offices of nature, and put men completely to the uses of the brute and gorillas to the tasks of men. There is a reasonableness in nature, there is a Divine intelligence in facts.

Nor is it man's life or woman's to be merely beautiful. When we look for beauty we will not look to man, but we will look far out upon some deep blue quiet of the hills, to the unfolding glories of the new day, to the sweet radiance of those tears which the dying night has left upon the flowers ; we will look to corals of the sea, to diamonds from the under world, to the waving shadows of the forest and the fields. To these we will look for beauty, but not to man. Let man keep and wear the graces which as man are his ; let woman be dowered in those beauties which are all and peculiarly her own ; but let that motive die within us which has no task for man or woman but those sad and empty services of flesh, those weak apparent shows of lust or ease or wealth. Oh, for men whose first and thorough task will be that of being men ! Oh, for women whose souls and hearts are set deeply in the purpose of being and of serving under woman's name in those causes which are all her own, among those dignities and sanctities which make with men her queenliness and saintliness forever ! He only is a man who lives strongly in the peculiar and distinctive faculties of man, who by thinking shows that the gift of thought has not been thrown away, who by pure, religious living proves it to the world that not in vain has he been made in the image of his God and named with the name of "son." She

only is a woman whose life is womanly. That only is the real child who is not afraid of childlike ways. God end these habits of a time which would make boyhood and girlhood but a mean and empty season, days to be crowded out of dignity and meaning, days to be spent in silly mimicry of older and less happy years. That old truth that boys will be boys seems with each month to ring more with age and less with truth as it grows more evident in many quarters that boys are intent only upon being men. Oh, that the boy would be true to the life which is all his own, the life of freedom and of unfolding power, of fresh, indomitable hope, of high, full-hearted courage, of dreams which brighten and uplift the world ! Then might we indeed think well of all Utopias, of each prophecy of better things to come. Nothing is so good, dear friends, for all, through this life and to the last, as faith kept with your own lot, as the true using of those peculiar powers, of those rare, distinctive gifts which God has delivered to your hands. There was to the fig-tree no honor, no glory like its own ; there was no task or station quite so high or imperative in its life. "Shall I forsake my sweetness, and my good fruit, and go to be promoted over the trees ?"

If there is need to-day for a humanity which is human—for manly men, for womanly women, for childlike children—there is need also for a churchly Church. Institutions as well as individuals have their primary uses and their distinctive life. The Church, too, if she is to continue among men, must act truly and deeply from her own powers, must be strong in a Church's spirit, instinct and eager with the Church's mission. The life of the Church may have its social aspect, it may have in a sense its business aspect, it has been forced to have in certain quarters an aspect which is purely political ; but the measure of her exclusive and especial triumphs along lines like these is exactly the measure of man's detestation of her cause. The Church

to be the Church must be primarily and essentially religious; she must not be religious with mental reservations, with explanations and apologies to those who do not like religion. Just in so far as she ceases to be religious she ceases to have any thinkable or conceivable excuse for existence in the world. Let her be religious, let her be full of heart and courage for each religious and holy cause, let her be strong to save, let those who are all her own be full of warm and enduring love for the causes to which her Lord has given both spirit and example, let her be true to her own life and to her own work, and the world must end its enmity and wish her well. The world then must come within her borders, the world must join with her in hosanna to Him that cometh in the Lord's name. There are individual churches which are not successful in any sense, but the church which is successful in the life God sends her out to live, that church which in a religious sense is a success must be a success in all senses and for all wise and honorable work.

There is to be a day when He will come again. It will be a strange, dread day. There is now a day in which He is coming to the world, for God Himself is in the sunshine and in the storm, and in the darkness and the plague. Where this judgment stays its hand, where the great wave of agony and death rolls back, is not of great concern, though the breath of health and power be sweet to you and me. We will do our best to live, but living at last is not so very long. The judgment that meets you now, the judgment that is to come in that other strange, dread day will be, I think, the same. It will not ask of the child whether it has done well the work, and thought the thought, and held the deep, pure faiths of men and women; of the child it will ask the measure of true childhood. It will not ask whether woman has done well the work of man. It will ask a woman's life and a woman's work. It will not ask of man the work of the child, of

the woman, of the angel, or the brute, but it will ask the real life and the real work of man as man. Of each human soul it will ask whether from out all its times, and loves, and labors, and hopes, and thoughts, and faiths it has brought to God an offering of its own sweetness and its own good fruit.

THE BOUNDLESS WEALTH OF THE CHRISTIAN.

BY REV. J. A. COSBY [UNITED PRESBYTERIAN], BENKELMAN, NEB.

All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.—1 Cor. iii. 21-23.

HENRY WARD BEECHER, when in New Hampshire once, asked how much was required to make a farmer rich. He was told five thousand dollars. If he had a good farm and ten thousand at interest, he was considered *passing* rich. In the city of Concord he was told that there a man was not thought wealthy until he had in possession one hundred and fifty thousand. But he said that in New York City a man was considered rich only when worth one hundred millions.

There is another very different way of reckoning the wealth of humanity. Bank stock, and real estate, and silver mines do not enter into this method of computation.

More than nineteen centuries ago there lived a lonely man, almost friendless and without a home, who Himself declared the foxes and birds to be richer than was He. But that man was the owner of worlds. He was rich as God. By a cruel world He was put to death; and by His death man became rich—richer far than human thought or human power can calculate. From the divine philosophy taught by this Prince who died and lives again, we learn that only he is rich who has become that Prince's heir, and all are poor beside.

King Herod, on his birthday, in an ecstasy of delight, promised to his stepdaughter whatever she should ask, even to the half of his kingdom. This meant a great deal, and yet absolutely nothing in comparison with the wealth of him who becomes a follower of Jesus, and is made His joint heir.

After Abraham had given Lot free choice of the land on which they gazed, God said to him : " Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward ; for all the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. xiii. 14, 15). This was a wonderful promise, and yet it included only a small part of the blessings which have come to Abraham's seed. We, who are the spiritual seed of " the father of the faithful" and heirs of the covenant promises, have come into possession of wealth untold.

Paul speaks thus of the believer's wealth : " All things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye *are* Christ's ; and Christ is God's."

It is a pleasure to climb to some lofty hilltop on a bright summer evening and view the landscape o'er. Standing there on the very summit as the sun goes down, we look away in the distance. Yonder, where the sinking sun seems to kiss the low-bending sky, we behold a blaze of magnificence. Yonder stretches the swiftly flowing river, on whose verdant banks grow the majestic oak and stately sycamore. There on either side we behold the broad plains extending toward the hills, fragrant with the scent of ripening grain and blooming flowers. On those green and rocky hillsides far below us we see the grazing herds, and from them there is wafted to our ears on the gentle breezes the sound of tinkling bells. So, methinks, it should afford us great pleasure to ascend high up the mount of inspired truth and gain a glimpse of the immeasurable wealth of the child of

God. 'Tis only thus we can get any conception of our wonderful wealth ; only thus can we secure a magnificent survey of our illimitable possessions. " All things are yours," declares the apostle ; and then these things he enumerates one by one.

Let us notice, then, the boundless wealth of the Christian.

Consider : I. What it includes ; II. How it came to be his.

I. " All things are yours" is the bold statement of the text. It is not said " all things will be yours," but " *are* yours"—yours now ; yours without a doubt or a question. Spurgeon has said : " We have not time enough in the term of seventy years to read over once the fair inventory of the saint's possessions." You see, therefore, that it is a mighty task we are undertaking to-day in endeavoring to ascertain how rich we are. Many men of wealth in this world, such as the Vanderbilts, or Rothschilds, or Goulds, or Astors would find it difficult to calculate their riches with exactness. And much more will we ; for Paul says, " All things are yours."

A gentleman once said : " I count checks as cash when I am making up my money and striking a balance." This is just the method of the spiritual calculator, Paul. He counts what we have in prospect as well as that actually possessed, and correctly too ; for God's promises are the Christian's checks, and they absolutely cannot fail.

Meyer, in his little book, " Present Tenses of the Blessed Life," a most soul-stirring volume, suggests that the primary idea in this expression, " all are yours," is not *possession* or *proprietorship* so much as *service*. His idea is that " everything ministers to the Christian in a constant round of holy service." The ancient fable told that all things were bound by golden chains about the feet of God. " Christ is God's" and we are Christ's ; therefore, everything that belongs to God and Christ is, in a true sense, ours. We either actually possess all things or they

minister to us for our present and our eternal good.

Now let us notice the "all things" in the order named in the text.

1. Christian teachers are ours, "Whether Paul, or Apollos, or Cephas."

It seems that the Corinthians had been disputing among themselves; some claiming to be disciples or converts of Paul, others of Apollos, and still others of Cephas. This disputation receives from Paul the rebuke it richly deserved. He says, "Let no man glory in men, for all things are yours; whether Paul, or Apollos, or Cephas." Paul had planted the Church at Corinth; Apollos had probably been pastor of it, and Cephas or Peter may have some time or other preached to them; yet each one of these great men of God belonged to each of the Christians at Corinth. And, my Christian friends, they are ours also. Here is a helpful and delightful truth: All these Christian teachers and everything spoken of in the text are yours; and yet they are mine; but being mine makes them no less yours. Paul, and Apollos, and Cephas are ours just as truly as they belonged to the Corinthians. They serve us, help us, instruct us. The epistles of Paul minister just as much or more to us than they did to the churches to which they were primarily addressed. And all these teachers, their doctrines, their prayers, their sufferings, their example, their faith and courage, minister, in some way, to our good. Not only these, but all the Christian teachers and heroes of the past are ours. The holy prophets dead long ago, the heroic martyrs whose souls went up to God from the flaming fagots, the fearless reformers who met and overcame the bitterest opposition, the pious poets who have penned immortal songs, the loving parents who taught us at their knees and by the fire-side altar, of the Babe of Bethlehem, the faithful Sabbath-school teachers who instructed us in sacred things, Christian ministers who explained and

enforced the wonderful truths of God—all these are ours. Just as the bee gathers sweetness from the blooming rose, the fragrant clover, the modest violet, the nodding daisy, and the gorgeous lily, and stores it away in the honey-comb to contribute to the luxury of the monarch's royal feast, or the peasant's scanty fare, so we gather from all the saints and Christian teachers of the past things helpful and divine.

But the Christian has greater things yet.

2. The world is his.

The apostle seems to grow bolder as he declares the world a part of the believer's wealth. Paul was bitterly persecuted by the world; and so were his fellow-Christians at the time these words were written. It is true that a very small part of the world had then been conquered for Christ; yet he hesitates not to say that it belonged to the followers of the King of kings. Was not dominion over the world given to man at the very beginning, and, though partly lost by sin, shall it not be fully restored through the redemption which is in Christ Jesus. Christ has overcome the world; we in Him have also overcome it; and it is ours. Among the beatitudes of our Saviour we find this: "Blessed are the meek, for they shall inherit the earth." In the prophecy of Daniel we find these words: "And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Most High, whose kingdom is an everlasting kingdom" (Dan. vii. 27). And, friends, by faith in the fulfilment of these unfailing promises we can even now regard the world as ours.

A patriot can stand anywhere among the rocky glens or lofty hills of the land of his birth or adoption and say:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

For myself, I could stand on the New England shore by far-famed Plymouth Rock, beside Niagara's thundering waterfall, on the fertile banks of the

Mississippi, upon the snow-capped summit of the Rockies, or at the Golden Gate and say, "My country, thou art mine," although at present I do not have a title to one square foot of land on all its broad surface. And you, oh Christian, may have very little of this world's goods, yet you are rich. All you need of it you have, and all you have you have with God's blessing. Why, this world is a great school hung with maps and charts to teach us lessons of life and duty. Every star that twinkles in the sky, every brooklet that sings on its pebbly way to the sea, every flower that sends forth its fragrance on the air, every bird that warbles about our dwellings, every ray of sunshine that streams upon the earth—all these are contributing to our happiness and our good.

But still farther does the apostle lead the ravished eye of the Christian, saying, "All are yours, whether the world or life."

3. Life is his.

Life, with all its mercies, its opportunities, its hopes, its health and its joy, is the believer's. Since Christ is his, and Christ is the *Life*, all that is truly living is his. Sometimes the question is asked, "Is life worth living?" It is, without doubt, if lived in the service of the Lord Jesus Christ; otherwise it is not. Life to the Christian is different—very different, from life to him who is not a disciple of Jesus. The Christian lives it in a higher sense because he enjoys it on a higher plane and in a nobler cause. George MacDonald well wrote, "Whoever thinks of life as something that could be without religion is yet in deadly ignorance of both. Life and religion are one, or neither is anything." The life of the Christian is not a dull, aimless one, for he is helping others to live better. In that charming poem, "Lucile," its author writes beautifully upon the influence of one life upon another:

"No stream from its source
Flows seaward, how lonely soever its course,
But some land is gladdened. No star ever rose

And set without influence somewhere. Who
knows
What earth needs from earth's lowest creature?
No life
Can be pure in its purpose, and strong in its
strife,
And all life not be purer and stronger there-
by."

Christian friend, life in all its wonderful possibilities, in all its far-reaching influence, is yours.

This is not all. Paul has not yet finished the inventory of the believer's wealth.

4. Death is his.

Can it be that death is classed along with life as a part of the Christian's riches? Is not death the invincible enemy of man, the very thoughts of which causes him to shrink back in dread? Has not the apostle grown too bold in this declaration? We, somehow, are accustomed to associate with death all that is dark and gloomy and undesirable. At the very mention of the word we think of the shroud, the coffin, and the grave; the tear, the groan, and the knell; the bitter farewells and the dread agony of dissolution. You know that death has been represented by the figure of a frightful skeleton stalking forth with sharpened scythe to cut down with ruthless hand the sons of men. It seems to me that this is an entirely wrong conception of death, especially the death of the Christian. Rather should we portray it as a shining angel clothed with heaven's own brightness, with golden key in hand, wherewith to unlock the gates of Elysium. In the gloomy dungeon at Jerusalem Peter lies bound in heavy chains, his feet made fast in the stocks. But God's angel appears, strikes off the cruel fetters, leads him forth through the iron gate into the city, there to find his waiting friends. So death is the angel that breaks the chains that bind us to earth and leads us into the city celestial where our blessed kindred live and reign. We read there was once a lovely maiden imprisoned in a gloomy castle. Her lover, desirous of rescuing her, disguised himself by arraying his

manly form in such frightful apparel as to frighten the guards from their posts. They reported that a monstrous dragon had seized and devoured the captive lady. But she recognized his familiar voice when he burst open the door of her dungeon, and his hideous garb seemed to her a pleasant covering when she felt the beat of that true heart against her own. Earth is such a castle, and sin is such a dungeon, from which to rescue us the Royal Bridegroom comes disguised as death. So, my Christian friends, death is one of our greatest blessings. It is simply the coming of Jesus to bear away the soul of His bride to the bridal chamber, the banqueting house of heaven. So when Death with his cold hand knocks for our departure from this world, let us listen for the footsteps of our beloved, showing himself at the lattice and gently whispering, "Rise up, my love, my fair one, and come away."

Commendable was the spirit of that Scottish clergyman who, when asked on his death-bed if he was dying, said: "I do not know and I do not care; for if I die I shall be with the Lord, and if I live the Lord will be with me."

The closing hours of the great philosopher Socrates ought to teach the Christian believer a lesson of resignation and trust. Though perhaps without a knowledge of the Saviour to come, he became convinced, by the power of reason, of the immortality of the soul. This belief made him as calm in death as a little child going to sleep upon its mother's breast. And shall we, oh Christian believers, fear and tremble at its approach, having the assurance that it is only the coming of our beloved Redeemer?

A Gospel minister, in constant dread of death, once determined to banish this fear through prayer, and selected a neighboring cemetery about twilight one evening, as the most appropriate place for sending up his petition. During his prayer he heard the gate open, and the strains of a song from the lips of a little girl fell upon his ear. He

asked her if she was not afraid to be in such a place at such a time. The child replied: "Why should I fear when my home lies just beyond?" With similar child-like faith we can view death as one of our choicest blessings, since it unites us to loved ones gone before in our Father's house. This view of death will enable us to say: "For me to live is Christ, and to die is gain."

Still Paul has not concluded, but adds:

"And things present."

5. *Things present* are the believer's,

In this expression the apostle, in one comprehensive sweep, includes everything not mentioned before or to be mentioned hereafter. "Things present"—all God's providences, favorable or adverse, all our losses and crosses, all our joys and our sorrows, all these are ours, entering into the vast computation of the believer's riches.

In the time of Spain's greatness her ambassador paid a visit to the ambassador of France, and was invited by him to view the treasures of his Master. He showed him all the vast accumulation of his sovereign's pride, and asked: "Could you show us gems so rich, or anything like this in all your sovereign's kingdom?" "Call your master rich?" answered the Spaniard; "why," said he, referring to the mines of Peru and Petrosa, "my master's treasures have no bottom." We can say of our Master's treasures, all of which are ours if we are His, "They not only have no bottom, but no top."

"Great God, the treasures of thy grace
Are everlasting mines;
Deep as our helpless miseries are,
And boundless as our sins."

Is there anything more, O Paul, anything greater and grander than these things of which you have spoken? Can it be that you have not yet concluded the grand inventory of the believer's possessions? Has anything been passed over, anything not yet been mentioned? What is thine answer, thou whose master mind hast deeply penetrated, and whose inspired pen hast

vividly portrayed the hidden mysteries of God? Listen to his answer: "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come."

6. Things to come are the believer's.

Not only the riches of time, but also the wealth of eternity are ours. Dr. Christlieb has well said: "As when looking from a high mountain over the scenes of earth, our sight finally roams away to the verge of the horizon where earth and heaven are blended in the light of the setting sun, so our spiritual vision of our possession first finds the limit of its power where the long stream of history pours itself into the eternal ocean where present and future, earth and heaven all together end in the golden streets of the New Jerusalem."

The grand climax has been reached in the expression "Things to come." What! things to come, ours? Has not Paul overreached himself in this lofty flight of spiritual eloquence? Ah, no! for he adds, "All are yours; and ye are Christ's; and Christ is God's." Though not ours yet in actual possession, they are ours by inheritance, by title, in glorious prospect.

Cresus, King of Lydia, whose name is a synonym for riches, once asked Solon, the wise, if he did not consider him the most fortunate and happy of men. Solon replied, "I cannot tell thee till I see thine end." Years afterward, when Cresus had lost his kingdom, his son and his riches, and was in captivity, he said, "Oh, Solon, thou hast told the truth." And may it not be that Paul and we are deluded about these things to come, and must wait to see the end? "Ye are Christ's; and Christ is God's," says Paul; and since this is true, it cannot be that we are deceived about our wealth.

"Things to come!" "Things to come!" Oh, that I could tell the fullness of meaning in these words. But I

cannot, I cannot, and I must not indulge in fancy. Let the lines of pious Dr. Faber, descriptive of the joy of the first hour in heaven, express it for us:

"See! forth from the gates like a bridal array,
Come the princes of heaven, how bravely they
shine!

'Tis to welcome the stranger, to show me the
way,

And to tell me that all I see round me is
thine.

"And oh! if the exiles of earth could but win
One sight of the beauty of Jesus above;
From that hour they would cease to be able to
sin,

And earth would be heaven, for heaven is love.

"But words may not tell of the vision of peace,
With its worshipful seeming, its marvellous
fires;

Where the soul is at ease, where its sorrows all
cease,

And the gift has outbidden its boldest desires."

"Things to come!" "Things to come!" Oh, Paul, who hast, for eighteen centuries, known by experience of these things, speak to us from your high seat in glory and tell us what they mean. Oh, ye spirits of just men made perfect, ye blessed loved ones gone before, gathering now around the throne of God, tell us what they mean. Oh, ye hosts angelic, archangelic, cherubic, and seraphic, tell us what they mean! Oh, thou enthroned Redeemer, once crucified on Calvary to purchase these things for us, tell us what they mean!

Briefly, in closing, let us notice concerning the boundless wealth of the Christian.

II. How it came to be his.

The text answers, "Ye are Christ's; and Christ is God's." It comes from union with Christ and God. If we are betrothed to the Royal Bridegroom, God's own and only Son, nothing in heaven, or earth, or hell can divorce us from Him whom we love.

It is only by becoming Christ's that any sinner on earth can secure a title to all this boundless wealth. If I address any to-day who are not His, let me plead with you to remain no longer in the poverty of sin. How, oh, how can you barter away for a momentary gladness on earth your birthright to such an in-

heritance? How can you afford to live poor in soul through all the years of your earthly pilgrimage and to become an eternal pauper in the world to come?

Some years ago, in Dublin, a poor street-cleaner, with broom in hand, was touched on the shoulder by a lawyer, who said to him: "My good fellow, do you know that you are heir to a fortune of ten thousand pounds a year?" "Me! do you mean me?" said the man. "Yes; I have just received the information, and I am sure you are the man." In great delight he followed the lawyer away from the street, and he forgot his broom. Do you wonder at this? Why, it is not surprising at all. If you, poor sinner, knew of the riches of the Christian here and hereafter, you would come away from the defilement of the world and forget the pleasures of sin. The prodigal left the husks, the wine cup, and the harlots "when he came to himself" and thought there was "bread enough and to spare" in his father's house at home.

Oh, friend out of Christ, come to Him and be made rich. Then you can say, with every true disciple of Jesus, "All things are mine; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are mine; and I am Christ's; and Christ is God's."

THE THINGS ON WHICH WE SHOULD THINK.

