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SERMONIC.

SACRIFICE AND RECOMPENSE.

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Then Peter began to say unto him: Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.—Mark x: 28-30.

Two grand ideas may be drawn from these words: the one, of an absolute abandonment of the apostles to their

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[Many of the full sermons and condensations published in this MONTHLY are printed from the authors' manuscripts; others are specially reported for this publication. Great care is taken to make these reports correct. The condensations are carefully made under our editorial supervision. All the sermons of the "International Sunday-School Service" are written expressly for THE HOMILETIC MONTHLY.—Ed.]

Master; and the other, of an infinite compensation promised by Jesus Christ to the apostles. It is to these two thoughts that I wish, with the help of God, to direct your attention to-day.

I. "We have left all, and have followed thee." Let us first direct our attention to Him to whom these words are addressed. There is a tendency, at the present time, to reduce the manifestation of the Gospel to the proportions of an ordinary historic fact. It is desired, so it is said, to render Jesus Christ more human, more accessible to our understandings; and, with this end in view, His divine origin is effaced, or explained away, by misconstruing all the passages in which His divine nature is maintained. Nothing else is seen in Him than the sublime originator of the law of charity. Indeed, I presume that soon even these declarations will be effaced. Yet there will remain two facts, because of which the Gospel cannot be made to disappear. The first is, that Jesus Christ demanded of His disciples that they should give themselves up entirely, not only to His doctrine, but to His person, in sacrificing to Him all their possessions. The second is, that Jesus Christ is become, in

reality, the supreme object of their affections and of their thoughts, the same to whom they have sacrificed all. These two facts suffice to prove that Jesus Christ preached His divine authority, and that the apostles believed in it. If He had declared Himself to be a prophet merely, or even as the greatest of the prophets, as the supreme revealer of the divine will, these two facts would remain inexplicable. Jesus Christ demanded of His disciples an absolute sacrifice, an abandonment, without reserve, to His person. Is not this the language which He should speak who would reveal God to humanity?

Let us suppose the actual existence of a true religion; could we not affirm, beforehand, that it would claim us entirely as a living sacrifice? God may be denied; but if God exists, we ought to exist for Him. If God exists, He is the source from which all proceeds, the centre to which all must return. If He has not created us for His service, there is neither aim nor explanation to our existence; and the law of creation, instead of being harmony in unity, is nothing but confusion in chaos. But if God claims us, He wishes to possess us entirely. I challenge any one to fix a limit to this; to say to God: "Hitherto shalt thou come, but no further." So well has the human conscience understood this, that it has always put sacrifice in the centre of all religions. Have you reflected upon this? It is not a thing of the world, for nothing is more repugnant to human nature than sacrifice; and yet nothing is more widespread. Everywhere I find this law written in characters of blood. To obey this law man has recoiled before nothing; he has given everything, even himself, even the life of his own children. He has descended to the refinement of tortures which terrify us. He has made the bloody slaughter of a victim, and often the immolation of his kindred, the primary element of all his worship. We may, indeed, pronounce a summary condemnation upon this universal fact; we may call it folly; and we may believe that we have explained

everything; but I say, in speaking thus, we have failed to understand, we have misapprehended, humanity. As for myself, I recognize in these frightful errors the traces of a true instinct which nothing can ever completely efface. I see in them the spontaneous avowal of the human conscience proclaiming what it owes to God, and that, having offended Him, it owes him, at the same time, a striking reparation. I find in them a legitimate and profound aspiration to which the Gospel has magnificently replied in erecting the cross, by the which it has pleased God to reconcile the world to Himself.

Jesus Christ wishes sacrifice, and not only wishes it, but obtains it. He gains possession of human hearts even across the barriers of time and distance; He overcomes them; He tears them away from all the restraints of earth, in such a manner that the great declaration of Peter, "Lo, we have left all and followed thee," is become the motto of all true Christians.

And notice one thing: in speaking thus, Peter did not attach to these words all the meaning which he put into them later on. To him Jesus was nothing more than the Messiah, the Son of God—in a unique sense, it is true; but Peter had not yet discerned in Him the Lamb of God, of which he speaks later on in terms so touching (1 Pet. i: 18, and 1 Pet. ii: 21-25). If he can say to his Master, "for thee we have forsaken all," what will it be further on, when he will have comprehended His love; when he will have seen this love developing into sacrifice; when, in this sacrifice, he will have seen accomplished the redemption of the world and his own salvation? If, by this sudden intuition and heartfelt logic, which distinguish him among all the apostles, he understood so soon that the Son of God claimed him entirely, how will he feel when this Son of God shall be his Savior, when this Savior shall have bought him with His precious blood, when He shall have become man's ransom, and, according to the language of his epistles, his property, his voluntary slave? Then

you will see Peter transformed; from a disciple you will see him become an apostle, and from an apostle a martyr.

We know, my brethren, what Peter understood by this expression. If there is for us an evident truth, it is that sacrifice is supreme grandeur; this is "our reasonable service." If there is a truth that lays hold upon us, it is assuredly this. Nevertheless, permit me to add, if there be a law among us but little enforced in our days it is this.

Have you ever thought what it cost to be a Christian in olden times? Yes, simply to do what we are doing to-day: to pray together; to sing the praises of God together; to open this book and to search the words of Eternal Life. Have you read the history of the Church? I do not mean that of the first centuries, with their atrocious persecutions and their sublime devotions. I mean the history of our fathers simply, such as transpired about one hundred and fifty years ago, when, because they served God according to the dictates of their consciences, they were obliged to end their days in prison, in the royal galleys, chained to a ball with thief or assassin; when they were forced to see their children, the subjects of so many prayers, thrown into convents, and to think that their unknowing minds would be filled with aversion to their heretical parents, and with horror at the name Reformed; when, if it were at all possible to escape, they were obliged to flee from their home and country as criminals, and in foreign countries to endure the bitter experience of exile?

And now, to-day, are you not frightened in seeing how easy it is to believe and to profess one's belief? Where are our privations, where are our sacrifices? What does our faith cost us? What part of our fortune has God demanded of us? What affections have we renounced? What griefs have distinguished us from the rest of mankind? By what signs does one recognize in our lives those afflictions by which it is necessary to enter into the kingdom of God? I inquire, I look, I listen, and, shall I say it, in contemplating this audience the

word sacrifice appears to me strange, and I ask myself how is it possible to meditate here upon the great saying of Peter: "Lo, we have left all, and we have followed thee"?

I know your reply. You will tell me that the true sacrifice is spiritual; that God looks upon the heart; that the real separation is not in this or that act alone, but that it is in the direction of the whole life; that it may exist under the most brilliant exterior, or within the heart of all good things visible; and that, in such a condition of apparent goodness and prosperity, one can, in truth, sacrifice one's self unto God without reserve. It is not I who would repel this thought, for it is the expression of the most profound truth. Yes, true sacrifice is spiritual; it must indeed include the entire life. Yet it is necessary to add, *that* is not the truth, which, badly apprehended, would serve to deaden the soul in carelessness and lax security. Ah! let us beware of having a religion so spiritual that it may be volatilized in some sort and dissipate itself in the higher regions of the soul, and leave us unconverted and worldly. Is it not also true that our whole life should be an act of worship? And yet, under this pretext, have we not witnessed the abandonment, and its justification, of every candid profession of faith and of piety? Is it not true that our entire life should be a prayer? And yet, under this pretext, is not actual prayer forgotten every day, which is the death of the religious sentiment in man? You maintain, likewise, that the true sacrifice embraces the whole life. I agree with you. But how can I believe that it *does* embrace it; how believe that it *exists*, when we seek for it vainly in its details in the daily acts of this existence?

Again I ask, What does our faith cost us? What sacrifices have our convictions demanded of us? What separations, what privations, what wounds? Alas! I behold the sacrifices that are daily made unto vanity, to the desire of appearing well! I know that, to accomplish a success of the toilet, there

are women who do not calculate, who do not hesitate for a moment. In other matters I see the sacrifices which political ambition inspires; I behold what surrenders of conscience, what compromising alliances, what humiliations, what basenesses, some honorable men are capable of undergoing in order to arrive at power! And again, if these be not the questions at issue, calculate, if you can, the daily sacrifices to sin, to degradation, to corruption, from the frightful daily tribute which liquor levies upon the wages of the laboring classes, to the enormous amounts which support gambling, or the gilded and aristocratic debauchery of the *demi-monde*! Is there any calculation made in such things? Is there any disposition shown to avoid these open whirlpools with repugnance? Is there any indifference manifested to those insatiable voices, of which the book of Proverbs speaks, and which cry aloud every day? Are the appeals of sinful passion simply listened to? Does one never go further than this? Is there not every day repeated the declaration of Herod to Salome: "Whatsoever thou shalt ask of me I will give to thee"; yes, everything, even my conscience, even the dignity of my name? Behold, this is what is happening about us, and we Christians—what are we doing for the truth, for holiness, for justice; what are we doing for our Master? Ah! do you recall our hesitancy, our calculation, our irritability; the repugnance which these frequent appeals to our devotion excite within us? Do you remember our cruel refusals, the miserable arguments which we have often had the sad courage to employ to reassure our disturbed consciences? If God should again demand extraordinary sacrifices, it seems probable to me that the less He demanded of us the more we would hesitate to give unto Him. Do you know what we would refuse Him? It would be the sacrifice of that which annoys us, of that which tempts us, of that which corrupts our souls—the sacrifice of sin. Yes, our favorite idols; yes, these strongholds

which sin builds in our souls; behold, this it is that we would not yield unto Him. God comes to us as a liberator; that which He offers us is reconquered liberty; it is the dignity of conscience; it is peace and purity of heart; it is eternal salvation; and these are the benefactions which we hate! And when the tempter—he who comes only to destroy—obtains all those who serve him, we resist, at every step, possession of our heart by the legitimate King who wishes to free and to save us.

And here I wish we might direct our attention for a moment to the brethren with whom, in sorrow and in duty, we have often contended, that we might sincerely ask whether they have nothing to teach us upon the subject which engages us at this time. Behold, I say unto you, the Catholic Church: Are you among those who admire nothing outside of their own associations and systems; of those who believe that in human affairs it is necessary either to love or to hate, without taking into account the good which is mixed with the evil, the light which is mingled with the darkness? Or are you, on the other hand, ready to recognize, to love, and to imitate that which is grand under any system that shelters it—whether in the life of the sectary whom you condemn, of the unbeliever who mocks your faith; of the institution which hurls at you its solemn anathema? Well, then, I appeal to your conscience, and I ask you, "When you behold this young girl, to whom the world promised all its flatteries and all its enchantments, and who was raised in the lap of luxury and refinement, renouncing everything, forgetting even her own name, covering herself with a drugget and shutting herself up in some ragged school of the suburbs, or daily coming in contact with misery and sickness in hospitals, does this not speak unto you? Does it make no impression upon you? Does it not disturb your egotistical pleasures? And this young man, who, in the vigor of youth, forever renounces everything that could make his name illustrious, going to die with joy upon

some Asiatic coast, submitting to the voice of his chief, as the soldier to the call of discipline; do you learn nothing from his example? I know that one can easily relieve one's self of that which is admirable in these facts. I know that all this can be explained by these simple words: blind obedience and interested virtue. But are we sure that such explanations will always avail? Might there not be in them the result of constraint or of a calculation? Are we certain that that which inspires these souls is not often Christian sacrifice in its purest and most beautiful aspect?

But what say I? Is it only thence that I gather my illustrations? And our faith—that faith which does not secure our salvation save by the grace of God, and not by our merits—should this faith of ours be incapable of inspiring devotion? Let us hesitate to believe it. Wherever the Gospel is truly accepted, there are some hearts from whom God daily receives admirable exhibitions of self-denial. There are sacrifices which, without assuming an exceptional form, are none the less the manifest work of God's Spirit. And yet do I err when I maintain that this is one of our weak sides? It is the spirit of privation which we lack.

I do not by any means accuse our beliefs. They have elsewhere shown what they can produce, and the tree has proven its vitality by fruits which are no longer regarded. I do not accuse any one but ourselves. We divide the Gospel into two parts: Jealous of the rights which it confers upon us, we are less concerned about the obedience which it demands; and we claim our liberty when we ought to begin by serving Him who alone can make us free. To this false tendency may be added the enervating influence of this century, the subtle egotism which the comfortable life of our times has evolved. This is enough to permeate our hearts with a paralyzing torpor that renders them incapable of great sacrifices. Deny it if you can; cite the facts which can put me to silence. Until then I shall

suffer; until then I shall humiliate myself in deploring this prodigious inconsistency of a faith founded upon a sacrifice but unable to beget sacrifice. Who knows whether this word sacrifice does not arouse within us a secret repugnance? The spirit of this century, at its opening, was incarnated in one of the poets, who taught us, in the most impressive manner, to return to the pantheistic adoration of nature. It was Goethe, that representative of pagan serenity, who filtered into so many souls the enervating influence of moral indifference, and who substituted for the religion of conscience the antique culture of the beautiful. Goethe entertained such a repugnance toward the cross that he dreaded to encounter it, and avoided the highway where he would be sure of meeting it. Children of this century, weakened by its enervating influence, is not this our history? We are afraid of the cross. Its privations and self-denials are to us words rather than facts. And it is because we have avoided its sacrifice that we have remained insensible to its joy and sweetness.

II. The sweetness and joy of sacrifice. This is the second thought which we meet in our text. Jesus Christ Himself announces the same in the most expressive manner. Listen to Him as He declares that absolute sacrifice carries with it an infinite compensation: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . and in the world to come eternal life." Explain these words. There are few passages that have suffered more from misunderstanding than this one.

How many times have I heard these words from the lips of unbelievers? They have used them at times to attack the penetrating view of Jesus Christ, who appeared to them to have spoken of a worldly kingdom and of an earthly prosperity; at times to reproach Him for having drawn to Himself disciples by the gross allurements of recompense.

Thus Jesus is charged with believing in a visible and approaching triumph, with having shared upon this point the carnal ideas of His disciples, with having indulged in the dream of the terrestrial domination of a triumphant Messiah! And how do you understand His entire teachings? What are these impressive parables in which He compares the destiny of the truth He preaches with that of a grain of mustard seed slowly germinating in the earth, and with that of the leaven gradually penetrating the whole lump? What mean these repeated declarations upon the nature of His kingdom, which is not of this world, and which ought not to establish itself by external means? What signifies His continual effort to dissipate the carnal vision of His disciples, reminding them that He is going toward suffering, toward the cross, and that His supreme aim is to save souls? I do not urge this point. But of what use to establish the evidence and to refute a proposition which cannot be sustained save in tearing the Gospel to pieces?

I come now to the second objection so often repeated in these days. The promise which Jesus holds up to the eyes of His disciples is rejected as an attraction of an inferior kind. Is it for a worldly recompense that the truth should be served? Is it not necessary to love the truth for its own sake? Is he worthy of being a martyr who sees in truth nothing but the advantage which its advocacy may procure for him? To this objection I reply: Do you say that a mercenary spirit is incompatible with the truly good? Do you affirm that he alone exercises his will in the Spirit of God who obeys Him in love, and that he only truly loves who does not calculate? Do you say that research, moved by a hope of reward, degrades the human conscience? We, likewise, say so, as strongly as any one else can say it. But the Gospel has declared this long before our time; and if there be a book that stigmatizes the mercenary spirit, it is assuredly this. In the eyes of Jesus Christ, what is the

happiness of heaven? It is love; and the love which Jesus Christ manifests consists in giving one's self without reserve. In an impressive parable, Jesus Christ condemns the laborers who, after having worked all day long, bitterly complain that their master has made them equal to those who did not come until the eleventh hour, and that both receive the same wages. (Matt. xx.) What does this signify, unless it be that heaven is open to all who repent, and that it is not offered as wages to those who would presume to pay for it? All the teaching, yea, rather, the whole life of Christ, is a commentary upon that admirable saying which Paul utters: "It is better to give than to receive." And, finally, have you reflected that the doctrine of salvation by grace, so profoundly evangelical, of that salvation which is the gift of God and the source of the new life, is the most direct and positive condemnation of that self-interested piety which seeks in obedience naught but its fruit, and in sacrifice naught but its recompense?

All this, my brethren, it is necessary to proclaim aloud, because it is the Gospel; and we ought not to leave to the enemies of our faith the strange honor of combating us with our own weapons. To the objection which I have noticed, there is a side profoundly true and profoundly Christian. And who of us has not suffered in hearing, in the name of Christianity, the proclamation of the grossest doctrine of self-interest? "Suffer in this world," say some, "in order that you may not suffer in the next." "Expiate in time, that you may not expiate in eternity." "Do good, because it will open heaven unto you." All this means: "Treat God as a creditor, to whom you ought to pay certain works of mortification and suffering, and who, at this price, will give you eternal happiness." But if you do more than your duty the excess will revert to others, and you will thus acquire supererogatory merit, which the Church will dispense in the redemption of souls. Ah! I understand what an aversion such a doctrine creates in

him who has learned to know the attraction of the good, in him who has tasted the supreme joys of disinterested love. Is this the Gospel? Then let us say aloud that there is nothing in it; let us say that there is nothing in it but its opposite; and that the Son of God shed His blood upon the cross only to create mercenaries!

But if, passing beyond this thought, some one should oppose every idea of reward, of future reparation, under the pretext that such views debase and degrade conscience, then we protest. We protest, and wherefor? Is it by calculation? May God preserve us! Calculation—we hate it! But we protest, in the name of the Gospel, in the name of conscience and of the human heart—in the name of the Gospel, which, if it condemn the mercenary spirit, causes the idea of the future life, of judgment, and of supreme reparation to intervene; in the name of conscience, which affirms that happiness should be eternally united with the good; in the name of the heart, which thirsts for love. But some one will say, "Put an end to these dreams! Man ought to love the good for its own sake. The approval of his conscience is sufficient." And I respond: No! to say that is to falsify human nature. What! the approval of our conscience is to suffice? But are we the proper judges? Are we in ourselves our own aim and end? To affirm this is to make egotism the rule of the moral world; it is to make each one to be his own god. Poor god! whom each person could serve after his own manner, and who would not demand this from the great majority of mankind, I assure you. Poor god! whom each one could bribe at pleasure, and who would offer as a recompense to those who respect him, the immense satisfaction of a monstrous pride. No; I cannot be my own end and aim, because I am not my own cause. My Judge is above me, and this Judge is the God who has created me for His service.

On the other hand, to believe that happiness is eternally united with holiness; that God causes recompense to

succeed sacrifice—is this obedience to the mercenary spirit? But it is justice which demands this; indeed it is the law which you obey every hour, every moment of your life. Is it violated? You protest. Is it realized? Your soul throbs with a profound feeling. The martyr who dies, his heart inflamed with love, does he calculate? Does he dream of his recompense? No, I tell you. He dies to serve justice. But if you could make him believe that the truth for which he sacrificed himself is not eternal, that in the eyes of God it is a matter of indifference, and that a like oblivion awaits those who love and those who hate, tell me, would there be any martyrs at such a price? Conscience believes in reparation, and he who says reparation says eternal life. Extinguish this hope, and conscience commits suicide.

And do you believe that the heart can accommodate itself to your glacial doctrine, and always love without hope of return? Doubtless it does not calculate; but it believes that its enthusiasm is not lost in emptiness. What is more disinterested than the love of a mother? Does she love her child in order to be rewarded? Ah! when she is informed that she will die before that child is able to respond to her affection, and to recompense her with a word, will she love it less, or will she employ for its sake less of all that remains to her of the ardor and the love of life? And is not this the case every day and in every class of these martyrs of maternal love? Yet will you accuse a mother of loving less, because, in turning to the future, she dreams with a trembling joy of the day when the affection of her child will respond to her own affection, when its heart will understand it, and when she will find in it the power and recompense of her love? Her recompense, did I say? Well, then, be consistent! Call it mercenary, accuse her of devotion to her task, because of self-interest. Lead her to the tribunal of the human conscience; and if she return thence condemned, you will have led thither the Christian who seeks in the

love of God his joy and his reward; who finds therein his true life, and who thirsts for eternity because he thirsts for eternal love!

Let us then venture freely, joyously, to repeat with Jesus Christ that a sacrifice, without reserve, meets infinite felicity in heaven. Let us dare to hope in eternal happiness. Let us venture more; let us dare to say with Jesus Christ, that unto him who serves God, God will provide already here below compensations without number. It is Jesus Christ who declares this: Jesus, the son of Man; who, in the days of His flesh, holding communion with His Father, had need of communion with men; who Himself chose a disciple as the intimate confidant of his heart; who deemed it necessary to ask His apostles to comfort Him in His agony by watching with Him; Jesus, who knows that our heart has need of His sympathy, and that, being men, this sympathy ought to be human. Ah! my brethren, the Gospel is more than human; it is more than those systems which exalt our nature to-day, but to despise it to-morrow, and which, under the pretext of serving our dignity, disregard the most profound aspirations of our souls. The Bible is the most human of all books, and this trait alone should suffice to show that it comes from God.

For this character, so profoundly human, which we find in the thought of Jesus Christ, does it not impress you in the expressions into which this thought is translated? He might have spoken of sacrifice in abstract terms; but He employed a mode of expression which all can understand: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time . . . with persecutions, and in the world to come eternal life."

These are doubtless naught but images; but behind these images there are impressive realities. Behold in times of persecution those who expe-

rienced the bitter grief to see their houses forced, their domestic sanctuaries profaned, all their sacred treasures scattered to the winds! Is not this the history of our fathers? Behold the soldiery conducting their orgies at the hearth which is sanctified by prayer, at the holy place where our fathers bowed the knee, where our mothers, prayed at the cradle of their children! Do you understand what sufferings they endured who bore these outrages, and left behind them the ruins of their homes? Exiles of the faith, where will you go, and what will this earth, which is not worthy of you, offer to you hereafter? They will go there, my brethren, where God has called them. They will carry to distant shores the truth for which they have sacrificed all, and shown such an admirable example of their fidelity. Despoiled of all, they enriched the nations who opened their doors unto them. On their journeys they sowed everywhere the seeds of moral life and earthly prosperity. In the new, as in the old world, they laid the foundations of numerous churches, of free and powerful governments, in such a way that their descendants have inherited one hundredfold the fruits of their sacrifice. And just as the primitive persecutions of Jerusalem, in scattering throughout Syria exiles without number, could not but enlarge the borders of the Church, in like manner the religious proscriptions of Europe caused the departure to the new world of a great people, who carried with them the reunited destinies of the Gospel and of liberty. Is not this a visible and an impressive realization of the promise of Jesus Christ?

And now do you know in what other sense this word can be realized in our midst? "Persecutions" threaten us no longer. Nevertheless, let us not err upon this point and fall asleep under an indolent optimism. Blind indeed must be that person who does not see in the sentiments of the popular masses of our epoch the infallible symptoms of the struggles which await us. Blind indeed must they be who believe that

the violent and brutal measures that, in certain countries, are executed against the Catholic Church will not soon, by a logical fatality, be directed against all the doctrines and beliefs which displease the sovereign people. God alone knows whether this future is near. However that may be, in all times, even in those that seem to us most peaceable, Christian faith carries with it the idea of sacrifice. It frequently causes in the family life the separations here foretold by Jesus Christ; it alienates from us hearts whose affections were necessary; it creates about us a formidable isolation; it excites against us a serious opposition of raillery and of a subtle and malicious hostility, more formidable, perhaps, than open persecution. No one knows all the moral sufferings, all the divisions, of which it is the cause. Every day witnesses the realization of the austere word of Christ: "I come not to bring peace, but the sword." Ah! the opposition, the derision of strangers, which it endured. But to alienate the hearts of those upon whom one depended, to meet from them defiance and indifference, to feel one's self misunderstood by them, to see one's heart's best intentions perverted, what grief and what temptation! Indeed it is to our brethren who are called upon to suffer such cruel trials, that the grand promises of our text are addressed. For every one of their sufferings God has provided a compensation. From this time forth they will find more than they have lost. There are other ties than those of flesh and blood; there are other affections than those of which nature is the source. The Church is a family also, the only one upon which death has no hold. "The Father, from whom all the family in heaven and earth are named" (Eph. iii: 15), according to the admirable expression of St. Paul, is the living hearth of souls, the only one whose fires have never been extinguished. In Him we know ourselves, we find ourselves again, we love ourselves, we possess ourselves for eternity. By Him we partake of the communion of saints in the past, the

present, and the future; we enter upon that vast current of faith, of prayers, of ardent sympathy, which circulates from soul to soul, growing in force and sweetness. And is not this a magnificent recompense for all your earthly separations, the anticipated possession of that love which is already, as one has said, heaven upon earth before being heaven in the heavens?

Have you noticed the vast place which the Gospel accords to joy? Have you observed how many times this word and this idea are repeated? In the very first sayings of Jesus this word finds a place upon His lips; it is found in the beatitudes of the Sermon on the Mount. Everywhere the apostles repeat it, and the record of their acts is all radiant with it. And this infinite joy, which came to enlighten and invigorate the world, as the warm light and air of a spiritual spring, to what is it always closely allied? To sacrifice—that is to say, to that which the world calls grief. Behold here the reason why the Church sings when she can no longer speak; and never has she sung so well as in the days of the most atrocious persecutions. She has sung in the amphitheatre of the Coliseum; she has sung in the catacombs; she has sung upon the scaffold. Listen to the poor harmony of our old psalms, not laboriously repeated, as in our days, by a few picked voices in sad and drawling tunes—more in keeping with a funeral service than with the triumphant cheerfulness of Christian worship; listen to them in the prisons and in the galleys, and in the recesses of Cevennes, where the voice of an heroic people was heard, mingled with the roaring of torrents and the sighing of mountain winds. It was joy which quivered in those unaffected and strong verses. And what occurred there has been repeated wherever souls have been found worthy to suffer for Jesus Christ.

Where are there, outside of ourselves, outside of God's family, outside of God, similar joys, so firm, so powerful—above all, so victorious? Our adorable Savior has said: "Do men gather grapes

of thorns or figs of thistles"? This is never seen in nature; and unless God stretches out His hand, as by a miracle, the thing is impossible. But in grace it is a daily fact. Yes, since the thorns and thistles which the sin of Adam has germinated in our soil, crowned the blessed head of Jesus and pierced his virginal flesh, thorns have produced grapes, and thistles have brought forth figs; and just because they thus grew, have these fruits a taste more exquisite than if they had grown upon their own natural branches. If all the substance of our joy is in grace, does not all grace proceed from the passion of Jesus? Yes, henceforth and forever, to be afflicted with Jesus is the sweetest thing of the world; and those among our brethren, the most experienced, have assured us of this fact.

And to you, whom God Himself has, in his mysterious ways, deprived of all that made the joy of your life and the power of your hearts; to you, from whom he has taken brothers and sisters, wives and husbands and children, and whom he has called hereafter to journey alone, have I not the right, in conclusion, to apply these words to you, and in them to find consolation for you? Yes, I will venture to say it: if by love and submission you have accepted the divine will, if you have turned this forced and cruel sacrifice into a voluntary sacrifice, if you have said: "Father, not my will, but thine be done," to you also it will be given to find here below joys which you never thought yourself able to experience. I have seen the Christian woman whose life had been twice devastated, widowed and deprived of her children, at first withstanding desperately, then bending under the hand of God, and then, in her profound grief dreaming of those who bewailed a similar grief; and I have seen her heart open to the innumerable miseries of the world, welcoming the orphans, thinking of those who forgot the world, creating for herself by charity a new family, and enlarging her life by the measure of suffering which it encountered. And can I forget that this same word *widow*,

which, for the heathen and under the Old Testament, was a mark of sorrow without possible relief, became in the primitive Church the collective name of the Christian women who were called to the magnificent ministry of consolation? Admirable transformation! Those who console are the most afflicted! The lives that are the most despoiled are the ones that enrich the world. It is in the darkest night that the radiant brightness of immortal hope arises. "The desert has flourished like the rose," and under the blow of the divine rod the rock has opened for the flow of the gushing waters.

Yes, the earth itself has its compensations for those who are employed in divine work; but you know well enough that it does not satisfy. Too much of suffering, too many shadows, too many imperfections, too much of sin, too much of bitterness, yet mingles with our lives. These joys, by which God so largely recompenses our sacrifices on this earth, are an admirable proof of His fidelity. We should taste of them with a profound acknowledgment. We should seek in them all the power they contain. But we should remember that, after all, they are naught but the premises of that happy reality by which Jesus Christ crowns all His promises and which He calls eternal life. There only will there be perfect repose and joy, without alloy, because there only we shall see God as He is. Amen!

ABIDING STRENGTH AND GLADNESS.

BY RICHARD S. STORRS, D.D. [CONGREGATIONAL], IN THE CHURCH OF THE PILGRIMS, BROOKLYN.

Strength and gladness are in his place.—
1 Chron. xvi: 27.

We sometimes hear a strain of music which seems to be carefully, artificially elaborated, in which, with all its richness, we do not feel the expression of spontaneous liberty, or recognize the spring of a great motive. In poetry, too, we may detect, amid all its ornamentation, a lack of this vivid, vital

power of an inward impulse. On the other hand, we do sometimes meet with a vigor in speech and in song both vital and immediate, which reveals a feeling the most strenuous, spontaneous and abiding. We find it in the passage from which we have taken the text: a song that breaks from a full heart, leaping with lyric motion in the loftiest and most unartificial freedom of style: "Sing unto the Lord all the earth! show forth from day to day his salvation. Declare his glory among the heathen; his marvelous works among all nations. For great is the Lord, and greatly to be praised. Glory and honor are in his presence; strength and gladness are in his place."

A song like this throws light on the whole Hebrew economy of precept and worship. By some it has been regarded as an austere, repellent system, severe in temper and shadowed by an ever-watchful and recompensing God, guarded by a law vast and terrific in its sanctions; a burdensome bondage in which the swing of perfect liberty was unknown. But Hebrew worship was largely festal. Praise was prominent. In this it surpassed all other religions before or since the time of David. The Psalms, it is true, breathe a penitential spirit and voice the feelings of a contrite heart, but, pre-eminently, they are jubilant and grateful in their temper. Their inspiring joy shoots up from a vigorous root. That joy had its throne in the temple and in the sanctuary; in the rude, humble tent where rested the sacred ark, as well as in the palace of the king. In the midst of powerful and envious empires the national unity of God's people preserved them; a unity inspired alone by their strong, radical, religious life. Nothing else would have enabled them to withstand the adverse circumstances of their condition.

Now we all need enthusiasm and vigor in our work. It is, however, a rare thing to find these as an abiding, continuous experience. Youth, of course, has freshness and freedom. Its ardent hopefulness colors everything, just as we find when, looking at distant objects

through a lens not perfectly achromatic, we see them fringed with prismatic tints—a rainbow brilliancy which does not belong to the objects themselves. There are objects in life that lose their illusive and enchanting brightness when viewed in the sober inspection of maturer age.

Health, too, has its influence in imparting enthusiasm. On a bright and bracing day we walk the street with resounding foot. The sunlit skies and the crisp air help to quicken and enliven our spirits. Contact with a friend we love warms our soul with new emotion, and pours the elixir of life into languid veins. A great thought, or the perusal of a delightful book, may stir our intellect to fresh activity. A new key to the mystery of life is given us by momentary contact with an illuminated mind.

But society is complex. Cares are multiplied and minute in this our hurrying and exacting life. By no voluntary act of ours can we maintain this tension, any more than we can stretch a wire a hundred yards without a sag. With added years and with narrowing friendships we see less of pleasure ahead to anticipate. We come to feel the need of something to alleviate the weariness of life. Just here is seen a reason for the universal impulse to seek for artificial stimulus. It is not a love for the drug or dram itself, so much as a craving for something to lighten the load that presses on the spirit—a burden which is most sensibly felt as society grows more and more artificial. It is in just such communities that suicide is most common.

Can we as Christian disciples find in our religion that ennobling and enlivening element which was found in the Hebrew? If not, ours is narrower and more limited than the Hebrew. Yes, we do find strength and gladness here. We do find, not a transient glow, an occasional enthusiasm, but an abiding joy, as we come under the power of the religion of Christ. Do you ask, How this is to be maintained?

1. We find it in the entire relief from

solicitude as to the future, which the grace of Christ imparts. If we do not accept that grace, the weight of that great eternity at hand must rest on us with even more of burdening power than on the heathen. Their conception of this solemn and august truth was not as vivid as ours is. It did not bring so urgent a pressure as it does to us, before whose eyes Christ has unfolded the awe-inspiring panorama of the future. He offers an absolute assurance of heart as to the good we are to gain and the loss we are to avoid. We may say with all the emphasis of Paul: "I am persuaded that he is able to keep that which I have committed to him until that day." The willingness of Christ to be our care-taker is proved by every word and act of His life. He made a final expression of that readiness in hanging on the cross. Nor is His ability less distinctly declared. He is both willing and able. He is one with God. In His custody we are secure. The witness of the Spirit in the heart, the progress of Christ's kingdom in the world, and the exhibitions of heroic fortitude in the history of the Church, all confirm our confidence. "He is able to keep that which I have committed unto him." With the gleam of a Roman sword flashing over his heart, Paul could utter this sublime ejaculation of faith; and we, too, can utter the same. In Christ we are safe. God's punitive vengeance would strike Him, if that were possible, before it would reach us. "Who shall lay anything to the charge of God's elect?" When there is eliminated from the view of the future all fear and doubt, the soul gains a mighty and an abiding impulse. We are not holding to the world with one hand and clutching the Cross with the other, dividing the spirit by its antithetic relations; but, wholly and heartily united to Christ, we enjoy the deepest and sweetest exhilaration of soul possible: a gladness that ever breaks forth in song. It has been seen in the illustrious examples of missionary heroism and in the triumphs of martyrdom. It has been caught up and echoed through

the ages. It will finally mingle with the celestial song!

2. We realize this abiding strength and gladness as we remember that we are working out God's will concerning us in all that is done or borne by us. As He watched over Christ in the flesh, so God's favor watches over us. No craft of traitor and no rage of demon can touch us. What we do or endure for Him is as truly worship as is the song of seraphim above. The two mites, which were the widow's living, become a parable and pattern of charity. Paul toiling with his hands, a tent-maker, is honoring God as truly as when on Mars Hill he addresses philosopher or senator. This thought lifts the soul with joyous power, dignifies and enriches life. Nothing is below God's notice and regard. Love is more than genius; love gives to work the beauty of praise. Every act, however trivial—eating, drinking, walking, or talking; every bargain made, every letter written, every errand done or directed, may be thus exalted with the added lustre which love imparts. All life thus becomes a song, each day a stanza, each year a canto, rounding finally in the ethic completeness of heaven.

3. We are educated by what we do. There is a reflex influence in loving toil. The thought of developed character and of virtues daily nourished within us, is calculated to give abiding joyousness and strength to life. Pain brings patience. Peril teaches courage. We learn, not by reading so much as by doing; not by hearing, but by attempting and enduring. We dig for roots, and find gold. We fish for oysters, and find pearls. Our richest revenue, our most inestimable reward, is to grow into likeness to Christ—a moral advantage that is far beyond in value the intellectual furniture that study brings. A celestial element is added to all human acquisitions; a divine increment day by day to strength and character, as faith and fortitude, patience and promptitude, are developed within us.

4. Lastly, life eternal is thus linked to this. A light supernal cheers and

lifts up our spirits as the swing of the sea lifts and carries forward the waves till they flood every inlet and beach along the winding shore. We are released from apprehension as to the future. We see all things working together for our good, around us and within us. Let troubles come, let shadows darken: strength and gladness are within the tent of our soul, as the ark, with its precious contents, within David's tent, was hidden behind the curtains.

Brethren, we do not rightly estimate the believer's privilege. We go moaning and whining, instead of walking on the high places. We go with weights, and not with wings, over the bleak and barren paths of life. But if character have this abiding strength and gladness, freshness and exuberance; if each of us have this *shekinah* of glory within the soul, we shall show to men of the world that we have what they have not. We have more than a knowledge of the truth in its verbal exactness. We have Christ in us the hope of glory. We have an enthusiasm more continuous than the ardor of youth, or the glow of health, or the inspiration of genius. We have a gladness that Christ has brought: "My joy I give unto you." Not as the world giveth, give I unto you. Possessing this, we shall exercise an alluring influence over men that nothing else can impart. This abiding power is what the world wants. Its fruits, seen in character, ennobles society and link earth with heaven. They make earth bright and vocal. Culture, art, science, mechanic skill, cannot work this transformation. Wealth is powerless. The miser, housed in marble or freestone, is wretched to the centre of his being. A woman may be robed in rubies and diamonds, and yet, with a malicious spirit within, be only a decorated image, destitute of all nobleness of womanhood. God's grace can renovate human character, and introduce the elements of enduring strength and gladness. Having laid the foundation of joy below, He will complete it in its celestial excellence in the palace which

is eternal in the heavens. Let us, then,

"Trust His saving love and power;
Trust Him every day and hour;
Trust Him till our feet shall be
Planted on the crystal sea."

CHRIST, THE SOWER OF THE GOOD SEED.

By DEAN VAUGHAN, IN THE TEMPLE CHURCH, LONDON, ENGLAND.

He that soweth the good seed is the Son of man.—Matt. xiii: 37.

LET us try to grasp the idea of the text. The good seed are men, and the Son of man, Jesus Christ, sows them. And then let us try to draw out of it a fragment or two of its teaching.

Christ has taken the universe of humanity for his field. He claims it as His own, and He is himself at work upon it. He is sowing it for a harvest. It is no enthusiast's dream; it is no fanatical enterprise. The difficulty is recognized; the opposing forces are recognized; the certainty of long delay is recognized. The very figure of seed-time and harvest presupposes all these; and there is one peculiarity not at first sight obvious, but to which Christ devotes a whole chapter of prophecy, so as to make it perfectly plain that it was all foreknown and foreseen, namely: that inside His own field, mingling indiscriminately with the stalks and plants of His own sowing, there will always be an alien, antagonistic growth counteracting the work He has taken in hand, and to be suffered so to do till the end come.

Where shall I begin, or where end, in illustration of this sowing? Bibles might have lain on dusty shelves; the Gospel have been preached to drowsy audiences, and the world have gone on its way unheeding. The seed is the Word; but there must be a heart found for it to fall upon. Even the wayside is not everywhere. But there is a seed sown in the field, which is the world—silently sown and growing secretly, yet which works powerfully and irresistibly under certain conditions. The true sons of the kingdom live for the kingdom always, represent its characteris-

tics, have already their citizenship in heaven.

We know, too, there is a spurious growth side by side with the genuine. "Children of the kingdom," at the best, live very imperfect lives. How it warns us of the responsibility of professing! Christ prophesied that the tares should mix themselves everywhere among the wheat, and grow up with it until the harvest.

Let us take more distinctly into view the actual sowing of this seed by the Son of man. The seed was not good till He made it so. These children of the kingdom were by nature what St. Paul calls "*children of wrath, even as others.*" Fallen in the taint and bias of the world-old transgression, sinners many times in the individual appropriation of that far-away and dimly-seen original lapse and ruin, the Son of man has evangelized them with His message of pardon and reconciliation, has prevented them with His blessing of goodness, put them into the Church, which is His household, and educating them there with His twofold offices of instruction and discipline, till at last, by means more or less marked or gradual, He has wrought in them a personal faith and a heart's devotion, grasping His mighty gift of grace, and giving Him in return that poor yet acceptable recompense of a life that would live in Him and for Him henceforth and forever.

Wonderful, magnificent, stupendous thought, when we ponder it: who that is less than divine shall be supposed capable of such an office? Multiply this one office of his by the number of all the rest of his offices; nay, but take it by itself, think of each separate Christian life all over the world and all through the ages as sown by Christ himself in His field, which is the world. See the multitude of lives, see the multiplicity of the faculties and the circumstances of each one, see the manifoldness of the divine dealing with each. See each one of all these "*sons of the kingdom*" placed exactly where he can answer the purpose and correspond to

the character of a grain of the vast heap, dropped into the very spot of the very furrow which is its suitable, its sufficient, its relatively appropriate place; yet not left even then, not left even there to go through this eventful process, or to work its beneficent works of itself, by itself, alone—no, watched over by the incessant solicitude which even in nature makes each leaf, and bud, and germ of as much account as if it were the only one, watched over with the nicest adaptation of means to ends, both as to its own growth in grace, and as to its influential growth for others, made to decay as regards the natural, and to spring and live day by day and little by little as concerns the spiritual; till at last it shall be ready to burst finally the chains and prison-house of the corruptible, and to clothe itself anew with the resurrection body of beauty and strength and glory. "*He that soweth the good seed is the Son of man.*"

Brethren, with what dignity does the thought invest these lives! Each one of us feels himself a small unit in the overpowering sum of humanity; calls his life common, and by doing so, too often makes it unclean; cannot realize anything but accident in his circumstances; certainly sees no divine thought and no divine love exercising its management or in his profession. How different would it be if we could read with serious self-application that one line: "*He that soweth the good seed is the Son of man!*"

Each one of these lives is a definite grain contributed to the world's harvest home. While the little separate grain lies isolated amidst the multitude on the corn-heap, it abides alone; it is and it must be solitary as to anything that Christ calls companionship, though there be thousands and tens of thousands of like grains to itself above, beneath, and around it. So is it with human beings till the Son of man sows them. They are units, they are solitaries, they are hermits and recluses as to anything of heart to heart communion or soul to soul influence till they come to Jesus Christ and to God in

Him, saying: "Here am I, sow me; sow me in thy field which is the world; let me die the death to self and sin, that I may be in thy hand and in thy keeping for the good of thy field." Then first shall we live the life which hath and which is immortality. Then first shall we know love; the love of God first, and then the love of the brethren, and then the love of mankind.

Lastly, I would draw from the heart of this whole congregation one responsive echo to the mighty word of the text: "*He that sowed the good seed is the Son of man.*" Where, if not in His Church, shall Christ receive the honor due to His name? The world passes Him by, even upon His cross; thinks lightly of Him and will have none of Him; and yet, poor world, thou hast great need of Him! There is that in thee, wouldst thou but know it, which sighs and cries out for Him. Never wilt thou know peace till thou take it from Him, from that outstretched hand which has still the print of the nails in it! But the Church confesses this want of the world, and has come together into one place for the very purpose of drinking of the life-giving stream. Oh! let it honor Him; honor Him by one united voice of thanksgiving to Him that so loved that He died and that He lives for us; honor Him by seeing Him still as the one Sower of the divine seed—seed of the Word in hearts—seed of men, Christian, holy, humble men in that field which is the world. Let us say to Him, "Thou art worthy, O Lord, to be seen, honored, and glorified, and blessed. Thou hast loved and hast redeemed us to God by thy passion. Thou livest to make intercession: Thou shalt come again to take us unto Thyself." Blessed are they who, having not seen, can love—yea, who cry to Thee in all the capacities of a soul created for adoration, created for communion, created for love, "MY LORD AND MY GOD."

WHAT IS ELOQUENCE?—Eloquence is logic set on fire. This is what is wanted to melt and burn away the empire of Satan.—VINET.

GOD'S GREAT SACRIFICE.

BY T. D. WITHERSPOON, D.D., IN THE
FIRST PRESBYTERIAN CHURCH, LOUIS-
VILLE, KY.

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?—
Rom. viii: 32.

THERE is an ignoble element in our nature which tends to render that which is familiar more or less commonplace. There are countries in the north of Europe where the sun does not rise for six months of the year, and on the morning of his annual reappearance, we are told that the people climb at early dawn to the summits of the tall cliffs that overlook the cold northern sea, and there amidst ice and snow await the coming of the king of day; and when at length his warm beams illumine the horizon and bathe the peaks around them in crimson, they lift up a psalm of thanksgiving to God that resounds through all the glens and firds of their wintry home. But with us, where the sun rises every twenty-four hours, the event is so commonplace that we scarcely give it a moment's thought. And so there are truths the most wonderful that can be conceived, and yet so familiar to our ears that they make no impression upon us. One of these is contained in the former part of the text: "God spared not his own Son, but delivered him up for us all." We have been familiar with it from childhood, have heard it a thousand times; it is one of the commonplaces of theology. But suppose a cultivated heathen, a man of refined sensibility and generous emotion, without that prejudice against the Gospel which seems to be characteristic of all cultivated heathen, to hear for the first time this great truth of the God of heaven giving His eternal Son to die for the sins of the world, what an impression it must make on him!

This is the truth which the apostle here states, for the sake of emphasis, both positively and negatively. God spared not his own Son, but delivered him up for us all.

I. Let us dwell upon the negative aspect first: God spared not His own Son. How many and what weighty reasons that He should spare Him: (a) He was His Son, and all the feelings of the Father's heart cried, Spare Him! (b) He was such a Son! Every element and quality that could endear. (c) And then He was His only Son. Heaven was emptied; the royal palace was desolated; He who made all its light and joy was no more. Think to what He was delivered up! Consider the ignominy, the shame, the suffering, the accursed death. How could He thus deliver Him up! I know there is a current metaphysical view of the Godhead which includes intelligence and will, but excludes that wealth of emotion which makes the beauty of human character. But against all such conception I place the manifold declarations of sacred Scripture and the fact that man's nature is made in the image of God; and I contend that the giving of Christ to death involved a personal sacrifice akin to that made by an earthly parent in giving up a child to the grave. A sacrifice, too, commensurate in its intensity and power with the infirmity of the nature that is subjected to it. Take all this into consideration, and what an emphasis in the words of the text!

II. But let us pass from the great fact stated to the apostle's inference from it: "How shall he not with him also freely give us all things?" The argument is manifold and irresistible. The greater always includes the less.

1. Since the gift already bestowed is inconceivably the most costly that could be demanded, the giver will not withhold less costly ones that may be required to secure the end contemplated in bestowing the first. 2. This first gift is the test and measure of a love so boundless that no barrier of unworthiness or difficulty can arrest its course. It has scaled the mountain, and will not be deterred by the molehill. 3. The first gift really includes all the rest. As the stream contains only what was in the fountain-head, so all spiritual blessing is an outflow of

Christ. He was "made unto us wisdom, righteousness, sanctification and redemption." The Spirit stands, so to speak, by the fountain, and parts its waters into different streams; but the old hymn expresses the delightful truth:

"Thou, O Christ, art all I want;
All in all in Thee I find."

CONCLUSION. — Here is security for those who would enter upon a religious life. He who has done so much for your salvation will hold you up and help you to the end. Here is comfort, too, for those in anxiety in reference to temporal want: "No good thing will he withhold from them that walk uprightly." Be of good cheer: all things are yours, whether life or death, or things present or things to come, all are yours; and ye are Christ's, and Christ is God's.

SACRAMENTAL MEDITATIONS.

By MORGAN DIX, D. D. [EPISCOPALIAN],
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I *thirst*. — John xix: 28.

CHRIST is nearing the end. God alone can fathom the mystery of this, the Passion of His Son. Yet we may reverently study the scene.

1. *There was physical thirst* coming from physical torture. It was suffered with full consciousness, for He refused the wine and myrrh that might have dulled pain. His thirst was intense. Think of a sunken ship and a boat-load of survivors floating hither and thither unseemingly, surrounded by the black and pitiless sea, moaning and crying for water; or those who traverse a vast desert, where the sun seems a ball of fire, the air tremulous as the blue flame of a furnace, and the journey a torrid purgatory; or of the burning fever which makes the sick man cry out that his flesh is dry as a potsherd and his tongue cleaveth to the roof of his mouth. These give some idea of the thirst occasioned by crucifixion.