BY REV. ALLEN B. INGRAM [BAPTIST],
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Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. iv. 8.

THESE words are eminently practicable and strikingly applicable to the present political, civil, moral, and religious status of our country. They constitute the basis of thought and the

framework of action for all true, honorable, upright men. They are things on which we should think. For as the people of a nation or a city thinketh in their heart, so will they act. A man does not have to be a prophet or a discerner of spirits accurately to read the thoughts of our people to-day. I can sit in my study to-day and read the thoughts of the Czar of Russia yesterday. The telegraph and printing-press are the two mighty agencies in transmitting thought from one end of the world to the other. With these operating so successfully as they do, we as a people ought to be a power for good in moulding the thought of the coming generation. But alas, alas! I fear that we are handing down to them a legacy of evil thoughts and leaving them the portraits of blemished characters. What is the meaning of all this turbulence and rascality in politics? What of these murders and the evading of law? What of the turmoil and volcanic eruptions in social circles? Is it the mere sounding of brass or the clanking of cymbals? Is it the croaking of a croaker or the howling of a deceiver? Nay, verily. It is the sound of distant thunder, the voice of war, and not of peace. It means the repetition of Thermopylæ, of Waterloo, and of Gettysburg. What shall we do to arrest this evil? What shall we do to purify our politics, to rectify the wrongs of our civil and judicial government, and cleanse the heart of society from its moral defilement and heal its putrefactions? I reply, to take heed to the text: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things."

When Christ was before Pilate He said to him, "I came to bear witness to the truth," and Pilate answered and said, "What is truth?" Truth is a heaven-born principle. When God spoke it was truth vocalized, but when

Christ came man beheld the truth incarnate. For He was "the only begotten of the Father, full of grace and truth." He said: "I am the Way, the Truth, and the Life." We, as citizens of this Government, owe it to ourselves, to our homes, to our country, and to our God to condemn falsehood in our politicians, to eliminate it from our political parties, and to cleanse the great throbbing heart of our nation from its foul putrefaction, and place upon it the glorious escutcheon of truth. As a minister and as a citizen I observe a lack of respect and reverence for truth, and oftentimes a sacrifice of truth for the honors and emoluments of political parties. This is one of the truths on which we should think. Cleanse politics of its dregs of falsehood, and the best men in our land will aspire to fill the positions of trust given them by the people. Give us men who love and respect the truth and we will have a pure ballot-box. Think on society. The tendency of society is to desecrate the Sabbath, disrespect religion, and foster lying and licentiousness. What of your Sunday base-ball games, your theatres and card parties? Do such things elevate the morals of society? Are they the bulwarks of our homes, the safeguards of our virtues? Do such things give us a respect for truth, a love for virtue? Nay, verily. You send your child adrift on the current of modern society, and it will soon find itself in the rapids of iniquity, on the way to the cataract of destruction. If God's silent sentinels, who watch this city by night, were to speak, they would startle you with their revelation. As Martin Luther says, the prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortifications, nor on the beauty of its public buildings; but it consists in the number of its cultivated citizens, in its men of education, enlightenment, and character; here are to be found its true interest, its chief strength, its real power.

It has been said that this is an age of

swindle; that corners, trusts, watered stock, heartless corporations, and despotic syndicates are organized and legalized powers of swindling. The commerce of the world is a great chess-board. The skilful player gets the spoils. If there is a festering sore in the heart of commerce, it is dishonesty. Probe into it and cut it out with the knife of truth, and then pour in the balm of the Gospel of Christ. But, thank God, the festering sore of dishonesty does not stain the garments of all business men.

Justice, the inflexible law of right, has been trampled upon in our own city. It has been buried by the worshippers of Bacchus and the lovers of filthy lucre. What is the meaning of the howling of a mob? Why turn loose on society the bloody-handed assassin and placard on his back, "Justified in the sight of justice"? Where are our judges, our attorneys, and our jurors who can look the ghosts of these murdered men in the face, and then look upon the scene of a broken-hearted widow and hear the wailings of her orphan children and say, "Ah! Justice, thou hast been permitted to lay thy unrelenting claims upon the bloody-handed murderer"? I pause to hear a response to this question. But listen! What is it I hear? It is but the wailing of insulted justice, crying to the God of mercy to avenge the blood of those innocent men on the heads of the murderers! Friends, if you love justice, rise up in your might and in the name of God, and defend it. Defend it by the law, and if you haven't a law that will defend it, make one; for if we sacrifice justice at the expense of society, we then surrender the stronghold of liberty into the hands of anarchy. Rise up in the name of our country and our fathers, who gave it to us, and in the name of God, and demand that justice be meted out to every offender of the law. It has got to be that the cold-blooded murderer finds a refuge from justice behind the wily attorney and the jury. Think over these things.

Shall I think on the morals of this nation? They are full of putrefying sores. Shall I think of the civil and the criminal execution of law? It stinketh of the carcasses of murdered men and assassinated justice. Shall I think of the body politic? It is foul with leprosy, and I must cry unclean, unclean! Shall I think on society? It is a cage of unclean birds, a sepulchre full of dead men's bones. Shall I think on scepticism, atheism, and infidelity? They have said, "There is no God to fear, no Bible to love, no heaven to gain, no hell to shun." There is one being on whom I can think who is all purity. That being is God. "Holy, holy Lord, God Almighty, which was and is and is to come! Up to Thee we look as the fountain of all good, the source of all purity. Upon Thee, Thy being, Thy character, let me think. Let the sanctifying power of Thy grace flow into our hearts and cleanse us forever of all sins."

In conclusion, don't give credence to things of evil report. Don't let the gossipers and the slanderers corrupt your thoughts. Let the printing-press, the platform, and the pulpit, the triple agencies in civilization, evangelization, and the redemption of the world, crush out the evil reports of the vices of our people, upon which our vicious appetites feed and fatten. Let the press become the medium of pure thought, and society will disgorge itself of all that is foul and unwholesome. I can't believe that all the chivalry and the patriotism are gone from those who are manipulating this mighty agency. Some of them I regard as brave men. They stand up for the truth and fight bravely for the truth. They may not be known outside of a small circle, but they are true heroes. They are among our editors, our officers, our lawyers, our doctors, our business men, our teachers, our statesmen, and our preachers. May God bless them!

WHATSOEVER love gives love can receive thankfully.

WOMAN'S OPPORTUNITIES.

BY REV. W. C. BURNS, D.D., PH.D.
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And who knoweth whether thou art come to the kingdom for such a time as this.
—Esther iv. 14.

THESE words were spoken of Esther at a time when the lives of the entire Jewish people were dependent on her action. It is not often a woman has the opportunity of saving the life of a nation, but Esther had such an opportunity and proved herself equal to it.

It is, however, rather of the thought embodied in the words of the text than of Esther that we wish to speak. It has been observed that with every great emergency God has raised up a man equal to the emergency. Just now Columbus is the central figure in art and in speech. Different opinions are expressed regarding him. There are those who wish to make him a saint and worship him. Others brand him as a cunning rogue. But whatever were the motives of Columbus, and whatever his ambition, he certainly was divinely led at the right time to discover a new continent. The man and the opportunity met, and man was equal to the task. As God called Moses, Joshua, Samuel, Elijah, David, and Daniel for a special work, so He called Alfred the Great, William the Conqueror, and the immortals—Washington and Lincoln. As God inspired Bezaleel to invent cunning works, so to-day He raises up such men as an Edison to solve and use mysterious forces of nature. As Caleb and Joshua, though not sent of God, went forth to spy the promised land, so men to-day are sent, divinely sent, forth to bring a knowledge of resources of hidden continents to light.

Every age and every emergency has had the men needed for the age and the emergency. The apostles met the demand of their age. The Church Fathers did a peculiar work for which they were fitted. Luther came upon the scene just when needed. This is also true of all great men who have be-

come the world's leaders and saviours. I have spoken of man, but what has been said of him is equally as true of woman. She may not have been so conspicuous a figure, but she was none the less important. When Samuel's mother consecrated her boy to the service of Jehovah, had she no part in determining the destiny of Israel? When the mother and grandmother instructed young Timothy in the Scriptures, did they have no part in the establishment of the Apostolic Church? When Martha and Mary made a home for the Saviour, a place where He could lay His head, did they not perform an important part? When the mother of Augustine taught and conversed with him about Scriptures, did she not do much toward making Augustinian confessions possible?

The mother of Alfred the Great was his first teacher and always his most trusted counsellor. The mother of Henry VII. of England did more than her royal son for the dissemination of learning and the establishment of colleges.

One of the most sacred spots in London is the Bunhill Fields burying-ground, where the mother of the Wesleys is buried. The rise of Methodism goes back beyond John or Charles Wesley to their noble, heaven-inspired mother. Who, familiar with the life of Herschel and his sister, can doubt that much of his greatness rests upon her co-operation and untiring labor? The name of Joan of Arc suggests what woman can do on the field of blood. The name of Mrs. Browning shows the possibilities and the achievements of women in letters. The Woman's Building at the World's Fair, graceful in style, beautiful in architecture and decoration, and filled with the specimens of woman's art, is a monument to woman's energy, courage, and skill. Of every woman mentioned it might be said of her, as of Esther, "Thou art come to the kingdom for such a time as this."

The breadth of woman's influence is widening. The field of her activity is

constantly enlarging. Woman is the strongest social force of the day. Life is her key-board, which she may sweep with a master's touch if she will. To the woman of to-day all doors are open. The only limitation is the limitation of individual capacity. A half century ago about the only avenues open to women outside of marriage were dress-making and teaching in schools or private families. The idea of adopting a profession never entered the head of any but the most audacious girl, and she hastened to lay it aside as a crime. The girl of to-day is born into conditions that did not exist for her mother. The way into almost every field of activity is made easy for her. No one wonders to-day at a girl going outside the shelter of the home to find the employment she desires.

There is no more important factor in this workday nineteenth-century world than the factory girl. She has revolutionized more than one trade. Her entrance into the factory meant lower and lower wages, till man could not compete. At first her entrance into the workshop was looked upon with suspicion. To-day her entrance is regarded as the result of reaching a higher plane of civilization. Instead of striving to keep her out the men are endeavoring to have her wages increased and she admitted on equal terms with them. By many the factory girl is regarded as rather inferior to the rest of her sisters, but it must be remembered that many a factory girl knows more about cooking and housekeeping than those who profess to despise her. It must also be borne in mind that sometimes a factory girl knows Shakespeare, and sometimes a factory girl does not always remain such, as the life of the late Lucy Larcom is evidence. Years ago she was a mill girl in Lowell, but as she tended the loom she studied. By and by she became an author, and many of you have read with delight and spiritual edification her dainty poems on birds and flowers, and on the longings of a heart reaching out after

God and heaven. Though not the equal of Whittier or Longfellow, yet she will ever be associated with them and remembered as the poet of friendship and consolation.

In a subject like this there of necessity must be many ellipses. Continuity is impossible. In taking up the calendar of the University of Michigan this week I counted the names of eighty-nine women who were studying medicine. Twenty-five years ago you could not have counted one. The reason why woman should be the medical attendant of woman is obvious. The education of woman in medicine is simply an answer to the questions of womanly modesty. The motto of the house of Lord Shaftesbury consists of two fine words: "Love; serve." This princely legend, as old as the Plantagenets, and as exclusive, is as new and free as the morning light. The world is made up into two classes: those who love and serve and those who are served; those who are burden-bearers and those who are burden-bringers. Among those who love and serve, who renounce and bear, I know of none more noble, more happy and yet more self-sacrificing than the thoroughly trained and Christian nurtured woman physician. Is there a doubt in your minds as to the truthfulness of the statement? If so, read the lives of Dr. Blackwell and Helen Morton. Follow the women who respond to the midnight call of suffering in Minnesota or the Dakotas when the thermometer registers 40° below zero. Place yourself beside the missionary doctors in burning Asia, braving what you have never read of, to enter the homes of misery, and you will never again question the self-sacrificing spirit of those who have dedicated their lives in tender and wise service to their sisters.

To-day some of the brightest journalists are women. For years no letters were so chatty and bright as Grace Greenwood's to the *Independent*. A few years ago the names of Harriet Hosmer and Anne Whitney stood alone

in the realm of sculpture; to-day a number of distinguished names can be added to them. In astronomy the name of Maria Mitchell must ever head the list, but she stands no longer alone in her chosen field.

Just as the throbbing commercial world, the eager, competitive world of law and the overtaxed world of literature, asked, "How can more be got out of a day?" stenography replied, "Take me." Stenography having been tested, the question was asked, "How can we make it serve us better?" the perfected writing machine said, "Take me." And when the work of stenography and the type-writer was proven, new avenues were opened for fresh workers. With the opening of these avenues young woman awakened to the fact that she could take her place beside her brother as a wage-earner. Quietly, yet forcibly, she did so, and to-day we find the delicate tracery of her pencil point in our legislative halls, our council chambers, our public offices, and crowded workshops.

It has been found that the amount of brain power and physical vigor needed to sell and measure off a yard of cloth is not so great as to put this calling beyond the reach of woman. With few exceptions the clerical force of large dry-goods establishments consists of women.

Book-keeping, telegraphy, and many similar occupations are open to women. The vexed question of self-support has, however, forced many women into unthought-of occupations. One of the largest and most lucrative livery stables in Chicago is run by a woman. At a reception in a neighboring city was a bright, charming woman, a social favorite with all. Inquiring into her history, it was revealed that ten years before she was left a widow with two children to support and educate. Just what to do to maintain herself and children she did not know. A friend whose cherished possessions had come back from the wash a trifle grayer than they were when they went, and redolent of

tobacco and cabbage, suggested that she start a laundry and do things well at prices women could afford to pay. The suggestion was carried out, and to-day she is at the head of a large and well patronized laundry. In another city a sign bearing the name of "Edith Gray, real estate and loans," catches the eye of the passer-by. If woman has voice and talent for public speech, the platform is open to her.

To woman all doors are open. She may enter and win her bread without being touched by snobbishness and caste. These opening fields of usefulness have drawn out the dormant forces of woman's nature and have given her a chance to try and measure her powers. As a result there is a feeling of independence which did not characterize the woman of a half century ago. Youthful marriage is also becoming a thing of the past. The self-supporting young woman, knowing what she can do and appreciating the freedom of her position, is slow to commit herself in marriage. The marriageable age, therefore, of a young man to-day is thirty to thirty-five years, and that of a young woman twenty-five to thirty years.

The entrance of woman into the various occupations has had the tendency to stop the growing boorishness which was manifesting itself in business circles. It is slowly but surely leading men to recognize the one great work of life not to be money getting, but character building. She is giving a shading to the values of life, hence we are beginning to place things more nearly where they belong.

The beauty and charms of Cleopatra were used for the unworthy purposes of captivating Julius Cæsar and ruining Marc Antony. The beauty and charms of the women of to-day, with but few exceptions, are united to virtue, to energy, to intelligence, and to character.

If you will measure this ever-widening life of woman as you do electricity—by its effects—you will find that it is for good. In temperance reform wom-

an has been and is still the leader. The great advancement in temperance sentiment during the past twenty-five years has been due largely to her influence. Time and again she has undergone the scoffs of rowdies and the ridicule of pot-house politicians, but feeling that God called her to the kingdom for such an hour as this, she has risked popularity and society influence in defence of home and children. One needs but to recall the names of Mary, Martha, Dorcas, Lois, and Eunice to see what a prominent place woman had in the Apostolic church. But the place she occupies in the church of to-day is greater than in the Apostolic times. She is the heart of the church. Without her presence many a prayer-meeting would be as silent as the tomb.

The most important work in all this widening field of woman's activity is the evangelization of the world. It is of God. It touches man's deepest need. It brings him the blessings of a Christian civilization and the assurance of life eternal. It is therefore the highest service woman can enter into. There is nothing that will yield greater joy or larger returns.

Nearly fifty years ago, one morning in June, two messengers, persons no less distinguished, indeed, than the Lord Chamberlain of England and the Archbishop of Canterbury, made their way from Windsor Palace, where William IV. had just breathed his last, to Kensington Palace, where the Princess Victoria lived. They knocked, they rang, they thumped for a considerable time before they could rouse the porter at the gate; they were then turned into one of the lower rooms, where they seemed forgotten by everybody. They rang the bell and desired the attendant to inform Princess Victoria that they wished an audience with her on matters of importance. After another delay the attendant returned saying, "The princess was in such a sweet sleep that she could not be disturbed." Said the messengers, "We are come on business of state to the

Queen, and even her sleep must give way to that."

A message from one higher in authority than any messenger of Church or State has gone forth. It has not been to a favored one, but to every woman, whatever may be her position. The message is, "Go, disciple all nations." This message must be heard! This message must be executed! Some women are faithfully and heroically striving to obey the command; others are indifferent. They are asleep. But sleep must give place to work. Indifference to interest. Selfish ease to self-sacrifice. Littleness, worldliness must all give way to the execution of the command. "Knowest thou, O woman, that thou art come into the kingdom for such a time and work as this?" If indifferent, thou wilt sink into insignificance and another will take up the crown and sceptre which might have been thine.

It is an authenticated fact that all matter in its normal state is circular in form. The heavens are a mighty dome. The horizon an unbroken circle. The bright stripes of the rainbow and the graceful curves of the river are but a succession of circles. The whole physical universe is but a wheel within a wheel. The principle is true elsewhere. We speak of life as a great circle, whose circumference is eternity. Within this large circle are smaller ones, as political, social, religious and family circles. Of all these, the family circle is the one within which woman does her greatest, grandest and most lasting work. In it she shapes the destiny of the world. In it she moulds the minds that direct and control the future. The family circle is woman's throne. But no woman is fitted to sit upon this throne unless she has first bowed in humble adoration at the feet of Christ. No woman is fit to mould human life unless her own life has first been regenerated by the blood of the Crucified One. To simply perpetuate low aims, frivolous characters, Mammon-worshipping beings is to curse rather than bless. This is not the end

nor kingdom to which woman has been called. Donald Mitchell says man without some sort of religion is at best a poor reprobate, a foot-ball of destiny; but a woman without religion is worse. She is a flame without heat, a rainbow without color, and a flower without perfume. That sweet trustfulness, that abiding love, that endearing hope which man needs in every scene of life is not hers to give. But let the love of Christ take full possession of a woman's heart, and under its inspiration let her grow in purity, in character, till at last she come to a perfect woman—"to the measure of the stature of the fulness of Christ;" then from human lips and from Him who sitteth upon the throne will come the benediction, "Blessed art thou among women."

A SERMON TO YOUNG MEN.

BY H. W. BATTLE, D.D. [BAPTIST],
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But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. i. 8.

THE scene of this heroic resolution, on the part of this young man, was the great and magnificent capital, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency." The circumstances add lustre to the moral grandeur of the brave purpose. Conceive, if you please, a captive boy—perhaps fourteen years of age—daring to oppose his moral convictions to the social habits of great Babylon and the despotic pleasure of the king! It is the fashion of the times to so accentuate the influence of *environment* that many are tempted to wonder if a man is, after all, more than the concrete expression of his surroundings, and life other than "the science of circumstances." Young gentlemen, I would have you find an answer in my text, "But Daniel purposed in his heart that he would

not." To appreciate the splendid courage of this purpose, you must imagine yourself placed in Daniel's position. A captive boy, selected by command of the king, for special supervision in mental, physical, and social discipline, he suddenly found himself in the line of such promotion as might well fire the ambition and dazzle the imagination of a less ardent nature. But an inconvenient difficulty looms up at the very threshold of this brilliant career. The thing we call "conscience" whispered, "You cannot, you must not!" and the hero within answered, "I will not!" Can you find a grander exhibition of moral courage in all history?

Why, he is a *boy*, and in *Babylon!* Yesterday one of his tutors said: "Come, Belteshazzar, and walk with me; I will show you Babylon."

We can well fancy the proud Babylonian saying, with a curl of the haughty lip, "Young man, I congratulate you. The gods meant you well when they brought you from the miserable town of Jerusalem, and cast your lot in splendid Babylon. Rejoice, O young man, and embrace the golden chance of destiny."

Shall he do it? that is the question. "And he purposed in his heart that he would not." They tell us that Babylon, with walls, palaces, temples, hanging gardens, wonderful commerce, mighty Euphrates, marvellous culture, and boundless wealth—that Babylon was great; they tell us that the genius of "the mighty king" was greater still; but I tell you that greater than Nebuchadnezzar, greater than Babylon, or aught that Babylon afforded, was that young, heroic nature, when, planted upon the eternal adamant of moral integrity, and breasting appalling odds, he calmly resolved, "*I will not!*"

Such a purpose, under such circumstances, would deserve to be pronounced the rashness of a madman, were it not for *one* fact. A fact which, alas! does not always enter into our disposition of life's great emergencies—a fact in comparison with which all other facts are

trivial—the central sun in the system of facts! I mean that stupendous, supreme fact: *there is a God!* Better be on God's side than on the side of Babylon and the king. Believe me, it is the highest wisdom, the noblest policy.