2. *There was spiritual thirst*. The believer knows what it is to thirst for the vision of God. "As the hart panteth for the waterbrooks," etc. But the av-

ful cry, "Eloi, eloi, lama sabachtiani!" was wrung out of an experience unspeakably more profound than we can analyze. We have a yearning for the salvation of souls, deep at times, but not to be mentioned with the infinite longing and thirst for man's salvation shown by our Lord.

Take heed, sinner, lest thou know an eternal thirst, having rejected Him who died for thee. What an emblem of the hollow, honeycombed souls, filled with sour spite, jealousy and envy, is the sponge filled with vinegar and put to the lips of the Redeemer, as He reached the full measure of His humiliation!

Ought we not to thirst? Blessed are they who thirst for righteousness. "If any man thirst, let him come unto me; whosoever drinketh of the water I give him shall never thirst." May we never more thirst for the perishable things of flesh and sense, but "take of the water of life freely."

3. "*It is finished.*" (John xix: 30.) The closing moment is reached. There is nothing more to do or bear. Time and eternity, death and the grave wait one signal, the single word of Jesus, "*tel-estai.*" O Divine Master! declare unto us the meaning of this Thy sixth voice. We have heard Thee, in Thy priestly prayer to the Father, say: "I have finished the work thou gavest me to do," tell us now the meaning of this Thy dying cry!

1. Finished was Christ's life of humility and pain; the toil at Nazareth, the indignities from unbelieving kinsmen and neighbors and countrymen; finished, the weary journeys when He had no place to lay His head, days of toil and nights of prayer; finished, conspiracies and treacheries, the agony of the Garden, and the sorrow of the Cross.

2. The guilt of an unbelieving nation had now reached its culminating point, and Jewish hate its fullest measure in the imprecation, "His blood be upon us and upon our children." All the blood from righteous Abel down to Christ was a witness against them. Their cup of wrath was full.

3. Finished and complete was the

work of the Old Covenant, the ancient religion. The veil is now rent in twain. The mysterious presence of Jehovah no longer hallows the temple. All are empty shadows and masks. The "one sacrifice" is complete.

4. Finished that sure word of prophecy to which men had been told to take heed as to a light in a dark place. Now the night is far spent, the day is at hand, the day-star rises in men's hearts.

5. Finished the first act of the sacerdotal and sacrificial work of redemption. Now new heavens and a new earth are to appear, and the former to be remembered no more. The kingdom of God is at hand. The Sabbath is to be indeed "a high day"; never was there one like it before. The shadow of death is turned into the morning. The darkness is past and the true light now shining.

Here, beloved, is rest in the finished work of Jesus—peace, perpetual and sweet, both here and through eternal ages.

BEFORE THE SON OF MAN.

BY REV. HENRY SCHELL LOBINGIER, IN
CENTRAL [CHRISTIAN] CHURCH, CHICAGO.

*But who may abide the day of his coming?
and who shall stand when he appeareth?*
Mal iii: 2.

Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke xxi: 36.

THE coming of Christ was the trial-test of the world. Men never needed Him more: were never less prepared to receive Him. It was the age of force. Cæsar was the representative man. Society was not in condition to hear Christ favorably. We say the time was ripe for His coming. As to necessity, yes; as to preparation, no. The fact that He arrested and held attention is simply a tribute to His power. This was the historical "day" of Christ. Few were able to abide it. Few could stand when He appeared.

I. RIGID REQUIREMENTS OF HIS STAND-
ARD. Christ's coming is represented as

attended by healing, comfort and blessing. Era of peace and good-will. Attended by "Bright harness'd angels" and chorals from heaven. Charming picture. But these results not immediate. God's promises conditional. Christ's blessings secured through means. Trials few could endure. Many called, but few chosen. True, He said His yoke was easy and His burden light. Relatively so. Not easy to live by Christ's standard. Consider the popular objection: "You preach an ideal life; we cannot live it." That is to say, Christ taunted men with their helplessness! What is the nature of these requirements?

1. *Consecration.* Implies self-surrender. Doctrine of the Cross but faintly understood to-day. By some not understood at all. Lies at the threshold of Christian living. Conditions of discipleship may imply abandonment of wife, children, parents, home, life itself.

2. *Purity.* Involves thought of the heart, speech, actions. Not confined to the "overt act." Christ raised the white standard of chastity higher than ever before. How many are equal to this?

3. *Non-resistance.* Must not give blow for blow. "Overcome evil with good." Law of the New Testament. Not the law of nations, or of the world. Who can abide by this?

4. *Forgiveness of injury.* Goes beyond passive indifference. Exacts positive affection. We are actually to love our enemies. Must pray for them and do them good. Illustrated on the cross. Who is sufficient for these things?

II. DUTY OF STANDING BEFORE HIM. Christ does not judge the world in person to-day. Does this through the Gospel. Every time we hear it we stand before Him. Every time we witness His ordinances we are brought face to face with the Son of man. But how? Either condemned or justified. Christ is the great Refiner of men. It is our duty to stand before Him:

1. *Because His is the only perfect standard.* Tried by other rules there is no assurance of right. Christ being im-

maculate, His standard is perfect. He makes no mistakes.

2. *Because it is the only way to secure His favor.* Once men put Him on trial; now the order is reversed. He demands that every man be put to the test. In this way a man will show his quality. To refuse to submit to Christ's judgment is to confess cowardice.

3. *Because by this we reach our proper place.* The scientific principle is here applied. It is a species of "natural selection." It is the "survival of the fittest." Christ's look has a mingling of severity with tenderness. To hate sin, and love the sinning one—this is a Christ-like prerogative. To separate the one from the other—this is a Christ-like work.

To stand before the Son of man implies: (a) That your life is in harmony with His. It will be no time for reckless bravado. No man can look Christ down. (b) Watching and prayer. Had He not prepared Himself in Gethsemane, Calvary might have been impossible. If we wrestle alone at the midnight hour, watching while the world sleeps, and crying to God, we too may stand, at the dawn, calm, firm and victorious. (c) His favor and divinest blessing. Imagine the smile and the welcome as He greets the ransomed soul!

"And when before the throne
I stand, in Him complete,
I'll lay my trophies down,
All down at Jesus' feet."

TRUTH UNCONQUERABLE.

BY A LAYMAN.

Wherein I suffer hardship unto bonds;
* * but the word of God is not bound.

—2 Tim. ii: 9.

When Paul was in bonds it must have seemed to the infant Church as the beginning of the end. If he were put to death, would the Church survive? To reassure their fears, he writes reminding them that he is but an instrument in the hand of God. The power is not in him, but in the Word, and "the word of God is not bound." So with all truth. Its progress may be retard-

ed, but not stopped. "Truth crushed to earth will rise again; the immortal years of God are hers."

1. *A longing for truth is implanted in the very nature of man.*—History is full of instances of men's devotion to truth, even to cold mathematical truth. Socrates could have saved his life by sacrificing his convictions; but he refused, declaring it would be a violation of truth. The passion for discovery and invention is, in a great measure, but an indication of this love of truth. Even the worst of men, who do not scruple to deceive others, insist upon "getting at the truth," even in matters that do not affect them personally. Truth brings light to the mind, and the mind seeks light even when the heart loves darkness.

2. *Whatever opposes truth is self-destructive.*—Only in truth is harmony to be found. Error is contrary to law, to nature. It is perpetually clashing with and destroying itself. It is anarchy. "A house divided against itself shall not stand." It is the result of sin, and God has ordained that sin shall develop the seeds of its own death.

Says Milton:

"'Gainst all the threats
Of malice, or of sorcery, or the power
That erring men call chance, this I hold firm:
Virtue may be assailed, but never hurt;
Surprised by unjust force, but not enthralled;
Yea, even that which mischief meant most harm
Shall, in the happy trial, prove most glory.
But evil on itself shall back recoil
And mix no more with goodness; when, at last,
Gathered like scum and settled to itself,
It shall be in eternal, ceaseless change,
Self-fed and self-consumed. *If this fail,*
The pillared firmament is rottenness,
And earth's base built on stubble."

3. *Truth is unconquerable because born of God.*—As long as God reigns His law must be supreme in the universe. Every truth of science, art, philosophy, religion, is but a revelation of His character. It does not depend upon men, even the wisest. The martyrs die, but their blood becomes the seed of the Church. Socrates is poisoned, but the truth he uttered survives the gods of Greece. Savorola perishes, but the impulse he had given the truth in Italy is not lost. Nor is it merely the *great* truths that are

immortal. *All* truth is from God. He who fights the truth of science—not its hypotheses—is as surely fighting God as he who opposes the truths of revelation.

Of all truth, the most vital to man is the Gospel.—1. It is the clearest revelation of the nature of God, especially in His dealings with man. "The pure in heart," not the learned, not the philosopher or the scientist, "shall see God." 2. The Gospel concerns man's highest interests here and hereafter; satisfies his deepest longings; ministers to his fullest development. 3. Its rejection entails the most disastrous consequences. Scientific truth, historical truth, may be rejected and the consequences be comparatively trifling. But the rejection of the Word of God makes chaos of this world and eternal misery of the next.

MISSIONARY ORDINATION SERVICE.

The Principle of Christian Missions.*

By A. J. F. BEHRENS, D.D., IN TOMPKINS AVENUE CONGREGATIONAL CHURCH, BROOKLYN.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself.—Rom. xv:1-3.

THESE words outline the philosophy of Christian Missions.

There is an "ought" here, before whose imperative even Christ bowed, an obligation transcending all positive statutes, essentially divine. There is reasonableness here, for the obligation has regard to the neighbor's good. The energy thus exerted is, by implication, effective, inasmuch as Christ Himself leads the way in its exercise. Yet is it efficient without overriding personal responsibility, for the end is edification, upbuilding in personal character.

1. Here, then, is the obligation of

* Preached April 25, 1884, at the ordination of Rev. Mr. Dwight as missionary to Western Turkey, in connection with the American Board of Commissioners for Foreign Missions.—Ed.

the Church to evangelize the world: the specific commission, so often quoted and expounded, is only the application of a universal principle antedating and underlying it—the strong ought to bear the infirmities of the weak. The obligation meets us only when moral life appears; but there it is of primary and absolute authority. Great prominence is given, in some departments of modern science, to what is called the “struggle for existence,” and the consequent “survival of the fittest.” Nature is regarded as a great battle-field, where the warfare is fierce, merciless, and incessant; where strength is invested with the right and the certainty of sovereignty. And it has been claimed by not a few that this law of nature is no less supreme in human life and history. The strong are entitled to rule, and before their behests the weak are to be dumb. We cannot, however, quite make up our minds that personal force is entitled to rule. It seems to us that the world needs wise men and good men, even more than strong men. We do not despise greatness, but we feel that it ought to be the handmaid of reason and of righteousness. Our native intuitions therefore teach us that, whatever may be true in the realm of nature, where moral law is not operative, in human life strength is secondary and subordinate. It has no title to sovereignty, except in so far as sovereignty is secured in obedience to what is reasonable and right—and that is simply reaffirming the apostle’s thought that strength is under the obligation of service. Our pre-eminence makes us debtors to the race. Our superior advantages are a disgrace, and will prove a curse, bitter and blighting, unless we employ them to the utmost in the service of truth and of righteousness.

There is an apparent approach to this principle in the Spencerian doctrine of the sociological law and limitation of morality. There is an industrial and political fellowship before which every man is compelled to bow; and, as the nations are brought more closely together, the imperatives of this fellow-

ship become more authoritative. The trades supplement each other. Disaster to one means suffering to all. Civil war may stimulate trade for a season, but the overproduction thus encouraged is followed by the inevitable industrial retrenchment and financial embarrassment. Selfishness is thus confronted by inherent and necessary limitations, and even prudence suggests the law of universal benevolence. But this prudential benevolence, this “egoistic altruism,” is altogether different from the principle of Christian missions. It is, after all, only a refined selfishness that bids you not trample on the weak, because in so doing you injure yourself. Benevolence, on such a basis, will always be cold, narrow, calculating: it never can be spontaneous, warm and unstinted. Ours is no such mercenary service. We are summoned to a larger and a richer life. We are under the obligation of love, as interpreted by the eternal Son of God in His voluntary sacrifice for man’s redemption. His glory was incapable of increase. His power could not be augmented. He came to give His life a ransom for many. The law that the strong *ought* to bear the infirmities of the weak is no mere temporary enactment, imposed for disciplinary ends; it has its origin in the essential life of God, and its most impressive illustration in the ministry and mediation of Jesus Christ. Worldly wisdom counts the obligation a sentimental dream. It had only sneers for the Christ, as both a fanatic and a fool. It regarded the martyr as a maniac. It cannot understand the spirit that supports the foreign missionary enterprises of the Church. The principle is one and the same with that under which our Lord endured the cross—the principle of love, the law that the strong *ought* to bear the infirmities of the weak.”

2. But while we emphasize the infeasible obligation of Christian missions, we insist equally on their supreme reasonableness. We are under the law of love, and our commission bears the seal of the divine authority.

The pressure is both from without and from within; but it is a double pressure, commanding the approval of the calmest reason. For the divine authority is never arbitrary, finding its sanction merely or mainly in omnipotence: every command has its sufficient, reasonable ground, even where the same cannot be clearly discerned by man's thought. And love is never a blind, unreasoning, involuntary instinct of nature. It always contemplates the worth of its object, and how that worth may be maintained, guarded and increased. You do not love a dew-drop as you love a flower; you do not love a flower as you love a nightingale; you do not love a bird as you love a child. As the object of your affection rises in the scale of being, your love changes in kind and in degree. Love is the first and the greatest of the fruits of the Holy Spirit; it is of divine origin, and of spiritual nature; and the Spirit of God always enlightens the reason and quickens the conscience by His presence. So that love must be both intelligent and righteous. It never works blindly. It has good reasons for what it does, and it never loses sight of definite ends. Sacrifice, for its own sake, it never demands or encourages. It does not bear the infirmities of the weak simply for the sake of bearing them. It summons us to please our neighbors only for their good to edification. It is not every whim that we are to humor. It is not every wish that we are to gratify. It is not every weakness that we are to condone. We are to seek our neighbor's upbuilding in all that is good. We are so to bear his infirmities that he may shortly be able to walk alone, and be helpful to others. In a word, the spirit of Christian missions is one of faith in man, as well as of love for man. He is recognized as outranking all other orders of existence, because created in the image of God, and redeemed by the God-man, Christ Jesus. The principle of love is justified to the reason by the high doctrine, appearing in the very first pages of the Bible, articulate in all its subsequent

utterances, most impressively illustrated in the incarnation, and solemnly sealed in the resurrection from the dead and the ascension into glory: that man, though framed in body of the dust of earth, is the heir of eternity, and the child of God. Sadly has he fallen, but he is not beyond rescue. He cannot be what he ought to be, and what he may be, until the grace of Christ has renewed and sanctified him; and therefore love impels to any sacrifice and endeavor that may place this grace within his reach.

The providence of God is a living endorsement of this doctrine. The history of Christian missions vindicates the adaptation and the adequacy of the Gospel of Christ to the moral wants of man. There is a gospel of progress by colonization and elimination. The ruder races are to be gradually weeded out and supplanted by a more vigorous stock. The Indian must go to the wall, the prey of civilized vices, for whose conquest he is wanting in moral energy. The tribes of Africa are doomed. The civilizations of India and of China are corrupt and effete; they are not worth saving, and their populations must disappear before the steady march of the Anglo-Saxon, to whom belongs the world's future. Over against this ambitious and heartless speculation is the fact that Christian missions have won their most signal triumphs among the tribes and races that a worldly wisdom had come to regard as hopelessly debased, and as doomed to extinction—among fetichists and cannibals—in Australia, New Zealand, New Guinea, the Sandwich Islands, Madagascar, and last, but not least, in the Micronesian Islands—that standing miracle of Christian evangelization, where the "Morning Star," representative of our American Sunday-schools, has for many years been making its annual visits with ever-widening beneficial results. The Bible declares that man is made in the image of God, and as such is capable of redemption; and the wondrous transformation is going on before our eyes; this is the twofold and

unanswerable vindication of the reasonableness of our endeavor.

3. Here the question may be raised, Is there any necessity for interference with other religions and civilizations, for an active and organized propagandism? Why not trust to the inherent forces of human nature, in the confident assurance that these will be sufficient, ultimately, to renew the face of the earth? The law of progress is elastic; why seek to reduce it to rigid uniformity in method and result? Why not leave China, India and Africa to work out their own regeneration in their own way, as we have done? Because *we have not done it*; because our Anglo-American civilization owes its origin, its energy, its conquering superiority, to elements that were brought into it by the missionaries of Christianity. Until they came, our ancestors were ignorant, superstitious, cruel. That human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethnic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous, and universal; and since then, the path has been an upward one only for those nations who have received the Gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The Brahmo Somaj of India, under the leadership of Keshub Chunder Sen, has seemed to not a few prophetic of a near national self-regeneration. It repudiates alike Christianity and Hinduism, presenting as its creed a strange mixture of Oriental philosophy and Christian ideas. It reminds one of the ancient Gnosticism, in which both Christianity and the Greek philosophy were supposed to have found their higher interpretation and final reconciliation. The Indian gnosticism finds its chief value in the confession that the East needs a new religion. National pride succumbs with difficulty; it would save at least a few fragments from the ruins of the Indian

temples, incorporating them with the new Christianity to which Asia is to give birth; but the stone has smitten the colossal image of Indian heathenism, and there can be no cessation in the mighty moral and spiritual revolution until the Christianity of the New Testament is dominant throughout the great peninsula. And what India needs, Japan and China and Africa must have. They will not regenerate themselves. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The Gospel of Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty hammer under whose blows its chains are to be broken and its prisons demolished.

4. I have tried to set forth and vindicate the unconditional obligation, the inherent reasonableness, and the historical necessity of Christian missions. The strong ought to bear the infirmities of the weak. Such is the order of history, the law of reason, and the life of God. But the principle does not regard its beneficiaries as objects merely of pity, but as subjects of moral discipline. They are weak, not by misfortune, but by guilt. The actual preaching of the Gospel does not inaugurate for them the period of moral probation; the law is written on their hearts, conscience is active in the accusing and excusing thoughts, the truth is held down in unrighteousness, and they are without excuse. Heathenism discloses no organic law of ethical progress; it is not a stage in religious development; it is an equally fatal mistake to imagine that the unevangelized nations are innocent children of nature, or the irresponsible waifs of misfortune. They are men, and we must deal with them as men. Their slumbering and paralyzed manhood, drugged and weakened by deliberate wickedness, must be roused and quickened. Their spiritual personality, their original, constitutional and indivisible moral

accountability must be persistently recognized and addressed. They can enter the kingdom of heaven only through the strait gate, where the eternal law convicts them of sin and judgment. Remembering this, our task is immensely simplified, and the simplicity of method prepares the way for greater intensity and concentration in execution. It is not our business to inaugurate for any man the period of moral agency. With that, and with all conditioned upon it, we have absolutely nothing to do. Nor are we summoned to assume the moral, educational and industrial activity of those to whom we carry the Gospel. They must, as men like unto ourselves, under the leadership of Christ, work out their own salvation. It is our sole business to make men the disciples of Christ. It is not our duty to educate them, or to emancipate them, or to civilize them, but to Christianize them. Culture, political liberty, industrial improvement, will follow; but none of the products of Christian civilization will come to stay until Christianity has taken root; and then they will come without foreign pressure. It was a timely utterance of President Angell, at Detroit, a few weeks since, made all the more impressive by the history of our American missions, when, speaking in behalf of China, he said: "The great empire will not receive and keep your locomotives and telegraphs until she has bowed the knee to your Christ. She will not yield her ancient civilization, until she has surrendered her religion." We believe in schools, in literature, in deliverance from political tyranny, in social improvement; but all these must be the spontaneous outgrowth of something deeper and more radical—the life of the Holy Ghost in the souls of men. The tree must be planted before the fruits can be eaten.

5. And yet the simplicity and directness of our task also adds to its difficulty. For it is easier to carry a child than to teach it the use of its own feet. It is easier to do something for your neighbor than to spur him to help him-

self. It is easier to feed a beggar than to induce him to eat the bread of his own earning. It would be easy to cover the globe with a network of schools; to set up a printing press in every city and town; to build a church for every thousand of the world's inhabitants. That would require only money. But the change would be nominal and apparent only. The hidden life must be stirred to mighty and continuous action, and that requires wisdom and patience even more than generosity. And so the question, than which none can be more momentous, recurs: "Is there sufficient energy behind the law whose authority binds us, whose reasonableness commands our hearty approval, whose necessity is apparent?" Is there any good hope of success? The task to which we are summoned is one of unparalleled boldness, requiring the loftiest faith, the most unwearied patience, the most untiring and generous enthusiasm. Neither Alexander, nor Caesar, nor Napoleon dreamed of such an empire as that to whose establishment Jesus Christ calls us. Is there energy adequate to the aim? Yea, verily. For He who commands us to this service is He who bore our infirmities, who died to save the race, and who rose again, fathoming our misery and guilt, leaping from the cross and the tomb to the throne of universal and eternal dominion. And by that sign we conquer!

AN OPEN FIELD AND NO FAVOR.—Monsignor Capel is here, endeavoring to convert America to Romanism; the American churches have several missionaries in Rome to convert to our faith the Romanists. The Moody and Sankey hymns may be heard within easy ear-reach of the Vatican. India, also, kindly sent us Mozoombar, of the Brahmo Somaj, to make known to us the excellences of a reformed Buddhism—this in return for our several hundred Christian missionaries in India. All well. We ask for the truth fair play. That which is of God must triumph.

THE INTERNATIONAL SUNDAY-SCHOOL SERVICE.*

Justification by Faith.

(Lesson for June 8, 1884.)

BY O. H. TIFFANY, D.D. [METHODIST],
NEW YORK.Rom. iii: 19-31. Golden Text: *Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.*—Rom. v: 1.

"JUSTIFICATION" is the term used in this epistle to express that act of God by which He is pleased, on certain conditions, to overlook sin, and regard the sinner as though he had heretofore been righteous (not justifying the offence, but the offender). When the term is applied to men, it expresses the condition of one so regarded of God.

"All have sinned and come short of the glory of God." "By the deeds of the law there shall no flesh be justified in his sight." "But now the righteousness of God, without the law, is manifested; even the righteousness of God which is by faith of Jesus Christ."

Christ is thus presented as the meritorious cause, and faith as the instrumental cause of justification: "Being justified freely by his grace, through the redemption that is in Christ Jesus." "Now we know that what things soever the law saith, it saith to them who are under the law." "All have sinned." All participate in the consequences of sin, because we all are lineally descended from a sinner, and we are to receive justification by virtue of a spiritual relation to a Savior. Spiritual union is accomplished only by a spiritual act—that is, by faith.

Faith is thus more than mere credence or belief (we may have every conviction of the truthfulness of a doctrine without any realization of the fact which it expresses), since the intellect conceives of truth, while the spirit alone perceives it; and this spiritual perception of what the soul conceives as true, is faith. Spiritual perception is experience, realization — conscious contact which satisfies that "God hath set forth

a propitiation through faith in his blood." Faith becomes the connecting link between Christ and those for whom He suffered; so that if we believe on him "whom God hath set forth to be a propitiation, through faith in his blood," there is a declaration of the remission of sins that are past, through the forbearance of God.

It is no part of the purpose of this brief sermon to attempt a discussion of the processes in the divine mind, or to inquire how it was possible for God to be "just and yet justify the ungodly," or how "by the righteousness of one the free gift came upon all men unto justification of life"; but rather to indicate the tests by which we may determine whether we have entered upon a relation so important and an experience so wonderful as the "being justified freely by his grace through the redemption that is in Christ Jesus."

On this matter the fifth chapter is most earnest and emphatic, declaring that, "being justified by faith" we have:

1. *Peace with God.* This may refer to the relations of the soul, or to its conscious experience. We were "enemies to God by wicked works"; "aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world; but now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ: for he is our Peace." (Eph. ii: 12.) "For through him we both have access by one Spirit unto the Father." (v. 18.) We had feared Him as our Judge; now we rejoice in the light of His countenance. We had looked with suspicion, if not with dread, upon Providence; but, now that He is our Peace, Providence is a father's plan for his child's welfare, to be accepted by the child with unquestioning approval.