The sequel shows that young Daniel did the *best thing for himself* when he purposed in his heart that he would not. "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat." "Natural law," somebody whispers. Yes, but read further in the record: "God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." After awhile his royal master dreamed a dream. The magicians and astrologers were utterly helpless; their bungling legerdemain could not invade thought's interior sphere and cleanse the foul bosom of that perilous stuff that weighs upon the mind. Daniel's time has come, the supreme moment is upon him! He was master of the situation, because the present lays hold upon the past. The life, whose foundation was laid in the heroic resolution of the boy, grew up into secret sympathy with God, and in the help of the Divine found the hidings of its power. The miraculous element (as we call it) may have well-nigh faded out, but the principle, and its abundant illustration in history, continues, and must continue as long as the moral government of God endures! I repeat, *better be on God's side!* But God is immaterial, impalpable—who ever *saw* God?—and Babylon is so splendidly present to the senses! God is abstract, and Babylon so gloriously concrete. But the spiritual is greater than the material, and the abstract imparts beauty and value to the concrete. While I speak, a circuit court of the United States is deliberating upon a question which could only be made a *question* by ignoring this fundamental truth. Caiaphas stood in the council of the chief priests and Pharisees and I

said, "Ye know nothing at all; . . . it is expedient for us that one man should die for the people." Never mind whether he be innocent or guilty—whether it be abstractly right or wrong—it is expedient! it is *expedient!* God made the wrath of man to praise Him, but will anybody say the hand that drove the nail and guided the spear was not the red hand of murder? Only the other day we were told, with much of the insolence of the high priest's, "Ye know nothing at all," and the speciousness of the argument of *expediency*: "The six days are not enough; God's seventh shall, entirely in principle and partially in practice, be wrested from Him, for the people." But is it right? Where stands God on this question? Who was it said, "Remember the Sabbath day, to keep it holy"? Who was it said, "Verily, My Sabbaths ye shall keep"? Who was it said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth"? I will tell you, it was God! Yet a syndicated letter, advertised as from the pen of a great correspondent, and widely published, poured out, without rebuke, vials of foaming wrath and bitter contempt upon the "*fanatical, low-browed set*" (the ministry) and their "*ignorant and deluded sympathizers*," who dared to stand by their convictions. And the august mayor of Chicago, like Olympian Jove grasping the lightnings in his puissant fist, confesses to some loss of temper when he thinks of those "non-producers" presuming to protest. *Non-producers!* and are they only producers for the good of the race who manufacture lard, lay railroads, and build houses? Was Homer a non-producer? Were Milton and Shakespeare and Bunyan non-producers? Were

Luther and Wesley and Spurgeon non-producers? Must they who do not manipulate the material into other forms, but deal in the subtler essences of mind, the spiritual and eternal—must they be insulted with a place among the drones in the great hive of life? Non-producers! The honorable mayor of Chicago might have been mounted upon his wooden Pegasus, and at the end of a thousand years he would have found himself unable to *produce* one line of "Paradise Lost." *Non-producer!* Then must our Lord have lost in intrinsic manhood when He left off driving nails and manufacturing yokes to teach a Divine philosophy and point the way from earth to heaven! I tell you, we are environed by a world infinitely greater than our physical conditions. This was the great truth which Daniel recognized as a controlling moral force more than two thousand years ago. It is the one truth that can save this age and this nation.

Daniel was no fanatic. It is evident that he looked the situation straight in the eye. We have in the text the evidence of deliberation: he "purposed in his heart." He thought, he pondered. And when he had reached his conclusion, the process of thought helped to fortify him there; it made him solid, it made him brave. Learn to *think!* Be brave! Louis stands behind his palace door; the mob thunders without. On surges the sans culotte flood. The door is about to be battered in. Louis flings it open, and steps forth. For a moment that fierce beast, a mob, quails under the calm eye of the king. The royal voice rings out, "What do you want?" The tone of the voice has broken the mesmerism of the eye; like the sound of many waters comes the shout, "Veto! Patriot ministers! Remove the veto!" The king makes answer, "This is not the time, nor this the way." They surge upon him, press him and his handful of grenadiers into the embrasure of a window. Place the red cap of the commune on his brow and thrust a bottle to his parched

lips. "Sire, don't fear," says one of the grenadiers. "Fear?" exclaims Louis, "feel that!" laying the man's hand on his royal heart. So stands the man who has resolved. Sometimes in red woollen cap, the rage of passion beating about him far and near, shouting in wild, discordant notes, "Veto! Patriot ministers! Remove veto," and *the man* calmly answers, "Fear! feel that!" There is but one thing on earth a true man, made after the fashion of young Daniel, should fear. That thing is *sin*. He should fear it, because sin corrupts—it defiles. "And Daniel purposed in his heart that he would not *defile* himself." Oh, the defilement of sin! Oh, the deep, accursed stain! The great actor, whose life's drama has just closed, beheld the mysterious stain on the tongue of marvellous eloquence, and telegraphed his physician in an agony of anxiety, "Black! Black!! Black!!! Booth." How much that brief telegram meant only Booth knew. The man who beholds the stain of sin on his soul, as sin is, is appalled by the defilement, and cries, "Black! Black!! Black!!!" to a merciful God. Young brother, I beg you, as you love your family, as you respect yourself, as you value your soul, as you honor your God, fear sin! Form this night a brave and noble purpose, and admit God into the compact. Mark you, the element of *time* was of supreme importance with Daniel. Ah, well for him that in the bloom of his young manhood he said, I will not! A great surgeon stood, with his class, in the presence of a chloroformed subject. Before the keen knife was pressed into the unconscious form, the famous teacher and surgeon said: "Young gentlemen, one year ago that man could have been saved by a simple and safe operation; two years ago he might have been saved by a moral reformation; to-night, with all the aid of science and the best instruments, there is only the ghost of a chance. I shall do my best, and reverently wait for Nature to render her uncertain verdict."

THE LESSON OF THE LEAVES.

By C. M. GIFFEN, D.D. [METHODIST],
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We all do fade as the leaf.—Isa. lxiv. 6.

AUTUMN again is here. The fruitage of the earth has come to its full. The streets are strewn with leaves. Every one is a preacher, and let us heed the lesson. We need no calendar to tell us the season. Nature is mellowing her tone. In June she laughed, and the winds made love to the flowers. All was the flush of expectation and promise; now she wears a sober look. Not that nature is unhappy—that is never true—only a new period is reached. Exhilaration has given place to supreme repose, and in the hush of these late autumn days nature seems settling down as if to sleep. What are the teachings of the hour?

The first is this, that the autumn of the year or the autumn of life ought never to be a dreary time to a Christian. Too many are fond of excitement, and do not relish repose and thoughtfulness. We are too much influenced by surroundings. With God in the soul one can be happy even with a headache—happy in December as in May; but unless our heart is rooted in everlasting love, we cannot know this freedom of heart. The invalid bolstered up in a chair, looking out of the window, sees in the fall of the leaf a picture of his own hastening decay; but the assurance of a larger, richer life beyond will take away the sting of regret. Why should there be sadness in the anticipation or realization of life's autumn? Who would desire to tarry here always? This is a stage of immaturity. We are ripening for future use. The early must give way to the later, the bud to the juicy apple, the immature student to the ripe scholar ready for graduation. Autumn is a time of revelation. It is only sad when it shows that forces have failed and the tree is fruitless; that sunshine, rain and dew, toil and time have been wasted on it, and we have to cut down the

cumberer. For a while barrenness is often covered with leaves, but God is not deceived. He does not ask how many leaves, but how much fruit is had, and if any, whether it is good or gnarled, crabbed and sour.

Another teaching is this, that we should wisely modify our early hopes, and respect the law of averages. The sanguine but inexperienced observer of the blossom-loaded orchard may fancy that every bud will bring forth fruit, but his expectations will fail. The business man may find that the venture which brought a good percentage of profit last year will bring little or nothing now. So in a thousand ways we may meet with depressing disappointment unless we are wise in our outlook. There is but one Being in whom all our hopes may be eternally justified.

Again, remember to allow proper time for ripening. Leaves have their time to fall. All things are timed, seed-time and harvest. Premature maturity is to be deplored. Drought may cause an unripe fruit to fall. We force our children in their growth and education. There are no more boys and girls, but "young ladies and gentlemen." We cram and crowd and kill by forcing. Why try to put threescore years and ten into half the number, and forget the lesson of the ninetieth psalm to apply our hearts unto wisdom? But there is an opposite extreme.

As the frost finds some fruits still immature, so life's close sometimes finds tardy souls unready yet for the reaper. They promised well at first, but something has retarded their proper development. I remember the Isabella grape that grew by the cottage of my childhood. It was very backward in development. So long were the large clusters ripening that they hung unripe still when the vintage closed. Too many, even of Christians, do not mellow and sweeten under the sunshine of God's grace. The heavy frost of affliction is needed to reach their hearts and bring out latent affections. Some things never give forth their best until trial

comes, as the chestnut burrs burst when they feel the frost.

Again, we notice the law of compensation. The leaves of the fruit-tree fall, but the fruit remains. Some other trees may keep their leaves longer, aflame with scarlet and crimson, yet yield no fruit. Some promising lives disappoint the hopes formed of them, and others, who first disappointed us, are crowned with final success. "He is going to the bad," was said of a youth whom nobody felt was worth saving, yet, for all that, he made a glorious record. Two parents were cast down when they saw their babe was born a cripple, but in after years they found that his magnificent intellect had won a glory and renown which more than made up for his physical disability. Let us have confidence in Him who doeth all things well.

Finally, remember that fall is not failure. The leaf fulfils its mission before it falls. Men round out their years. The earthly and perishing are linked to the eternal. The leaves do not moan and grieve. It is the wind that wails and sobs in the naked branches. Men finish their earthly toil, and, leaving it to other hands, go up to larger activities above, saying in the spirit of the Great Forerunner, "He must increase, I must decrease." The believer looks forward with cheer to new service above. Even his removal may open a new path and prospect to those behind, just as the removal of the verdure which shuts out the sun and stars and hid the wide horizon gives a wider prospect to the eye. The fall of the leaf is, indeed, a symbol of our exit, but we should not be sad. These days of rich October tell of work accomplished and of fruit yet to be enjoyed. Out of a life which has been well improved, we who live in Christ shall rise to nobler altitudes of being and fruitfulness beyond this world, forevermore in heaven.

God's gifts are never delayed in the highest of all regions. In the lower there often are long delays.—*McLaren*.

STRIKING THOUGHTS FROM RECENT SERMONS.

It is one of our worst miseries that we have profaned so many of our best words. They lose so much of their force and meaning when they are used without regard at all for their true relation and significance. The strongest word in our language is love, but when we use it frivolously then it loses its force and grandness in our sacred associations. This misuse of words, this profanation, we do not find in the Scriptures. There the writers have been choice in the use of their words. The best masters of language are ever parsimonious with their best words; so, when they do use them, they carry a true and wonderful force and power. It is just as Ole Bull said: "When I kiss my enemy, what have I left for my friends?" Emerson has told us that friendship is a serious thing, indeed. The secret of God—that is, His nearness and interest, His friendship in us—is what has led Him to be secret with His people. He does not cast it about broadcast, but He gives His secret with discretion.—*McKenzie*. (Psalm xxv. 14)

THE Holy Spirit is a prophet of the truth. The spirit of every student must be. What is the Truth? All the truth in the world must be believed. This is an age of unrest, distrust, inquiry of every kind. It is well to live in an age that inquires of every belief, not, How old are you? but, Are you true? Some things are settled and can never be unsettled. The existence of God, of Jesus Christ, of the soul, the reality of sin and guilt, salvation through Christ, a future existence, a revelation from God—these we can rest on. The great doctrines of the church will abide. Harnack lately said, "But the history of dogma testifies also to the unity and continuity of the Christian faith in the progress of its history, in so far as it proves that certain fundamental ideas of the Gospel have never been lost, and have defied all attacks." Nothing that is true ever goes down finally. There may be assault, questioning, discussion, wild assertions; then out of all comes the abiding truth that stands. The truth will live and find a witness. The two witnesses in Revelation lay dead in the streets three and a half days. But God gave them life and they testified. It was finely said of one who lately went into the larger life, he was not ashamed to hold an old truth, he was not afraid to welcome a new one. That is the fitting attitude of the Christian scholar. Half truths are dangerous. Truth, out of its true proportion, may be as false as falsehood. Truth, rightly adjusted, never harms. Thirty years ago the church trembled lest the revision of the Scriptures would unsettle men's faith. To-day the Scriptures stand impregnable, as never before. The world saw that the church meant to be honest in dealing with the Scriptures. If a theory, a hypothesis demands an acceptance it is ours to say—you are not the admitted truth, you are only a theory, wait. If an admitted truth claims admission to our beliefs, welcome it even if it jostle the old beliefs out of their place. There is nothing more cowardly than to be afraid of the truth. Nowhere in the whole range of thinking and study does God put up a notice, No trespassing allowed here. Thirty years ago there was a general alarm that Darwinism would, in some way, undermine the foundations of our faith. Evolution was a hateful and hated thing. To-day, Dr. McCosh says every Christian teacher of natural science, under forty years of age, is in some shape an evolutionist. Evolution may be simply God's way of working. The church will make a great mistake if it, in a wholesale way, assails the Higher Criticism. This, in itself, is not destructive or revolutionary. It has to do with questions of the age and authorship of the sacred books. Every Bible student must be, in spite of himself, a higher critic. Dr. W. H. Green and

Wellhansen are both higher critics, but they are a thousand miles apart at their starting-point. Wellhansen affirms there can be nothing supernatural in the Bible; he is therefore not so much a critic as a butcher. The church is so strong that it ought to be so courageously honest as to say, I want nothing but the truth, I will be satisfied with nothing less.—*Eaches*. (John xvi. 13.)

THERE must be harmony between the father's government and the mother's government. The father will be tempted to too great rigor. The mother will be tempted to too great leniency. Her tenderness will overcome her. Her voice is a little softer, her hand seems better fit to pull out a thorn and soothe a pang. Children wanting anything from the mother, cry for it. They hope to dissolve her will with tears. But the mother must not interfere, must not coax off, must not beg for the child when the hour comes for the assertion of parental supremacy and the subjugation of a child's temper. There comes in the history of every child an hour when it is tested whether the parents shall rule or the child rule. That is the crucial hour. If the child triumphs in that hour, then he will some day make you crouch. It is a horrible scene. I have witnessed it: A mother come to old age, shivering with terror in the presence of a son who cursed her gray hairs and mocked her wrinkled face, and begrudged her the crust she munched with her toothless gums!

How sharper than a serpent's tooth it is
To have a thankless child.

But, on the other hand, too great rigor must be avoided. It is a sad thing when domestic government becomes cold military despotism. Trappers on the prairie fight fire with fire, but you cannot successfully fight your child's bad temper with your own bad temper. We must not be too minute in our inspection. We cannot expect our children to be perfect. We must not see everything. Since we have two or three faults of our own, we ought not to be too rough when we discover that our children have as many. If tradition be true, when we were children we were not all little Samuels, and our parents were not fearful lest they could not raise us because of our premature goodness.—*Talmage*. (Judg. xi. 36.)

I MAY take my astronomy from Copernicus, Galileo, La Place, Newton, Herschel, and Proctor; my geology from Hugh Miller, Dana, LaConte, Geikie, and Dawson; my chemistry from Lavoisier, Bayle, Glauber, Priestly, Dalton, and Faraday; my biology from Darwin, Lotze, Virchow, Weisman, Beale, and Frey; my idealism of nature from Wordsworth, Burns, Bryant, Tennyson, Thoreau, and Ruskin; and the deeper motive and meaning of human life from Shakespeare, Brownie, Hugo, and Emerson. But—I am a rationalist, and because I am a rationalist, and as a rationalist—I shall take my Christology, my doctrine of redemption, my forecast of history, and my conception and hope of future consummation and eternal life and bliss, from this spiritual expert, this friend of Jesus, who says he heard and saw. Will not you?—*Earnshaw*. (Rev. xxii. 8.)

THEMES AND TEXTS OF RECENT SERMONS.

1. The Apologetic of Spiritual Vision. "And I John saw these things, and heard them."—Rev. xxii. 8. Rev. J. W. Earnshaw, Lowville, N. Y.
2. The Beauty of God. "Let the beauty of the Lord our God be upon us."—Psalm xc. 17. E. A. Wyman, D.D., Malden, Mass.

3. The Leadership of the Spirit in the Ascertainment of Truth. "When He, the Spirit of truth, is come, He will guide you into all truth."—John xvi. 13. O. P. Eaches, D.D., Hightstown, N. J.
 4. Children's Rights. "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth."—Judges xi. 36. T. De Witt Talmage, D.D., Brooklyn, N. Y.
 5. The Power of the Word. "The entrance of thy words giveth light; it giveth understanding unto the simple."—Psalm cxix. 130. O. D. Robinson, D.D., Baltimore, Md.
 6. The Friendship of God. "The secret of the Lord is with them that fear Him; and He will show them His covenant."—Psalm xxv. 14. Alexander McKenzie, D.D., Cambridge, Mass.
 7. Disciples and Doctrine. "The high-priest then asked Jesus of His disciples and of His doctrine."—John xviii. 19. George C. Lorimer, D.D., Boston, Mass.
 8. Life in Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John v. 12. A. H. Goodenough, D.D., Brooklyn, N. Y.
 9. Every Man his Own Gift. "Every man hath his proper gift of God."—1 Cor. vii. 7. E. A. Wyman, D.D., Malden, Mass.
 10. The Glorified Christ. "Christ, who is the image of God."—2 Cor. iv. 4. Rev. G. H. Folwell, Northfield, Mass.
 11. God's Gentleness and Man's Greatness. "Thy gentleness hath made me great."—2 Sam. xxii. 36. H. M. Gallaher, D.D., Brooklyn, N. Y.
 12. The Dead Revived. "And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest."—Ezek. xxxvii. 3. A. C. Dixon, D.D., Northfield, Mass.
 13. The Church and the Voluntarily Idle Classes. "An idle soul shall suffer hunger."—Prov. xix. 15. "We commanded you, that he that would not work, neither should he eat."—2 Thess. iii. 10. Rev. Newell Woolsey Wells, Brooklyn, N. Y.
 14. Jesus Crowned. "But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man."—Heb. ii. 9. Rev. G. A. Schwedes, Bethlehem, Pa.
- Suggestive Themes for Pulpit Treatment.**
1. Answers to Prayer for Individuals. ("As for Ishmael, I have heard thee. Behold, I have blessed him."—Gen. xvii. 20.)
 2. Interrupted Views. ("As they were looking, He was taken up; and a cloud received Him out of their sight."—Acts. i. 9.)
 3. The Futility of Arguments against the Divine Judgment. ("Let no man deceive you with empty words; for because of these things cometh the wrath of God upon the sons of disobedience."—Eph. v. 6.)
 4. The Christian's Strong Assurance and Earnest Desire. ("For I know that this shall turn to my salvation through your supplication, and the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death."—Phil. i. 19-21.)
 5. The Cancelled Bond. ("Having blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to His cross."—Col. ii. 14.)
 6. Spiritual Fidelity and Temporal Prosperity. ("Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenant and mercy which He swore unto thy fathers: and He will love thee, and bless thee, and multiply thee: He also will bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He swore unto thy fathers to give thee."—Deut. vii. 12, 13.)
 7. God's Argument from Death. ("Moses my servant is dead; now therefore arise."—Josh. i. 2.)
 8. The Source of Spiritual Beauty. ("Thy renown went forth among the heathen for thy beauty: for it was perfect through my comeliness, which I had put upon thee, saith the Lord God."—Ezek. xvi. 14.)
 9. Immediate Answers to Prayer. ("At the beginning of thy supplications the commandment came forth, and I am come to show thee."—Dan. ix. 23.)
 10. The Perennial Stream. ("And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."—Zech. xiv. 8.)
 11. The Persistence of Character. ("He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."—Rev. xxii. 11.)
 12. Wilful Ignorance of Revealed Truth. ("For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water."—2 Pet. iii. 5.)
 13. The Victory of Faith. ("Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens."—Heb. xi. 33, 34.)
 14. The Merciful Appointment of God. ("For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."—1 Thess. v. 9.)

ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

"Now I know in part, but then I shall know even as I am known" (1 Cor. xiii. 12). Laws of science are Divine. Divine law, given a chance to operate, more and more brings us into ideal conditions of life. The use of steam and electricity makes us more omnipotent. The same forces lessen the difficulties of space, and by doing the work of one hundred men enable us to defraud time. The telephone favors omniscience. The *teledion*, when it shall be perfected, will enable us to behold objects on the other side of the world, thus making us more all-seeing. Clairvoyance, telepathy, and hypnotism doubtless contain germs of truth destined to add to our omniscience.

LUKE ii. 14, 1 John iii. 14-17.—Some sure voice of prophecy is needed in this age of labor trouble. There can be no adequate settlement of the difficulties between laborer and capitalist until the principle of Christian brotherhood prevails. Political economy, like theology, must be Christo-centric.

The economy of the laboring man, as at Homestead and Buffalo, who lifts the iron against a fellow-laborer, is written in the blood of selfishness; the true political economy must be written in the blood of Christ. Men must learn to say not, "I am a capitalist," or, "I am a laborer," but the old reply, "*Christiana sum.*"

HOW DO OUR PRAYERS INFLUENCE OTHERS?—We say that God sends His Spirit in answer to prayer to touch the hearts of others; but this does not explain the law of His working. May it not help our faith in the certainty and power of prayer to believe in the law of "telepathy"? If, under certain conditions, minds can influence each other at a distance, as facts seem to show, is it not more than a fancy to suppose that God may employ such a law in conveying petitions from heart to heart?

"BECAUSE iniquity shall abound, the love of many shall wax cold" (Matt. xxiv. 12). The principle of the "ice machine" well illustrates the process by which church-members become "cold." In the ice machine the chemical changes which take place demand an immense supply of heat, and this heat being withdrawn from the water placed in the receiver, the result is the water becomes solid ice.

Becoming "lukewarm" or "cold" as to spiritual life is the result of letting the world absorb our heat.

"HEAVEN and earth shall pass away, but My words shall not pass away" (Luke xxi. 33). The quietude of the Church is disturbed in these days of "higher criticism" and "heresy hunting." Former views of the Bible and accepted doctrinal beliefs are undergoing a rigid examination at the hands of critics armed with the learning of the nineteenth century.

Whatever the outcome, we may be sure that the Gospel will suffer no loss. If there are false views to forsake or new views to accept, in either case truth will be the gainer. Let us shake out the reins instead of putting on the brake.

"AND they shall come from the east, and the west, and from the north, and the south, and shall sit down in the kingdom of God," etc. (Matt. v. 29, 30). The times are not ripe for a union of all religious denominations. Diversity in beliefs and in methods of work follow diversity of temperaments and local characteristics; but there should be harmony in diversity—a grand symphony of denominations.

The "Congress of Religions," to be held at Chicago, will discover points of harmony and study points of difference. Such an opportunity for comparison cannot fail to benefit the cause of truth. Christianity, the "last" re-

ligion, will be found "first;" then shall Brahmans from the East and Moham-medans from the West come to sit down in Christ's kingdom.

GOD'S RULE OVER THE NATION.—
"And He bowed the heart of all the men of Judah, even as the heart of one man; so that they sent word unto the king, Return thou, and thy servants" (2 Sam. xix. 14). Whatever our political preferences, there is the thought that God's hand may be traced in the choice of the chief ruler of our nation.

God has given us good rulers, which have largely represented the best of American citizenship. Israel persisted in having Saul for king, and God allowed it; they were taught a lesson. David was a better king than they deserved; God directed the choice for a good purpose.

In our national choice between two distinguished statesmen, God knew the temper and needs of the people, and bowed the hearts of men accordingly.

"EVIL men and seducers shall wax worse and worse," etc. We Americans, especially in the cities, are living an *intense* life. Intellectual force was never so great as in this age. Physically we are becoming high-strung and nervous. Fortunes are accumulated or lost in half the time as formerly. Pleasures must be exciting. Moderation is becoming scarce in the market.

This increased intellectual and nervous force is a powerful weapon in the hands of bad men. Our age has its intense forms of evil. Political corruption is a byword; the gambling habit is a menace to industry; fashionable tippling is a snare; the brothel a trap-door to hell.

"A HARDENING in part hath befallen Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25, R. V.). The most glorious feature of the age is the conquests of Christianity among the nations. Notwithstanding foreign immigration, our own nation has doubled its proportion of church-members in a few decades. This is said to be an "age of

missions," and surely we are doing more than ever to preach Christ abroad. The results are far-reaching and encouraging. Nations are about to be born in a day. The "fulness of the Gentiles" is near at hand. Missionary work among the Jews, hitherto neglected, is yielding fruit. "Jewish Reformed" churches are taking the place of "Orthodox." *Conviction* hath befallen Israel.

"For the earnest expectation of the creation waiteth the revealing of the sons of God" (Rom. viii. 19, R. V.). We are proud, this Columbian year, of what Christianity has done for our institutions and national character. It has done only less for inanimate nature about us. The physical aspect of whole regions of our country has been changed.

The forests, the mines, the quarries awaited the revealing of the sons of God, and imposing cities and neat villages have been the results. The chemical and electrical forces of nature waited, eager to be put to an intelligent use, and they have been glorified. Art has taken the crude materials and ennobled them in a thousand ways.

"ALL nations shall call Him blessed" (Psalm lxxii. 17). The World's Columbian Exposition invites the applause and congratulations of all nations in behalf of our national greatness. We expect them to call us blessed because of our marvellous resources, growth, wealth, and culture.

Well they may; but how about our national sins? The glory of the former will eclipse the latter in the eyes of the majority. But when time has tempered the judgments of men, the nations who have walked through our halls at Chicago will call us blessed so far as we are Christian.

As nations judge each other, so they judge Christ.

"THE devil taketh Him up into an exceeding high mountain," etc. (Matt. iv. 7, 8). The fascination of the age to young men is to become rich. If the

forces of evil stand ready to help them on, so much the better.

Hypnotism is produced by fixing the gaze continuously on a bright object. Great intensity of gaze is necessary, and complete concentration of the will.

The devil hypnotizes his subjects by fixing their gaze upon the silver dollar. They are deluded into the belief that all the kingdoms of the world may be theirs. Once hypnotized, they are easily manipulated by the will of the evil one.

KNOWLEDGE OF GOD—HOW OBTAINED.—“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him” (John i. 18). By means of *spectral analysis* the white light of the sun is dissected in what is called the “solar spectrum.” By looking at this chart of colors we observe the presence of certain light and dark lines, the presence or absence of which indicate the burning substances of which the sun is composed. Thus, although we cannot see the sun itself, nor approach it, yet we know its mineral nature.

Christ, in the bosom of the Father, sends out the white light of the Gospel. *Corollary.* We may reflect that light, and thus reveal God.

THE RELATION OF ART TO CHRISTIANITY.—It has been said that a polytheistic religion, like that of Greece, is more favorable to art than Christianity. This has ceased to be the truth if we regard art in its highest and noblest sense. Christianity is no longer iconoclastic. It has discovered that the æsthetic nature of man is a gift of God to be cultivated. The principles and spirit of Christianity inspire to the noblest poetry; they also raise the highest standard of art. America, without the environments of ancient Greece, but with the nobler spirit of Christ, is destined to excel that country in art.

“YE seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled” (John vi. 26). One of the most perplexing problems of our times is that of foreign im-

migration. Foreigners come here for the sake of the loaves. Our conduct toward them should be regulated by the example of Christ. We should turn their attention to the “miracles” of our Christian civilization, and induce them to labor for the higher good.

If it is found that there is a class that will not be benefited by coming among us, or a class that would rob us of the power to benefit, then we have the right to restrict that class from coming.

“A LAND which the Lord thy God careth for,” etc. (Deut. xi. 12). God’s providence is manifested toward us in temporal things. Notwithstanding the immense store of coal provided for us, the lapse of years and increase of population would exhaust it. Nature has stood ready to serve us by offering a more potent force in place of coal. Now that the problem of using electricity for lighting and for motive force is partially solved, we can hope to soon have our houses heated by the same agency.

These blessings will be greatly cheapened. The time may come when storage batteries will take electricity direct from the clouds.

“. . . was made in the likeness of men” (Phil. ii. 7). The realistic tendency in the fine arts and in literature has reached its climax in this age. Cromwell’s imperious command, “Paint me as I am,” has become the watchword of painters, who have proceeded to drivel over details until they have lost the true spirit of nature. Writers have dragged to the surface all that has actually transpired simply because it did transpire.

Such realism, when limited by a due regard for the ideal, is healthy.

This tendency crops out in theology under the name of humanitarianism, and, like the tendency in art, needs to be curbed.

“THE Lord will not suffer the soul of the righteous to famish; but He thrusteth away the desire of the wicked” (Prov. x. 3). The desire to main-

tain and extend slavery was opposed to the principles of Christ's kingdom. God thrust it away. The nation has been prospered thereby, and new enterprise marks the "New South." Slaves were emancipated, and so were the inventive and industrial forces of the South.

The recent invention of the "cotton harvester," which does the work of thirty men, is destined to help revolutionize its labor problem.

The Lord will not permit a nation to suffer for its righteousness.

"LET your light so shine before men," etc. (Matt. v. 16). The improvements in the lighting of our houses since the days of the tallow candle have outrun the imaginations of man. In nothing is the advancement of science more apparent to the common people. When Christ spake to His disciples He used the illustration of the oil-lamp, with its hempen wick, and said, "Let your light so shine."

The modern representative of Christ should point to the four-thousand candle power arc light and say, "Let your light so shine."

An age of increased spiritual light demands more luminous Christian living.

"THE wicked walk on every side, when the vilest men are exalted" (Psalm xii. 8). The most gigantic fraud of modern times, the Panama scandal, which robbed the French people of \$250,000,000 of hard-earned money; the Standard Oil and sugar trusts of our own country; the "corners" made on stocks and the necessities of life, whereby the laboring class pay heavy taxes to create millionaires; the "spoils system" in politics, and the debauching influence of liquor associations on the Government of this nation—all illustrate how powerless a nation may become without righteous men at the head of the departments of government.

BERNARD.

HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

Christ's Warning against Leaven.

COMPARE Matt. xvi. 6, Mark viii. 15, and Luke xii. 1.

Combining these three passages, we get this fuller form of admonition: "Beware of the leaven of the Pharisees, which is hypocrisy, and of the leaven of the Sadducees, and of the leaven of Herod."

Three forms of evil are here indicated, and when we examine we find them to be the *permanent evils* which, in all ages, endanger church life.

The Pharisees were separatists and legalists, rigidly punctilious about the letter of the ceremonial law, even to the minutest matters. From formalism the step to hypocrisy is very easy. First, forms are unduly emphasized; then the spirit begins to disappear and

sincerity is lacking; then from an unconscious lack of heart men come to a *conscious* insincerity, which is hypocrisy. Then forms are multiplied, as a substitute to satisfy conscience, and become virtually the staple of religion; and so the spirit of intolerance and bigotry develops, for to break into the forms is to destroy all that is left.

The Sadducees were materialists and sceptics (see Matt. xvi. 1-12, xxii. 23, 24, Acts xxiii. 6-8). They emphasized matter, but denied spirit, angelic existence, or disembodied soul-life. To them there was no unseen world, no future.

Herod was an Idumean, and so a descendant of Esau, and yet a Roman in spirit, and the minion of Rome, ruling over the Jews. His Hebrew subjects were tempted to court Roman patron-

age, conform to Herod and his policy, and so sacrifice separation.

These warnings are for all time, and they cover the threefold peril that has always beset the Church : *ritualism, rationalism, secularism.*

Ritualism emphasizes forms and ceremonies, and so leads on to formalism, hypocrisy, bigotry. The ritualist says to all others, "You must be like us," which is an immoral tone of mind ; he becomes exclusive, and substitutes a religion of rites for piety.

Rationalism is destructive of the Bible and of God as an object of faith. It sets up the human reason as the final court of appeal. What is *beyond* reason is *contrary* to reason, and so unreasonable. God is to be measured by the capacity of man. From this absurd position comes every possible error in doctrine, until all faith in religious verities is destroyed.

Secularism pays court to the god of this world, it conforms to worldly maxims and spirit, it lets the world easily into the Church, and merges the Church into the world ; it destroys separation, and makes the kingdom of God itself a leavened lump (Matt. xiii. 33).

Concerning Spiritual Gifts.

1 Cor. xii. 1.

Now concerning the pneumatika, brethren, I wish you not to be in ignorance. The charismata, of which this chapter treats, are here called pneumatika, or fruits of the Spirit. This chapter is perhaps the fullest exhibition of this subject to be found in Scripture (comp. Rom. xii.).

The Corinthians had been Gentiles and heathen, drawn toward senseless idols, led of Satan. Now they were drawn toward the living God, led of the Holy Spirit. Once, speaking by the evil spirit, they said, "Anathema Jesus ;" now, by the Holy Spirit speaking, they said, "Lord Jesus." This latter phrase is the key of this passage ; it implies not only acceptance of Jesus as Saviour, but as *Lord—i.e., MASTER.*

From this Mastership of Christ over the life come certain grand results. Jesus being accepted as Lord, there follow : 1. Certain spiritual gifts ; 2. Certain spheres of work ; 3. Certain results wrought. All these are here traced to one source ; they are distributions of the triune God. The charismata are pneumatika, distributions of gifts by the same Holy Spirit ; the spheres of service are distributed with reference to the same Lord Jesus ; and the actual work done is distributed by the same God (the Father ?) working all results in all workers.

To every one is thus distributed some clear manifestation or outward evidencing of the inward spirit, for mutual profit and advancement. No disciple is omitted in this distribution. Every one has his gift, to be used in service to one Lord, and its practical effectiveness is to be humbly traced to the energetic working of one God.

A grand theme is thus presented to our thought : the Mastership of Christ, implying the endowment and endowment for service, and the practical inworking and outworking of Divine power in effective activity.

We must call Christ not only Saviour, but sovereign, and put ourselves under Him not only for salvation, but service. Turning from idols to the living God, we must acknowledge the residency in us and presidency over us of the Spirit of God. Then we must understand the three distributions :

1. Of charismata, or spiritual gifts, the same Spirit distributing to each as He will.

2. Of spheres of service, the end of all serving being one sovereign Lord.

3. Of actual work done, one God becoming the energy in all work, the secret of effectiveness and power.

Such is the doctrine ; now for its application.

What is the charisma, or spiritual gift ? This is here defined by nine examples : The word of wisdom, of knowledge, of miracle-working faith ; of gifts of healing, of general miracle

working ; of prophecy ; of discerning of spirits ; of tongues ; of interpreting tongues. Most of these have apparently ceased, yet it may be doubted whether to some of them at least corresponding charismata do not yet exist in the Church. For instance, are there not some who have a special gift of spiritual wisdom ; others, of insight into Divine things ; others, of pre-eminent faith ; others, of ministry to the sick ; others, of marked spiritual power or unction ; others, of spiritual foresight ; others, of great facility in acquisition and use of language ; others, of interpreting the Scripture ; and others, of discernment of spiritual needs and perils and remedies ? It seems obvious to me that there are to-day, and have always been, in the Church these gifts, differing from those of apostolic times mainly in *degree* rather than in kind. Wesley was an example of spiritual wisdom ; Bunyan, of spiritual knowledge ; Müller, of wonderful faith ; Dorothea Trudel, of ministry to the sick ; Whitefield, of spiritual power or unction ; Wayland and Monod, of spiritual foresight ; Riggs and Carey, of gifts of tongues ; Henry and Delitzsch, of interpretation of Scripture ; Spurgeon and Edwards, of spiritual discernment, etc.

2. Among spiritual gifts may be reckoned all graces wrought by the Spirit, such as Paul mentions in Galatians, where again nine are mentioned : Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance (Gal. v. 22, 23). These are special fruit of the *Spirit*, and not to be confounded with natural traits or worldly virtues which resemble them. And where these are wrought in us by the Spirit they are the manifestations of the Spirit for mutual profit, fitting their possessors for some peculiar work in the Church and the world.

For example, what an incarnation of love was the Apostle John, and

Of joy, Paul the apostle, and Zinzendorf, the Moravian ;

Of peace, Stephen, even amid stoning ;

Of long-suffering, Huss, Savonarola, and all martyrs ;

Of gentleness, Fénelon, Melancthon, John Cairns ;

Of goodness, Livingstone, Xavier, John Howard ;

Of faith, Catherine of Sienna, Oncken ;

Of meekness, Brainerd, Archbishop Usher ;

Of temperance, General Gordon.

3. Any natural endowment or acquisition being thoroughly sanctified and consecrated becomes a spiritual gift. This is encouraging to us all, for it makes possible that even the most obscure and lowly and ignorant may directly serve the body of Christ.

For example, one is endowed with a musical *voice*, like Miss Havergal or Philip P. Bliss, who in my study composed hymns and songs, but only after prayer.

Or, again, Baruch, the son of Zabbai, who in building a piece of wall wrought with a pious earnestness.

Or Priscilla and Aquila, as tent-makers, serving Christ and the Church, or or a servant-maid, who after conversion "sweeps the corners."

It is easy to make the practical application. Every believer is divinely fitted by the Holy Spirit for a sphere and work in service to the Lord Jesus. The elaborate illustration of the body and its members which follows puts this thought in a form of peculiar practical beauty and force. In the body is found a distribution of capacities and faculties, but one spirit of life ; a distribution of spheres of serving, but one governing will ; a distribution of actual work done, but one energy of nerve and blood and brain working through all.

As in the body, so in the Body of Christ.

1. Diversity of parts and spheres in unity.

2. Necessity for all to completeness and efficiency.

3. Opportunity for all to serve general good.

4. Sympathy among all in common joy and sorrow.

IN Rom. x. there is a remarkable completeness of saving truth, and a singular plan and progress in its unfolding. The argument in its entirety must be traced back to the previous chapter, verse 30. The central phrase interpreting the whole is the "word" or message "of faith," which is regarded both as a stumbling-stone and a stepping-stone.

1. There is a path—not a way to God, but away from God—a path of ignorance, of wandering, of stubborn resistance to God's righteousness.

2. There is a way of salvation, not self-righteousness, but the imputed righteousness of God in Christ, received by faith alone.

3. There is a word of faith, a message from God, demanding for justification a hearty acceptance of Jesus as Saviour, and for complete salvation the confession or witness of the mouth to Him.

4. There is a plan of missions. The believer becomes the proclaimer; and so the message, heard by the ear, and believed in the heart, and spoken by the mouth, reaches another ear, heart, mouth, until it has gone round the world.

REV. FRANCIS W. UPHAM, D.D., has published a book, entitled "St. Matthew's Witness." It is a philosophical commentary on the first of the Gospel narratives, and is one of the most acute, penetrating, analytic, suggestive books on Matthew ever given to the public. It is so original, so striking, so forceful, so spiritual, that a page cannot be read without striking a mine of gems. No book can we more heartily commend to students of the Word. It will supply material for hundreds of sermons, leading out the reader into new paths of exploration, and opening up new solutions of difficulties hitherto unsolved. For instance, the Sermon on the Mount is shown to be a regular

systematic discourse, and not a collection of *disjecta membra*, or pithy proverbs; and the progress of doctrine in the whole Gospel narrative is indicated with a clear insight that argues illumination from above.

JOSEPH RABINOWITCH, now in Chicago, who has remarkable insight into Scripture, says that the passage quoted from Amos ix. 11, 12 in Acts xv. by James is by him corrected from a very obvious mistake of transcription. In Amos the passage stands, "Remnant of Edom;" in Acts xv., "Remnant of men." Rabinowitch says that it is manifestly a misreading in Amos; that the vowel points have been carelessly changed by some scribe, and instead of "Edom" it should read "Adam"—that is, men, as James restores the quotation to its original form.

ALSO it is noticeable how, after our Lord says, "Your house is left unto you desolate," the word used for the temple at Jerusalem is not *vaos*, but *apov*; and Rabinowitch compares this change of terms with Num. xxi. 1-10. During the description of the *murmuring* of the Israelites, and until the healing of the bitten victims is recorded, the word *Israel* is dropped, and "people" takes its place. The transition is very noticeable from verses 2 to 4, and again from 7 to 10.

IN Rev. xvi. 15 he says the reference is to the temple watchman. If the superintendent found him asleep, he quietly stripped him of his robes and left him asleep; and then his loss of garments convicted him of neglect, and he was dismissed.

IN Matt. xxiii. 39 Christ refers to the habitual form of Hebrew salutation when a guest enters a dwelling: "Blessed be the comer in the name of Jehovah." And He says that He is to be henceforth unseen by the Jews, until

they are prepared to salute Him with the welcome accorded to a guest who comes in Jehovah's name.

"*The Record* made inquiry into the mental and spiritual attainments of the recently ordained deacons in England, and reported that, while the new clergy are men of a good range of general information, their knowledge of theology, in most cases, is confined to the tenets relating to the Church of England and the sacraments, and that there has been 'far too little study of the Bible.' It is somewhat surprising to read of 'the terribly low ebb to which the study of Scripture has sunk,' and 'the almost incredible ignorance of Scripture which is familiar to theological examiners in the university.'"

"THE Archbishop of York said, in a late speech in London, that 'destroying the supernatural was destroying the centre'—that is, of all faith, of all religion. He charges a class of scientific men and rationalistic critics with doing this destructive work, not by bold assault, direct and positive, but by 'working in from the periphery' toward the centre, with the intent and hope of overturning the supernatural altogether in the end. Defenders of the faith, therefore, may as well join at once, and not wait while the sappers and miners are advancing toward the foundation of the great Christian structure, but meet all opposers at the gateway; the citadel within will rest in quietness and safety."

"THE devil is an everlasting No," as Goethe says in "Faust," "the spirit of negation," that and nothing more. Man is satisfied when he is asserting and confirming, not when he is contradicting and denying, for even a child glows with greater pleasure if he can only construct something than when he indulges in mere destruction. "In a few years the destructionist critics will be all pensioned off, but not on any an-

nity better than that of contemptuous oblivion."

REV. H. A. STIMPSON, D.D., says : "Some years ago a prominent man of science, then residing in Brooklyn, long an attendant, and, if I mistake not, a member of the church of which Dr. Abbott is now pastor, read a paper on evolution before a ministerial association. Silence followed, one and another declining to speak. At last a prominent minister, very earnest and successful in winning souls, was urgently called upon to reply. He arose and said he would like answers from the essayist to three simple questions : 'According to his scheme of the universe, was there any place for the incarnation, as a Divine life coming into earthly life from without? Was there any place for the new birth as a supernatural change? Was there any place for the doctrine of the Holy Ghost?' He sat down. The essayist arose and said : 'Such questions show the folly of a scientific man attempting to discuss truth before ministers.' That was all, and the meeting broke up. I may be exposing myself to a like rebuke, but I beg to remark that these questions will continue to be put in the face of 'unity' and 'dualism' and 'evolution' alike, and I have a strong conviction that our Congregational churches will decline to accept any scheme of philosophy or of faith which proposes to answer them in the fashion above described."

OF Martin Luther, the Pope's ambassador, who came offering bribes for his return to the bosom of a corrupt church, exclaimed in disappointment, "That German beast does not care for gold!"

MARTHA ANN BOGART, who died recently in Elizabeth, N. J., was noted for her penuriousness. She used to split lucifer matches, so as to make one match do for two or three times. It is needless to say that she left a fortune.

THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

OCT. 1-7.—DOING THINGS TWICE.—
John ii. 15, Mark xi. 15.

This was the last temple—that of Herod the Great. Many think that not even Solomon's first temple was so splendid. It was not so much a single building as a collection of including buildings, gathering round the central and most sumptuous shrine—the Holy of Holies. The outmost court was the wide and open court of the Gentiles. On the southern side, and a portion of it was the royal cloister, 105 feet in breadth, 600 feet in length, its roof supported by 102 Corinthian columns of white marble, some of them 100 feet in height, its floor a splendid Mosaic. Here, into the court of the Gentiles, all could come. Here the people gathered. Here the Rabbis taught the people. Here, when He was in Jerusalem, our Lord did most of His public teaching. Here splendid processional services of robed priests and sounding choirs went on.

But here also, into this court of the Gentiles, had intruded a vast market—the selling of sheep, oxen, doves—animals appropriate for sacrifice—and the changing of money went on there. The dispersed Jews, coming from all parts of the world, were able thus to buy for their sacrifices the appropriate animals, and to exchange their various and foreign coins for the sacred half-shekel which alone was current coin in the temple. But the necessities of these people were badly laid hold of by these sellers and money changers. Oppressive prices were charged. The priests in the temple connived at the extortion, and the whole Gentile court had thus become the home of greed and grab. Our Lord, as John tells us, in the beginning of His ministry cleansed this temple court from these extortioners. I am not thinking just now of the method of it, simply of the fact.

But our second Scripture lifts into view the probable fact that our Lord also, toward the *close* of His ministry, did the same thing over again. The old abuses had reasserted themselves. The old hard and thriving bargaining went driving on again; and our Lord did over again what He had once before already done—the second time cleansed the temple court. So our Scriptures bring out the fact that our Lord did things twice. Here is the principle: *As our Lord and Master was willing to do things twice, we ourselves should be willing to do them twice. If a great and noble and necessary thing needs to be done, we ought to refuse to stop at the doing the thing once only.*

Apply the principle in several directions:

(A) We ought to be willing to do things twice *in the realm of study*. The finished victory of study is the result of the willingness to do things twice.

(B) We ought to be ready to do things twice in the realm of *parental training*. One makes a very real and true distinction between teaching and training. The essence of teaching is the causing another to know. The essence of training is the causing another to do. "Teaching fills the mind; training shapes the habits." Teaching tells; training causes to become. And infinitely more important than mere teaching is the training. And the parental function is especially the function of training; and training can never come to high and beautiful completion, except the parent is willing to do things, lovingly and steadily, twice and a good many times more.

(C) We ought to be willing to do things twice in the realm of *Christian experience*. When I have once cast out the old nature, and then for any reason it has reasserted itself, I may not wait discouraged because what I have once

done I must do over again. I must *do* it over again. I must again cast out the reintruding evil.

(D) We ought to be willing to do things twice in the realm of the rescuing of others. One says, "We have lately been doing a blessed work among the cabmen of Manchester, many of whom have signed the pledge. I heard the other night that one of them had broken his pledge, and I went to the cab rooms to look after him. I saw him there, but he tried to avoid me. He was ashamed to face me. I followed him up, and at last he presented himself before me, wearing a most dejected look. I said to him, 'When you are driving your cab and your horse falls down, what do you do?' 'I jumps off the box and tries to help him up again.'

That is it, my friend,' I replied. 'I heard you had fallen, and so I got off the box to help you up. Will you get up? There is my hand.' He caught hold of it with a grip like a vice, and said, 'I will, sir! Before God, and under His own blue heavens, I promise you that I will not touch a drop of strong drink again; and you will never have to regret the trouble you have taken with me.' Oh, Christian friends, there are many poor drunkards who have fallen down. Will you not get off the box and help them up?"

(E) We ought to be willing to do things twice *in the realm of service for our Lord's church*. If prayer-meeting or Sunday-school droops and lags, we must again put our hands to things and bring them up.

(F) We ought to be willing to do things twice in the realm of *becoming Christian*. Sometimes a man says, I have tried and failed. Well, then, attempt again. There is no other way.

OCT. 8-14. — TWO ARGUMENTS AGAINST DESPONDENCY.—ROM. V. 10.

Sometimes despondency is *constitutional*. Thomas, the disciple, was a man thus naturally despondent. When the news came that Lazarus had died,

utterly and at once his heart sank as lead does. All his courage oozed as water from a leaky vessel. There was nothing left to live for. "Let us also go, that we may die with him."

Sometimes despondency is the result of *reaction after a great strain—e.g., Elijah*.

Sometimes despondency comes from a *continued over-care—e.g., Moses* (Num. xi. 1, 10, and 14, 15).

Sometimes despondency is the result of a *great bereavement—e.g., Jacob* (Gen. xxvii. 31, 35).

Sometimes despondency breeds, as malaria does from swamps, out of the tough, foot to foot, hand to hand, *struggle it takes to live the nobler life*; to keep bad things down and good things uppermost; to resist the nagging temptations which assault. Even the great apostle had touches of this despondency. Sometimes there was a "lest" in his experience. Sometimes he doubts and fears as to how at last it is all to turn. Sometimes he thought swayingly within himself "lest, having preached to others, I myself should be a castaway."

Despondency is not a mood unusual. A value of the Bible is that you find it such a mirror of yourself. Even God's tallest saints walked, for a little, with shrouded heads.

But our Scripture holds two cures for despondency.

This is the first cure, *Jesus died for us*. And the cure strikes at a pestering despondency in this fashion: if God did so much for us when we were enemies as to give His Son to die for us, what will He not do for us since we have become God's friends?

Being enemies.

(a) God has property right in man, since He created him; but this property right we had refused to recognize, and so were enemies.

(b) God had the right of law-giver over us, since, being Creator, He is also Father. And our answering duty was filialness; but this duty we had refused, and so were enemies.

(c) God had the right of an *infinitely*

wise and loving Fatherhood over us ; but to such wise and loving fatherhood we were disobedient, and so were enemies.

(d) God had *instructed* us ; but this instruction we would not heed, and so were enemies.

But while we were thus enemies God gave His Son in atoning death for us. By faith in this atonement we have become reconciled to God.

And this first Divine argument against religious despondency is, if, when we were enemies, we were reconciled to God by the *death* of His Son, if God did so much for us when we were enemies as to give His Son to die for us, what will He not do for us now that through a believing acceptance of that death we have come into sweet harmony with God ! Or, as the apostle puts it in another place, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things ?"

But the second Divine argument against despondency our Scripture holds is one to which, in our usual thinking, we are far too apt to give too slight heed. As the first argument is, Jesus died, the second argument is, *Jesus lives*—"Much more, being reconciled, we shall be saved by His life." Though Christ finished *for* us, as far as atonement is concerned, when He died for us, Christ did not finish *with* us when He died for us. No, for Christ is alive ; and He *lives for us*. He arose from the dead.

(a) He lives for us for *intercession* (Heb. vii. 25).

(b) Christ lives for us for the *ministering of help*. This is the particular function of the Holy Spirit whom He shed forth (Acts ii. 33).

(c) Christ lives for us as the *wielder of providence*. I have read how, at the battle of Senlac, William the Conqueror was unhorsed in the thick of the fight. He was down so long that the shout ran through the ranks, "The duke is slain." Panic was spreading everywhere ; but William jerked a reluctant knight from

his saddle and unbarred his helmet so that all might see him, and cried out : "No, I live ; I am William the Duke."

"And the wave of retreat checked its course there, because

The sight of its master compelled it to pause."

He is the living Christ who is the Master of Providence.

(i) Christ lives *to prepare a place for us* (John xiv. 1). And so the second argument against religious despondency is just this, Jesus lives. Do you suppose it possible for you to fail since He lives to intercede, to help, to manage Providence for you, to prepare a place for you ? "*Much more*, being reconciled, we shall be saved by His life."

Learn : (a) The perseverance of the saints, the unrelaxing hold on us of the atoning and living Christ.

(b) How we may peacefully trust in the certainty of Christ's care and guidance.

(c) What a mistake that man must make who will not accept of the atonement through this Christ's death, and of the daily help for life ministered through this Christ's continued and ministering life.

OCT. 15-21.—VISION FOR US.—Mark x. 52.

The practical truth is, Jesus is the giver of vision to us.

First. Jesus is the giver of vision to us *concerning God*. "I am that which has been, and which is, and which is to be, and my veil no mortal has drawn aside," is the inscription which ancient Egypt wrote upon the pediment of one of its most famous temples. As one suggests, such inscription testifies to the universal desire of man to seek an unknown God, and to the mysterious silence which awaits man when with unaided powers he attempts the search. Steadily the sun keeps kindling his un-
wasting fires ; in exact balance the planets whirl through their orbits round him ; on our earth the seasons keep their benignant march ; all the various processes of life weave and interweave ;

and the thought of some Great Causal One, whence all proceed and to whom all return, is irresistible.

But His face is veiled. He is withdrawn behind an impenetrable mystery. Aside from before Him, the guarding and hindering curtain no mortal has ever drawn.

And when men pass from thought of an external nature to thought of their internal and personal selves, more clearly or less clearly, this must be the method of their thinking: *i* have a feeling of dependence; I became, I did not make myself; and as I am not the author of my being, I know I am not the sole arbiter of my destiny; I know that I am I, and as surely as I know that I am I, I know that I am dependent on some Being other and greater than myself, and that I am to Him responsible.

But when man seeks to image to himself who this Great Being is on whom he is consciously dependent, his eyes blur, and the curtains of the infinite mystery refuse to fall apart.

But God has disclosed Himself to us in Jesus Christ. The only begotten Son, who is in the bosom of the Father, He hath *declared Him*. In the Incarnation God lowers Himself even within the range of my human vision, that I may behold and know Him.

Second. Jesus is the giver of vision to us *concerning prayer*. One thing is certain, there is within me and within every man the instinct of prayer; but here I need clear vision. Over against this irresistible instinct of prayer is there any matching of a Divine accessibility? Ah! here, too, Jesus is the vision-giver—*e.g.*, the instance in this story of which our Scripture is part. To the cry of need I can see He does make actual response.

Third. Jesus is the giver of vision to us *concerning the forgiveness of sins*.

(a) Here is something I am certain of, *I have sinned*.

(b) This is true of sin—*sin is the cause of further sin*. "All effects become in their turn causes."

"This is the very curse of evil deed,
That of new evil it becomes the seed."
—SCHILLER.

(c) This is also true of sin—sin is *guilt*. "The pangs of conscience do not so much arise from fear of penalty, they are the penalty."

(d) This is also true of sin—sin necessarily provokes the wrath of God. Since He is the God He is, His holiness must move forth against sin, and that is God's pure wrath.

(e) This is also true of sin—sin longs for reparation, *attonement*. This comes out in all the great literatures—*e.g.*, Shakespeare's "Lady Macbeth," Arthur Dimmesdale in Hawthorne's "Scarlet Letter."

This is the soul's cry—give me vision of a possible forgiveness. And what soul-satisfying vision streams from the cross of Jesus!

Fourth. Jesus is vision-giver concerning *duty*.

"And Gareth bowed himself with all obedience to the King,
And wrought all kind of service with a noble case
That graced the lowliest act in doing it."

Because he loved the king; and when a man loves Christ the lowliest thing which He commands is duty, and the doing it is delight.

Fifth. Jesus is the giver of vision for us concerning *the other life*. We have to face, every one of us, the last enemy—death. The battle will go against us, death will capture us. Ask Death about the other life! How mute he is; how blind we are! But the sun bursts when we behold the resurrection of Jesus.

Therefore (a) go to Jesus.

(b) Spread the knowledge of Jesus.

OCT. 22-28.—ABOUT THE BABE.—Matt. ii. 1.

We very often puzzle ourselves, and tug and strain. Dr. Arnold, of Rugby, used to say that his mind could lie as quietly before a confessed mystery as in the presence of a discovered truth.

It would be better for us if we cultivated more such serene trust as Dr. Arnold's. In the nature of things there must be mystery. Certainly there is such a thing as limit to our capacity. Certainly, therefore, the action and the knowledge of a limitless God must wear frequently a misty look to us. Certainly the conjoining of revealed truth into an exact and harmonious system may be a piece of work quite beyond our simply finite powers. The truths do conjoin, but at a point so far beyond the range of our finite vision that we cannot see their marriage. What, then, are we to do? Grasp firmly both of the revealed truths, and where the point of their conjoining runs up beyond the region of our finite capacity, wait lowly and trust steadily.

I met in my reading some most wise words. They are words good for preachers; good for those who are not preachers, too, but who are sometimes troubled about the adjustment each to each of different parts of Revelation. They were spoken years ago by Dr. Wayland.

Here are the words: "Here it may be asked, Is not God consistent with Himself? and if we find one doctrine clearly revealed and another which we cannot reconcile with it, is it not evident that the one or the other must be taken with some limitations? We answer, God is doubtless consistent with Himself, but He has never appointed us judges of His consistency; and until He shall thus appoint us, it were certainly modest in us to decline the office. We answer again, if two such doctrines occur, the duty of the minister is to preach them both, fully and clearly, as they are revealed in the Scriptures. He has nothing to do with their consistency. If his hearers object on this account, the controversy is between God and their own souls, and there must the minister of Christ leave it."

We very often puzzle ourselves and tug and strain.

We say, thinking with ourselves, If

I know anything about myself, I know that I am a free moral agent. Within certain limits I am certain I am not compelled. I may or I may not; I can thus or I can otherwise; I am certain I am not a thing, etc.; I am a power, etc.' And if the Bible reveals anything at all, it does reveal my free moral agency. It appeals. It persuades. It invites. It commends. It summons to the forefront my moral accountability.

It is full of words like these:

"Come unto Me," etc.

"Him that cometh," etc.

"And the Spirit and the Bride say, Come," etc.

It tells me that the final reason of my eternal loss, if such loss shall ever darken round me, is the reason of my *free* choice of evil rather than of the supreme and shining good as incarnated and illustrated in Jesus Christ.

"Ye will not come unto Me," etc.

Then, on the other hand, the Bible does reveal a vast particularizing, triumphing Divine purpose.

Rom. viii. 28, 30.

Dan. iv. 35: "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest Thou?"

Psalms cxix. 89-91: "Forever, O Lord, Thy word is settled in heaven. Thy faithfulness is unto all generations; Thou hast established the earth, and it abideth. They continue this day according to Thine ordinances: for all are Thy servants."

Fate, destiny, etc.

And we puzzle ourselves and tug and strain, and say:

"My will, free and uncompelled; God's eternal and directing purpose—are not these opposites? How can these two be conjoined?"

I open Merivale's "History of the Romans under the Empire." On the 407th page of the fourth volume of that great work I come upon a most interesting and suggestive fact. The Emperor Augustus; the ruler of the world;

he is a wise man ; he would govern wisely ; he can govern wisely only as he bases his government on thorough knowledge. He must know the financial resources, various products, different occupations, births, deaths, population of his vast empire. He orders a census. This census, compiled and tabulated in a most important document, he calls a *Brevarium*. He commits it to the keeping of the vestal virgins. Free in his volition, if any man were ever free, is Augustus, the emperor of the world.

But now yet another view. When the command for this census touched the Roman province of Palestine, it turned the entire country into commotion. There were incessant journeyings to and fro, for the Jews carefully kept the register of their populations by families, and the family registers must be kept at the towns or places whence the families originally sprung. The mother of Jesus, and Joseph, to whom she is espoused, are dwelling in Nazareth ; but their family town, Bethlehem, is a hundred miles to the south. They must take the long and difficult journey. The edict of the emperor compels them.

But there is a *Divine will* in the world (Micah v. 2). At last they reach the town. Stable ; manger ; birth. The emperor is un-compelled, but God uses his freely acting will to bring His promise to consummation. Jesus is born in *Bethlehem*. I cannot tell you how these truths of a human freedom and a Divine and controlling purpose do conjoin. I can frame no statement which shall harmonize them ; but, it seems to me, there is plainly shown in this supreme instance of the place of the birth of the Lord Jesus that they do conjoin ; that there is such a thing as a freely acting human will, and that there is also such a thing as a presiding Divine purpose, never infracting the freedom of the human will, but nevertheless so using that freedom that along its channels the Divine purpose shall come to exact and triumphant bloom.

Take the comfort of this great instance of the Divine control.

(a) The world is not at loose ends.

(b) God can lay hold of my free will for His purposes ; let me, then, dedicate my will to Him ; it is a great thing to be used by Him.

(c) God's promises shall come to precise fulfilment.

(d) What basis here for hope and cheer !

OCT. 29-31—NOV. 1-4.—NOT MAKING THE MOST OF LIFE.—Luke xii. 21.

A successful man this, and Jesus speaks no word against him because of his success. Success is duty. Christianity insists on tough, continued toil. There is no place for sluggardship within the Christian realm. Christianity demands obedience to the laws of life, and labor is a universal law for life. To be diligent in business, to be fervent in spirit, to serve the Lord—this is to be Christian. And you cannot be fervent in spirit, serving the Lord, unless you be diligent in business. Listless dreaming, longing waiting for something to turn up, vain hoping for a streak of capricious luck—there is no room for these in a real Christianity. Faith in Providence presiding over labor, that is the Christian rule for life. This man in the parable would have had no harvests bountiful had he not bountifully ploughed and sowed and reaped. To labor, putting faith in God, is Christian ; to drivel in idleness and wait on luck is heathenish.

Nor does Christianity debar a man from the results of toil. If a man labor he has right to the issues of his labor, and Christianity does not dispute his right. Communism is not Christianity. Possession is not wrong. Success in material matters is something to be thankful for. The prayer the Master taught us, "Give us this day our daily bread," involves implicitly petition for material prosperity.

But look at that man. His fields are broad. Billows of ripened grain bend and swell as the breeze passes around

his door. The reapers stagger beneath their burdens. His barns burst; and yet in most signal way this successful man has failed to make the most of life.

(A) In not recognizing God as giver. In all this man's success there is no hint of thankfulness. God was in all the wonderful processes of nature bringing this man his harvest, and yet for God he has no thankful thought. He takes what comes to him as the dull ox does the grass he eats; and so all his moral nature slumbers. What a blight he brings on it! He may be bursting in barns, but this man is shrivelled in soul.

(B) In not recognizing the certain fact of moral responsibility and stewardship. Read the record and you find but one thought, "I." God to this man is nowhere, nor his duty Godward.

What a poor life, after all, consumed with selfishness!

(C) In seeking to feed his soul, his higher, spiritual nature, with food it could not assimilate. For the true food for the soul is God; but this man sought to feed *his soul* with gain. So his soul starved necessarily amid his plenty. The only thing about him fat and flourishing was the animal part of him.

(D) In making no preparation whatever for that great life beyond. That night his soul was required of him, and he had to go without his barns.

It is only when religious success—thankfulness, recognition of stewardship, communion with God, fitness for heaven—crowns success material, that a successful man has made the most of life.

EXEGETICAL AND EXPOSITORY SECTION.

Perfection and the Perfect.

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EVEN aside from the perversion which fanaticism has made of the terms "perfect" and "perfection" in the Scriptures, the frequent recurrence of these cognates in the New Testament justifies an effort to set forth according to sound exegetical principles the true sense they are designed to convey.

The root *τέλος*, which means end, aim, goal, termination, offers at the start a key for the meaning of its derivatives, *τέλειος*, *τελειώω*, a key which makes the solution of every passage containing these terms a task comparatively easy. Consistently with its derivation, the verb *τελειώω* means to bring to an end, to bring to the goal proposed, or to bring a person or thing to the aim in view, to add whatever is wanting in order to complete something, to finish. So by the predicate *τέλειοι*, or *τέλεια*, we understand persons or things to whose completeness nothing is lacking. They

are finished, brought to their end. They are not divided, or in a fragmentary state; no parts are wanting, every constituent is present. They are whole. Perfect men are full-grown men, of full age, mature, such as have attained a proper stage of development, of intelligence, of character.

An unusual consistency marks the use of these terms by the different New Testament writers, the only variation which appears being that which follows of necessity from the modifying determination given to the sense by the difference in the subject matter to which they are applied. At one time the subject relates to the round of Christian duty; at another, to the circle of religious truth; at another, to the development of Christian character; but the underlying idea is always substantially the same—namely, all comprehensive, whole, complete.

The predicate perfect *τέλειος* first falls from the lips of our Lord in Matt. v. 48, which is rendered by the revisers, "Ye therefore shall be perfect, as your

heavenly Father is perfect." The connection leaves no doubt of the sense of this startling phraseology, which sounds as if the perfection of the Infinite were demanded from the finite. "Ye have heard," said Jesus, "that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies [*i.e.*, let no one be excluded from your love], and pray for them that persecute you; that ye may be the sons of your Father which is in heaven: for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." The principle is here laid down that love, disinterested, all-embracing love, like that of the Father, marks men as the children of God (1 John. iv. 7). And the argument proceeds: To love them that love you does not raise you above the publicans, the vilest of men; and to salute your brethren only, as the Pharisees teach, is doing no more than heathen outcasts do. To confine kindness and sympathy to those who in turn will show us the same favors bespeaks a soul on a level with the vulgar and the ungodly. God's love is universal. So ought ours to be extended to all men, irrespective of their conduct toward us. He who is kind to an enemy, who invokes blessings on a persecutor, resembles God. Such souls wear the badge of a heavenly parentage. They are, in fact, sons of the Father in heaven.