The experience of the soul is peace. The great questions, Whence am I? and whither am I going? which have always amazed and confounded men, are all

* We regret that the sermons promised us by Dr. Monod, of Paris, and Dr. Newman, of New York, have failed to reach us in season.—ED.

answered by our union with Christ. Assurance of the favor of God dispels the disquietude which had agitated the mind with anticipations of judgment; a confidence springs up in us, when God's truth is thus proven in the experience, which dislodges all fear for the future, basing its expectation on the facts of present experiences. We appreciate the force of the argument (v. 10): "For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life."

2. *Stability.* This is a "grace wherein we stand." (a) There is stability in the view of Christian doctrine. Experience of Bible truth results in knowledge. Opinions previously held had no corresponding inward experience; now doctrines are formulas which express the facts of experience.

(b) There is stability in the results obtained. All previous effort had achieved at best only partial success in quieting our fears. We had been fighting sin with our own weakness, and were often defeated. The powers of our souls were arrayed against themselves; disaster must inevitably follow. But the infusion of divine strength enables us "to stand in the evil day, and having done all, to stand."

3. *Joy.* This is a necessary consequence of what has preceded it: "we rejoice." The causes of sorrow and of grief are gone; sin, which had led us to indulge unsubstantial and unreliable hopes, has ceased to control our minds; the sorrow that arose from sin vanishes as its cause is removed; and there is, moreover, a positive joy in the soul. "Where sin abounded, grace doth much more abound." "Sin has gone behind God's back; in the great deep; as far as the East is from the West." Peace and purity have become our portion. We have joy in this consciousness, and there is also a joy of anticipation: "we rejoice in hope of the glory of God." And this

4. *Hope* is not a delusion, but is based on present realizations. "Maketh

not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." God thus has given us a pledge or earnest of future and more glorious realizations, of which the heart of man has not conceived. (v. 17.) "For if by one man's offence death reigned by one, much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.

If these four facts have become real to us, we may be well assured that we are "justified freely by his grace."

The Blessedness of Believers.

(Lesson for June 15, 1884.)

By J. O. PECK, D.D., [METHODIST,]
BROOKLYN.

And we know that all things work together for good to them that love God, to them that are the called according to his purpose.—

Rom. viii: 28; see also verses 37-39.

THERE are so many sermons in the Sabbath-school lesson of to-day, that I can only extract one from the twenty-eighth verse. This text is a tonic. It is clear mountain air—an invigorating sea breeze. Protracted conflicts with self and Satan and the world, with adversities and sorrows, often leave us discouraged, paralyzed. Then we need some invigorating truth, some divine assurance of help, such as the text affords. "And we know that all things work together for good to them that love God." That assurance changes the aspect of every conflict of life. We shall not be injured, but benefited; shall not lose, but gain; shall not be defeated, but conquer. This conviction inspires courage, kindles enthusiasm, and girds with strength. I pour the joy and power of this great truth into all Christian hearts.

ALL THINGS WORK FOR GOOD TO CHRISTIANS. What a grand, uplifting doctrine! You can do and bear anything now. This is your marriage dower in Christ. The sinner and unbeliever have no part in it. It belongs to the children of the kingdom alone. Hence we notice:

I. *The promise is only to them that love*

God. In a special sense God says, "I love them that love me." He loves all men, to the degree of providing, offering, and urging upon them eternal salvation in Christ; but He loves His own obedient children more than this. They belong to His family; they are children and heirs; they have "claims" upon His special providence and gracious aid. The text is a special promise "to them that love God."

It is not difficult to discern them that love God. Simulation is rarely permanently successful in the eyes of men. The Scriptural criterion is too plain: "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me he will keep my words." Obedience is the infallible test of love. To belong to the Church, Catholic or Protestant; to be baptized, by sprinkling or immersion; to be confirmed or converted; to say prayers, or be a devotee in all external worship, is no proof that we love God, unless we keep His commandments from the heart; and those who do keep the commandments are known by their fruits.

It is not doubtful what the trees are when they are in blossom. That pure white blossom is the cherry; that pink and white one is the apple; that delicate pink one is the peach. But when we eat the fruit we know the tree. That luscious Crawford peach never grew on a crab-apple tree. When we eat the fruit of a man's life, year by year, we know his character. But, granting that we may be mistaken, God infallibly knows them that love Him. He administers the moral government on His unquestionable knowledge of who fulfill the conditions.

This special graciousness to them that love Him is open to all, and, therefore, is not partiality, but righteousness. It is the necessity of moral government. A righteous ruler must limit moral benefits to moral obedience. If God made "all things work together for good" to bad and good men alike, there would be no moral principle in His government. It would be only "mush magnanimity." Nay! such divine co-

operation would sanction the wickedness of men. His moral government must be consistent with His holiness.

As He loves His own eternal purposes of truth and righteousness, He must especially love and honor them who are fulfilling those holy purposes. God simply assures His obedient children that their obedience shall have its reward; that He will make all things work together for their good. Providence is in league with holiness. God has foreordained that a Christian life shall be the most happy and useful life always and everywhere, for all worlds. We can work on and suffer on, knowing that in all things we are more than conquerors. This is the prescriptive boon of "them that love God."

II. *Mark the wealth of the promise:* "All things work together for good." The God that rules the universe subordinates all things that constitute the experiences of our lives, so that under His control the outcome is certain to result in essential good. Glorious doctrine! We are not alone in life's vicissitudes; our Father is present every moment. We are not helpless, for an Almighty Deliverer is by our side. Envoyed thus in God's care, Satan will be foiled, our enemies defeated, our weakness transfused by divine strength, and we shall be more than conquerors. The gain and loss, the joy and sorrow, the achievement and defeat—all things—are made to work together for good.

Light is beautiful, but light alone cannot form the exquisite picture. Shadows must lie there—a dark background on which the light can pencil its beauty. God cannot form the beautiful rainbow until He has unbraided a beam of white light into the sevenfold colors of the prism, which borrow from and lend to each other enhancing loveliness. Thus also He knows how to blend the bright and dark things in human life to produce the most holy characters. Be patient and trustful, for He is making you after a beautiful pattern, even the image of the Only Begotten.

The cutting and polishing of dia-

monds is done by friction. God puts His jewels on the friction-wheels only to polish them. He knows how to bring out the beauty of holiness. "For whom the Lord loveth he chasteneth."

The darkness that comes across our sky is often but the shadow of a great blessing coming from heaven and passing between us and the sun. The thunderbolt that prostrates some sheltering tree lets heaven shine on a spot of earth where it never shone before. It seemed a cruel fate that tore Joseph from his father's love and sold him into slavery; but it worked for good when he became lord of Egypt, and saved from starvation his father's family. The banishment of the aged John to lonely Patmos seemed cruelty; but when there, God revealed to him the visions of the Book of Revelation.

There is great force in the original verb, "work together." It teaches that there is a beneficent power laying hold of and co-ordinating all things for the largest good. Shakespeare saw this:

"There is a divinity that shapes our ends,
Rough hew them how we will."

One loves to live and work under the strength and inspiration of this thought. God's eye follows, and His hand holds me. He is working with me in all my life. There can be no disaster, for my Father is at the helm. His wisdom and power grasp and economize for good all that comes to me. Not that in some far-off eternity these things "shall" work for good, but that *now* they actually do work for good. I am getting the largest dividends of essential good in the present life; for God never passes His dividends. They come as regularly as my needs, and as precious as the incense of heaven. He who knows where sweetness is, who made the flowers to secrete it, and who taught the bees to find it, knows where spiritual good is; has co-ordinated all things to work together so that those that love God shall suck honey out of the rock.

I once visited a great carpet factory. I saw the wool seized by iron teeth, combed and carded, pressed under huge iron rollers and condensed into rolls,

spun into yarn, dipped here in blue, there in black, yonder in crimson, there in orange, till vast piles of bobbins of every color of yarn met my eye. But I could not see how these piles of colored yarns, bright and sombre, could be woven by the swift shuttles into a carpet of such exquisite pattern and beautiful effect. All seemed confusion and without intelligent design.

Then the superintendent took me above the noisy looms and flying shuttles, to the next floor, where he showed me a diagram of perforated cardboards, the exact pattern of the carpet designed—a plan unseen by the weavers below, but a plan connected with the looms and controlling all the shuttles of varied hues, thus guiding the weaving of all the threads into a web of marvelous beauty.

The lesson was quickly grasped. This world is a vast factory; the events and experiences of life are crude materials seized by the iron teeth of trial, combed and carded, pressed under heavy rollers of sorrow, spun into warp and woof by the whirling spindles of duty, dipped here in the bright dyes of joy and prosperity, there in the dark hues of suffering and affliction. Confusion and mystery seemed everywhere. Then the Master took me up into the sanctuary and showed me the beautiful plan of the text, by which, unseen by the weavers below, the apparently random shuttles of life were weaving all the threads into a glorious robe of righteousness for "them that love God." Blessed be God! above the clatter of the looms and the flying of the shuttles, He is guiding and controlling all by a plan of infinite goodness!

"The angels are on our side,
And God is over all."

The doctrine of the text is not a pleasing fancy, a beautiful dream, but a glorious certainty: "For we *know* that all things work together for good." How do we "know?"

(1) We know the *fact* (not the philosophy) because it is the declared purpose and promise of God. Heaven and earth shall pass away; but not one syl-

lable of His word shall fail of being fulfilled. Every attribute of His being is pledged to the fulfillment of His word. His enemies shall never exult that His promises have gone to protest on earth. The streets of gold and walls of jasper and gates of pearl will all be sacrificed before one promise to the children of God shall fail of being honored. The covenant in the lesson is good for its face-value in the four quarters of the globe, to every child of God. We are not deceived who trust His word.

(2) But we know that this doctrine is true by the experience of them that love God. Call to the witness-stand the living disciples of Jesus. Do you know that suffering, adversity, trial and affliction have been sanctified of God, and have worked together for good? Yes, an hundred times. Do you know that the fires of sorrow have purged your gold of dross; that your souls are stronger in faith, purer in love, and richer in grace, as the result of God's administration of the better things that have come to you in life? Yes! all have worked together for good.

The breaking up of the family circle on earth has often been the means of reuniting all the loved ones in heaven. The treachery of earthly friends has often driven us to closer communion with the faithful and true Friend in heaven. The wreck of mortal hopes has often enriched our immortal hopes. The vanity of this world has led us to seek more earnestly for the solid realities of the world to come.

(3) We know that the doctrine is true by the recorded testimony of good men. One said: "Before I was afflicted I went astray; but now have I kept thy word. Thou art good and doest good; teach me thy statutes." Read the biographies of them that love God: they are full of this testimony. It is the light shining on the evening cloud of their lives. Bishop E. O. Haven once wrote to me: "I never had a trial or disappointment that was not transmuted into good."

Forbearing to quote more of the ten thousand testimonies of holy men and

women now in heaven, permit me to conclude with the magnificent testimony of Paul in the other verses of the Sabbath-school lesson. Nowhere else does he seem to ride in a triumphal chariot, as in the eighth chapter of Romans. It is his paean of victory. From first to last verses he rides as a conqueror. His words ring like the trumpet announcing the coming of a king, with every enemy prostrate in the dust or chained to his chariot wheels. "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs: heirs of God and joint heirs with Jesus Christ, if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Life and death, earth and hell, principalities and powers, make way for this advancing, exultant conqueror! He recalls all his perils, and sufferings, and stripes, and chains, and dungeons, and persecutions but to shout, "For we know that all things work together for good to them that love God!" He inventories all his trials and losses and afflictions as the capital of his riches in glory, now. And as the glorious security and certainty of his salvation burst in splendence on his soul, he cries, "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay! in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor

things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

THE PRAYER-MEETING SERVICE.

By J. M. SHERWOOD, D.D.

June 1.—*Missionary Service.*—THE MORAL DISCIPLINE OF GIVING.

But rather give alms of such things as ye have, and behold all things are clean unto you. (Luke xi: 41.)

THERE is something very striking in the wording of this text. What has moral purity to do with alms-giving? How can giving be made a means of disciplining the spiritual man, purifying and elevating the character? Note the occasion on which Christ spoke these words, and the habits of the Pharisees, who were His chief hearers.

I. They had a *retrospective* action. The class addressed were notorious for injustice, extortion, wrongful gains, grasping avarice. Life with them consisted in hoarding. Giving alms—alms, of all things they had—would cultivate in them a sense of justice, constrain them to make restitution where they had wronged any one, and give them new and higher views of life.

II. They had also a *prospective* action. *Giving from right motives, on Christian principle, is an exalted means of grace, a factor of immense force in disciplining the soul into a spirit of Christ-like benevolence and self-denial, and into habits of generous and holy living to the glory of God.*

1. Right giving is *honoring to God*; an act of worship; as much so as praise or prayer. Money becomes sacred, of priceless worth, possesses moral character, when freely given to the Lord to advance His cause, or to His needy children in the name of a disciple. 2. There is a *blessing in it* to the giver, as well as to the receiver. "It is more blessed to give than to receive." There is a sublime philosophy, as well as a glorious truth, in this Christian maxim. Giving cheerfully, largely, habitually, gratefully, as unto the Lord, has served to work wonders in the hearts and lives of many of God's people. Giving has studded many a crown in glory with

stars of brightest lustre. 3. Giving strikes at the *roots of selfishness in the human heart*, and lays the foundation of a truly noble and Christ-like character.

CONCLUSION: A truly Christian character must be a liberal giver. A stingy spirit is incompatible with the letter and spirit of Christianity. Tested by these words of the Master, multitudes of professed disciples are sadly wanting in some of the essential principles of right living.

June 11.—WHEN GOD WILL BE FOUND. (Ps. lxxvi: 18; Ps. cxix: 2.)

There is a great deal of praying that is merely a form, a habit, prayer of the lips only. There is a great deal that is "an abomination to the Lord," because the heart is not right, the spirit, the motive, the character, is not conformed to the known will of God. Absolute as the promises are, they are all conditioned; and God will not hear prayer, will not reveal Himself in mercy, so long as the conditions are disregarded.

Our space will only admit a glance at two or three particulars.

1. *Obedience* is one of the essential requisites of prayer. "Blessed are they that keep his testimonies." So long as I knowingly refuse obedience to every precept and principle of God's moral law and the Gospel of Christ, no amount or vehemence of praying will propitiate the divine favor. I must lift up *clean hands*, or He will turn away in righteous anger. The life must be conformed to the praying, or it will not enter into the ears of the Lord of Sabaoth.

2. *Whole-heartedness* is another requisite. They that "seek him with the *whole heart*" will find Him, and no others. God is a jealous God. Divided affections, faint desires, languid graces, half-hearted endeavors, meet with no gracious response from Him. He puts too high a value on His favor and blessing to bestow them on such seeking.

Just as this condition is, it is as severe as it is imperative. Who is equal to it? The heart, the whole heart, in prayer, or prayer is vain. How often does God find it necessary to try His people and prove them and keep them waiting, till their hearts wax warm and in dead earnest, and their whole being, quickened and stirred to its depths, goes out to Him in prayer?

3. A *cleansed heart* is a third requisite. "If I regard *iniquity in my heart*, the Lord will not hear me." An obedient life, earnest and supreme desire, are not enough. An *evil heart*—of unbelief, of cherished sin, of impure desire, of malice, or envy, or worldliness—may spoil it all and make our very prayers a snare and a cursing. Oh, it is a fearful thing to come before God in prayer! By our very prayers we shall be *judged*, now and at the judgment.

CONCLUSION: In the light of these considerations, is it any marvel that no more prayers are answered?

June 18.—PETER'S FALL AND REPENTANCE. (Matt. xxvi: 69-75.)

I. Peter, a few days before this shameful denial, had said: "If all shall be offended in thee, I will never be offended." But our Lord knew better. (vs. 31-35.) He fled like the rest after Christ's arrest. But, waxing bolder, he went to the palace of the high-priest and crowded around the fire. Suddenly charged with being a disciple of Jesus, he denied thrice, and even with an oath, that he ever knew Him. It was a sad and dreadful fall. And in one so confident, so ready to protest his allegiance and determination to die with the Master, if need be! But, though honest at heart, he was impulsive, fickle, and did not know his weakness. His example of perfidy and moral weakness is recorded for our warning. "Let him that thinketh he standeth take heed lest he fall."

II. Peter's repentance was immediate, profound, and made manifest to the world in his future life. It needed but a look from Jesus to fire his soul with penitence. Humbled, but not crushed;

taught a lesson never to be forgotten, he no longer faltered. He was the first to enter the empty sepulchre. To him, first of the apostles, did Christ appear. Thrice had he denied his Lord; and so thrice Christ put to him the searching question, "Lovest thou me?" He became the leader of the entire Church, and to him was accorded the honor of martyrdom.

CONCLUSION: 1. The true Christian is not above the power of temptation. He may fall, as Peter did, and David did, and Solomon did, and a host of other good men. Knowing our weakness and susceptibility to evil influences, our constant prayer should be, "Lead us not into temptation." 2. Christ alone can quicken and restore the backslidden, fallen disciple. A look, a word, a touch from Him, will melt and humble the heart. And nothing else will. No sense of shame, no memory of broken vows, no power of resolution, no reproach of the brotherhood.

June 25.—BURDENS CAST UPON THE LORD. (Ps. lv: 22.)

I. There is an endless *variety* of burdens laid upon us in this world: burdens of care and toil; burdens of trial and affliction; burdens of weakness and dejection; burdens of want and fear; burdens of duty and endurance; and for all there is one relief, and only one: "Cast thy *burden*"—"thy burden"—for there the emphasis is to be laid; every soul has his own burden—personal, peculiar: "cast thy burden upon the Lord and he shall sustain thee."

I will classify these burdens under four heads: Burdens of the flesh, burdens of the mind, burdens of the heart, and burdens of the conscience; or, if you please, physical, mental, social and spiritual burdens.

1. Burdens of the *flesh*. (a) Natural weakness. (b) Sickness, pain, suffering. (c) Sensual desires, corrupt affections, a nature groveling in the dust. (d) Wasting toil, poverty, deprivation, obscurity, oppression.

2. Our *mental* burdens. (a) Ignorance. (b) Mystery. (c) The darkness of Provi-

dence. (d) Knowledge itself is the occasion of sadness, grief, solicitude; for "he that increaseth knowledge increaseth sorrow."

3. *Social* burdens, or burdens of the heart. Their name is "legion." (a) Burdens of affection. (b) Of disappointment. (c) Of bereavement. (d) Of trial—trials of nature, of faith, of duty—and they are often so heavy as to crush us to the earth, or fill us with fear and trembling.

4. *Spiritual* burdens. (a) The burden of sin, once felt, can never be forgotten. Every voice condemns; but chiefly:

— "On the heart the burden lies,
And past offences pain the eyes."

(b) *Spiritual* desertion. (c) Burdens of fear.

II. The encouragement we have to cast our burdens upon the Lord.

1. *We may* do it. There is no grief, or trial, or sorrow that afflicts us, that we may not carry to God with the hope of deliverance. He will not "break the bruised reed, nor quench the smoking flax." (2) *Help* in bearing our burdens is sure, if we seek aright. "*He shall sustain thee.*" He does not promise to rid us of the burden, but to *sustain* us under it, and that is better still. Burden-bearing is not evil, if God gives us strength to endure. Many of the sweetest experiences of the Christian grow out of his "burdens." So was it with Paul. God did not remove the thorn in his flesh, but He made His grace sufficient for him. And millions of happy souls are in heaven to-day who bore heavy burdens every step of the way. God's strength did not fail them. And none of us need sink under our burdens. God is ever at hand, and we have an almighty helper in Him.

THE SECRET OF SUCCESSFUL WORK.—
"We wonder at the patience of the artist as he sits in his darkened room year after year, and adds with slowness and trembling one hair-breadth line after another to the canvas. But he could not thus protract his assiduities unless his labor were his pleasure."

THE GERMAN PROTESTANT PULPIT OF TO-DAY:

Its Characteristic Elements of Strength
and its Elements of Weakness.

No. I.

By THEODOR CHRISTLIEB, D.D., PROFESSOR OF THEOLOGY, AND UNIVERSITY PREACHER IN BONN, GERMANY.

If a thousand different birds should warble together in a large garden, what would be the key-note of their music? Still more difficult would it be briefly to characterize, as I am requested to do for the readers of THE HOMILETIC MONTHLY, the 18,000 pulpit voices of Evangelical (Protestant) Germany, in view of the endless variety of their gifts, tastes, styles, and especially of their theological tendencies. True, their natural peculiarities and churchly customs, classical education and theological training have developed certain common characteristics among the great majority of these preachers—all of which we shall presently consider. Yet, where shall we look for the harmony of the fundamental tones, if within one and the same national church, upon the same Christian festival-day, and often in the same city, perhaps from the same text, one preacher will glory in the incarnation of the Son of God, or proclaim the victory of the Risen One; whereas another, believing only in the son of Joseph and in the continuance of his spiritual life after death, will hurriedly pass over the fundamental truths of salvation in order to conceal his unbelief by the ever-varying coloring of his word-pictures? Alas! the varied homiletic instruments and musical tones do not always, as they should, harmonize into one grand symphony of praise to Redemption, influenced and directed by the Chief Shepherd, and animated by one and the same Spirit. No, the varied spirit and contents of the sermons delivered render it difficult to characterize in brief the German pulpit of to-day. This appears more prominently in view of the constitutional differences existing between the several tribal families, espe-

cially between the Northern and the Southern peoples, or between city and country preachers and their respective sermons.

For a long while past this has been the case in Germany. A retrospect of the historical development of the German Evangelical (Protestant) pulpit will show this. Since the days of the Reformation how many phases of its growth have been developed! After the bold and vigorous, faithful and powerful testimony of the Reformers came the period (about 1580-1700) of a staid, rational development of homiletic methods, on the one hand—i.e., the orthodox-polemical sermon of a confessional dogmatism, and on the other hand, the more practically orthodox, biblical and edifying preaching of John Arndt, Valerius Herberger, Henry Müller, Christian Seriver, and others. Then, as a reaction against the doctrinal pulpit controversies of the eighteenth century, there followed the preaching of Pietism. This tendency sought to develop a mechanical confession of the faith into an experimental knowledge of salvation, a dead orthodoxy into a true and living faith, and insisted upon personal conversion and sanctification (Spener, Francke, Rambach, many preachers of Wurtemberg, and others). Alongside of this appeared the churchly, orthodox sermon, opposing the representatives of Pietism as mystics and fanatics. Then, from about the middle of the eighteenth century, both these contending parties were overcome by the rationalistic pulpit, which, as to its outward form, developed tasteful sermonic methods (Mosheim), but which, in spite of all the opposition of the preachers of the "Supernaturalistic" school, more and more dispensed with the essence of faith, until, at the turning-point of the century, the lowest development of Protestant preaching, viz., the naturalistic and utilitarian sermons of the period of the "Illumination," was reached.

These several conflicting tendencies, existing in the eighteenth century, have

continued to exert a very strong influence upon the preaching of the nineteenth century. In the first decades of the present century there was manifest an evangelical sermonic revival, both material and formal (Herder, Schleiermacher, Claus Harms, Therman), especially in the renewal of a biblical faith in divine revelation (Lavater, Menken, Gossner, L. Hofacker, G. D. Krummacher, F. W. Krummacher, and others), and in full conflict with decaying Rationalism (Reinhard, Von Ammon, Röhr, and others).

Since the middle of the present century the points of difference between the contending parties have been more sharply emphasized. On the one hand, we meet with preachers who powerfully and popularly present the evangelical faith under the influence of the confessions of the Lutheran Church (e.g., Löhe, in Neudettelsau; Ludwig Harms, in Hermannsburg; Mänkel and Petri, in Hanover, and others); also a more moderate school: Ahlfeld, in Leipzig; Uhlhorn, in Hanover; Caspari, in Munich, and many Lutherans in the United (Lutheran and Reformed) church of Prussia, and elsewhere. In addition to these, gradually diminishing in number, there are sundry preachers of the Reformed church, strictly confessional: Kohlbrügge, and more recently Geysler, in Elberfeld. On the other hand, among the great majority of ministers of the United church, and also among those of the Lutheran and the Reformed churches, there is less emphasis laid upon confessional and denominational distinctions, and more upon the general biblical and evangelical characteristics of the sermon. And this is illustrated in every possible manner of treatment: at times, void of rhetoric and in a simple form—condensed, thoughtful, brief, essentially didactic, and at the same time evangelically edifying (Nitzsch); then elevating, spiritual, psychologically profound, earnestly impressive, with apologetic fervor (Tholuck); now more strictly biblical, interpreting the text in relation to the complete organism of Scripture

revelation, and thence throwing light upon the present condition of society (Beck, in Tübingen, and also Rudolph Stier); again captivating with rhetorical art, in lofty manner, with short and striking antithesis (Kögel, in Berlin, and Brückner); here laying stress upon a smooth diction and an elegant style (Beyschlag, in Halle); there, after the manner of former pietism, placing in the foreground simple and earnest repentance and conversion, faith and regeneration, without oratorical adornment (Kapff, in Stuttgart, and many ministers of Wurtemberg); now presenting the Gospel in a clear and attractive manner, with a poetic flavor, rendering it acceptable also to the cultured classes (Gerok); and then penetrating into a profounder study of the prophets and of the Apocalypse (Rink, in Elberfeld). Over against these two chief divisions, confessional and evangelical, are the rationalistic preachers of the "Protestant Union" (*Protestant Verein*), that delight in emphasizing the ethical and humanitarian principles of Christianity at the sacrifice of the facts and doctrines of redemption (Schwarz, in Gotha, and Schenkel, in Heidelberg).

According to this presentation, the homiletic map of Germany of to-day would be drawn as follows: in the South—Wurtemberg, almost entirely of a Scriptural faith, and frequently pietistic; Baden and the Palatinate, predominantly rationalistic; Bavaria (proper), Lutheran and confessional; Hesse Darmstadt, Nassau and Alsace, divided between Rationalism and positive Evangelicalism. If now we cut a broad section through Central Germany, we shall find in the Rhine province and in Westphalia the positive, evangelical sermon prevailing; in the former, of a Reformed; in the latter, of a Lutheran coloring. In the province of Saxony (Prussia), and especially in Silesia, "liberal," i. e., rationalistic, preachers are found side by side with Lutheran and confessional, as well as with numerous ministers of a positive biblical and general evangelical tendency; also in Silesia, the strict confessional preachers of the

"Separatists," or "Independent" Lutherans. This strict Lutheran and confessional preaching largely prevails in the Kingdom of Saxony, although in many places Rationalism persists in manifesting itself. The latter continues to predominate in several of the Thuringian dukedoms, as in Gotha, Weimar, and elsewhere. In the Electorate of Hesse the sermon is, for the most part, positively evangelical, upon a Reformed basis; only recently several Lutheran and confessional preachers have appeared among the rest.

In Northern Germany there predominates, on the whole, an evangelical Lutheran tendency, from Hanover to the Russian frontier, and even beyond into the Baltic provinces of Russia. The preachers of Hanover are nearly all positively Lutheran; also in Frisia, though mixed with the Reformed. Rationalism appears here and there in these two provinces, as well as in Brunswick. In Oldenburg, Holstein, Hamburg, Rationalism is somewhat more strongly represented in the pulpit, and predominantly in Bremen. In Mecklenburg and Pomerania a strict Lutheran confessionalism prevails; in the latter portion, mixed with a general evangelical tendency. In Posen and Brandenburg the sermon is almost exclusively positive and evangelical, with a Lutheran coloring, save as to Berlin, a strong majority of whose preachers are Rationalistic. And, finally, East and West Prussia are divided between the evangelical Lutheran and the rationalistic tendencies.

This brief sketch will therefore show that the overwhelming majority of the German ministers* of to-day are positively evangelical. They are numbered by thousands, the rationalists by hundreds. And even the latest phase of Rationalism, as represented by the disciples of Ritschl, counts but very few preachers in the pulpit. Many

* I mean the clergy, not the educated classes, a great majority of whom are rationalistic, and must continue to be so as long as our gymnasias and universities remain in their present condition.

who, as students in the university, are filled with such ideas, soon relinquish them when they assume the practical duties of their office. And the older forms of Rationalism, still somewhat strongly represented in the "Protestant Union," do not seem to be on the increase. Hence there is found in the German pulpit of to-day, with all its manifold variety of tendencies, *more unity in biblical, evangelical, positive religion than has existed for one hundred years!* I do not say, however, that the congregations also are, to a large extent, composed of living believers. This is altogether a different question, to which we shall presently recur. But in the great majority of the State congregations (Established churches), the Gospel is proclaimed to-day. And likewise in the comparatively few "Independent" or "Free" churches. A complete work, like the one of Stöckicht ("Die Christliche Predigt in der evang. Kirche Deutschlands": Wiesbaden, 1876, *et seq.*, 3 vols.), though it excludes the rationalists, plainly shows this evangelical unity.

THE MORAL AIM IN FICTION.

No. I.

By JULIAN HAWTHORNE.

THE producers of modern fiction, who have acquiesced more or less completely in the theory of art for art's sake, are not, perhaps, aware that a large class of persons still exist, who hold fiction to be unjustifiable, save in so far as the author has it at heart not only (or chiefly) to adorn the tale, but also (and first of all) to point the moral. The novelist, in other words, should so mould the characters and shape the plot of his imaginary dramas as to vindicate the wisdom and integrity of the Decalogue: if he fail to do this, or if he do the opposite of this, he deserves not the countenance of virtuous and God-fearing persons.

Doubtless it should be evident to every sane and impartial mind, whether orthodox or agnostic, that an art which runs counter to the designs of God toward the human race, or to the growth

of the sentiment of universal human brotherhood, must sooner or later topple down from its fantastic and hollow foundation. "Hitch your wagon to a star," says Emerson; "do not lie and steal: no god will help." And although, for the sake of his own private interests of the moment, a man will occasionally violate the moral law, yet, with mankind at large, the necessity of vindicating the superior advantages of right over wrong is acknowledged, not only in the interests of civilized society, but because we feel that, however hostile "goodness" may seem to be to my or your personal and temporary aims, it still remains the only wholesome and handsome choice for the race at large; and therefore do we, as a race, refuse to tolerate—on no matter how plausible an artistic plea—any view of human life which either professes indifference to this universal sentiment, or perversely challenges it.

The true ground of dispute, then, does not lie here. The art which can stoop to be "procreant to the lords of hell," is art no longer. But, on the other hand, it would be difficult to point to any great work of art, generally acknowledged to be such, which explicitly concerns itself with the vindication of any specific moral doctrine. The story in which the virtuous are rewarded for their virtue, and the evil punished for their wickedness, fails, somehow, to enlist our full sympathy; it falls flatly on the ear of the mind; it does not stimulate thought. It does not satisfy; we fancy that something still remains to be said, or, if this be all, then it was hardly worth saying. The real record of life—its terror, its beauty, its pathos, its depth—seem to have been missed. We may admit that the tale is in harmony with what we have been taught ought to happen; but the lessons of our private experience have not authenticated our moral formulas; we have seen the evil exalted and the good brought low; and we inevitably desire that our "fiction" shall tell us, not what ought to happen, but what, as a matter of fact, does happen.

To put this a little differently: we feel that the God of the orthodox moralist is not the God of human nature. He is nothing but the moralist himself in a highly sublimated state, but betraying, in spite of that sublimation, a fatal savor of human personality. The conviction that any man—George Washington, let us say—is a morally unexceptionable man, does not in the least reconcile us to the idea of God being an indefinitely exalted counterpart of Washington. Such a god would be "most tolerable, and not to be endured"; and the more exalted he was, the less endurable would he be. In short, man instinctively refuses to regard the literal inculcation of the Decalogue as the final word of God to the human race, and much less to the individuals of that race; and when he finds a story-teller proceeding upon the contrary assumption, he is apt to put that story-teller down as either an ass or a humbug. As for art—if the reader happen to be competent to form an opinion on that phase of the matter—he will generally find that the art dwindles in direct proportion as the moralized deity expatiates; in fact, that they are incompatible. And he will also confess (if he have the courage of his opinions) that, as between moralized deity and true art, his choice is heartily and unreservedly for the latter.

I do not apprehend that the above remarks, fairly interpreted, will encounter serious opposition from either party to the discussion; and yet, so far as I am aware, neither party has as yet availed himself of the light which the conclusion throws upon the nature of art itself. It should be obvious, however, that upon a true definition of art the whole argument must ultimately hinge: for we can neither deny that art exists, nor affirm that it can exist inconsistently with a recognition of a divinely beneficent purpose in creation. It must, therefore, in some way be an expression or reflection of that purpose. But in what does the purpose in question essentially consist?

Broadly speaking—for it would be

impossible within the present limits to attempt a full analysis of the subject—it may be considered as a gradual and progressive unification, not of this or that particular individual in contradistinction to his fellows, but of human nature as an entirety. The evil into which all men are born, and of which the Decalogue, or conscience, makes us aware, is not an evil voluntarily contracted on our part, but is inevitable to us as the creation of a truly infinite love and wisdom. It is, in fact, our characteristic nature as animals; and it is only because we are not only animal, but also and above all, human, that we are enabled to recognize it as evil instead of good. We absolve the cat, the dog, the wolf, and the lion from any moral responsibility for their deeds, because we feel them to be deficient in conscience, which is our own divinely bestowed gift and privilege, and which may be defined as the spirit of God in the created nature, seeking to become the creature's own spirit. Now, the power to correct this evil does not abide in us as individuals, nor will a literal adherence to the moral law avail to purify any mother's son of us. The precept of conscience is always negative, never positive; and obedience to it neither can give us a personal claim on God's favor nor was it intended to do so: its true function is to keep us innocent, so that we may not individually obstruct the accomplishment of the divine ends toward us as a race. Our nature not being the private possession of any one of us, but the impersonal substratum of us all, it follows that it cannot be redeemed piecemeal, but only as a whole; and, manifestly, the only Being capable of effecting such redemption is not Peter, or Paul, or George Washington, or any other atomic exponent of that nature, be he who he may; but He alone whose infinitude is the complement of our finiteness, and whose gradual descent into human nature (figured in Scripture under the symbol of the Incarnation) is even now being accomplished—as any one may perceive who reads aright the progres-

sive enlightenment of conscience and intellect which history, through many external vicissitudes, displays.

THE EFFECTS OF BRAIN OVERWORK.

No. III.

By WILLIAM A. HAMMOND, M. D.

HOW PREVENTED AND RELIEVED.

It sounds like a truism to assert that the best way to avoid the condition induced by an overworked brain is not to overwork the brain. And yet, this is the very fact that it appears almost impossible to inculcate upon the majority of brain-workers. It is true that there are many persons who put this organ to work of a character and extent beyond its natural powers, and who apparently suffer no great degree of inconvenience therefrom. But in nearly every case, this immunity is only temporary; sooner or later the day of reckoning comes, and then the punishment is exactly proportioned to the offences.

The great difficulty that individuals have to contend with is, that there is no uniform standard of brain-work to which all can adapt themselves. Brains differ in power, and hence each one has a standard of its own, which should be ascertained and rigorously adhered to. I do not mean to be understood in saying by this, that there are not times when the brain may be overtaken without serious injury. Such periods occur in the life of every actively intellectual man, and the necessities of existence and often the welfare of the world, require that he take whatever risk attaches to them. The brain that is habitually kept at its normal degree of action is certainly, other things being equal, better prepared for such emergencies than the one that does not receive its due proportion of rest; and the deleterious consequences are always at their minimum.

The physician is often asked for advice or medicine that will permit a person to overwork the brain and yet suffer no ill consequences from the indulgence. It would be just as sensible to ask that something should be given

him which would allow him to put his naked hand into boiling water without getting it scalded. There are medicines that mask the bad effects for a while, but there are none that prevent them. Every person should ascertain for himself what his limit of brain-work is, and should not habitually exceed that limit. The signs to which reference has been made in the foregoing papers of this series will give him sufficient warning of any transgression.

As to the treatment of the effects of excessive mental exertion, reference can be made here only to certain broad hygienic principles that are applicable to the cases, leaving the medical treatment to be such as each individual instance requires and which can only be marked out by the physician who examines the patient.

In the first place all excess must at once be stopped. Unless this is done no treatment will be of any avail. Persons who will readily recognize this principle as regards other organs than the brain appear to be incapable of seeing its applicability to this the most important of all the organs. I sometimes say to these persons, "If you were a surgeon, and a man were to come to you with a burnt hand, and you applied a healing ointment to it, you would scarcely expect the application to do any good if the patient immediately stuck his hand into the fire again? The same rule is applicable to the brain. If you go to hard work again, if you do the things which brought you into trouble, be very sure you will not get well." Of course this is the most common of all common sense, but it is sometimes difficult to get it into their heads.

Exercise in the open air is a powerful curative agent. The use of the muscles requires that the blood should go to them, and hence the head is relieved. I do not think that any form of exercise is as good as walking. Horseback riding comes next; rowing next. No exercise within the walls of a house can take the place of that in the open air, though, of course, it is better than none.

Bathing daily in as cold water as the system will tolerate with comfort, and subsequent friction of the whole body with a coarse towel is an admirable agent for determining blood to the surface of the body, and thus of relieving internal congestions.

The food should be nutritious, digestible and ample, though not excessive in quantity. All the powers of the system are required, and they are not available unless the individual be well fed. Tea and coffee may safely be left to the person's own inclinations and experience, and the same is true of tobacco in moderation. Alcoholic liquors generally act injuriously by still further increasing the tendency of blood to go to the head.

Mental recreation cannot be dispensed with. This is obtained in various ways. Reading good novels is one of the best. I recollect the case of a distinguished clergyman who not long since consulted me for insomnia, the result of brain overwork, and who was cured by my sending him into the country with a trunk full of interesting novels. A good play at a respectable theatre is perhaps even better than a novel, for it takes the individual more out of the rut into which he has got. Concerts, lectures, and society generally, are almost equally efficacious.

It has been said that one if not the chief reason why English clergymen so seldom suffer from brain overwork is, that when they are young curates they all play croquet or lawn tennis, and that when they are old they do not neglect to avail themselves of their opportunities for social intercourse.

The world is not amused enough. There is too much seriousness, and till the brain-workers learn that the organ they depend upon needs not only rest but change, they will suffer from the ills to which I have briefly drawn attention.

The history of hierarchies seems to show that all religious errors consisted in making the symbol too stark and solid, and, at last, nothing but an excess of the organ of language. — *Emerson.*

PASTORAL AND SERMONIC HABITS.

Personal Experiences of Distinguished Clergymen.*

NO. II.

THOMAS ARMITAGE, D.D. [BAPTIST],
NEW YORK.

I do not keep a list of subjects or texts on which to preach, but exercise my best judgment as present necessity demands; my rule being that of answering the highest edification and utility in every respect for the time being. I find that it is necessary, sometimes, to change my subject, either because my mind has become clouded, or there is a change in my congregational circumstances, or because the kind of congregation is not likely to be present for which I specially prepared, or, finally, because of the state of my health and spirits.

I never use any scraps, and make no collections of anything in that line, although now and then I may use an incident which comes in my way. I pay little attention in the pulpit to current events. The wants of my hearers on Sunday are different from what they are during the week. They want a gospel which will heal the wounds of the week that is past, and give them strength for the struggles of the coming six days, and not nonsense.

I generally take time well by the forelock, and never study for the pulpit on Saturday. That day, as far as I can command it from outside duties, is my Sabbath. I am generally through with my preparations by Thursday night.

When called upon, I attend the funerals of people outside of my church and parish, on the simple ground of kindness and humanity, and use such opportunities by offering, as far as possible, words of condolence to the bereaved. I have never received any remuneration for such service, except, once in a great while, a present.

I regard the first and highest order of pastoral work as work in the study and the pulpit. As to the visitation of the sick, the burial of the dead, the consola-

* In interviews for THE HOMILETIC MONTHLY.

tion of those who are in trouble, I do all of it for my own congregation that its necessities demand, feeling that they are entitled to my time in the way that will best contribute to their advantage.

One point I would like to express myself strongly upon: the annoyance of calls—never from my own people, but from persons who have no claim upon my time. The annoyances that a city pastor of a large church suffers in that direction are indescribable. Whenever any of my own congregation call upon me, my time is theirs with cheerfulness, and I leave any work to attend to their necessities. But the nuisances come in the way of perpetual beggary of all sorts—in the denomination and out of it—for money for nameless purposes. Most of those who make these appeals tell you that it is for “the work of the Lord,” but you haven’t any knowledge that the Lord is doing that sort of work, though you are made pretty well aware that they are in it, and may have originated it. What the Lord has to do with it, I don’t know; but if the Lord sends them here, it must be as a test to my patience and endurance. It may be providential in that direction: Some men seem to think that ministers in New York have nothing to do but to spend their time in grinding their axes. They want you to give letters of introduction for public office, to assist them in political aspirations. They want you to give them lists of church members, especially wealthy people, that they may visit them for the sale of books, or for the collection of funds. In short, they want to *trade* on your influence, whether it shall curtail and destroy it or not. They seem to have no conscience in the matter, and half the time they are destitute of common sense. One of the pests of pastoral life in New York is found in pious begging.

Another nuisance shows itself in the way of endless correspondence, in which people put to you all sorts of foolish questions—questions that it is impossible for any man on earth to answer—with reference to theological points; to church difficulties stated *ex*

parte; to the publication of books, generally accompanied with the request that you read an unreadable manuscript, put it through the press, or edit it, or write an introduction to it, or, in some way or other, do from one to three months’ work for them, for nothing. The men who ask such favors are legion.

The same annoyance comes from all sorts of periodicals, asking for articles on all sorts of questions; asking permission to print your sermons; asking for papers, but very seldom sending you any check or remuneration for all your trouble in doing the work. To avoid them, I have to throw myself on the assistance and ingenuity of my family, for my study is in my house. I will not tell a falsehood, and say that I am not at home when I am; but I tell my family that I shall not be able to see people (excepting my own people) when I have not the time. I cannot fix any hours. If I fix hours for seeing people, perhaps a man, a personal friend, comes from Brooklyn on a matter that really is of interest. I do not want to oblige him to repeat his visit, at great loss of time and labor to himself; I therefore have a slate on which my servant gets visitors to write their business, but half the time they are either too stupid or too designing to do this. They go away angry, slamming the door after them, because I cannot leave my work fifty times a day to go down stairs and attend to their wants. Their business is always of “very great importance”; but nineteen times out of twenty it is of no importance to me; the importance all lies on their side.

I have no particular system for developing an interest in the prayer-meeting; but at every turn of the meeting—in the prayers, addresses, hymns, or whatever the status of the meeting may be—I exercise the best intellectual and practical wisdom that I have at the time, to increase the interest. The young people take considerable part with us, also the women—a body of thoroughly instructed, well-educated women, who speak as edifyingly, and do as good work as any men in creation. And we have a great number of educated chil-

dren. I hold children's meetings on Sunday afternoons, and the children are educated by myself and others. Sometimes I give them essays on different subjects, sometimes they speak, sometimes pray; sometimes we read the Scriptures together in concert. I ask them questions, and they ask me questions; and my children's meetings contribute very largely to the growth and interest of the church. I have paid special attention to the teaching of children. I aim to be a teacher to everybody, and not a sensational preacher. I despise every sort of sensationalism in the pulpit, for I am to give an account to God of my work, and I do not want to appear before Him as a regenerated clown or mountebank, but as a faithful minister of Jesus Christ.

LAY CRITICISM ON THE MINISTRY AND THE METHODS OF CHURCH WORK.

No. IV.

VIEWS OF JOHN H. STODDART, Esq.*

THE clergy have often criticised the actors and the theatre. It would be strange, therefore, if I, as a representative of the dramatic profession, should not take advantage of the kind offer made to me by the Editor of *THE HOMILETIC MONTHLY*, and respectfully ask the clerical readers of the magazine to consider a few suggestions I will make in regard to actors in their relation to clergymen and the church.

First of all, it seems to me that preachers display great ignorance about the life of the actor. Because, forsooth, he amuses the public, they imagine (or some of them would appear to) that he has a very merry time of it himself. In common with a great many people they believe that life "behind the scenes" must be very enticing and pleasant. Now the fact is just the opposite. The

actor has to study hard, has to attend tedious rehearsals, and has, under pain of various severe penalties, to be on time at the various performances, ready to do his work. As to life "behind the scenes"—well, there is no "life." Each performer is thinking of the work set for him to do, watching—and always with more or less nervousness, no matter how long he has been upon the stage—for the time when he is to appear before the audience. All the life, the noise, the excitement, the enthusiasm, is to be found before the curtain; behind the green baize are a lot of workers looking forward, like all workers, to the moment when their toil shall be over.

The temptations that come to the actor and the actress come from without rather than within the theatre. Actors, as a rule, are affectionate, good-natured, liberal-hearted fellows; their services are often given for charitable objects. In the present condition of theatrical management, and the long runs of favorite plays, they often have much spare time on their hands. And this enforced idleness, I have no doubt, leads some of the weaker-minded into bad habits. Actors are genial fellows, and people in front of the footlights are, as is well known, continually seeking their society—sometimes, I was going to say, almost forcing themselves upon the favorite members of the profession. Thus it happens that some actors eventually get too fond of the cup. Occasionally there are breaches of marital fidelity and divorces, which, on account of the actor's prominence, are widely published in the papers of the day. The press is only too eager to serve up such bits of news or gossip, done up after the most sensational fashion.

Now what the actor objects to in the preacher and the church is, that his profession should so often be singled out among all the businesses and professions as being one in which the members are particularly bad. He resents such an idea with considerable feeling, especially if he leads a good life himself. He would say to the cler-

*Mr. John H. Stoddart is one of the three oldest actors on the New York stage, and well qualified by reason of his high standing in the profession, to voice the opinion of the most intelligent actors. We deem it desirable to have the various professions and callings represented in this symposium, that something like a complete view of the subject may be presented.—Ed.

gymen and the critical church member, "Take a thousand merchants, or lawyers, or plumbers, or furniture dealers, and a thousand actors. Look into their daily lives and you will find that we are no better and no worse than they." And he will call your attention to the daily reports of cock-fights and prize-fights in the daily papers wherein the statement is nearly always made that "the proceedings were witnessed by a crowd of well-known stock-brokers and many city officials." Why should not these people be occasionally lashed by the eloquent tongues of the preachers?

Actors are not, as a rule, disbelievers in the Christian religion. Many of them, it is true, are non-church goers. Sunday is a welcome day of rest after six days' work, the biggest portion of the work coming on the day before Sunday. And so, many of them, I believe, stay home on the Sabbath. But that does not argue that they are disbelievers. Rarely have I known an infidel or an atheist among the profession. The unscriptural-like proceedings at the funeral of a certain prominent actor some time ago, where there was no clergyman, and only an address made by a fellow actor, were exceptional in the extreme, and have been very harshly criticised by all the players I have heard talk on the subject. My suggestion is, then, that the pulpit should be just to the stage and not go out of its way to cast a slur upon a body of toilers which, believe me, contains plenty of good people. For instance, is it calculated to make an actor feel very pleasant to read, as I did in this morning's *Sun*, that, according to the Rev. Dr. Justin D. Fulton (of Brooklyn), the theatre is "the house of vileness, patronized by vileness," and that a clergyman who visits it is "a tumor or a cancer"? The reverend gentleman added: "Place me upon a polar iceberg, where no verdure greets the eye, where naught but the white bear's growl can be heard; let me live where no friend shall cheer me with his smile; bar me in prison; but do not, oh, do not compel me to mingle

with the ungodly crowd of a theatre."