Thus verse 45, which expresses the sonship indicated by the love of enemies, is correlative to verse 48, which in the same line expresses the Divine Fatherhood. God is good to the wicked, to the unjust, to His enemies, and therein is found the pattern for you who are made in His image. The antithesis to the selfish kindness and love which obtain among the most depraved is the mercy of the Father, which makes no distinction between friend and foe, showering on them alike the blessings of nature. Mercy limited likens the giver to the heathen; mercy unlimited likens him to God. Be not ye content, therefore, with the former, but let God's

love be the inspiration and model for yours. Show kindness to those who do not return it, let your love be boundless, all-comprehending, like God's. "Be perfect, therefore, as your heavenly Father is perfect." "Therefore" shows one passage to be a deduction from what was just presented, the closing admonition to which the preceding led up. To be perfect, then, as God is, means here simply that there is to be in our beneficence an all-inclusive completeness.

Luke vi. 32 is a parallel passage, Luke's version of the same discourse. There it is shown that no praise is deserved by the ordinary courtesies between wicked men. There is no extra virtue in doing good to those who do good to you, or in lending to those who repay; but it is commanded, "Love your enemies, etc., and ye shall be sons of the Most High: for He is kind to the unthankful and evil. Be ye therefore merciful, even as your Father is merciful." The course of thought is identical, the chief variation being Luke's substitute of "merciful" for Matthew's "perfect." They do not conflict. Luke designates the attribute; Matthew its quality—to wit, that it is unconditioned, unbounded, measureless. Mercy is Divine when it is all comprehensive, perfect. The original discourse may have included both concepts. If not, Matthew translates the Aramaic original "perfect;" Luke, "merciful." Either case yields the same result—mercy—which, like God's rain and sunshine, falls alike on all.

Luke's readers derived, unquestionably, the same idea from his language as Matthew's from his. Euthymius Zigabenus interprets, "They who love those loving them are ἀτελείς (imperfect) as to love; those who love their enemies are τέλει." Luther renders: "After the example of the heavenly Father, who does not piece nor divide His love." Ignatius, "The Lord, wishing us to be imitators of His kindness, says, 'Be ye perfect,' etc."

This sense of τέλει is found in a

number of passages (James iii. 2), "If any man stumble not in word, the same is a perfect man, able to bridle the whole body also." That is, when one has secured control of his tongue he has secured complete control of himself. His whole body is bridled by the man whose self-control comprehends even the tongue, which ordinarily defies control. He is a whole man, he has complete mastery of himself.

Matt. xix. 20, after introducing the young moralist, who claimed that he had kept all the commandments, reports him as seriously asking, "What lack I yet?" Jesus answers, "If thou wilt be perfect," *τέλειος*, if thou wilt complete the circle of duty, fulfil the whole law, so as to lack nothing in the sphere of obligation, "go, sell that thou hast, and give to the poor," etc.

Our Lord speaks (John iv. 34, xvii. 4) of finishing His work, *τελειώσω, τελειώσας*, leaving nothing of His mission undone, no gap to mar the work. In chapter xix. 28 John represents Him as "knowing that all things are now finished, *τετέλεσται*, that the Scripture might be accomplished," *τελειωθῆ*—*i. e.*, the goal of prophecy reached, no fulfilment of Scripture wanting.

Paul in Acts xx. 24 yearns that he might finish his course, *τελιώσαι τὸν δρόμον*—*i. e.*, finish the race, reach the goal, leaving nothing to be travelled over. In Col. iii. 14 he says, "And above all these things put on love, which is the bond of perfectness"—*i. e.*, the grace which completes the round, which effects the solidarity of all the graces, unites them all into a whole.

"Perfect" and "perfected" are favorite terms in the Epistle to the Hebrews, and they uniformly retain this sense of completeness, a condition to which nothing essential is wanting. In ii. 10 it is said: "It became Him to make the author of their salvation perfect through suffering"—*i. e.*, fully endow Him, afford Him a complete preparation for His work, let nothing be lacking to His qualifications for Mediatorship. Combative to this, v. 9 pro-

ceeds: "Having been made perfect, He became unto all that obey Him the author of eternal salvation." In other passages the perfection of believers is spoken of, and this again with the idea that there should be no deficiency in those characteristics which go to make up the Christian. Chapter ix. 9 says: "According to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect." The old dispensation leaves unaccomplished in the domain of conscience something indispensable to salvation. Ceremonial sacrifices are inadequate to produce peace and freedom, unable to bring the worshipper to the goal, *τέλος*. So vii. 19: "The law made nothing perfect;" x. 1: "They can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh." Their unceasing repetition shows the defective character of their outcome, their inability to effect their aim. The result is partial, incomplete, leaves much to be desired. Contrast this with verse 14, Christ's sacrifice: "By one offering He has perfected forever them that are sanctified." The work on Christ's part is complete; once for all He has accomplished it in regard to those who are being sanctified. Nothing is to be supplemented. Christ's redemption of us is finished. It is without breach or flaw or defect. In xi. 39, 40 it is shown that the Old Testament believers did not receive the promise, inasmuch as they were not to be made perfect, not to receive the complete salvation until we could share it with them.

The same sense of the word appears in James ii. 22: "By works was faith made perfect"—*i. e.*, made complete, reached its end. Works are the goal, *τέλος*, of faith. Love, too, is made perfect, brought to completeness, manifested in its entirety. "If we love one another, God abideth in us and His love is perfected in us" (1 John. iv. 12, 17). In ii. 5 this apostle declares, "Whoso keepeth His Word, in him verily has

the love of God been perfected." In Luke xiii. 32 Jesus sends a message to Herod: "Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected." Meyer, "I come to an end," I will have reached the goal. I shall have done the castings out and cures. To-day and to-morrow I will not allow myself to be disturbed. The next day I will conclude the work, leaving no part of it unfinished.

In its application to the full-orbed measure of Christian truth the word occurs in Heb. vi. 1: "Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection, ἐπὶ τὴν τελειότητα—i.e., have done with the rudiments, pass on to the profounder truths, master the complete system. It occurs strikingly in 1 Cor. xiii. 10: "For we know in part and prophesy in part, ἐκ μέρους, but when that which is perfect, τὸ τέλειον, is come, that which is in part shall be done away." Paul continues: "When I was a child, I spake as a child, etc.; now that I have become a man," etc., which figure, in its relation to the two preceding references, offers a transition to the application of the term to the development of Christian character, denoting the idea of maturity, ripeness, a state fully grown, adult, the attainment of the destined goal in one's physical and mental growth, full bodily or spiritual manhood. "Every one that partaketh of milk is without experience, etc.; for he is a babe, νήπιος; but solid food is for full-grown men, τέλειων, who by reason of use have their senses exercised to discern good and evil." The perfect are here the opposite of babes. So in 1 Cor. xiv. 20, "Brethren, be not children, παιδα, in mind, . . . but in mind be men," τέλειοι. The same occurs in 1 Cor. ii. 6, "We speak wisdom among the perfect," the full grown, who have matured powers to grasp it, those who are spiritual in contrast with the yet carnal minds, whom he declares (iii. 1) he had to treat like babes, feeding them with milk instead of meat or solid food,

which would have overtaxed their immature condition.

In Phil. iii. 15 Paul urges, "Let us therefore, as many as be perfect, τέλειοι, be thus minded," in which Meyer recognizes "the moral ripeness which, with differences of degree in the case of individuals, belongs to the true Christian state that has advanced beyond the novitiate—the Christian maturity, in which one is no longer νήπιος ἐν χριστῷ."

In Eph. iv. 13 it is applied to the Church, "Till we all attain unto the unity of the faith, . . . unto a full-grown man, εἰς ἄνδρα τέλειον, unto the measure of the stature of the fulness of Christ." The complete unity of the Church corresponds to the full-grown stage of manhood; the more imperfect form of unity to the immature age of childhood, νήπιοι, verse 14.

In James i. 4 we read, "That ye may be perfect, τέλειοι, and entire, ὀλοκλήροι, lacking in nothing." The three clauses are synonyms. Relative to the first two, Trench says: "In the ὀλοκλήρος no grace which ought to be in a Christian man is deficient; in the τέλειος no grace is merely in its weak, imperfect state."

The perfect man is an all-round man; and Christian perfection denotes the apprehension of full redemption, the maturity of spiritual life, and the complete circle of Christian virtues possessed by the soul whose ideal is the wholeness of Christ. Its clear meaning is confirmed by Paul's benediction (1 Thess. v. 23), "The God of peace Himself sanctify you wholly, ὀλοτελείς, and may your spirit and soul and body be kept entire, ὀλόκληρον, without blame at the coming of our Lord Jesus Christ."

SUCCESS in any calling, or in life at large, depends probably, more than on anything else, on stability of purpose and settled intention. Disaster follows in the train of revolution of character and plan.—*Barnes*.

SOCIOLOGICAL SECTION.

The Pulpit and Public Morals.

BY REV. WILLIAM J. SKILLMAN, SIOUX
FALLS, DAK.

THE pulpit means Christianity. It stands for Christianity in its most characteristic function. Christianity has always come into the world as a voice—a voice crying in the wilderness. In all the forerunners of the Christ it so came; in both the Elijahs; in all the prophets, from Abel and Enoch down; so it came in the Christ Himself; so it has come since. Christianity is a word—the Word that in the beginning was with God, and was God, and then was God in the flesh—not a word once spoken, now dead, but the Living Word; ever speaking; with perennial freshness. It is a message, a call, a claim, a warning, a wooing, a prophecy, a promise, always a teaching—the proclamation of a kingdom nigh and a bidding men get ready for it, making straight paths, removing hindrances, mountains, if need be. This the pulpit is: it is Christianity at work, the Church about its paramount business.

Christianity has a field—the world. The phrase, "public morals," brings into conception a certain aspect of that field, really its normal condition. Note a heterophemy here. "Public morals" means usually rather a lack in morals in society; defective, fallacious, misleading principles; loose, pernicious practices, more or less. Now what of Christianity so confronted? What, in this outlook, is the mission of the Church and the ministry? Specifically: Here to-day is a community, a city, State, nation; ostensibly a Christian State, not a pagan; not a despotism: a democracy, less or more. The people rule; are responsible for the government, its shaping, work, growth, culture, fruits. No Tiberius is at the head of things, no Caligula, no Nero. It is a government in which each Christian has his influence, specially each Chris-

tian voter. Civics and politics are susceptible of shaping by him; are shaped; up, down; for good, for evil. But lo! right here, under these civic relations, seeking and finding shield therein, vices lurk. Under this government "of the people, by the people, and for the people" (Christian people), are deadliest elements of corruption. Corinth, evangelized and grown republican, is vastly enlarged, but is the same Corinth. "Public morals!" How they entrap the young, smirch their lives, lower the tone of public sentiment, bedraggle the skirts of public practice, debauch society, betray the dearest interests of souls, households, and churches. Here is gambling, whoredom, the saloon, preying upon the precious life of the land, smiting hearts and home circles and babes unborn with contagion as of leprosy. Here is venality in a hundred other forms mingled with these degradations—bargains, trades, speculations, schemes; chances to get rich without honest earning of wealth; prize-fights, horse-races, games, sports; contests in colleges or among the young, where, under the guise of recreation, athletics, skill, the fascination supreme is really the opportunity for huckstering upon the chance-element involved. One can bet. Here is the theatre as found current, the low show; empty, silly, salacious, Sodomish literature; the vulgar, tawdry, crime-reporting newspaper; sheets taken into good homes loaded with glaring notices of cures for loathsome diseases. An eviler thing still, in a way, is the quasi-respectable newspaper, always freighted with partisan falsehoods, innuendoes, slanders, detractions, puerilities and meannesses; and there is the Sunday journal, with its specially gathered dump of worldly chatter, folly, inanity and vice, poured into ten thousand professedly Christian homes to fill up what should be the sweet hours of Sabbath relaxation and

rest with the fumes of the street and the sty, of the beer-garden, the police court, the divorce court, and, generally, of Tophet. And immeasurably worse than all this—the evil multiplied beyond reckoning in the insensibility to it of a sodden public—here is this government of and for and by Christian people in virtual partnership with most of this, and the worst of it. Under the name of civil authority and in professed faithful treatment of these awful wrongs which, cancer-like, eat out the heart's core of community life, such government is irresistibly bent on making a profit out of these wrongs for society, not sincerely laboring to suppress them, but cunningly the rather to cultivate them, under the farcical disguise of checking or "controlling" them.

What is the pulpit to do ?

It would need skill to make a mistake in answering this question. Christianity in the world, if genuine, is simply Christ in the world. If the pulpit, then, be His medium of expression—if Christ be in it, He will be there at this hour, in some fashion, just what He was as a field-preacher in Galilee and Judea of old. If the pulpit be Christ's, it will utter Christ's voice. And doing that, it will do two things : it will testify against wrong, and if that wrong be rampant, imminent, pronounced, the testimony against it will be pronounced, unmistakable—against that wrong, and not a sort of back-firing against some other. The pulpit, in short, if Christ's, will utter Christ's words and give a clear Christ-emphasis to them. It will point out evil, expose its arts, arouse the sleeping and indifferent with pungent rebukes, command in incisive speech non-complicity therewith, and urge to antagonism against it. Christ says that He came to destroy the works of the devil. That must be the pulpit's main end. The pulpit must represent the whole Christ, and not merely the Christ conceived as coming to "save," in almost a sort of conventional way, "the perishing." The Christ must be held up in the fulness of His truth as

come to a world in sin, blind, and nerveless to moral and spiritual good. At risk of offending men, the pulpit must show men their sins, weaknesses, snares, dangers, follies, needs, individually and in every relation they may hold, that so the kingdom may come nigh them, inviting them to deliverance therein—a deliverance thus genuine, thorough, and impregnably sure. A Christ all warnings is as certainly a false Christ as a Christ all warnings. The pulpit should remember this, and also that the Christ it is to speak for was as divinely the blessed Christ when, with awfulest pungency as of the lightnings of Sinai, He was saying, "Woe unto you, hypocrites," as He was when He was graciously wooing the troubled sinner with His tender, "Repent," and His assuring, "Only believe." In some way the pulpit must have a Christ with indignation on His brow and a whip in His hand to drive obscene and venal hucksters from His Father's house, as surely as a Christ saying gently, "Neither do I condemn thee," to the sinning woman hounded by self-righteous Pharisaic whelps. And, by the way, the Christ whom the pulpit is to represent seemed to keep His sharp words specially for pious sinners—popular, respectable, influential, and official sinners—and never for gutterling sinners, as tax-gatherers and harlots. The Christ of old went down into the slums with woosings ; He went into the market-places and often to the men holding the chief seats in the synagogues with warnings and tingling "woos."

But now, what of all this ? Assuredly it must be and is admitted that the pulpit is bound to echo the warnings and woosings of Jesus. "Yes, but—" Exactly ; and this broken phrase takes in the full situation. It is admitted in the way of statement, but practically there is much set denial. Many "ifs" and "buts" come in, nimble qualifications, fine considerations of careful prudence, and much belauded common sense. Casuistry gets exercise. The

pulpit at periods grows panicky lest it may cause strife and by some "imprudence" put the son against the father, the daughter at variance with the mother, and the daughter-in-law against the mother-in-law. "These relations are very delicate," it is whispered, "and one must be very discreet. This preaching about prevalent sins has a world of irritation in it. One never knows where the word uttered is going to fall, and it is quite within the possibilities for it to cause vast explosion. Excellent people may get angry and take on them a 'state of mind' in which no hold for doing them good—or getting good from them—can be secured. These 'public moral' things, which get ensconced in politics or in civics and under the charge of parties, factions, or cliques, are peculiarly dangerous to touch. A wise man will be very cautious." "Oh, yes," say others, "we must 'preach the Gospel,' the 'pure Gospel.' That is sure to make for peace, and without peace one can do no good. Besides, if the pulpit have 'rebuke' in it, it will be esteemed a 'scold,' and there are those who will keep out of its reach, and how then can they be benefited?" "Preach the Gospel," invariably says the worldly-wise counsellor of the pulpit. "You are to 'preach the Gospel, and let politics alone.' Don't try to 'run' the city and reform all society. You will have enough to do if you 'run' your church well. You can't set the whole world right." Thus the matter is presented, and the signs are that, in instances, the pulpit is influenced by that style of admonition. It used to be the brutal cry, in the slumberous years antedating the Civil War, "Preach the Gospel, and let the nigger question alone." It is virtually the same cry to-day, "Preach the Gospel, and let all these 'this world' questions alone—temperance, prohibition, labor troubles. What does the pulpit know about finance, economics, or capital, or the workingmen and their woes? Its business is to keep religion, the 'precious interests of the immortal soul,'

away above the low level of these common, every-day concerns. It must let municipal reform alone. Dealing with things like this, the pulpit becomes a sort of stump for coarse harangues; the Church grows terribly unspiritualized." "Oh, we must 'save souls,'" again is the cry of the objector. "If we get men 'soundly converted,' that will make them as right as they can be. We must preach principles—principles. That is the way to make conduct right. With the 'pure leaven of the Gospel,' we are to purify society. So we can drive out public evils without the serious and hazardous trouble of 'rebuking' them in the holy house of God, and the risk of setting people into disagreeable antagonism and strife-engendering hostility to them. The kingdom of heaven is not 'meat and drink,' we remember, and we should be careful always about using 'carnal weapons.' Jesus lived under Tiberius, and Paul under Nero, yet they never denounced tyranny, or talked anti-slavery, or uttered a word about the 'rights of the people.' Labor question in the pulpit! The Christ we know spurned meddling with a matter even savoring of that. He refused peremptorily to be a 'ruler and divider' among brethren even of the same household. Christianity is 'righteousness and peace' and Divine spiritual joy; and the province of the pulpit is with the soul, not the body; with faith and hope, not with property; with things of heaven, not of earth; of eternity, not of time. 'My kingdom is not of this world,' said Jesus."

Words and phrases of this sort amply show that while the pulpit is in the world to voice the mind of Christ in respect to sin, warning of its subtle temptations and ever-present, surpassing perils, there are those who have a most pernicious fancy that they can the better do this by really not doing it, by letting it do itself, or at least by doing it with almost felonious caution.

But in the very nature of its appointment, and of the end it is set to secure, the pulpit must, from the outset, throw

all the light it can possibly command upon these public evils, and in the order of their perniciousness in society.

There is no way in which falsehood can be chased out of hearts or out of communities or commonwealths except by the truth. It may be truth simple or elaborate, adorned or unadorned, but it must be truth presented persistently; and it must be truth, too, which the falsehood current in that community particularly antagonizes, distorts, obscures, neutralizes, or destroys. Old-fashioned? Yes; but always is the first solid footing in the recovery or redemption of men, individuals, or society attained only as a step is taken into clear conviction of sin. "The whole need not a physician, but the sick," and society *qua* society must be made sure that it is sick. No hope for it, no Christ for it, is there else. And no healthful sense of sin is possible unless sins be first specifically shown up. That is the initiatory, John the Baptist work, always an imperative necessity, if any readiness for the kingdom of God is to be looked for. The forerunner and the Christ Himself at the outset came dealing with morals—public morals—pointedly, directly. All the King's true forerunners, the mighty Elijahs of the past, so came; so come all His true successors. The Baptist swept up from the Judean wilderness with the whirlwind message, "And now also the axe is laid unto the root of the trees." He dealt not with sin, but with sinners and their sins. He at once touched to the quick the selfish two-coat man with his full larder, while all round were the ragged and hungry, and stopped not to inquire too nicely into the cause of the tatters and the foodless condition of the wretches. The publicans he scored sharply for their venality, corruptions, and exactions (not solicitous for refined spiritualities), and the soldiers he rebuked for their lawlessness, violence, rapine, blackmailing, and scoundrelism generally, warning them that the coming Lord

would be even severer than he, baptizing not with a watery but a fiery baptism. Herald and King came with the same message, the first breath of the Gospel from age to age, "Repent ye," to the yielding and considerate; "Woe unto you," to the incorrigible, the hardened, and to insolent hypocrites. Of course the love and mercy and grace of Christ and the fathomless pity of the Everlasting Father were as truly in the "woe" as in the wooing. One should never let weak sentiment betray into a failure to see that.

But especially does a clear understanding of the real mission of the Church in the world demand that the pulpit deal in manly faithfulness with these public evils. Recently Dr. Josiah Strong, author of "Our Country," said, "Next to a mighty spiritual quickening, a thing always to be devoutly sought for, the supreme need of the Church at this hour is a truer and broader conception of its mission." The Church is the body of Christ. He is the Head of it, the Soul of it. It is Christ among men, if His Church. It is His kingdom, His throne in the world, His headquarters in the field. He rules in it, wins victories through it. Christ's one work is more and more to establish this kingdom of heaven and God in the earth. To attempt to limit that kingdom, then, to things spiritual—to draw a line through earth and through human life and human affairs between what is fit for that kingdom and what is not, what concerns it and what it has and can have no regard for—that sort of limitation and restriction, though often made, has always been full of disaster. The distinction is not warranted by the teachings of Christ or by any truly interpreted utterance of the Christian Scriptures. Only by a strained hermeneutics can the division of things into secular and sacred be maintained. Christ's kingdom is not of this world only in the same sense (also declared) that His people are not of this world. Christians are, in fact, very much of this world. Their duties

are here, their field, work, conflict. Here their burdens are to be borne, their temptations endured, their sorrows confronted, their battles fought, their victories won. The Lord's realm is not divided. "His kingdom ruleth over all"—in us, of us, about us. We pray, "Thy kingdom come," but doesn't the Master expect us to make bargains, sit at banquets, read the newspapers, and vote tickets so as to have it come? or is our devotion thereto to be confined to churchgoing, almsgiving, and praying?