Is such talk honest? Is it just? Is it fair? Now, I am an old actor, and my father and grandfather were actors before me. I am—and I only say this by way of illustrating how unfair such wholesale attacks are—I am, I say, a vestryman in the Episcopal church in the little town in New Jersey near which I have my home. My wife, daughter and self, are regular attendants at its services, and, I can assure you, it is a matter of keen disappointment to all of us if the severity of the weather or sickness keep us away from the church. Yet, here am I accused of earning my bread for myself and family in a "house of vileness." And, I suppose, I am worse than a "cancer" or a "tumor."

But it would be ridiculous to take this remark as a specimen of the sentiment of the clergy. I know that they are gradually becoming more enlightened, and do not look upon the "poor player" as they once did in my younger days. If they would really do a good work for the drama and the people, let them,

First, Recognize the right of the public to be amused by wholesome dramatic representations; and,

Second, Let them denounce the bad, trashy plays which unfortunately are put upon the stage, and say a word for the good ones. Above all, let them speak of, and treat, the actor with the same charity that they show to men in other professions, and they will find any overtures they may make toward him—taking it for granted, of course, that they recognize his right to be an actor—will be met more than half-way.

—♦—♦—♦—

THE CONSTANCY OF TRUTH.—Amidst all the painted mists and empty boasts of this earth, amidst all its swelling waves and dark surroundings, amidst all the inner Babel shouts of appetites and passion, there is a true and a right; and in Christ Jesus this I may choose, and none can take it from me. "The Lord setteth above the waterfloods; the Lord remaineth a King forever."—*Bishop Wilberforce*.

A SYMPOSIUM ON EVOLUTION.

IS THE DARWINIAN THEORY OF EVOLUTION
RECONCILABLE WITH THE BIBLE? IF
SO, WITH WHAT LIMITATIONS?

No. VI.

By JESSE B. THOMAS, D.D.

THE "Darwinian" Theory of Evolution is, in some respects, like a comet's tail. It fills the near heavens with a conspicuous and formidable glow; but, in itself, it is as indistinct as it is vast, and its outline is wholly indeterminate: it hangs also on a diminutive nucleus, and is swinging past in an orbit too eccentric to be readily calculated. It does not seem prudent for theology to hasten to become pendent to it, under the impression that it is "hitching its wagon to a star," for the stars are visible through and beyond it.

There is, to be sure, a considerable area of current research and speculation, fascinating and profitable in suggestion, which, in a vague and general way, the evolutionary notion covers; but it is mainly as a fog overhangs a river, showing its locality and general course, but not much else—concealing the specific features of the river, in fact, whose presence it reveals.

The word "evolution" itself is the lawful property of the scientific party by whom it was long since appropriated, and to whom it owes its prominence and whatever of current definition it has in the public mind. It is continually used by particular writers, and even by the same writer, in senses apparently so elastic, and even contradictory, as to confuse the reader; but that in the great bulk of scientific discussion its use carries agnostic or anti-theistic implications, is unquestionable. Whether a word which, at the best, is so nebulous, is worth capturing for use in a region where words are so cheap and abundant, and inventive powers are so prolific, as in theology, may well be doubted. And it is at least as doubtful whether the most industrious fumigation by redefinition and explanatory protest can rid it of its unwholesome taint, and prevent its breeding a subtle

contagion. It is open to any writer, who prefers some unusual sense of a word, to expound it in that sense, and use it accordingly; or if he limits it mentally in some unknown way, to indicate that fact by the qualifying phrase, "as I interpret it"; but unless the former renews his definition with every use of the word, and unless the latter gives some form to his mental reservations, both will be liable to misapprehension on the part of the common people. For words, like coin, get their current measure of value from common consent, and cannot be re-coined or clipped at will.

The frequency of the mutual misunderstandings and the vehemence of the alternate protests of clear-headed and deftly spoken men engaged in this discussion, advise us that there must be an entangling web of ambiguity somehow pervading it, and that it is very subtle in texture. Passing by for the present the necessary complications which the question of evolution must take on when it spreads upward into regions even more refined and complex than those of biology, and the tangle of variant theories strictly within that region, each supported by wealth of equivocal or conflicting phenomena, there seems to be a tendency to harlequinade, in the abstract idea of evolution itself.

There are three conceptions of it treated as identical, or interchanged as equivalent, which are, in fact, radically distinct. The *first* and most natural of these makes evolution synonymous with *growth*. The development of the embryonic into the adult form is accomplished through a physical process open to the inspection of science, in which there is manifestly no breach of corporate unity or progressive continuity, and no loss of individual identity. This fact of nature is thereupon treated as typical, and becomes dominant in a resulting evolution philosophy—in which (by an analogy more or less striking) a single species, the whole living world, and finally the universe itself, is treated as a unit, which

has reached its present form through like unbroken continuity of growth. This is intelligible, and, in its way, legitimate. But there is a *second* conception, which makes the true analogue of evolution to be *birth* rather than growth; and this points toward a totally distinct range of philosophy. "There is no doubt," says Prof. Patton, in his admirable paper, "that evolution is a proper word to use in describing the derivation of offspring from parents." President McCosh also speaks of "evolution, that is, one thing coming out of another," and treats it as describing the relation of cause and effect. "The cause develops into an effect. The effect is evolved from the cause." These expressions proceed from the highest authority, and are capable, no doubt, of abundant justification from scientific utterances; but they lend emphasis to the cautions already suggested as to the slipperiness of the word in question. The egg germ ripens into a chick, the chick becomes a hen. And this is clearly evolution according to the authorities. The hen now lays an egg, and this, too, it seems, is evolution. But observe the difference: The egg-germ became a hen; the hen did not become, but produced, an egg. That is to say, the word "evolve" has in one case an intransitive sense: it describes the growth of an existing thing; the germ evolves into a hen; in the other, it has a transitive sense; it describes the birth of a new thing, the hen evolves the egg. In the one case, the characteristic feature is that the unity, continuity, and identity of the subject remain intact; in the other, that all three are broken.

It makes a vast difference whether we are to understand by "one thing coming out of another," merely one stage of growth in a single thing following another, or the emergence from some physical thing, of some new and independent thing. A word which is to be used alternately in these divergent senses must be handled with care; otherwise the evolution of Leonardo da Vinci may mean at will his growth

from boyhood, or his production of "The Last Supper."

It is true that the birth of the individual may be regarded as one term in the unfolding of a race-life; but in this sense, though incident to, it is not by any means identical with the ideal evolution supposed; and in itself it intercepts the very continuity of race-life essential to its integrity.

But there is still a *third* conception. It treats evolution as not so much the ripening into maturity of an actual embryonic form, nor the emergence of a new form from an old, but rather as the development of a potency into an actuality. Prof. Winchell's definition seems to hint at this interpretation. He regards evolution as implying "the emergence of a succeeding term, through differentiation, from a preceding term. A material continuity runs through a series of terms. Each later term exists potentially in each earlier term." Prof. Huxley states explicitly to the same effect, that a germ is "matter potentially alive, and having within itself the tendency to assume a definite living form"; and that "every living thing is evolved from a particle of matter in which no trace of the distinctive character of the adult form of that living thing is discernible." Now to attribute a result to the action of a "potency" or a "tendency," is, to use Mr. Darwin's phrase, a device to "cover up our ignorance," and is "not a scientific explanation:" since neither of these is a scientific cause, or has even a scientific actuality. It appears, therefore, according to this apprehension of the case, that the evolution of specific forms denotes, primarily, their coming into existence without any discoverable, determinative, physical antecedent.

Evolution, according to the first of the definitions thus given, is essentially the continuance of a life; according to the second, the projection of a life; according to the third, the inception of a life. In the first sense, its alleged continuity is real only when limited to the individual; in the second, only when extended to a series; in the third,

only when attributed to the undiscovered source of the "potency" from which life comes.

The title of Mr. Darwin's book, "The Origin of Species," has been sharply criticised, on the ground that it accounts for the *extermination* of species only. And certainly his language suggests such a criticism; for he seems alternately to be discussing the "evolution" of the specific individual, of the series of individuals that make up "a species," and of the specific differences which part existing groups by traceable outlines. In the latter abstract sense of the word "species," the title seems accurate enough. It is not wonderful that diverse impressions should arise as to the bearing of theories which sum themselves up in a word so prismatic in meaning, and a word which often flashes a different hue in successive sentences.

The last preceding writer in this series avows his "acceptance of the scientific theory of evolution," which he regards as not only reconcilable with the Bible, but so essential to its right apprehension, that he could not surrender it without "sacrificing" his "convictions and inspirations," from Christ Himself. This is certainly strong language, and is far more stimulating to curiosity than satisfying to reason. Looking toward the question of ethical evolution, for instance, our Lord seems clearly to repudiate the theory in question. When reverting to the social degeneracy of Moses' day, He declared, "From the beginning it was not so." Paul also clearly charges the heathenism of Rome to apostasy, and not to incomplete development. If "sin" be, indeed, as stated, "generically the product of the struggle between the animal nature of man and his moral and intellectual nature," then, since that struggle is, according to evolutionism, compulsory, normal, and even praiseworthy, it is hard to see how its product can be at the same time voluntary, abnormal and reprehensible—that is, "the deliberate transgression of known law." Of course,

when the Bible has been arbitrarily purged by "rejecting" what one is compelled to reject by his "belief in evolution," it will be easy enough to "reconcile" what remains.

Whoever "accepts the scientific theory of evolution," without specific definition of it, virtually refers the reader to scientific men themselves for a definition. Prof. Youmans, in Appleton's Cyclopaedia, summarizes the matter thus: "Evolution is now generally applied to the doctrine that the existing universe has been gradually unfolded by the action of natural causes in the immeasurable ages of past time." Mr. Sully, in the Encyclopedia Britannica, describes the theory as "a natural history of the Cosmos, including organic beings expressed in physical terms as a mechanical process"; it "assumes the cause of this process to be immanent in the world itself that is thus transformed." Again he pronounces it "clear that the doctrine of evolution is directly antagonistic to that of creation . . . it substitutes within the ground which it covers the idea of a natural and necessary process for that of an arbitrary, volitional process." Mr. Herbert Spencer also lends the weight of his authority to the judgment that it is impossible to accept the "scientific theory of evolution" and retain faith in a Creator. In his response to Mr. Martineau ("Contemporary Review," 20: 141), he says: "Clearly, therefore, the proposition that an originating mind is the cause of evolution, is a proposition that can be entertained only so long as no attempt is made to unite in thought its two terms in the alleged relation. But when the attempt to unite them is made, the proposition turns out to be unthinkable." Of the many phases of the theory in question, some, of course, recoil further from the creative idea than others; but the verdict given by judges so competent as those above named as to the logical tendency and the actual net drift of scientific philosophizing on this theme ought to carry great weight.

Whether the Darwinian speculations,

which are confessedly the nucleating centre of the "scientific theory of evolution," are "reconcilable with the Bible" by any "limitation," will depend on the nature of their present contradictions, either as fundamental or incidental. It would hardly be just to Darwin, or the Darwinians, to profess to be still dealing with their scheme, when its identity has been really destroyed by the introduction of conceptions which Darwin himself characterized as "fatal to my theory." A tub that has been "limited" by taking out its bottom, ought hardly to be called any longer a tub.

Mr. Darwin's conception of the evolution process is to be gathered out of multifold suggestions scattered through his voluminous writings; his language being at times unwarrantably colored by the very notions he is protesting against, and sometimes betraying unquestionable mental confusion. But, on the whole, it is plain that the particular thesis, toward the establishment of which his book on the "Origin of Species" was meant to be contributed, and to which his subsequent writings were more and more consistently and explicitly devoted, was that which logically brought him at last to his avowed agnosticism, viz., that the whole course of nature may be satisfactorily explained without a resort to "occult causes," and that therefore the intrusion of anticipative design, or intervenient energy, as a factor in the problem, is scientifically intolerable. It was virtually a reassertion, as intimated by Prof. Tyndall, of the proposition of Lucretius, that "nature is seen to do all things spontaneously of herself, without the meddling of the gods." Laplace "had no need of that hypothesis," that is, of the intervention of the Divine. Darwin went further; he had no room for it. The two particular notions against which he protests most indignantly, and which he besieges most industriously, are the "miserable hypothesis of special creations" and the notion of a "plan of creation." It is true that in his first book he assumes a "Creator,"

who breathes life at the beginning "into a few forms, or into one." But this is manifestly a languid "provisional hypothesis," which is ignored or practically repudiated thenceforth; for, as the critics have often repeated, the idea of creation as really involves resort to an "occult cause" in the case of a "few forms" as of a myriad, and whether simultaneous or successive; and it is as "special" in one case as in the other.

The two aspects of nature which are apt to impress us most profoundly are, first, that of immense diversity; second, that of symmetry through orderly groupings. These features, so conspicuous in the biologic realm, suggested to Darwin the problems to the solution of which he gave his life.

First, then, how came the maze of variant life forms, from the elephant to the diatom, supplied with feather, fur or claw, swarming above the earth, on the earth, under the earth, and in the sea? The clew to this secret he thought he recognized in the enormous prolificness and versatility of the birth-forces. These, like a swollen and impetuous flood, pushing blindly on every side, run into every accidental gap, and spread over every lowland, bringing thus an endlessly changing series of bays and inlets, new, and sometimes grotesque in form. The successively overlapping waves push these arms of the sea further and further inland, making them more and more pronounced in outline. And so by the natural operation of the birth-forces, without intrusion from any quarter, creatures, now having no traceable resemblance, come from a common ancestry. This, then, is the first dominant idea, viz., the derivation of all diversity of forms by cumulation of variations through a continuous line of births from some simple primal form. This doctrine, however—although by its centripetal law of heredity it suggests how the tendency of the centrifugal law of variation to hopeless instability and confusion may be checked—does not yet account for one aspect of

things, which is too conspicuous to be ignored, viz., the persistent islanding of groups, apart from each other, into what have been known as species.

It is in attributing the production of this phenomenon to "natural selection" that Darwin has probably offered the germinal thought that has, more than anything else, vitalized and moulded the evolution philosophy. Not that this specific conception has been accepted without qualification by all scientific men as a satisfactory solution of the problem; it has been, in fact, undervalued or repudiated by some professed Darwinians, and was not counted by Darwin himself a complete explanation; but it opened an exceedingly promising line of assault upon the whole theistic conception of the existing order as the fruit of intelligent design. For as the doctrine of the "derivation of species" aimed to show how new things could come to be, through the mere diversion of existing energy into new birth-channels without increment from the Divine; so that of "natural selection" set out to explain how the casual interaction of inflexible lines of force, mechanical and vital, must inevitably work out the present order, without the help of consciousness or intelligence. The one thus dispensed with the creative power; the other with the creative mind. The one supplied the many-hued pigments dashed profusely on the canvas; the other wrought them through tint and outline into the fair picture we see, and which delusively seems to us the mirror of a divine idea.

Natural selection, because of its supposed function, is inevitably sometimes described as "watching," "choosing," and "contriving"; but this is apologized for as only a personification for the sake of brevity. The process is unequivocally limited by definition, in fact, to the hard, brainless grind of natural causes and effects. By it nature's wisdom is churned to the surface by random dashers; her symmetries are wrought out as boys' marbles are made spherical through the mad friction of

shapeless fragments in a whirling cylinder; her progress is effected by a kind of ratchet-wheel arrangement, in which the ratchet, whether it goes backward or forward, always forces the wheel onward.

Thoreau speaks, in one of his books, of having his attention arrested by the curious resemblance of the figure made by the water trickling down an embankment to an inverted tree. The deeply guttered trunk at the top, the branches running out here and there as invited by the soft surface, or turned aside or subdivided by an intervening ridge or stone. It struck him that possibly life itself might be no more than a flow like this; its outline and course being determined in like manner. This is substantially the Darwinian idea. The life-form, the life-history, the life-force are as purely the product and subject of mechanic forces as the channel of the wayside brook. The whole problem is solved by two factors, gravity and hindrance—vital gravity differing from physical, not in being less mechanical, but only in tending upward, while that tends downward. Whatever theory postulates anticipative design, or supernatural intervention, even supplemental, at any stage in the processes of nature, ceases to be Darwinian in any proper sense, and cannot, without misapprehension, be called a theory of evolution at all; for that, as popularly defined, implies the automatic working out of results through solely natural forces, without extraneous interference.

There is little room left to consider the positive teaching of the Bible concerning the matter in hand, even were this, under the view here taken, necessary; nor should one be eager to dogmatize too positively concerning those sententious utterances of Moses which Augustine so much admired for their "humility and wise reserve." But it may be well to point to some of his expressions which seem at least to lay barriers across the path of enterprising theorists.

1. Moses, who in his first sentence sets God's personality in clear relief against the universe (which is not "evolved"

out of, but "made" by him), keeps it distinct throughout from confusion with natural forces. 2. God, though put at the beginning, is not left there, having, as the Deists taught, "made a world, and standing apart to see it go." The work of creation is represented as progressive, and God is continually present and continually intervening, and according to our Lord's testimony he "worketh hitherto." 3. The successive entrance of the physical, the vital and the mental factors into the problem of the growing world is clearly recognized. But the divine intelligence is always put before and exalted above the divine power; "God said" before "God made." The order of creation also is teleologically and not genealogically determined. Grass and herb appear before beast and man, not to beget but to feed them. 4. The supposed continuity of development is broken across by distinctly epochal divisions, across whose border, whatever may transpire within them, the genetic lines do not extend. (It is worthy of passing notice, as hinting of what we possibly have yet to learn of the significance of the sacred record, that fishes, birds and reptiles—which are so strangely isolated from other creatures and grouped together as the product of "the waters" in a single day—

are now said to be correspondingly united and isolated by a unique physiological circumstance. They are literally "of one blood," the blood disc in them all being oval, while in other creatures it is round). The agency of second causes is uniformly recognized and no "flashing of atoms" into perfect form is hinted at. But it is not the vegetable world, but "the waters" that bring forth aquatic creatures, nor does the Creator "form man" of the "beasts of the earth," but of the "dust" of the earth. There is in each case a distinct return to the elemental, and a creative word.

The remoter questions as to the significance of evolution theorizings in the realm of ethics and theology will not be noticed here further than to say that to argue analogically to a theological conclusion from a biological fact is apt to be fallacious enough; but to recast a theological system to the pattern of a shifting and precarious biological hypothesis is madness.

When the "Darwinian theory of evolution" shall have been "limited" so as to reconcile its own incongruities, and to reconcile it with the whole scope of nature and the testimony of human consciousness, there will probably be little need to reconcile the remnant with the Bible.

DECORATION DAY SERVICES.

Of all human things, nothing is more honorable or more excellent than to deserve well of one's own country.—CICERO.

Patriotism Self-Sacrificing.

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.—Ex. xxxii: 32.

CHRISTIANITY is patriotic in an eminent degree. The love of country has the high sanction of religion as well as of natural sentiment. Moses had so much at heart the welfare of Israel that he asked God to blot his own name out of the book of heaven if his request in their behalf was refused. Paul was willing to be accursed for his people's sake. In all ages and lands the Church of the living God has been foremost in response to the call of patriotism in be-

half of justice, liberty, and righteousness.

So was it in our recent fearful Civil War. The pulpit, North and South, echoed the loud call and fired the national heart. Pastors left their flocks and went to the front. Our churches sent forth their choicest sons by the tens of thousands to help decide the momentous strife; and multitudes of them never returned. They fell in battle, or died in prison or hospital. The altar, as well as the hearthstone, was draped in mourning.

Surely, the Church should unite with the country to-day in honoring the memory of those brave ones who sacri-

filled life for the sake of a cause they deemed just and sacred. While we plant fresh flowers on their graves, and recall their valiant deeds, let us devoutly pray for a new and more powerful baptism of patriotic sentiment and life, that the coming generation may lift higher the standard of civic virtue and of righteousness, and battle manfully and successfully for the speedy and universal reign of liberty and peace and godliness among the nations of the earth. If the spirit that animated Moses filled and swayed the heart of each Christian in the United States, what a land we should be! what a people! what a power for good in all the world!

Peace Through War.

I came not to send peace, but a sword.—Matt. x: 34.

The Prince of Peace.—Isa. ix: 6.

Christ, though the Prince of Peace, permitted a sword to be unsheathed. The way to peace was to be through struggle, through war.

War, at best, is a necessary evil. It can be justified in any instance only on the ground of the righteousness of the cause for which it is waged. The best results of war are the triumph of right and the prosperity resulting from this triumph—a blessing which might never have been realized but for the strife of battle. Our heroes, both living and dead, endured with heroic fortitude, and achieved for us a glorious peace. The dead rest from their warfare, but their works have wrought out for them an honorable memorial of the nation's gratitude, and for us the blessings of concord. The living gather the fruits of their sacrifice, and join in grateful tributes to their memory. As a nation we have entered into the blessings achieved by internecine warfare. "By terrible acts of righteousness" God has wrought out a glorious deliverance. The weapons of carnage have been converted into the implements of national comity and advancement. Agriculture and commerce, manufacture and inter-railway systems, art and science, education and religion have flourished everywhere, because

war has conquered the elements of strife and bitterness, and infused a spirit of concord and unity. And all this as the fruit, under God, of the devotion and sacrifice of the nation's heroes, whose memory we honor to-day. Long may their memory be cherished! Let due praise be given to the Prince of Peace.

Seeds of Thought.

*** "Peace hath her victories no less renowned than war."

*** "If 'Hero' mean *sincere* man, why may not every one of us be a hero?"—*Carlyle*.

*** "Each man is a hero and an oracle to somebody, and to that person whatever he says has an enhanced value."—*Emerson*.

*** There is a higher courage than that which faces the frowning cannon: it is that which, for conscience' sake, defies a frowning world.

*** In a sense, every plowshare is beaten from a sword, and every pruning-hook from a spear. No nation finds worthy and lasting peace till it has conquered it.

*** The storm either uproots or strengthens the growing oak. So may patriotism find renewed strength in the battle-storms that test to the utmost the tenacity of its roots.

*** Surgeons often find it necessary to break a deformed limb, that it may be made to grow straight. So even civil war may be required before a nation can stand strong and upright before God and the world.

*** The flowers we pluck from a grave, or cast upon it, do not proclaim what root and stalk it was that bore them, but we who pluck them know. So with many a flower of virtue that springs from a noble deed, or a valiant death. No man can tell whence it came; but God knows.

CONTRIVERSY among Christian sects has sometimes proved a stumbling-block to seekers after Christ. They forget that heads may differ while hearts agree. The myriad sounds of a busy city unite high overhead in one continuous roar that ascends heavenward. Apropos also is the following incident told by a survivor of the Civil War: The camps of the two armies were within earshot of each other, and the bands began to play rival airs. "Star Spangled Banner" on one side was followed with "Bonnie Blue Flag" on the other; "Hail Columbia" by "Dixie," etc. But finally, one of the bands, inspired by a happy thought, struck up "Home, Sweet Home." Then the rivalry ceased. One after another the bands on both sides joined in the melody till one swelling chorus pealed along the lines, melting alike the hearts beneath the blue and the gray.

PREACHERS EXCHANGING VIEWS.

"He who knows only his own side of the case knows but little of that."—JOHN STUART MILL.

Aged Ministers.

Why are so many aged ministers unacceptable? The answer of Rev. Henry Ward Beecher in the April "HOMILETIC" does not fully answer the question. It is very true that a minister who does not show any personal interest in his people will wear out; and this is as true of young preachers as of old ones. The man who is simply a sermonizer will not stay long anywhere, and may very likely have more trouble in finding a new place at sixty than he did at thirty. But this is only one side of the truth. The man who does not grow in his profession will be at a disadvantage when his bodily strength begins to fail. This is the case with lawyers, doctors, engineers, even of mechanics and laborers. It is the privilege of age to supplement its bodily deficiencies by superior skill and wisdom; and when age creeps on without any increased proficiency, the old man, whether a carpenter, a lawyer, a doctor, or a clergyman, will be laid on the shelf. The old man who has always been growing in the knowledge of his art will be able to hold his own against youthful vigor of mind and body.

Whether ministers are more apt than others to neglect the growth and self-improvement which is indispensable for an honored and useful old age, is another and very interesting question. There are worn-out men in all professions—cast aside before their time; some think there are more in the ministry than in other callings.

The motives for self-improvement in the ministry are, again, weaker in some respects and stronger in others than in other callings. As far as the ministry is an earthly calling it resembles other occupations and must be subject to the laws which govern them.

Blountville, Tenn.

J. B. C.

How the Bible is to be Viewed.

The Bible is not the complete history of religion in the ages during which it was written. It does not record a

thousandth part of the experiences and prowess of the faith. Nor, on the other hand, is it a collection of such portions of sacred history and biography as happened to be remembered by the writers, or which owe their preservation to the entertaining qualities of the style in which they are narrated—though in this latter respect they are unrivalled in the judgment of such literary critics as Goethe and Carlyle.

The Bible is a selection, made under the direction of the Holy Spirit, of such events, scenes, characters and deeds as best illustrate the practical truths of the divine government and grace with men. One cannot understand the Bible who seeks for its revelation chiefly in formulas of doctrine and codes of precepts. An exceedingly small part of Sacred Writ is devoted to these. God wrote the bulk of His saving truth upon men's hearts, and prompted it to expression in their lives. Many of the principles of righteousness were, like our common law, unwritten until the divine decisions were made known through actual providences, judgments and blessings. It may be doubted if men can even now codify all the divine legislation which is scattered through the histories and biographies of the Bible. Their exact meaning is seen only through their illustration, and can be placed accurately before others only in their original setting. The ordinary minds of men cannot understand abstractions; hence a Bible has been given us which is concrete and intelligible, warm and attractive, living and life-giving.

Brooklyn, N. Y. J. M. LUDLOW.

Demoniacal Possession.

Are the accounts in the New Testament about demoniacal possessions true? If so, why do we never hear of demoniacal possessions now? This question I am often asked. Permit me to answer. The reasons given in our Commentaries to explain their alleged absence we regard as superficial and

unsatisfactory. In substance they are, that such manifestations were confined to that age, being specific and temporary in their object, and that the superior light of Christianity has driven these spirits of evil out of the world. But neither of these positions is tenable on historic grounds. Demoniacal possession antedates Christ's advent: it was a common belief among the Jews in His day. There is nothing in the nature of these manifestations to warrant us in saying they have ceased. There is nothing in the New Testament to justify such a conclusion. The number and power of evil spirits in the world have certainly not decreased. The growing light and triumph of Christianity only serve to intensify the malignity of devils. Heathendom is as wicked and as thoroughly devilish to-day as it was 1800 years ago. The vices and depravities massed in such cities as New York, Chicago, Paris, Berlin and London, viewed in a moral light, exceed anything that existed in the great cities of antiquity. Hence we see no reason, on Scriptural, or philosophical, or physiological grounds, for asserting that demoniacal possession has ceased under the noonday light of the Gospel. Sherwood's "History of the Cross" sheds valuable light on the whole subject of evil spirits and their tremendous power over nature and the souls and bodies of men. A CLERGYMAN.

Death Bed Experiences.

Perhaps the reconciliation between Dr. Spring's testimony concerning the end of Universalists and infidels, and your correspondents in the March number of THE HOMILETIC MONTHLY may be found, *first*, in the meaning attached by Dr. Spring to the words "peace and joy" in their near views of eternity; and, *second*, in the fact that, with comparatively few exceptions, men are not afraid to die when the time comes to die.

One of your correspondents says that not one of the Universalists by whose bedsides he has knelt showed any terror, etc. I have had some observation of this sort, and have been a collector

of the testimony of others for many years. I believe that as a rule men die calmly, with no exhibition of terror, no matter what their past life has been. Hume spent his last hours playing at cards and gayly chatting with his friends. Mirabeau died saying, "Sprinkle me with perfume and crown me with flowers, for thus I would enter upon eternal sleep." Most criminals, whether penitent or impenitent, who die on the scaffold, meet death with equanimity if not with expressions of peace and joy.

All of which shows most conclusively that absence of the fear of death is no proof of preparation for death. A man may be willing to die and yet be wholly unprepared to die, or to live either, which is of much more importance by a great deal.

E. C. GORDON.

Salem, Va.

The Lord's and the Devil's Poor.

I overheard the following conversation, which gave me food for reflection, and may prove suggestive to others.

D. W.

Layman.—"I have made up my mind on the subject of beggary; I am going to act on the enlightened principle that giving to the poor is giving to the devil."

Pastor.—"Sometimes it is, sometimes it is not. The Lord has His poor as well as the devil, and 'he that giveth to the poor [in the proper spirit] lendeth to the Lord.'"

Layman.—"But don't you know how dangerous it is to teach a man that there is an easier way to get a dollar than to earn it?"

Pastor.—"Certainly that is an evil to be avoided as much as possible; but it would be a terrible thing to neglect one of God's poor. There is a great deal of wretchedness that is inevitable in a world like ours, and some of the wretched are friendless. Your political economy is good; but Christianity has to supplement social science. Christ taught no one duty more clearly than that of helping the needy."

Layman.—"But how can I manage so as to keep from giving to the devil in the disguise of poverty?"

Pastor.—"You cannot help doing it sometimes; but better do that now and then than reject your Master in the disguise of a beggar. Be as wise as possible in every case; but a Christian minister ought to lean to the side of charitable judgment."

SERMONIC CRITICISM.

"It requires as much wisdom to know what is not to be put into a sermon as what is."—CECIL.

"A friend's eye is a good looking-glass."—GAELIC PROVERB.

PULPIT MAGNETISM.—The genesis and growth of the subtle influence which is called Personal Magnetism is a theme of vital interest to the preacher. I shall look rather at the manward than at the Godward side—at the physical and constitutional, rather than at the religious factors that may be supposed to enter into the analysis. Intelligence, scholarship and piety are assumed. What other elements are needed to realize the conception of a magnetic man? Science lends to art and to philosophy convenient phrases. Terms applied to metals may be given to men. A magnet draws and holds. Why? Simply because the magnet has something to give. The steel is made to receive. So with men. This hidden potentiality clearly has a physiological basis. The common phrases, animal spirits or animal magnetism, show the popular theory of its evolution, which is in the main a true one.

1. A magnetic man is one of thoroughly developed animal nature. He who expects to put forth power must have a plenitude of power at command. This is not muscular energy or physical health merely. The ox is healthy and strong, but as stolid as he is strong, for certain functions have been arrested. A man may be stalwart and sinewy, yet sodden and passionless, bloodless and marrowless, utterly destitute of fiery and eruptive life. How can he master men of vehement and palpitating passions? In his recent work, "Body and Will," Maudsley hints at the vital unity subsisting between intellectual and sexual energy, and shows that the finest poetic and artistic emotion, as well as the essence of religion and morality, stand related to the healthful development and control of the reproductive system. A man of mettle is never a metal man! The chisel of Praxiteles, the counsels of Pericles, and the fiery eloquence of Demosthenes, got much of their inspiration at the feet of Phryne, Aspasia and Lais.

There are other kindred passions, that need not be enumerated, which go to make up a masterful nature. The more of them the better, provided they are all handled as Robert Boyle says Abraham did his domestics—"circumcised and made them servants."

2. A magnetic man has—in addition to these inward, vital, physical forces—that eliminative or distributive nature which furnishes a vehicle for their transmission. Aromatic gums carry condensed odors by which they are detected, but the breath of fire loosens the full volume of their pungent odor. Naturalists have said that the changing hue of the chameleon is partly automatic and partly volitional. A man conscious of the possession of this subtle something we call magnetism, is also conscious that he can emit or retain it. He has indeed an "atmosphere" as truly as the spice has its flavor, or fire its glow; but the penetrating and distributive character of this mesmeric power, as it is sometimes called, is largely under his voluntary control. When he, by some inexplicable insight or sympathy, finds himself in contact with responsive souls, he can exhale the fullness of the atmosphere that is peculiarly his own. He has the resources. He also has the power of elimination and of restraint. The conjunction of an affluent, distributive nature with an absorbent one, produces marvellous effects, material and moral. Dr. Livingstone says that the contact of a lion's paw conquers the will of the victim and makes it insensible to its bite. So, says Philip Hamerton, there are men who can emit a physical influence that prepares those they touch to submit. He felt "an odd, tingling sensation" when he met Napoleon III., and says that a friend who came in contact with the Emperor in the street, not knowing him, experienced "a shock of immeasurable power."

These elements, both automatic and volitional in exercise, go to make up that material efflux of soul, which it is

easy to feel but hard to analyze. There is a radiation from a man as heat from a glowing coal, which infects the very atmosphere in which he moves. We properly call it his "air." Artifice may conceal it, but art cannot create it. It is partly a gift and partly a growth. It is a polarization that touches certain souls and draws them like doves to their windows.

We have touched but a segment of this "magnetic sphere," and suggested but two factors that enter into it. There are temperamental conditions to be considered in the evolution of this form of personal power to which another paper will draw attention.

Brooklyn, N. Y. E. P. THWING.

TWO WAYS OF LOOKING AT A SERMON.—I heard a preacher prove that God does not delight in the death of the wicked. He did it by exclusion and inclusion, and in every other way. He exhausted both the theme and his audience. I queried whether he would have been willing to leave out a link in the argument for any consideration. The sermon was presented as a work of art. The question seemed to be simply whether it was logically complete. It had the musty smell of books and the night-lamp. It was a piece of strong chiselling, with a bit of filigree work here and there, something to be remembered for its artistic perfection. Evidently preacher and people looked at it in the same way, and drew a sigh of relief when it was all over.

This sermon was in marked contrast with the style of another preacher who seems eager to thrust into the midst of a discourse matter which logic would bar out as irrelevant, if only hearts can be reached and consciences touched. This man seems to take his congregation by the button-hole, and to talk to it out of his own heart—to look upon the sermon as simply a means to an end. The quick tear starts, the cheeks flush, consciences cry out. Men go away saying, "That preacher always sends me home feeling that I would like to do something and be something."

The contrast between these two preachers has led me to ask myself if that homiletical method is not disastrous which lays chief stress on the "logicalness" and symmetry of a sermon. It may be urged that a perfect instrument will do the most efficient work. True; but eccentrics are essential in mechanics before certain sorts of motions and results can be secured, and may be necessary in sermons. The homiletic methods which build a sermon without reference to the people who are to be reached from the given pulpit, without reference to the results to be achieved for the people who sit in the pews when the discourse is preached to them, are a hindrance to efficiency in preaching. The conversion of sinners, and the upbuilding of saints, and not smooth orations, should be the ambition of the "Gospeller."

Quincy, Ill. R. G. H.

CRITICISM ON A SERMON.—In the March number of THE HOMILETIC MONTHLY there was a condensed sermon given, entitled "The River of Water of Life." Lest your readers be led astray by the pretty illustrations and erroneous statements (mainly geographical) in the sermon, and for the sake of the truth, I feel it a duty to offer criticism upon it.

1. "Rio Grande" in this region means Great River, not "Grand." Grand is the third definition of "Grande," and is rarely used in our sense of *grand*.
2. "Close by stands the mountain of the Holy Cross, a part of the Sangre del Cristo range—the Mountains of the Blood of Christ." Two mistakes here. (a) The "Holy Cross" is over 125 miles "as the crow flies," from the nearest point on the Rio Grande. (b) The "Holy Cross" is not in the "Sangre de Cristo" range; is not within 75 miles of that range.
3. The Rio Grande does not flow through the "San Juan" country at all. It does flow through the San Luis Park, or Valley. The San Juan region is on the opposite side of the Rockies from where the Rio Grande flows.
4. "The first considerable settlement

through which the Rio Grande flows" is Del Norte, a place of about 1,000 inhabitants; the next is Alamosa, of the same size (in it is the home of the writer). The Rio Grande does *not* flow through Santa Fé, nor within ten miles of that city. The Santa Fé river flows through the city.

Alamosa, Cal.

J. J. GILCHRIST.

HINTS AT THE MEANING OF TEXTS.

"The heart has reasons that the reason knows not of."—PASCAL.

Revival Service.

BREAD CAST UPON THE WATERS.

Cast thy bread upon the waters: for thou shalt find it after many days.—Eecl. xi: 1.

The figure here used is as beautiful as it is striking. There is no rain-fall in Egypt: the land is dependent for its fertility on the annual overflow of the Nile. Rice is the staple of food, and this is sown literally upon "the waters," either from boats or by wading in. When the waters subside the seed takes root, and, the soil enriched by the alluvial deposits, the seed springs up and yields a rich harvest.

So every Christian act is (1) an act of faith. It is throwing seed into the river. (2) It is co-operating with God: (a) in His word; (b) by His Holy Spirit; (c) in His Providence. To sow at any *other time* than at the annual overflow would be to waste the seed. A wise man will be careful to observe the times and seasons in all his efforts to do good and to get good. (3) The reward is in the line of the service—sowing and reaping go together. (4) The outcome, where the conditions are met, is as sure as the laws of nature. So sure as the Nile will rise and overflow its banks at the appointed time; so sure as the rice cast upon the bosom of the turbid waters will seek the bottom and there vegetate and ripen its grain in the sunshine, so sure will bread cast upon the spiritual waters, in faith and in conjunction with the Spirit and providence of God, "*be found after many days.*" Weeks, months, years, may intervene between the sowing and the reaping—between the act of faith and the divine fulfillment; but there will be no failure! "Thou shalt

THINGS A PREACHER SHOULD REMEMBER.

*** That he is a citizen as well as a preacher.
*** That true prayer is humble and reverent, not boastful and boisterous.

*** To be as earnest when preaching for souls as when preaching for dollars.

*** That readiness in extemporaneous speaking is a gift as perilous as it is valuable.

*** That there are "tricks in all trades," and the trick isn't good because the trade is.

*** That he should try to look at himself through the eyes of those above him at least as often as through the eyes of those below him.

find it." The word of God has spoken it. The Nile may dry up and the earth refuse her increase, but the word of God shall stand!

THE INSUFFICIENT AND THE EFFICACIOUS.

There they preached the Gospel.—Acts xiv: 7.

What will convince and convert men? What will revive and enlarge the Church of God? Many means are useful; one only is efficacious. 1. The voice of God in nature is not sufficient. 2. Miracles do not avail. 3. Zeal, however ardent, comes short. 4. Machinery, perfect though it be—good preaching, a strong church, all the ordinances of God's house, Sunday-schools, etc.—does not convert souls or give life to the people of God. The only *efficacious* instrument is God's truth, the Gospel of the grace of God, the Gospel faithfully preached and made efficacious by the agency of the Holy Ghost, as it was at Lystra and at Jerusalem on the day of Pentecost, and as it is now wherever the conditions are faithfully observed.

Christian Culture.

THE STORMY WIND.

Stormy wind fulfilling his word.—Psalm cxlviii: 8.

It is often a "word" of judgment, when it sweeps down on the plain and up the valley, carrying death and desolation in its track, and when it lashes old ocean into fury and carries down the ship and all on board into its angry bosom. But it is oftener a "word" of mercy, a strain of celestial music, played on nature's grand organ, in concert with "fire and hail, snow and vapors, mountains and all hills, fruitful trees and all

cedars," "praising the name of the Lord." "What is there so grand as to stand upon the rugged coast on some wild day and watch the great crested breakers driven on before the storm; to see them dashed upon the rocks with thunder, flinging the showers of spray far up the cliffs, while the angry blast roars out its triumph? Then the fierce winds go sweeping up the rocky heights and on across the plain. They roar and rattle round the sleeping city, moaning here and there at door and window; then, all furious again, they fly roaring up the

bleak hill-side." And is not this the fulfilling his word? To stir the soul to its depths; to impress it with awe; to break up stagnation when the soul has settled on its lees, and to sweep away long-gathering impurities? The voice of the "stormy wind" is majesty, grandeur, sublimity. And there are voices in us which answer to the call and cries of nature without. "Deep calleth unto deep!" These awful voices and tumults and catastrophes of nature reveal to us depths and capacities and possibilities in our own being which we had not dreamed of before.

LIVING ISSUES FOR PULPIT TREATMENT.

* * Mankind are unco weak,
And little to be trusted,
When self the wavering balance shakes
It's rarely right adjusted.—BURRS.

Adulteration in Food and Medicine.

Transgressors shall be taken in their own naughtiness.—Prov. xi: 6.

THERE are startling revelations being made as to the extent and deleterious effects of this sort of traffic in the health and lives of our citizens. A pure article of food, or drink, or medicine, is now the exception. The vilest compounds are sold in the market. "Oleo" has well-nigh driven butter out of the land. Out of thirty samples, from as many dealers, recently tested in Brooklyn, nearly every one proved to be oleomargarine and not butter at all. Our teas and coffees are poisoned, our milk watered and chalked to death, our spices depraved, the rankest poison mixed with mustard, and wines, whiskeys, brandies, ales and beer manufactured from or tinctured with drugs highly injurious to health. There is poison in almost every cup of coffee. Superintendent Day, of the Health Department of New York City, gives as the result of an analysis just made that Guatemala and Maracaibo coffee is made to resemble Java by the use of a poisonous coloring matter, and Rio is polished and colored by a mixture of chrome yellow and Prussian blue, Venetian red, etc., and that every cup of coffee made from these colored beans contains one-sixtieth of a grain of arsenic. "Two

mills in Brooklyn" have for years been doing a large business in thus poisoning coffee-drinkers on a wholesale scale. Why are their names withheld from the public, and the names of the numerous firms that are known to deal in these adulterated coffees? Government has interposed to destroy our poisonous "teas," why not our poisoned "coffee"?

And the same is true even of medicines. All sorts of admixtures are labeled and sold by druggists under names which belie their character and deceive an unsuspecting community. Cod-liver oil is manufactured out of cotton-seed and other cheap oils, the livers of dog-fish, sharks, etc. Says a leading Broadway (New York) druggist:

"They procure the oil from the Down-East fishermen or from manufacturers here in New York. It is of all qualities—pure, half pure, and wholly impure—representing as many degrees of adulteration as does the merchandise under the name of butter. The purest oil is of an agreeable smell, a light golden or lemon color, and almost tasteless. The bogus oil is darker, often muddy looking, and the smell of some of it would almost knock you down. The pure oil, of course, is the only kind that an honest druggist will put up for his customers. The patented oil put up with phosphates, which is of a milky color, contains only about fifty per cent. of oil, which may be pure in itself, the rest being the phosphates, which, however, would greatly assist in disguising impurities, if such were used in the mixture. The pure undisguised oil is naturally the best for medicinal purposes."

Most of the *candies* on which our children feed are also so impure and poisonous as to impair health, if not to destroy life. A recent test made in Brooklyn disclosed the startling fact that in the manufacture of "rock candy" an active poisonous substance was extensively used. A friend of ours who desired to purchase several hundred pounds of candy for the last Christmas festival of a Sunday-school of 1,500 children, obtained samples from *six leading manufacturers of New York City* and dissolved them separately in bottles; only *one sample proved to be pure*; in the others a *thick, vile sediment* at the bottom told the story! Is it not time to turn the light on these dark doings? Legislative aid has not been invoked any too soon.

A similar state of things exists in England and in France. In Paris, investigation into these iniquitous practices has been pushed further than anywhere else, and the results are highly interesting. The Municipal Laboratory, a branch of the Health Office, is required to inspect and report upon all articles supposed to need analysis. The number of inspections the first year (1881) was 24,655. Number of analyses made 6,517. The scope of the institution is wide, and calculated to do much good. The following is the result of a year's work:

Articles Examined.	Good.	Passable.	Bad.	Dangerous.	Total.
Wine.....	357	1093	1709	202	3361
Vinegar.....	22	31	26	1	80
Beef.....	48	10	29	1	86
Cider.....	6	10	30	0	55
Syrups and Liqueurs..	40	32	53	9	134
Water.....	18	11	—	63	92
Milk and Cream.....	318	177	542	—	1037
Butter and Cheese.....	30	12	29	—	71
Bread and Cakes.....	45	13	11	—	69
Meats.....	55	10	21	—	86
Fruits, preserves.....	39	7	—	25	71
Salt and other condiments.....	45	13	82	—	140
Coffee and Tea.....	37	7	7	—	51
Chocolate.....	26	24	33	—	83
Siphons.....	85	10	—	45	140
Perfumeries.....	394	63	36	207	700
Total.....	1565	1523	2608	562	6256

From this table it appears that 50.66 per cent. of the samples of milk and cream were bad, as

also 59.17 of the wine, and 50.43 of all the other articles; and these figures demonstrate the actual necessity of such an establishment.—*London Times.*

Since that period the nefarious work has greatly progressed, at least in the United States. The business is profitable, and it is prosecuted without compunction, to the great detriment of the community. Let our Boards of Health take the matter in hand and ferret out and bring to condign punishment the rascals who are thus poisoning the very fountains of health and life.

The Indian Problem.

Text, Prov. xxiii: 10, 11.

A bill has passed the Senate of the U. S. and is awaiting the action of the House, that will go far toward solving this perplexing and vexed question. It proposes to divide the Indian lands in severalty, and bring the Indians themselves under the laws of the community in which they live. The purpose and operation of the proposed law are described as follows:

"It provides for the allotment of lands to Indians in severalty, the purchase of the remaining parts of their reservations by the Government and the subjection of the Indians to the civil and criminal law of the community in which they live. This will tend to break up the tribal organizations, put the Indians on the road to independence, and make them responsible to law at the same time that they receive its protection. It will diminish the size of the huge reservations for which the tribes have no use, and of which they are certain to be deprived, if not by some equitable process like this, then by the forcible invasion of whites. There is no longer any fixed line bounding civilization and savagery (thanks to our railways, which now cross the country), and it is time that this was recognized, and that the Indian should be prepared for all that the change means. This good work of preparation is going on in schools and missions, but Congress now needs to second it by proper action touching Indian citizenship and real property."

This measure has once before been favorably acted upon by the Senate, but failed in the House. This failure should not be repeated. The chief features of the bill are wise, and commend themselves to all the true and enlightened friends of the Indian.

The record of the cruel treatment the Indian has received at the hands of the

whites is the darkest chapter of our national history. In the name of humanity and the Christian faith we profess,

let that chapter be closed. Let the Indian be treated hereafter as a fellow-man—a man for whom Christ died.

AROUND THE EDITOR'S TABLE.

Immoral Characters in Fiction.

MR. HAWTHORNE'S able article on another page impinges on matters of vital moment to all pastors. If it be true, as Mr. Besant recently said in a lecture in New York, that out of every twenty books read in America nineteen are novels, what a force is at work here for good or ill! It is a force that cannot be suppressed, but can and must be regulated. Unfortunately there has been at times more zeal than wisdom displayed in the attempt to regulate it.

Should a novel be tabooed because it has characters that swear and gamble, and in a variety of ways violate the Christian's code of morals? One might as well ask if a picture should have shade as well as light. A picture all light is no picture, and a novel in which the existence of evil in the world is unrecognized, is not only valueless, but injurious. If such is the only fiction not to be discarded, what shall we have left? Nothing from Dickens, or Thackeray, or Scott, or George Eliot, or Victor Hugo. "Pilgrim's Progress," "Uncle Tom's Cabin," and Æsop's Fables will all have to go. Nine out of ten fairy tales must die a premature death. The parables of Scripture will be few and far between. No; sin is a great omnipresent, tragic fact of human existence, and the novelist should not and cannot ignore it.