God's kingdom comes as its laws are obeyed, and thus it comes everywhere; else it comes nowhere. Who shall limit that kingdom? Society is to be redeemed as well as the individual. We redeem or save the children by gaining the family; is it not worth while, under the Gospel, to seek to gain the larger household that we may rescue the many members? Or shall we coolly surrender that wholly to the devil? Too generally, in popular thought, is society the "kingdom of this world," simply; but it isn't the world's or the devil's kingdom necessarily any more than the Church is. Society is God's, unless religion is only for the individual or possibly for the family. Society is the rightful realm of Jesus Christ. His kingdom is to come in it. It is to be redeemed as society, not merely are souls to be redeemed out of it. And all laws are God's, Christ's. Spiritual? Yes; but also all laws and spheres of law, or realms where laws apply, religious or spiritual not only, but moral, social, civil, economical, and material. And all must be recognized and honored in loyalty of obedience as God's, as Christ's. This must be if ever the Blessed Dominion, as in the vision of hope, is to cover the earth, stretching from sea to sea, full orb'd in the Divine largeness and glory of its predestined design.

This is something the pulpit must specifically teach. By the great commission, under which the ministry goes forth, it is to contend resolutely, with-

out flinching or faltering, with purpose intelligent and clear, for world empire—intensively and extensively—for Jesus Christ. Dominion in all human and earthly affairs it is to get for Him—rule in every vital, masterful fashion. The pulpit is first to gospelize the nations—"the nations," mark. To them it is to give convicting preparatory truth, just as the Baptist and as Jesus did, as Peter and Paul afterward did, and then it is to impress this truth upon these nations, "teaching them all things," the full "truth as it is in Jesus," in its all-embracing, imperial proportions, urging every "command" whatsoever of Him, presented as the whole world's King. The evangelized peoples are to be taught unquestionable devotion to the universal kingship of the Redeemer in all things and over all. For the coming of the kingdom they are to pray, and that the Father's will may be done. How? Where? Why "in earth" as certainly as "in heaven," "in earth" as well as in the Church. Men are to do God's will in their merchandisings, their recreations, their litigations (if possible); on their battle-fields and in their picnics; in their ward meetings and caucuses; in their political strivings and civil devisings and projects; in their work and their play as well as in their worship. There is a conception about the holiness of worship and the unholiness of play and politics and trade that never came from God, but surely from the devil. There is a "spirituality" that is bastard, like the piety merely of "the cathedral's dim religious light," and as deadly as spurious. Go tell it through this land especially, O pulpit, where boastedly there is no union of Church and State, that there must be, nevertheless, some union, if there is to be prosperity or perpetuity for either or both. No union ecclesiastic is needed, but oh, so desperately a union religious! In the mere formal separation of Church and State, about which so much is heard often, there can be no great virtue. If in their formal union, as history in many a blurred

and bloody page makes evident, there has been unmeasured harm, still in a true union of the two—a spiritual and complementary relation—there is alone that possibility of good which earth and men can never rest without. The Church is to save the State, redeem it, purify it, uplift it, not by giving it policies, laws, and executives or leaders, but by giving it the light and life of truth (on its own affairs), of true example, of brave, manly, and godly conduct; and the State is to aid the Church by giving the people wholesome enactments and honest enforcements of law, pure lawmakers and worthy lords. And for all this, from the start, there will have to be men who will put conscience and character into their votes. There will have to be piety at the polls as well as at prayer-meetings, and worship, in some way, in legislative halls as well as in sanctuaries.

Too little seen is the truth in this. The eyes of the Christian ministry have often been holden sadly, so that they have seen only the superficial. During the comparatively brief years of our American life, had the pulpit of the land even measurably done its duty, how different at marked epochs had been the nation's history! Striking lessons are taught here. Slavery was once the master public evil of this country. How it came up and grew! When its cup of iniquity was at the overflow, how had it practically paganized the Church of that period and paralyzed it! It made that Church worthless in the face of the wrong, an ally of it rather than a foe, its strongest buttress; and it wrecked civil society quite, overturning it to the foundations. The story is an old one, but terrible still. Bereavement came and hung its sackcloth in and over a million homes. Uncounted hearts were broken. Blood flowed, smoke ascended, the passions of hell were let loose, and waste, want, disease, madness, and death held demoniac carnival. By every hearthstone was one dead. A thousand hill-sides were hummocked with untimely

graves; but while the tempest was gathering, and before it burst, what was the pulpit doing? Keeping sweet peace with amiable discreetness, fencing distractions away from the Church, from its sheep and lambs—some of them very old and hard-headed sheep—diligently "saving souls," verbalizing the while delicious refinements of precious spiritual truths. A little band, everywhere spoken against, of "wild impracticables"—how mocked, shamed, maltreated, murdered!—alone lifted a voice amid the awful hush. Forty years ago, had the pulpit known its work, would there have been an abolitionist or any occasion for one, or for any abolition party, so hooted at, hated, with martyr blood crying from the ground? To-day, were the pulpit wholly faithful, would there be room for the prohibitionist specifically? or for his party, with its "fanaticism," provoking to inextinguishable laughter and bitter reproach? Ah, it is Christian society that needs to be Christianized! As society, in its spirit and aims, in its recognition and protection of men's higher as well as lower rights, there is room for a mighty uplifting. The redemption of society is the need of needs of the hour. It is falsely called Christian now, while at every moment therefrom oozes a corruption deadlier far to the world—at least to the weak child-races of the earth—than even that which issues from the sweltering centres of pagan populations. The touch of so-called Christian society to-day is leprous wherever it falls. The Christian missionary goes forth to the heathen with the Holy Word in his hand, but in the same ship go with him a thousand barrels of rum to madden and blight a million lives while he is teaching one poor soul the meaning of the name of God. Sweet Gospel and loathsome diseases speed together round the globe. Swiftly run messengers to convert the Fijians, the Sandwich Islanders, and other races, godly men of spiritual touch, with uplift of their religious hand; but quite as swiftly and more surely, by a fleshly touch, reached

out along with theirs, and by materialistic degradations going with them, these fair sunny lands, even while at length church spires point skyward from them, and hill and valley echo to chanted Christian hymns, suffer a blight as of awful hell. Vices imported from Christian centres swiftly depopulate their fields and villages. The heathen are converted, but are posted off quick to heaven.

Something is terribly wrong. Oh, not because of this association of evil and good, for that will go on till the end; but because of the way they associate; as if good by some peculiarly Christian law were bound not to be aggressive or offensive, but studiously meek and contentedly amiable, taking all this rampant vigor of iniquity, joined in close wedlock with feminine gentleness of truth and right, as matter of course, to be piously borne with; as if the Gospel is merely to be preached, and not every power of the evangelized to be enlisted to make that Gospel of effect in practical righteousness, and in the overthrow of evil, rendered unspeakably contaminating because of its adroit alliance with Christianity, getting thence for itself enlightenment, standing, influence, and hence untold increase of power for working death. Here is the wrong. It is the union of irreligion and the State. It is the permeation of Christian society, in its framework and spirit, with deadliest impieties, forms of venality and corruption, and a practical partnership with wrong, maintained for the sake of peace and profit. Against this alliance, which everywhere strengthens itself, the pulpit is to direct the forces committed to its charge. Cities, communities, nations are to be taught the supreme authority over them of the one only King; that all His commandments must be kept; that every agency and instrumentality in the earth, and all material, economical, social, and political forces, appliances, and opportunities under the leadings of the ever-present, Divine Spirit, are to be made subservient to

Christ; that the kingdom of the world and the crown of it may be His. Instead of so blindly allowing the world, by its means and agencies, to secularize the Church and deaden it, to silence its voice and neutralize its influence, the Church is to be aroused to take the aggressive, using all that earth affords, or God's providence therein furnishes, for the full evangelization of the families of men, making civil society the counterpart and helpful adjunct of the *Civitas Dei*. Thin, conventional evangelism, only too prevalent, mere cheap, unearnest, selfish, ease-loving religionism, just sitting upon the surface of things, not mastering them with mighty grip, must get away far to the rear. Loyalty in the whole of life and of society-life—this-world life as well as other-world life—is the demand to be urged. And if anywhere or ever there is to be an unquestionably stalwart, robust Christianhood, with Christians who will be Christians in all times, places, circumstances, and emergencies, there must be a like bold, stalwart, virile ministry, a robust, unflinching pulpit. So only can the works of the devil be destroyed in the world. Satan must be faced if he is to be cast out and made to flee. He must be faced where he is. With such a pulpit souls can be saved indeed, with a saving that will not stay in them; society emancipated, the community, the nation, the nations redeemed, Christ and Christ's truth honored, and the Lord Christ Himself enthroned.

THE way to prevail over evil is not to sit down and weep. It is to attempt the great work belonging to the men of this age, to turn its immense activity into a good channel. . . . When all the evil tendencies of this nation are excited to action, it demands that the energies of goodness should be put forth to recall men to virtue and to heaven. . . . *The facilities for doing good in this world are far more than for doing evil.*—*Barnes.*

MISCELLANEOUS SECTION.

Voice Culture as a Preparation for the Pulpit.

BY REV. M. C. HOWEY, A.M., MONTPELIER, O.

A COMMISSION from God to preach the Gospel is the greatest charge received by man. It is the greatest, because of the source from which it comes, and because it is related to so many interests. The Gospel, being the message of God to mankind, makes it of greatest importance. It has pleased God to make it the privilege of man to receive it as blessed tidings, and then to carry and deliver it to all with whom they meet. God enjoins one part of our nature to receive it, and employs another part to tell it to others. Whosoever will may receive this Divine Gospel; but the history of the Church proves that all who receive it are not moved to take the responsibility to publicly preach it. It has been the will of God from the beginning to call a small per cent of the human family to teach the rest His will, their relations, and to prompt them to continue steadfast. The preacher has always been a prominent factor in the advancement of the world; and as the years are numbered he is becoming more important and influential. Each generation has had its advantages, discouragements, and demands. This generation demands more from the preacher than any preceding one. The Gospel is just the same, salvation just as potent; but as population increases and concentrates, the difficulties augment in number and size. The people are daily becoming more intelligent and cultured, and the ministry must be able to feed the intellectual as well as the emotional and moral nature. The demands which are made to-day upon the occupant of the pulpit are such that if he succeeds, he must be up to the average of the people in intellect, and well rounded in culture. He must draw an audience or speak to

empty pews. There are about five necessary qualifications for a successful minister. First, deep piety; second, good intellectual powers; third, a strong emotional nature; fourth, a good voice; fifth, a good physical force. The caption of this article will cause us to pass by all these qualifications, except the fourth, save in so far as they are necessary to contribute force to a good voice. We have not placed the voice fourth because it is the least important, but for the reason, we think, that this is the logical place. The importance of a good voice ought not to be overlooked by any who preach the Gospel; no, not by a mother who has a child to train and care for. The power to communicate our thoughts and emotions to others is the greatest gift of God to man. The human voice is the vehicle of thought and emotion, and becomes the great source of power. The preacher who has a good voice and a moderate endowment otherwise will command attention and do good when another man with much greater powers on all other lines will fail.

Mr. Spurgeon said once to an American, "I will tell you frankly that the cultivation of my voice has been the study of my life." He added, "Many clergymen who have more ability and culture than I speak to smaller congregations all their lives for want of proper cultivation of the voice." Emerson said to a student, "Expression is the fight." Mr. Beecher, with all his genius and talent, could not have attained his high position if he had not trained his voice as he did his other powers. It is said that men have reached great success and have had a poor, untrained voice; but the success of these men is no argument for a poor voice, when we can train most voices and make them good. In the palmy days of Mr. Beecher men were paid from one to five dollars to hear him; not because of what he said, but because of the charm of his voice.

His forcible presentation of thought and the ring of his magnificent voice made him a living magnet. The life and power of the pulpit consists in the appearance, utterance, and action of the preacher. Appearance is often misleading; action cannot tell of a historic Christ; but the great gift of voice God has given to man is the instrument upon which he plays. With the music thus produced he instructs, arouses, and moves the fountains of the heart, and makes the sinner feel he ought to be a Christian, and the saint that he would like to be in heaven. This is the true mission of the human voice. Let us call to mind the many times we have heard a preacher of the Gospel use a loud tone of voice in describing the death of a little child, and thereby spoil the illustration. We heard a minister of no mean ability once describe the scene of Jesus in the garden in a ponderous voice. The effect was altogether at variance with the truth of that touching and sacred trial. Many men who have studied hard and have cultured minds are not preaching to large congregations; they have not made out of themselves what their mental attainments seem to indicate they should have; they are disappointed with their life's work, and why? We answer, largely because they have failed to train their voices on the proper line. They have fallen into some habits which have caused them to fail. They have tortured the people, bored each audience they have addressed, and passed the middle milestone of life conscious that they have not gained the prize and that they never will, because some other man has taken it. Let us inquire into some of these habits, and see where we have failed as ministers; what have we done to cause the Gospel in our mouths not to accomplish the end for which it was sent? It will be profitable for us to notice the commonest errors into which ministers fall. Many men carry some of their defects with them throughout their ministry because some one was not kind enough to call their attention to them.

There are two main defects: First, faulty articulation; second, a defective projectile power. The words do not come with force enough to be heard in a large room, or if they have force enough, they are not plainly articulated. This combination of defects causes the word to reach the hearer in a very defective way. No minister does justice to his work unless he makes himself heard and understood. There are some who will hang on some word in the sentence and utter the rest at a break-neck pace, which is irregular and offensive. The drawling habit is a very common and a very obnoxious one, and any man who uses it ought to reform in a month or be relieved from preaching the Gospel. Head tones and nasalities are among the faults of the preachers. These lead into, first, the great fault of talking in too high a key. Men who use this manner ought to ask the people how they like this voice, and let them break forth with all the disgust they feel, and it will reform the preacher in the pulpit. This may lead the preacher into another danger—that of mouthing his words, unless he uses the greatest care. He loses breath, struggles hard to keep his audience from knowing this, and on he goes with his ranting. The next morning his throat is sore, the people do not compliment him, and he feels disappointed. Let us ask ourselves, as ministers of the Gospel, the following pointed questions: Have we the noted ministerial tone? Do we show a difference in our preaching and conversational voice? Do we begin in a low voice and increase in force until we get so loud that we cannot talk plainly, and repeat this vocal manœuvre with untiring regularity until we have finished the discourse? Again, do we tell of the death of a child in great tones of voice? Do we grow grandiloquent in telling of the death of a dear friend? Do we use the same kind of voice in expressing all thought and feeling? Do we use more force in the exordium than in the peroration? These are searching questions, and but few can plead not guilty

to their accusing force. When we are closely examined, and stand in the face of our and other's imperfections, one fact seems to appear clearly: we need a more thorough drill of the voice, and a more perfect knowledge of thought.

The absorbing inquiry is, how we may avoid these habits so common, and acquire good ones in their place.

We attempt to give some suggestions and rules, which will be necessarily general, to direct the learner how to get rid of these acquired habits, and how to obtain a better style and delivery.

First of all, by force of our will, break off all the habits which are not in keeping with good taste. We may discover these faults by our own care and watchfulness. If not, we may ask some good layman to post us and point them out. When we ask for critics we will be surprised to find so large a number of people in our congregations who will make us good and kind advisers.

Second, go to the best living teachers, and get all they can give. It is said that the schools of elocution are not fit to train a minister. The schools of elocution are not without their faults. They have a tendency to make declaimers and imitators, which will be against a pulpit orator; but if we are careful, a great amount of good may be obtained of a good elocutionist. A living teacher is a wonderful inspiration and help. We need to be careful of a mechanical manner of address, and the danger of a drill in elocution is largely in this direction. This manner is not objectionable in a public reader, but is to a minister. There are many good elocutionists who are able to recite the productions of other minds, and are able to express the passion and thought in them, but are not able to move an audience to tears with their own thought and emotion.

It requires a fair memory, an average power of mimicry, and a good voice to win applause and newspaper comment as an elocutionist, but to be a great preacher we must have originality, the culture of all our powers, and the voice of the elocutionist. Hence we say,

study with the teacher; but if you cannot do this, be your own teacher. "I cannot go to the teacher" is the decision of thousands of ministers of to-day. Their reasons are many and various. They cannot be under a master. How can I improve my voice under these circumstances, and reach a higher perfection in public address without a teacher? is the great and burning question of these earnest, hard workers. We answer, the first thing to do is to practise a systematic breathing, after the following directions.

Stand erect, throw the shoulders well back, inhale the air until the lungs are full, and take twice as long a time to exhale as to inhale. Do this slowly at first and repeat it six times, the first thing in the morning and the last thing before retiring, letting the air always pass through the nostrils.

For the next exercise take the same position, fill the lungs and empty them in as short a time as can conveniently be done, repeating this six times. The result will be the expansion of the dorsal, costal, and abdominal muscles of the waist and chest; this expansion is necessary to voice building, and, in fact, there is no successful training of the voice without this power to use the abdominal muscles as a bellows to force the air into the lungs.

The next practice is the prolonged inhalation. Take the air in as slowly as possible, and let it escape as soon as the lungs cannot contain any more. This practice will remedy about one half of the defects noticed above in the habit of ministers, and give a splendid lung power to serve the preacher in the future.

Secondly, practise the vowels *a, e, i, o, u, w,* and *y,* using them in some word in which the sound of these letters will flow out smoothly; take the position as indicated for breathing, and practise the elementary sounds of each letter, using the effusive form of voice, continuing this for ten minutes each day; then change to the expulsive form, and continue the practice for ten minutes, and finally change to the explo-

sive form, and continue the practice as before. When the breathing apparatus is in good condition, and you have the forms of voice in mind, then take up quality, force, stress, pitch, movement, which are called the attributes, making selections and practising each of the attributes until they are familiar.

Next take the accidents of the voice, which are quantity, inflection, waves, cadence, pauses, emphasis, climax, and grouping. After this is familiar to the mind, so that we seem to know how to use these attributes and accidents, as if they were ours by nature, we take up next the important study of the style of the writer, or the composition of our sermon, whether it is didactic, pathetic, serious, tranquil, grave, lively, gay, joyous, sublime, oratorical, impassionate, poetic, shouting, or vehement. Purchase the treatise of some of our good elocutionists and study these principles, for they lie at the foundation of successful public speaking, and no man can succeed well without knowing something about their utility.

After this foundation is laid the practice of common reading ought to be commenced and daily kept up. This department of reading is at the bottom of farther success in the great art of oratory. As an example of what we mean by common reading, let us call attention to a few references from the Bible: The Sermon on the Mount, Matt. v., vi., vii.; the Parable of the Prodigal Son, Luke xv. 11; Regeneration, John iii.; the Blind Man restored to Sight, John ix.; Charity, 1 Cor. xiii.; the Resurrection, 1 Cor. xv. If the reader desires further reference for common reading, we refer him to Charles Dickens's works. They furnish good examples, but none better than those of the New Testament. The question may be asked, Will we stick closely to rules? We reply, not at first. Not to say rules are not of great value, but we believe that the student will have less of stiffness by practising and securing a natural use of the voice, without thought of rule. After the ear has been

educated to a just appreciation of the musical intentions which make reading and speaking so attractive, then it will be well to strengthen our practice by applying the rule. By this course the pupil will be able to apply the rule without danger and yet get the full benefit of its value. It will take practice to get the desired results, but the effect will be realized in a very short time if the practice is but kept up. We would like to impress the reader that to neglect this practice of common reading will be disastrous to a successful career as an orator. Read some of these selections each day to the family, and the tone of voice will become adjusted to the sentiment of the different styles of thought. Just as sure as this outline is followed, it will result in an increased power as a conversationalist and a preacher of the Gospel. Oratory is an earnest and exalted conversation. This is the kind of oratory we all want as ministers.

Each acquisition we obtain will aid us to become more influential, and enable us to approach the likeness of the great model preacher Himself. Will it pay to spend the time and energy to get the skill of the orator? We answer that it is a difficult thing to estimate his influence. The tongue of the orator has done more for the elevation and civilization of the race than has the sword. Eternity will only tell the wonderful effect of oratory on the human family.

A study of the past and our relation to God and the world teaches the lesson that it has paid, and that it will pay. As we stand before a dying world we want the power to sweep the human heart with a torrent of emotion, that it may break down and yield to God. The commission to preach the Gospel is so great, so rich and grand, that it requires all our time and power for a whole lifetime to reach its eloquence.

May the God of Elijah clothe us with the power of the Holy Ghost and with the power of a careful training for the work of the ministry.

"Not as the World Giveth."

BY BISHOP ATTICUS G. HAYGOOD,
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THE night before His passion our Lord talked with His disciples of the things that most concern all men—the state of their inmost lives and their relation to God the Father. He was filled with longing that they might have peace—not the world's, but His.

When Jesus speaks of giving us His peace, He means nothing less than a heart, and a home, and a community, and a world from which sin has been driven out. It must be so, for sin and peace cannot live together. If we have His peace, it must be "given" to us, and He alone, who "knew no sin," has it to give. His peace comes only with deliverance from sin. Where there is no peace we may be sure that, in some form, sin is present with us. The Old Testament words are aptly chosen: when "peace flows like a river," "righteousness flows like the waves of the sea."

"My peace!" The words are as simple as words can be, but their meaning is very deep and broad. As we grow older and wiser, the one thing about Jesus that impresses us most is not His matchless wisdom, not His Divine power, but His purity. With this comes the thought, this man is at rest in His mind; His heart is full of peace that cannot be taken from Him. Always when Jesus speaks of peace He speaks of purity.