How then is he to depict evil—as it is or as it is not? The question answers itself. But at this point the difficulty really begins. Zola is said to depict it as it is in Paris. Certain vile, garbage-gathering sheets are said to present it as it is in America. Here then comes in the vital point in this matter—the attitude of the novelist toward the sin he depicts. What is it? Answer that question and you have the "clew of the maze" in every case. Does he gloat over the sin, roll it as a sweet morsel under his tongue, or is he even a mere impassive

spectator of it? In either case avoid him as you would a leper. It is idle to say the novelist sinks all personality. He cannot do it. But if he could, and dissected evil as stoically as a surgeon dissects a corpse, the moral effect would be disastrous. Indifference to sin is not unmoral: it is flagrantly immoral. The novelist who approaches sin with an inward shudder, genuine, not affected, is the only novelist who has a claim to the world's honor. But this is not all; he must make you shudder. If he does not do that he may be a master, but he is not the novelist for you. All object lessons are not equally adapted to all persons. A novel is an object lesson. It may teach one thing to one, another thing to another. But it is sure to teach something.

Art for art's sake is the cry we hear on all sides. In one sense the cry is justified. It marks a healthful reaction from the too great austerity of Cromwell's earnest followers. As Cousin well says, Art is not the mere handmaid of religion. It has its own distinct, well-defined course, and that course is not simply to tread in the footprints of morality and religion. But forever and ever it walks by their side, as a fellow-worker, not a servant; as a partner, not a hireling.

No one, we think, realizes more clearly than do we the difficulties encountered, when applying these principles to specific cases. In this connection, and as presenting the case from the novelist's own standpoint, we give the following letter, written by a distinguished novelist, who is also on the editorial staff of one of the foremost metropolitan journals of the day:

LETTER FROM JOHN HABBERTON.

MY DEAR DR. FUNK:

Your note, enclosing Rev. Mr. —'s slashing condemnation of my "Bowsham Puzzle," is at hand. I am greatly amused, and also much disgusted at the good man's outbreak, but it shows me distinctly how bad books get a wide circulation; for in the family or flock of such a

man as my reverend critic, the young people cannot get at fiction of any kind, unless they do it stealthily, in which case, having no guide but their own unguided tastes, they are sure to get the worst.

I do not propose to enter into a defence of, or argument about, the "Bowsham Puzzle," or any of my other books. I do not believe any layman has a larger acquaintance than I among pastors of evangelical churches, in one of which I am a member in good standing. Some of these pastors are my intimate friends; they read whatever I write, and find fault freely whenever they have occasion; but until some one of them charges my work with low moral tone, or bad moral influence, I must assume that Mr. — is mistaken. He says the "Bowsham Puzzle" is as bad as anything of Zola's. I cannot reply to this intelligently, for I never read any one of Zola's books. Perhaps he has; otherwise, what authority has he to write as he does? It may interest you to know, however, that the "Bowsham Puzzle" is a true story of Western life. I got its facts from good members of the church and society, and I have been edified and instructed by the prayers and sermons of the preacher whom I have called Crewne, who married the hero-heroine.

I have always believed it quite as right to write a story as to tell it verbally; and that to write about sin and sinners—unless to gloat over

the one and praise the other—is not only proper, but desirable. If I am wrong, then the Four Evangelists and the authors of the historical books of the Old Testament blundered terribly, and their works should be suppressed. I believe the novelist has as much right as the preacher to describe the springs of action and the effect of character upon character, and the less he adopts the sermonizing form—the more he allows readers to draw their own conclusions—the more good his work will do. I was vigorously abused (by letter) by some preachers, for having, in a novel I published several years ago, entitled "The Barton Experiment," shown up the humbuggery of some alleged religious methods of temperance work; yet the mass of letters I received from reformed drunkards and their friends is the most flattering unctio I ever expect to lay to my soul.

No one can write or publish novels that will please all good people. The grace of God does not always bring common sense with it; but numberless conversations with pastors have satisfied me, beyond any possibility of doubt, that intelligent religious teachers are overwhelmingly in favor of fiction as a moral influence, and wish that it could be more widely circulated. "Even the gossip in fiction," said a noted divine to me a few years ago, "is far more intelligent and elevating than that of private life."

New York, May 9, 1884. JOHN HABBERTON.

QUERIES AND ANSWERS.*

"W. F. R."—Will you name a standard author on the Ten Commandments? A.: Dale on the Ten Commandments is a good work; published in England; never republished here to our knowledge.

"G. F."—Do you know a good work on the prominent characters of the Bible? A.: (1) Aids to Character Building. (2) Women of the Bible, price \$3. These are both good books, but there is no one author who treats the subject with completeness.

"J. D."—Where was Thomas Paine buried? Is it true that his body was sunk in the Atlantic, England, Germany and France refusing it burial? A.: His body was buried on his farm at New Rochelle, N. Y., but taken to England in 1819 by Wm. Cobbett.

"A. C."—Is it right for a minister to insure his life, and if so what company would you refer me to? A.: Both right and praiseworthy. If you insure in such companies as Mutual Life, N. Y.

Life, Equitable, New York, or Connecticut Mutual, Hartford, or join the Clerical Mutual Association of Chicago, you can hardly go amiss.

"R. F. B."—In an article entitled Armageddon, in *The Southern Review*, the writer cites a number of distinguished authors in support of Sir Francis Palgrave's opinion that we are living under the Fourth Monarchy. Do you know any volume containing the evidence here referred to? A.: We know of none, but refer the question to our readers.

"RAILROAD."—I live in a railroad town, and am pastor of a church composed largely of railroad men and their families. Their duties on the road call most of them away from the church service. Either they must attend to these duties or resign their positions. What course would you advise, as my remonstrances are vain? A.: Your duty is clear. If it be a work of "necessity" it is lawful on the Sabbath-day, and of

*Any book noticed or mentioned in THE HOMILETIC MONTHLY will be sent on receipt of the publisher's price.

this you must judge. If it be not, principle must not be sacrificed to interest. You must apply discipline. God's law in regard to the Sabbath is supreme, and must be vindicated. (Acts iv: 19.)

"A. B. C."—Is it true that some of the leading theatres in New York are owned and managed by *clergymen*? A.: As this question has been asked us frequently we have made diligent inquiry, and the only basis of the rumor, so far as we can discover, is, that the publisher of a New York religious weekly, who happens to be the brother of a clergyman, is the financial manager of one of our city theatres.

"J. C. S."—Who were "the inhabitants of the valley" named in Judges i: 19?—A.: We are often queried on points which any person can answer for himself if he will refer to his Concordance or to a good Encyclopedia. We must decline to reply to such questions, as it is not fair to our thousands of readers. We depart from the rule in this case. By reference to Joshua xvii: 16, it will

be seen that they were "Canaanites," noted for their strength and fierceness. The house of Joseph complained to Joshua because they had not a larger part of the land, and he bids them (seeing they were a warlike tribe) go down into this valley and conquer and expel these Canaanites and possess it, "though they have iron chariots and be strong." It was a challenge to them to do their duty.

ANSWERS TO QUERIES REFERRED TO OUR READERS.

"J. A. P." in April number asks: Is Pres. Edwards' sermon, "Sinners in the Hands of an Angry God," published, and by whom? "W. R. B." answers that it is published in "Masterpieces of Pulpit Eloquence," Vol. II. (in 2 vols., \$5.)

"F. W. R."—Can you name any sermon treating the question, "Will the Heathen be saved without the Gospel?" "W. B." answers: Dr. Bushnell's sermon, entitled "The Outside Saints," in his volume, *Sermons on Living Subjects*, \$2.

THEMES AND TEXTS OF RECENT LEADING SERMONS.

1. Unselfish Praying. "I beseech thee shew me thy glory."—Ex. xxxiii: 18. C. F. Deems, D.D., New York.
2. Spiritualism Unclean and Adulterous.—Deut. xviii: 10-12. T. De Witt Talmage, D.D., Brooklyn.
3. The Mind-Cure. "Yet in his [Asa's] disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers."—2 Chron. xvi: 12, 13. A. C. Bartol, D.D., Boston.
4. Experience the True Test in Religion. "Oh, taste and see that the Lord is good."—Ps. xxxiv: 8. Hugh S. Carpenter, D.D., Brooklyn.
5. Common Life. "Are not two sparrows sold for a farthing?" etc.—Matt. x: 29. Prof. David Swing, D. D., Chicago.
6. A Wonderful Picture. "And when he was come near, he beheld the city and wept over it," etc. Luke xix: 41, 42. A. E. Kittredge, D.D., Chicago.
7. High Doctrine and Broad Doctrine. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."—John vi: 37. Rev. C. H. Spurgeon, London, England.
8. Christ's Kingdom a Spiritual Power. "My kingdom is not of this world."—John xviii: 36. Moses Hoge, D.D., Richmond, Va.
9. Significance of Christ's Seamless Robe. "Now the coat was without seam."—John xix: 23. E. H. Rivers, D.D., Louisville, Ky.
10. Needless weeping. "Woman, why weepest thou?"—John xx: 13. John R. Paxton, D.D., New York.
11. Questions of Expediency. "Let us not therefore judge one another . . . that no man put a stumbling-block . . . in his brother's way."—Rom. xiv: 13. S. J. McPherson, D.D., Chicago.
12. The Argument for the Resurrection.—1 Cor. xv. William M. Taylor, D.D., New York.
13. Looking Into the Future. "For we that are in this tabernacle do groan," etc.—2 Cor. v: 4. C. H. Parkhurst, D.D., New York.
14. Paul's Prayer for his Brethren. "For this cause I bow my knees unto the Father of our Lord Jesus Christ," etc.—Eph. iii: 14. John A. Broadus, D.D., Louisville, Ky.
15. Orthodoxy vs. Agnosticism. "For the time will come when they will not endure sound doctrine," etc.—2 Tim. iv: 3. S. J. Nicholls, D.D., St. Louis.

SUGGESTIVE THEMES.

1. Seven days of strange Delay—a fearful trial of Noah's Faith. ("And Noah went in . . . into the ark . . . And on the seventh day [marginal reading] the waters of the flood were upon the earth . . . And the Lord shut him in."—Gen. vii: 7-10; 16.)
2. The Evil of Borrowing. ("As one was falling a beam the axe-head fell into the water; and he cried, and said, Alas, master! for it was borrowed."—2 Kings vi: 5.)
3. Heart Sickness. ("Why is thy countenance sad, seeing that thou art not sick? this is nothing else but sorrow of heart."—Neh. ii, 2.)
4. A Waiting God and a Waiting People. ("And therefore will the Lord wait, that he may be gracious unto you," etc.—Isa. xxx: 18.)
5. God's Law of Correction. ("I will correct thee in measure, and will not leave thee altogether unpunished."—Jer. xxx: 11.)

6. The Positiveness of Experience. ("We speak that we do know, and testify that we have seen."—John iii: 11.)
7. Simple Faith in Experience. ("One thing I know, that, whereas I was blind, now I see."—John ix: 25.)
8. The Credulity of Superstition. ("The gods are come down to us in the likeness of men. And," etc.—Acts xiv: 11-13.)
9. The Sin of Suicide. ("Do thyself no harm."—Acts xvi: 28.)
10. The Tumult and Confusion in Error. ("Some therefore cried one thing, and some another: for the assembly was confused," etc.—Acts xix: 32.)
11. Principles of Trade. ("Providing for honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. viii: 21.)
12. Far and nigh. ("But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."—Eph. ii: 13.)
13. Seducing Spirits. ("The Spirit speaketh expressly that . . . some shall depart from the faith, giving heed to seducing spirits," etc.—1 Tim. iv: 1, 2.)
14. The Activities of Heaven. ("And they rest not day and night."—Rev. iv: 8.)
15. The Impossible Census. ("Ten thousand times ten thousand, and thousands of thousands."—Rev. v: 11. "A great multitude which no man could number."—viii: 9.)

GERMS OF ILLUSTRATION.

*For Nature knows no child so mean,
But hints to us the great unseen.*

God's immutable law, though we may perceive it dimly, underlies all the changing current of human life, as, down deep beneath the restless, seething rapids of the Sault Ste. Marie, one may at times catch glimpses of the everlasting rocks.

The Triune God is a conception for which we can never find a complete illustration; but it is a suggestive fact that every ray of sunlight is composed of three kinds of rays, which perform three distinct kinds of work: the heat-rays, the light-rays, and the actinic, or chemical rays.

Beauty of character has too often been destroyed by beauty of adornment. It has been observed in greenhouses that the drops of water sparkling on the leaves of plants act sometimes as lenses, condensing the sun's rays and singeing the leaves. Scared hearts beneath gleaming diamonds are not altogether unknown in our world of fashion.

Christian beneficence is beautifully typified by a species of palm-tree, called the Tamal Capsi, of which travelers in South America tell us. It has the power, to a remarkable degree, of absorbing the moisture of the atmosphere, which it condenses and drops upon the earth in the form of dew. Often in the midst of an arid waste it rises, but even there, and in times of prolonged drought, a luxuriant vegetation will be found springing around it, nourished by its dews.

Providence in human affairs is sometimes difficult to recognize. Even to the believer come moments when God's plans are lost

in a confusion that seems inextricable. The confusion is due to our point of view. Prof. Tyndall, describing a glacier broken up by its passage over a ledge, says: "At first the ice presented an appearance of utter confusion; but we soon reached a position where the mechanical conditions of the glacier revealed themselves, and where we might learn, had we not known it before, that confusion is merely the unknown intermixture of laws, and becomes order and beauty when we rise to their comprehension."

God's forgiving love and its power over the sinful heart at once come to mind on reading the following story: A poor woman lost her only daughter in the vicious whirlpool depths of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother, with a breaking heart, went to Dr. Barnardo and, telling him the story, asked if he could help to find the lost one. The genial doctor said, "Yes, I can; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me." The doctor sent the photographs to the gin-places, music-halls, and other places which wretched outcasts are in the habit of frequenting, and had them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's carte. Struck with astonishment, she looked closely at it, and saw the invitation written beneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms, just as she was.

HELPFUL DATA IN CURRENT LITERATURE.

By J. M. SHERWOOD, D.D.

Books.

A. D. F. Randolph & Co. "Life and Times of Jesus the Messiah," by Alfred Eldersheim, D.D., Ph. D. 2 vols., 8vo. Every page of this remarkable work affords evidence of rare ability on the part of the author, and of great thoroughness and conscientiousness in the execution of his task. As the result of seven years' devotion to

it we have a Life of Christ superior as a whole to any previous one. While a Jew by descent, he is a Christian in faith and spirit. He has mastered not only the Scriptures, but Rabbinical lore and secular history bearing on his subject. And hence we have not only the Christ of the Gospels, but the Christ as related to His own times. We are made familiar with His life in its

actual Jewish conditions and circumstances, in every detail that gives vividness to the picture. The Life he presents with such fullness and minuteness is not the life of Strauss or Renan, but the grand, historical Christ of the New Testament, working miracles and teaching doctrines of divine grandeur—the real God-Man! Such a work invests the life of Christ with new charms. It cannot fail to receive a hearty and enthusiastic welcome, both by scholars of all creeds, and by all classes interested in that Life which is, in itself, the miracle of miracles.—“The Pulpit Commentary”: “Numbers.” Introduction (a long and able one), by Rev. Thomas Whitelaw; Exposition and Homiletics, by Rev. R. Winterbotham, and Homilies by various authors. Same publishers. We gave our opinion as to the character and value of the “Pulpit Commentary” in our last issue.—“How Sorrow was changed into Sympathy,” by Mrs. Prentiss. Same publishers. A precious little book that will carry cheer to a mother’s heart bereft of children. It is superfluous to praise anything from the pen of this gifted writer. The volume contains the story of “Ely and Bessie,” written by her shortly after their death, only small portions of which have ever been published before.—“Truths and Untruths of Evolution,” by John B. Drury, D.D. Same publishers. Another valuable contribution to the growing literature of this subject. The substance of the book was given in a series of lectures to the students of the Theological Seminary and Rutgers College at New Brunswick, last year. The position of the author is similar to that of Dr. McCosh and some of the other writers who have expressed their views in THE HOMILETIC MONTHLY during the pending “Symposium on Evolution,” viz.: That the believer in God and the Bible has nothing to fear from Evolution as a foe to religion, when its postulates are freed from assumptions, and its truths are separated from its untruths.

Harper & Brothers. “Marcus Aurelius Antoninus,” by Paul Barron Watson. 8vo. The life of this historic personage has never before been written in the English language. This work is not strictly historical, but rather “a study of the character of Marcus Aurelius.” The view of him here presented is certainly a more favorable one than has hitherto prevailed, and the Christian public will be slow to receive it. That he was a later and persecutor of Christians; that Justin and Polycarp suffered martyrdom during his reign; and that he was active in the persecutions at Lugdunum and Vienna, are not denied. But the author claims that it was a very corrupt Christianity that prevailed in his day, and that Christians were enemies of the empire—points which (the latter at least) we think he fails to establish. It is a scholarly work, and will no doubt command attention from the student of history.—“A Companion to the Greek Testament and the English Version,” by Philip Schaff, D.D. Same publishers. A manual

of textual criticism of the Greek Testament, and its application to the Revised English Version, is a desideratum of our literature. This book has grown out of the author’s studies in connection with the Revision Committee, and was prepared at the request of several of his fellow-revisers. Dr. Schaff’s name in connection with the work is a guarantee of accuracy and thoroughness and adaptability to its end.—“God and the Future Life,” by Charles Nordhoff. Same publishers. This is a very sensible treatise on “Natural Theology.” It is specially directed to the young; not only to those whose thoughts are already interested in these questions—of God and a Future Life—but also to those who feel little or no interest in such thoughts; those absorbed in the ambitions and pleasures of the present. It was written in the hope that it might attract their attention, and give them a broader and juster view of life. It is a book that cannot fail to do good.—“A Short History of Our Own Times,” by Justin McCarthy, M.P. Same publishers. Not so much a history as a collection of brilliant pictures and portraits of distinguished personages in English history during Victoria’s reign. The author has won a good reputation as a novelist, and is likely to succeed as a historian as well. He possesses some of the qualities of Macaulay. He has certainly made it an exceedingly interesting book; and it seems to have been written in a spirit of candor and impartiality.

James Pott & Co., New York, and Hodder & Stoughton, London. “A Study of Origins; or, the Problems of Knowledge, of Being, and of Duty,” by E. De Pressensé, D.D. A very able work from the pen of one of the foremost Christian scholars and writers of France. We need only call the attention of our readers to it, as it has already reached a third edition. It is a manly and vigorous protest against the atheistic science of the day, which finds favor in so many quarters, in the name of true or independent science, and a spiritualistic and Christian philosophy. The translation made by Mrs. Holmden is admirable, and the typography of the work is first-class.—“Natural Law in the Spiritual World,” by Henry Drummond, F.R.S.E. Same publishers. The problem which the author sets himself to solve is: Are not many of the laws of the spiritual world, hitherto regarded as occupying an entirely separate province, simply the laws of the natural world? The inquiry is legitimate and important; and if the problem is not actually solved, there is no little new light shed upon the subject. The spirit of the discussion is reverent and conservative, and the book is marked with very great ability.—“The Temple and Its Services as they were at the time of Jesus Christ,” by Rev. Dr. Edersheim. New edition, revised: \$1.25. Same publishers. The remarkable work which has just appeared, by the same author, entitled “The Life and Times of Jesus the Messiah,” will serve to revive and deepen the interest in this work, which appeared

in England some years since, and which takes the reader back eighteen centuries, and shows him Jerusalem as it was when our Lord passed through its streets, and the Temple, when He taught in its porches and courts, and its ordinances and worshippers, the ministry of its priesthood and the ritual of its services.

Pink & Wagnalls. "Meyer on Corinthians." With a Preface and Supplementary Notes, by Talbot W. Chambers, D.D. It is unnecessary to particularize the merits of this volume. The best scholars and ablest critics of the day, European and American, place Meyer's Commentary in the very front rank of critical and exegetical expositions of the New Testament. What we said of Meyer on Romans will equally apply to Corinthians. The translation is from the fifth edition of the German, revised and edited by Dr. Dickson, of Glasgow. Dr. Chambers, the American editor, has done his work with care and fidelity. His Preface and Notes, though not as full as Prof. Dwight's on Romans, add materially to the value of the work. The publishers have put it in a fitting and substantial form.—"Manual on Revivals," by Rev. G. W. Hervey. Same publishers. The particular value of this volume consists in its many practical hints and suggestions in relation to revivals. It is rich in the literature of the subject. It is valuable in historical and biographical information. We do not put much value upon the homiletic features of the book. Long observation, and no little experience in revivals, convince the writer that no heed should be given to any "theory" concerning revivals, or to any prescribed methods of revivalists. The less machinery the better. The Kingdom of God cometh not by "observation." To rely on men, or measures, or extra efforts, is to lean on a broken reed. Simple, earnest, persistent preaching of the Word by the pastor, and fervent, united, believing prayer by the people, guided by the providence of God as to times and seasons of special meetings, is the only sure reliance; and this course, we believe, will never disappoint expectation.—"The Mothers of Great Men and Women, and Some Wives of Great Men," by Laura C. Holloway. Illustrated. Same publishers. A book of remarkable interest. We have space only to call attention to it. Ministers will find it a fruitful source for illustration as showing the power of a mother's influence. That influence, with God's blessing, has had much to do with the men who have achieved the most renown and the most usefulness in the world. Among the most interesting sketches in the volume are those of the mothers of George Washington, Lincoln, Dickens, the Wesleys, Luther, Stonewall Jackson, Cowper, Goethe, St. Augustine, and Shakespeare.

Periodicals.

THE STUDY OF GREEK. By George P. Fisher, D.D. *Princeton Review* (March) 16 pp. Seldom has a college address caused so much discussion as the address of C. F. Adams, jr., before the

Alumni of Harvard at the last commencement. This fact indicates a widespread diversity of views in regard to the expediency of exacting the study of Greek in our colleges. It is somewhat amusing to note the various arguments, *pro and con.*, which have been given to the public. Prof. Fisher argues the question in this paper not only ably, but in the spirit of great candor and fairness. While insisting on the study of Greek as essential to a liberal education *par excellence*, he makes important concessions, which other writers on his side of the question have failed to make; for instance: That it is idle to pretend that the study of the classics is an indispensable to culture now as it was three or four centuries ago; that it is a very narrow view which holds that there is only one method of education—one beaten track on which all must walk; that the assertion that classical training is essential to literary excellence, to perfection of style, is contradicted by too many facts; that the methods of teaching Greek and Latin which have come into vogue are not above criticism: they may be so taught that the time given to them is half wasted or utterly mispent.

FEDERAL AID TO EDUCATION. By Henry Randal Waite, *Princeton Review* (May), 21 pp. An eminently timely paper. Not only every Congressman, but every intelligent man in the United States, should read it. Not only is the argument in favor of Federal aid to educate the millions of freedmen a forcible and conclusive one, but it is enforced by numerous tables of statistics relating to illiteracy, etc., which shed much light on the whole subject. It is earnestly to be hoped that the House of Representatives will concur in the measure already adopted by the Senate.

CHRISTIAN AGNOSTICISM. By Rev. Canon Curtis, *Popular Science Monthly* (May). An ingenious and praiseworthy argument, which really turns the tables upon Herbert Spencer and other writers of the bald agnostic school. "No religious man need shrink from saying I am a Christian agnostic," according to this writer, who affirms that Paul, Job and all the great prophets of the Old Testament were agnostics. "Canst thou, by searching, find our God?" "No man hath seen God at any time." He shows that if Herbert Spencer will carry out his "First Principles" to their "ultimate conclusion," he must "believe in an eternal, almighty and omniscient DEVIL." He reaches the conclusion that "if agnosticism be allowed to develop freely on its own lines, without artificial hindrance, it must needs become a Christian agnosticism." And he facetiously asks: "Why should not such an agnostic go to church, fall in with the religious symbolism in ordinary use, and contribute his moral aid to those who have taken service under the Christian name on purpose to purify gross and carnal eyes, till they become aware of the Great Unknown behind the veil, and so come to relatively know what absolutely passes knowledge?"