Jesus "gives peace." He does not say, Have peace, seek peace, but, "I leave you peace," "I give you peace." There was never in this world any other who has appeared among men who could give peace to the human heart. Many things men have done and can do; they cannot give peace. For no man can give what he does not have as his own. The Psalmist speaks for the race: "All my springs are in Thee."

Jesus does not give "as the world giveth." The world's peace lacks in

all that makes peace. Solomon tried everything but the right thing, and in peevish despair wailed out his disappointment: "Vanity of vanities, all is vanity, saith the preacher."

What the world gives must be inadequate and it must fail. If for no other reason, it overlooks the spiritual part—which is the real and abiding part—of man. Its noblest forms do this; the highest philosophy and the most exquisite culture.

Let us deal fairly. It is in the power of the human will and in the reach of human philosophy to attain a calmness in trouble that has much the appearance of peace; and it is better than unrestrained feeling of whatever character it may be. It is wonderful how the countenance may be schooled to hide what the heart feels, and how the voice may be ruled so as not to betray distress. This is like to peace as shadow is like to substance. It calms the surface, while the deeps of the soul are in tumult. But the peace that He gives keeps the great depths at rest even when the infirmities or peculiarities of temperament and of the nervous system, under trial and torture, whip the surface into agitation. Lieutenant Maury says of the sea in its deep places, the fiercest storms do not disturb it.

Nowadays many deluded men, having given themselves to ambition, money-getting, or pleasure, find themselves ill at ease and afraid. Having turned away from their cradle faith, they breathe agnostic ether—the last poor device of men for the peace of Christ they reject. From the dreams that follow comes bitter awakening; by and by despair. "This also is vanity."

One trouble with the world's peace is, it is not only defective in that it does not spring out of a heart renewed, it is also utterly uncertain. This needs no proof; it is universal experience. We all know it and try to forget it. The world's peace is contingent on many props. If only one fails, it is broken. And they may fail any time; they will all fail sometime.

There must be health, youth, agreeable occupations, bodily comforts, friends. To these the world adds the promise of wealth, luxury, splendor, favor, fame, power. We need not speak of the satisfactions of a mere animal sort which the world urges on its children. We need not go down so low; wise men, not spiritual, know that is not good, that it cannot give peace. As well seek pure air and balmy breezes in the valley of Jehoshaphat.

If we seek peace on the world's plan, which of all its bestowments can we afford to lose? But we will lose all; the many millions and all they could command slipped away from the Wall Street "wizard" on the morning of December 2d, 1892, as inexorably as if he had been Lazarus.

The supreme need is that our peace should be our own; that it should be independent, not simply of one but of all mere external conditions, and of all circumstances. If not our fate turns on any circumstance.

The peace that Jesus gives leaves out nothing in the reckoning—no decrepitude of age, no failure of health, or wealth, or favor, or friends, or anything whatsoever. It brings such an affluence of Divine resources into the soul as not only supplies every lack, but fills every space. More, the peace of Christ actually feeds and strengthens on the lack of all that the world offers; has done it millions of times, and is

now doing it in millions of trusting, loving souls. The Gospel alone is not scandalized by suffering. In God's children peace deepens through storms; joy sings in the house of mourning; victory is born of defeat; life rises out of death. "Made perfect through suffering" is a doctrine that from other lips than our Lord's would be more than folly. From Him it is "the wisdom and the power of God."

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Long ago, in his younger days, this writer was helping in a meeting in a little village in North Georgia, in sight of the Blue Ridge Mountains. Under the hill lived three sisters, very poor. One was the victim of a rheumatism that had ankylosed every joint in her body, except those that belonged to her jaws. For many years, utterly helpless, she had lain there on her bed. She suffered always. The two sisters cared for her tenderly. One of the good old preachers went with me to see her—Bishop George F. Pierce, the noble and the eloquent. He read a precious chapter, and tried to pray. The poor girl's shining face and ecstatic "bless the Lord" broke him down, and his prayer ended with a sob. She had the peace that Christ Jesus gives.

As we were going away, with new thoughts stirring in our souls, one of the sisters, a strong and healthy woman, said to us: "*She is the brightest of us all.*"

EDITORIAL SECTION.

LIVING ISSUES FOR PULPIT TREATMENT.

Lawlessness and Law Enforcement.

BY REV. SAMUEL SCHWARM, PH.D.,
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I. LAWLESSNESS.

ONE of the great dangers which threaten our republic is lawlessness. A spirit of indifference in regard to the

enforcement of the laws of the land seems to have taken possession of all classes and conditions of our people. There are, indeed, yet a great many who will say, "It's too bad the way the laws are being violated on every hand!" but there are very few who are willing to do anything to see

that they are enforced. The great bulk of so-called good people in our towns and cities are ready to surrender before the battle begins, and to join the multitude in running into evil, saying, "It's no use to try to do anything. When we are in Rome, we might just as well do as the Romans do." Hence every succeeding season adds to the momentum of lawlessness. The very conspicuous examples of lawlessness which we have in the "White City," in the violation of the laws relating to local-option territory, are but the natural outgrowth of years of permitted defiance of these same laws, in less conspicuous ways, by the liquor traffic and other institutions. Our National Government has set its subjects an example of lawlessness by sending its mails into every town and city of the States on the Sabbath day, in defiance of their laws relating to that day, and in permitting interstate commerce to be carried on on the Sabbath in defiance of the same laws. These things are done and permitted on the plea of necessity.

But is it really true that our cities, towns, and villages need a Sabbath mail? The great city of London gets along and continues to grow without a Sunday mail. Is it true that a tenth of the interstate commerce now carried on on the Sabbath day is really necessary? With such an example by the National Government, and with the continued defiance of the Sabbath laws by the liquor traffic, is it any wonder that Sabbath desecration and indifference to all laws is continually and rapidly growing? My own city, a city of about fourteen thousand inhabitants, is a very fair specimen of the cities of the Middle and Western States. Here the laws of the Sabbath are openly violated by the sale of liquors, by men working in shops at common and unnecessary labor, by the construction of electric street railways, by laying street pavements, by the opening of stores of every kind, by baseball games, by excursions, by picnics, by running merry-go-rounds, etc. Here the laws also in re-

lation to the sale of liquor to minors, to drunkards, and on election days are constantly violated; as also those relating to bawdy-houses, gambling, local-option territory, etc.; and here we have had also the shameful spectacle of some of the sworn executive officers of the city refusing to issue and serve writs for the arrest of parties who were openly carrying on the business of book-making, pool-sellings, etc., at the races; and that of a newspaper denouncing certain ministers of the city for preaching politics when they raised their voices in bitter denunciation of these things. It advised the ministers "to stick to the preaching of the peculiar tenets of their respective denominations, and to let politics alone, for politics and religion won't mix."

But it has too long been quietly sanctioned by the utter silence of a great part of the ministry in regard to the great tide of iniquity and lawlessness which has set in. Who will denounce and withstand such things if not the ministers of Jesus Christ? The minister in the Protestant Church is the legitimate successor, not of the priest nor yet of the Levite, in the old Jewish Church, but of the prophet; and he has for his example such men as Elijah, who said unto wicked Ahab, "Thou art he that troubleth Israel;" and as Nathan, who faced King David in his sin and said, "Thou art the man;" and as Jonah, who went to the heathen government of Nineveh and announced its overthrow. Besides, he has the example of Paul, who said, "Let every soul be subject to the higher powers," etc.; and, "Put them in mind to obey principalities and powers, to obey magistrates," etc. He has also the sanction of Peter, who says, "Submit yourselves to every ordinance of man for the Lord's sake," etc. Now, in this land the ruler is subject to law as well as the most humble citizen, and when he violates his sworn duty the minister must proclaim his responsibility to the laws of the land and of God, as well as to the private citizen.

The crying need of the hour is a ministry that will hold over the heads of a lawless people and of lawless rulers the judgments of Jehovah, and tell them that "He that is higher than the highest regardeth."

The time was when Americans could boast that theirs was a government of *law*, and not of man. That brilliant Frenchman, De Tocqueville, said, in 1831, "No matter how irksome an enactment may be, the citizen of the United States complies with it, not only because it is the work of the majority, but because it is his own, and he regards it as a contract to which he himself is a party." How is it now? Let the specimens which I have given speak! Let the fact that of the seven thousand murders reported through the newspapers last year less than two thousand murderers were properly tried and punished, speak! Let the fact that more murderers were lynched last year than were punished by due process of law, speak!

II. LAW ENFORCEMENT.

It is sometimes asked, "Why should the laws be strictly enforced?" "The people want liberty, and they will have it." "They do not want any more 'blue laws.'" What is law? Law is a rule of action, such as is considered best by the sovereign for the public good, prescribed by some properly constituted authority, accompanied with proper sanctions and penalties to enforce it. It is the expression of the sovereign will as to the course of action that is necessary on the part of the people to bring about the greatest good to the greatest number. But in this country the people are the sovereign. Hence laws in this country are such rules of action as have been prescribed by the majority of the people for the people to observe in their relations to one another. They are the best judgment of the majority of the people as to the proper course to be pursued by the people in their relations to one another,

so that the highest possible development may be attained.

If any one is permitted to act contrary to these rules or laws, he is permitted to do that which in the judgment of the greatest number is not for the public good.

No one should be allowed, from selfish motives or evil intent, to do that which will injure the public. But if one person is to be permitted to violate these rules of action or laws, or if one person is to be allowed to break such a law or laws, as he does not like, then every man must be, for in "a government of the people, by the people, and for the people," there dare be no partiality shown. The permission given to one individual to violate the laws logically implies anarchy, for all men should stand on an equality before the law. If one violates with impunity, all may. This implied permission, when put into practice, is anarchy; and in anarchy there is no guaranteed safety to property, liberty, or life. There might be right; hence anarchy always ends in tyranny, and if Americans do not want, sooner or later, a tyrannical form of government, they must enforce the laws.

The laws should also be enforced because an unenforced law becomes a great influence for evil. It creates in the minds of the young a disregard and contempt for all law.

All the laws should be enforced, because the only way it can be told whether a law is good or bad is to enforce it and see its fruits. A law sometimes when enforced is an entirely different thing than it appears to be on the statute books; and the quickest way to have a bad law repealed is to enforce it.

The laws should be enforced because government is of God, and just laws properly enforced are an instrument in God's hands for the punishment of evil-doers and for the encouragement of those that do well.

But some people put in the plea, when we speak of enforcing the laws,

that laws are not necessary. They maintain that all law is tyranny; that the holding of property is legalized theft. They say that every man should be a law unto himself, and that he should be permitted to do whatsoever he pleases and take whatever he wants. The necessity for law or government arises from the fact that God has so created man that he must live in society, and living in society, he must have regard to and act in accordance with other's rights as well as his own. Those persons who do not want to be subject to law should not be tolerated in society, for society cannot exist long without the observance of law.

Who is to enforce the laws? Strange as it may appear, there seems to be a misunderstanding and a difference of opinion in regard to this matter. Some years ago I would have unhesitatingly answered this question by saying, "It is the duty of the officers who were elected for that very purpose." But I have learned by sad experience that the officers who I thought had been elected to enforce the laws seem to take it for granted that they were elected rather to shield certain lawbreakers in the violation of the laws. I heard a mayor of this city say, "It's not my duty to take cognizance of the violation of the laws. If the citizens know of any laws being violated, they should institute proceedings; I would simply make myself ridiculous in ordering these saloons to close on the Sabbath day, for they would not obey me." This was not said in private, but to a committee of seventy-five of the best citizens who visited his Honor to ask him to enforce the Sabbath laws in regard to liquor selling. I suppose there are others who have had somewhat similar experience.

But it is, nevertheless, undoubtedly the duty of the executive officers of the Government to enforce the laws. They are perjured scoundrels if they do not enforce them, for they are sworn to do that very thing, and are given sufficient power. There are three great depart-

ments of our Government in so far as the laws are concerned—the Legislative, the Judicial, and the Executive. It is the duty of the Legislative to enact proper laws; of the Judicial, to interpret and expound those laws; and of the Executive, to execute them. The President is the chief executive of the United States. He is sworn to defend the Constitution and to execute the laws; for that purpose he is made the Commander-in-Chief of the Army and Navy of the United States, also of the State militias when in the employ of the general Government. He has the right to appoint special marshals, and to draft into the service of the Government, if need demands it, every able-bodied citizen. The governor is the chief executive in the State government. He is sworn to defend the constitution of the State and to execute its laws; for this purpose he is given the power to create a State militia and to command it. He may draft into the service of the State every able-bodied citizen, and if still too weak to enforce the laws, call on the President of the United States to assist him. The chief executive of the county is the sheriff, and of the city, the mayor. The former may appoint deputies to assist him; besides he is assisted by the prosecuting attorney and Grand Jury; the latter can appoint his police force, and, together with the marshal, control them. All these officers are sworn to execute the laws, and if they are unable so to do, they can call to their assistance any citizen. The sheriff may call on the governor for assistance if necessary to quell any disturbance within the county, and the governor in turn on the President. The entire Executive Department of the Government is linked together, from the President down to the lowest officer. It is a wonderful machinery. There is no weakness in it anywhere except in the will of the executive officer. The entire able-bodied citizenship of the country may be called into service to quell lawlessness.

And these officers are not merely given the power to prevent lawlessness, but their duty is also made very plain and explicit. James Kent, the great American chancellor, in his "Commentaries on American Law," says (Vol. I, Lecture XIII., p. 271), "When laws are duly made and promulgated, they only remain to be executed. No discretion (on that point) is permitted to the executive officer. It is not for him to deliberate and decide upon the wisdom or expediency of the law. What has once been declared to be law, under all the cautious forms of deliberation prescribed by the Constitution, ought to receive prompt obedience."

Joseph Story, one of the most distinguished judges of the Supreme Court, says, "The duty imposed on the executive to take care that the law be faithfully executed follows out the strong injunctions of his oath of office, that he will preserve, protect, and defend the Constitution. The great object of the Executive Department is to accomplish this very purpose; without this is accomplished, it will be utterly worthless for the happiness or good order or safety of the people" (Sec. 1564 of Ex. Dept. of Nat. Gov.).

C. C. Bonney, President of the International Law and Order League, in an address on "The Executive Power," says, "The Constitution and laws do not say that sheriff, marshal, mayor, governor, and President shall enforce the laws and protect the people, provided that some other department of the Government shall request, or some particularly aggrieved citizen shall petition therefor; but the command is imperative that he shall take care that the laws are faithfully executed."

"It must ever be borne in mind," he further says, "that there is no discretion to let lawbreaking continue; none to let the law be defied. The wrongdoer must make unconditional surrender to the commander before he is in a position to ask for favorable terms. . . . The Constitution knows nothing of crime and disorder, defiant and unsub-

dued. It places at the disposal of the commander-in-chief all the civil and military forces of the Government, and requires him to execute the laws and maintain peace. There are no conditions; there is no alternative. *The law must be obeyed.* . . . The claim that because a considerable number of persons in a particular locality are opposed to a particular law, it cannot be enforced, or should not be, is too imbecile for serious discussion. If the laws are defective, amend them; if oppressive, repeal; but while they stand, enforce them. Only this is rational government."

These authorities rob the unwilling executive of his three strong points. They forbid him to sit as a judge of the laws, to exercise his discretion as to whether he will enforce them, and to claim inability because of opposition to the laws.

Why are the laws not, then, properly enforced?

(a) Because the executive officers almost generally fail to do faithfully that they were sworn to do. Some one has said, "They are not elected to enforce the laws against all offenders, although they are sworn to do that." They are generally elected by those who are more concerned in evading the laws than in enforcing them. It is a trite saying that "a stream cannot rise higher than its source." These officers are frequently elected through some political chicanery, and they must remain on a level with that to hold their places. This, of course, does not excuse the officers nor justify their perjury, but it merely points to the fact that they are not alone to bear the whole blame for the present order of things in regard to the enforcement of law.

(b) The so-called moral citizens of our land will have to bear much of the blame. They are not so scrupulous in the observance of the law as they should be. Every citizen should be, so far as he individually is concerned, an executive officer. He should obey the laws minutely. So long as profess-

ing Christian citizens keep their stores open on Sunday and sell, or go to the stores to buy, or go off on excursions or picnics, or go to the races where gambling is carried on (and perhaps take a chance themselves), or let out their property for the sale of liquors, or put their money into enterprises the principal income of which is from Sunday work, or vote for corrupt men, or vote for men simply because their party has nominated them, they have no ground for throwing stones at the officers and for laying all the blame upon them. "Judgment must begin," or should begin, "at the house of God."

And then good citizens do not properly encourage and sustain such officers as try to do their duty. They permit these officers to grapple with the vicious almost alone. Such officers must be supported. The good citizens must rally about them and sustain them. Such an officer is a treasure, and should be prized.

(c) The power and duty of the executive is not properly understood. People generally seem to think, and the officers too, that if the executive quells fighting, riots, etc., and stops burglary

and incendiarism, etc., that it has done its duty; that if the other laws are to be enforced it must be done by making special complaint, in which the complainant must give bonds for the cost; hence private citizens will suffer long before they will go to law.

What is the remedy?

(a) Every citizen who loves his country should obey its laws.

(b) All good citizens in every community should band together to see that all the laws are enforced, through the proper officers if possible; if not, in spite of them.

(c) Political parties must be purified, or else abandoned and pure ones created. If the vicious element controls the election of officers, it will also control those officers.

(d) The ministers of the Gospel must continually hold up before the people the sovereignty of God and His interest in the government of men. A moral sentiment must be created to sustain the laws. The historical fact must be proclaimed that no republic has gone down by the force of arms, but that republics have always perished by the weight of internal corruption.

EDITORIAL NOTES.

Preaching People Out.

WE are hearing much in these days concerning the best methods of winning the masses to the Church and holding them there. In prosecuting its search for a pastor, one of the first questions asked by a congregation concerning any candidate is, Can he draw? Has he the attractive power as a pulpit orator to gather large numbers of young and of old to the services of worship, to fill the pews, to make the church a paying institution? For it can hardly be denied that with very many, perhaps with the majority, the ideal church is one of large membership and unlimited financial resources.

One thing, however, seems very clear,

and that is that the churches, whether large or small, are not reaching the great masses of the people. They shun mission chapels as they would poison, recognizing in them an expression of the class spirit that says to the rich, "Sit thou here in a good place," and to the poor, "Stand thou there, or sit here under my footstool." Nor is it a false pride that leads them to feel thus. One may not be ashamed of his poverty and yet be unwilling to be ticketed a poor man. It is the advertisement of his poverty from which he shrinks.

There are, then, two factors entering into the present problem: churches, including pastors, struggling to reach an ideal bigness which they identify with success; and multitudes of perishing

souls unreached, and practically uncared-for by churches, big or little. Is it possible to bring together such churches and such masses? Not, we answer unhesitatingly, while the former retain their present ideal and maintain their present attitude toward the latter. For it is to be kept in mind that the Master never gave a command to the world to come to the Church; but He did command His Church to go to the world; and this means more than giving money to send substitutes to the world. It means more than "supporting" the work of others in and for the world. In other words, it means the gift of life, of men and women and children, who represent the strength, not the weakness of the Church. The scriptural idea of a strong church is that of one in which rich and poor meet together in the recognition of the truth that one Lord is the Maker of them all, one God the Father of them all, and that, therefore, they all are brethren, one in name, one in life, one in destiny.

There are not a few churches in our great cities whose membership borders close upon a thousand or even exceeds that number. One consequence of the development of such large churches is the necessity of adding to the number of pastors, so that there are not a few cases in which two and even three pastors are demanded to accomplish the work that formerly devolved on one. Our own conviction is that there is a better way, one more economical of resources and more fruitful of results. It is one the merit of which has been attested in the experience of some of our noblest churches. It involves large sacrifice, it is true, on the part both of pastors and of people, but it is a sacrifice that brings strength, a scattering that increases. We mean colonization, the sending out by strong churches of some of their best material to organize new and independent churches in neglected portions of our cities. It is largely in the power of pastors to develop among their people a readiness to give up the

comforts and delights of associations in the mother churches, and to devote themselves to such service as they may be able to render in places where the needs are greatest. The willingness to preach people out of their churches must take the place of the natural craving to retain them and to know their continued influence and help at home, and this demands large grace. The desire on the part of people to listen to the preaching of the truth at the lips of popular divines must give way to the readiness to hear the humbler preacher, but to do the larger work; and this also demands large grace. But that the true solution of the problem of church extension is to be found here we are strongly persuaded.

It would gratify us should our readers who have seen the operation of this method send to us the results for tabulation in a future article. We believe that it would prove a valuable contribution to the question now so prominently before the Church, How to reach the masses?

The International Christian Conference.

THE International Christian Conference, to be held in Chicago during the current month, ranks with the most important of the various conventions that have characterized the great Exposition.

The section conferences "will constitute a school in which instruction will be had on sixty or more lines of practical Christian work," the instructors being experts who will give the results of their experience in the success of the methods employed by them in the prosecution of their work.

It will be a rare opportunity for Christian workers to familiarize themselves with the character of the ends to be attained and the best means of attaining them. It has become necessary, in the work of the Church, as in that of each of the great professions, that it should be divided and put in the hands of specialists fitted by particular training for service. The past has never seen such a gathering as that which is just at hand; and it is impossible to estimate the great good that will result from it in the increased wisdom, zeal, and activity of the working force in the Church.